Paris

The city of Paris with its surrounding villages was the center of Vincent de Paul's life from about 1610 to his death in 1660, and of nearly the entire life of Louise de Marillac. Since the history of their involvement with the city is so complex, the material on Paris has been divided into three major sections, reflecting the three major parts of the city: the Left Bank, the Islands, and the Right Bank. Within each section, the materials are divided by arrondissements, the present-day urban arrangement of Paris districts. The numbering of the arrondissements begins at the center of the city, on the island, Ile de la Cité, and generally spirals outward in a clockwise direction. The city is further divided into smaller traditional neighborhoods, mentioned here only in passing. Many major sites, most of which are still standing, also include references to minor ones near them or to important persons associated with the area. These sites are numbered for convenience in locating them. At the end of this section are some notes on suburban locations. We begin with the Vincentian motherhouse, where the remains of Saint Vincent are exposed above the high altar.
1. Motherhouse of the Congregation of the Mission
2. Hospital of the Incurables, Hôpital Laënnec
3. Hospital of the Petites Maisons
4. Motherhouse of the Daughters of Charity (1801-1815) and of the Congregation of the Mission (1807-1817)
5. Motherhouse of the Daughters of Charity
6. Les Invalides
7. Church of Saint Thomas Aquinas
8. Seminary and Church of Saint Sulpice
9. Church of Saint Joseph of the Discalced Carmelites, Tomb of Blessed Frédéric Ozanam
10. Charity Hospital
11. Palace of Queen Marguerite de Valois
12. Luxembourg Palaces and Gardens
Saint Vincent de Paul, so far as is known, was never on the property of the present motherhouse of the Congregation of the Mission. He may have noticed the grounds, inasmuch as he worked in the area, but the oldest buildings date from 1685-1686. This present large house has sometimes been called the new Saint Lazare. It replaced the old Saint Lazare, ruined by the infamous sack that took place during the night and early morning of 13 July 1789, the eve of the taking of the Bastille. During this disaster, the superior general, Jean Félix Cayla de la Garde (1734-1800), fled for his life by climbing over the garden wall. He later hid out in France and then took refuge in the Palatinate (a region in modern Germany), and later in Rome, where he died. The revolutionary government then abolished all religious congregations in France, declared their vows null and seized their properties.

A decree from Napoleon, dated 24 May 1804, reestablished the Congregation of the Mission. Dominique Hanon (1757-1816), the French vicar general from 1807 to his death, had much to suffer, since Napoleon suppressed the Congregation anew on 26 September 1809. Further, Hanon was jailed in Paris, then under house arrest and finally imprisoned in Italy from May 1811 until 13 April 1814. The Congregation, reestablished 3 February 1816, had to wait until the election of Charles Verbert (1752-1819) as vicar general to get a house from the government of Louis XVIII. To compensate for the loss of the original Saint Lazare, the Vincentians took possession of the former Hôtel (or city residence) of the duke of Lorges. The state had acquired this house for the Congregation’s use from the hospital.
across the street, which gained it at the Revolution. The Vincentians became lodgers (the government owns the property, the Congregation has use of it), and the house opened officially on 9 November 1817. At the time, the house, 95, rue de Sèvres, included: (1) a three-story main house, with courtyard and garden; (2) a two-story section looking out on Rue de Sèvres, joined to the main house by two side buildings, one story each, used as stables, storehouse, and hay barn; (3) a one-story wing situated where the present refectory is located. The community moved into cramped quarters as best it could. Jean Baptiste Étienne (1801-1874), a seminarian at the
time, recalled: “It was the stable of Bethlehem.”

On 17 August 1826, the vicar general, Charles Boujard (1752-1831), laid the cornerstone of the chapel. Previously, there had been only a tiny and unsuitable oratory. To build the chapel, the Congregation acquired adjoining property, 5 July 1826. Next the left wing of the old Hôtel de Lorges and half of the adjoining house were demolished to make way for the chapel. Then, during the generalate of Pierre de Wailly (1827-1828), construction on the chapel continued, and the archbishop of Paris, Hyacinthe de Quélen, blessed it on 1 November 1827. Little by little, the

Reliquary of Saint Vincent de Paul, chapel of the Motherhouse.

PARIS • Left Bank
community acquired adjoining properties: in 1835, numbers 92, 94, and 96, rue de Cherche Midi, located at the rear of the present property; and in 1875, number 90. By a strange coincidence, Jean-Léon Le Prévost (1803-1874), founder of the Religious of Saint Vincent de Paul, lived at number 98.

Above the chapel were built the rooms in Corridor Saint Mathieu and the dormitory for the novitiate. Father Étienne, then superior general, undertook the construction of the present refectory, the prayer hall, a large number of rooms in Corridor Saint Marc, and an oratory for the novices. Always careful about the beauty of the chapel, he had a new main altar built, with two staircases leading up to the casket of Saint Vincent. Then, in 1857, because of the needs of the ever-increasing community, he bought the property at 97, rue de Sèvres, and built another wing on that land. Next, in 1864, he constructed the right-hand wing of the main entry courtyard, and side aisles for the chapel now grown too small. At that same time, the façade of the central building was rebuilt, and a bell tower added, to announce the Congregation to its neighbors. The last section bought was 93, rue de Sèvres, built by the zealous superior general as lodgings for retreatants and Vincentians passing through. In forty years, this new Saint Lazare had become again a “place of resurrection,” as Saint Vincent described the original Saint Lazare to his confreres. (Conference 9)

During the celebration of Father Étienne’s jubilee, Eugène Vicart, his first assistant general for many years, could say with no little triumphalism: We love to look on you as our second founder, and if this title is ever questioned, if one day the Company forgets what it owes you, may the stones themselves cry out and accuse us of ingratitude.

The house contains many souvenirs of Vincent de Paul. The most noteworthy, of course, is the silver casket containing his remains, and placed over the main altar in a solemn ceremony in 1830. His body is not incorrupt. Although the skeleton has been hidden or transferred several times because of wars, revolutions, and religious celebrations (the latest in 1960), it has been preserved. Wax covers the face and hands. The crucifix in his hands is the one he used when assisting Louis XIII on his deathbed. This precious souvenir passed down through the royal family that gave it to the archdiocese of Paris. At the time of the translation of the relics in 1830, the then archbishop of Paris and his canons gave it to the Congregation to be used as it is today.

Other items of great importance are the tombs of Saint John Gabriel Perboyre (1802-1840), canonized in 1996; Saint Francis Regis Clet (1748-1820), like Perboyre a martyr in China, canonized in 2000; and Jean Baptiste Étienne, superior general from 1843 to 1874. The extraordinary cult of personality surrounding him led his confreres to move his body from the Montparnasse cemetery to a tomb in the center of the chapel, surrounded by the remains of the founder and two martyrs, as well as by his confreres at prayer. The remains of the two martyrs were trans-
ferred for safekeeping to the Vincentian house in Liège, Belgium, from 1907 to 1919, avoiding complications arising from the anti-clerical laws then in force in France and the first World War.

A major side chapel is dedicated to the Passion of Jesus. Built in the time of Father Étienne, it commemorates two similar devotions: the “Scapular of the Passion of Our Lord and of the Sacred Hearts of Jesus and Mary” (the Red Scapular), and the Archconfraternity of the Holy Agony of Our Lord. The first developed through the experiences of Sister Apolline (Louise Alice) Andrieu (1833-1895), a Daughter of Charity. The second was popularized through the devotion of a Vincentian, Antoine Nicolle (1817-1890). Shrines to honor the suffering of Jesus in the Garden of Olives characterize many older Vincentian churches.

The tribune of the chapel, reached from inside the building, features some side altars and confessionals, but the main items of interest are the eight large canvases painted by Brother François Carbonnier (1787-1873). He was a trained artist at the time of his entry into the Congregation in 1839, having studied at the studio of the painter Ingres. His paintings hang in several other places in the building. The small organ, built by the renowned Cavallé-Coll, was completed in 1864 and is a registered historical object. Power used to be supplied by manual pumping, but the instrument is now electrified.

The Salle des Reliques (Musée Vincentien) displays many items used by Vincent de Paul, Louise de Marillac (1591-1660), and the saints and some of the blesseds and other members of the Congregation of the Mission and the Daughters of Charity. Most noteworthy is a miniature painting of Vincent, one of the few authentic likenesses of him painted during his life. Another original, or perhaps an early copy, is found in the sacristy of the main chapel. This is believed to have been in the possession of Anne of Austria, Queen of France (1601-1666) who gave it to the Vincentians, who then brought it to the Invalides (1675), where it remained until after the Revolution. A former chaplain restored it to the Congregation in 1809. Today, it is the first in a series of portraits of the superiors general that Brother Carbonnier and others have painted.

1.a. The long narrow building at the rear of the property began as the Seminary of Saint Vincent de Paul in 1899, an annex of the Institut Catholique for young priests. Its first superior was the remarkable Fernand Portal (1855-1926). He had entered the Vincentians in Paris, hoping to go to China as a missionary. During his studies, his health deteriorated, so after his ordination in 1880, his career turned to seminary teaching. He met Charles Lindley Wood, Lord Halifax (1839-1934), an Anglican, on the island of Madeira where Portal had gone for his health, and Halifax accompanied his daughter, also seeking recovery. The two worked to increase contact and understanding between Anglicans and Roman Catholics, and pursued the historical issues separating them. He made this
A center for contacts among Catholics, Anglicans and Protestants. He was silenced by Rome in 1908 and left his post. His interests continued and he and Halifax planned ecumenical dialogues on a more official level. With Rome’s permission, Cardinal Mercier of Malines, Belgium, sponsored these “Malines Conversations” from 1921 to 1925. Both Portal and the cardinal died in 1926, and such conversations were put on hold until the era of Vatican II. The seminary buildings are divided between provincial offices and a hotel. (88, rue du Cherche Midi, Paris 6)

1.b. The motherhouse falls within the boundaries of the parish of Saint François Xavier. This diocesan parish recognizes the work of Vincent de Paul through a modern window featuring Vincentians, Daughters of Charity, poor children and a galleuy. (12, place du Président Mithouard, Paris 7)

2. Hospital of the Incurables (Hôpital Laënnec)*
(42, rue de Sèvres, Paris 7)

Across the street from the motherhouse is the Hospital of the Incurables, to use its original name. Cardinal François de La Rochefoucauld (1558-1645) endowed it in 1633 to care for incurables—a name that included those suffering from syphilis, tuberculosis and epilepsy. Its chapel was dedicated in 1640. Vincent had considered sending Daughters of Charity here but never carried out this plan. Jean-Pierre Camus (1583-1652), bishop of Belley (1609-1629), spent his retirement years here in the exercise of charity. He had been close to Francis de Sales, who had ordained him a bishop. He was also loosely related to Louise de Marillac and was her spiritual director before she met Vincent de Paul and he went to live in his diocese, 1623. He was buried in the cemetery but in 1855 his coffin was removed to the center of the chapel transept. His tombstone recounts that, among other things, “he lived the life of a poor man but was rich toward the poor. He wanted to live, die and be buried among the poor.” His coat-of-arms was deliberately effaced at some point.

Daughters of Charity came here in 1690 and served until the Revolution. A future saint, Jeanne Antide Thouret
(1765-1826, canonized 1934) entered the Daughters of Charity in 1787 and was sent here in 1791 to serve the sick poor. Along with 44 other sisters, she was sent away and returned in 1793 to her family home. She later founded a community, now the Sisters of Charity Under the Protection of Saint Vincent de Paul.

After the Revolution, the hospital stood empty for some time before being set aside exclusively for women. The Daughters of Charity resumed their work here in 1810. They also cared for Dominique Hanon and Charles Verbert, consecutive vicars general of the Congregation, who had come here in their last months. The sisters also helped their Vincentian confreres become estab-

lished across the street when they moved in to the dilapidated Hôtel de Lorges in 1817. Some elderly Vincentians lived here until 1823 since their house was still unfit.

In the nineteenth century, another future saint came here to discern a possible vocation. Micaela Desmaisières, viscountess of Jorbalan (1809-1865, canonized 1934), had been influenced by the Ladies of Charity in Paris. She joined them, the first Spanish woman to do so, and was influenced by the charity of Sister Rosalie Rendu. Attracted to the Daughters of Charity by the accounts of the Miraculous Medal, she became a postulant here in 1848, but her family and her director dissuaded her from continuing, so she returned to Madrid, her home. There, with the religious name of Maria Micaela del Santísimo Sacramento, she founded the Sisters Adorers of the Blessed Sacrament and of Charity.

In 1878 the hospital was named to honor Doctor René Laennec (1781-1826), the inventor of the stethoscope. He lived nearby. The hospital continued to use some buildings from Vincent's time. The spire on the chapel is one of only two in Paris to survive the Revolution. The Incurables was a general hospital until 1999.

2.a. The sisters also served in the nearby Necker Hospital from its opening in 1778 through the Revolution and even afterwards. (149, rue de Sèvres, Paris 15)
3. Hospital of the Petites Maisons (or: Petites Ménages)  
(21, rue de Sèvres, Paris 7)

This hospital, dating from perhaps the twelfth century, was founded to care for lepers. After 1557 it received the mentally afflicted and the impoverished, especially children with skin diseases. It consisted of cottages for the patients and could shelter 400 patients of both sexes. In addition, it had two prisons. This institution fell under the responsibility of the Office of the Poor, which worked in individual sections of the city. The hospital was located on the site of Square Boucicaut, north of the Bon Marché, claimed to be the oldest (1852) example of a modern department store. Even before the foundation of the Congregation, Vincent went to this hospital to preach one or more missions, and he continued to take an interest in it during his life (in 1643, for example). He sent members of the Tuesday Conferences to visit the elderly here. He also sent Daughters of Charity to work here beginning in 1655, where they remained until the Revolution. During the revolutionary period, some Daughters were able to remain to care for the poor, although the sisters had to lay aside their habit to do so. They returned after the Revolution and remained until the hospital closed.

It has been suggested that the shop in this hospital, which sold goods made by the patients cheaply (à bon marché in French), was an ancestor of today's large department store. More likely, the name comes from another shop on the site with the same name. When the building east of their motherhouse burned down in November 1915, the Daughters of Charity could have bought the property to build a basilica in honor of the Miraculous Medal. They turned down the offer, and the present annex to the Bon Marché was built in 1924.

One of the last chaplains of the hospital before the Revolution was Jean Dubois (1764-1842), a Sulpician. He left France for America and, after various missionary journeys, became the superior of the Sisters of Charity founded by Saint Elizabeth Ann Seton. His previous service of the Daughters of Charity in Paris undoubtedly influenced his approach to Mother Seton's Daughters in America. With the foundress, he translated and adopted Saint Vincent's rule for the new American community.

Of the ancient hospital, whose main entry was on Rue de Sèvres, and its cemeteries (located under the department store), nothing remains. They were demolished in 1868.

3.a. Just a few doors east along rue de Sèvres was another small convent that continues to exercise a large influence on the Daughters of Charity. The Sisters of the Annunciation of the Ten Virtues (Annonciades des Dix Vertus) were founded by Saint Jeanne de France (1464-1505). They came here in 1638 and remained until 1654 when they moved to a quieter area in the northern suburbs of Paris. On one of his visits in the district around Saint Sulpice Vincent must have visited here. He said to the Daughters of Charity: I noticed that their...
Mother Superior was called Ancelle. The word ancelle, my dear sisters, comes from the Latin word ancilla, which means ‘handmaid,’ and that is what the Blessed Virgin called herself. . . . This led me to think, my dear sisters, that, in future, instead of calling the Sister in charge by the title of ‘Superior,’ we should use the expression ‘Sister Servant.’ (Conference 11, 1642) Nothing is left of the old building, demolished in 1907. (16, rue de Sèvres, Paris 6)

4. Motherhouse of the Daughters of Charity (1801-1815), and of the Congregation of the Mission (1807-1817)*
(11, rue du Vieux Colombier, Paris 6)

This motherhouse of the Daughters in the parish of Saint Sulpice succeeded a parish orphanage for girls, (de la Mère de Dieu), begun in 1680. The former motherhouse of the Daughters of Charity, located across the street from Saint Lazare, was confiscated at the time of the Revolution and soon became uninhabitable. From 1793 to 1797, “Citizensness” Marie Antoinette Deleau (1728-1804), the mother general, lived in her native town, Bray-sur-Somme, but kept in contact with as many sisters as possible. From 1797 to 1801 she assembled a few postulants and other sisters in a small lodging on a narrow street near the Sorbonne. In 1797, she was able to buy back the coffin and remains of Louise de Marillac, which she then hid for a few weeks in the basement of a house not far from the pre-Revolutionary motherhouse. After an official ecclesiastical recognition of the remains, she had them brought to her temporary quarters. (15, rue des Maçons Sorbonne, now Rue Champollion, Paris 6)

When in 1800 Napoleon allowed her to prepare candidates to serve in hospitals, she began to reassemble sisters here and to admit postulants. Later, in 1801, the state recompensed the Daughters of Charity for the loss of their traditional house by assigning them this establishment on Rue du Vieux Colombier.

The building has been a firehouse since 1823. Inside is an old courtyard (visible from a side street) next to which is the former chapel.

In a small house on the same property, but with an entrance at the back (Rue Pape Carpentier), the first two Vincentian vicars-general (Fathers Brunet and Placciard) were able to live informally from about 1804. Since this
building was soon taken for use as a primary school, Dominique Hanon, at the time the vicar general of the Congregation in France had to move close by. (5, rue de Vaugirard) He was arrested suddenly on 29 October 1809 following Napoleon's decree suppressing the Congregation for the second time. Hanon regained his liberty only in 1814. After his release, he returned to this provisional motherhouse until his last years.

### Important dates in its history

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1801</td>
<td>The statue of Our Lady of the Mission, hidden with a family near the old motherhouse, is brought here and erected in the garden.</td>
</tr>
<tr>
<td>1802</td>
<td>The body of Louise de Marillac is transferred here, 4 March. Rosalie Rendu enters, 25 May.</td>
</tr>
<tr>
<td>1804</td>
<td>Pope Pius VII comes to the chapel for Benediction, 23 December, accompanied by archbishops, prelates and princes, after visiting the church of Saint Sulpice.</td>
</tr>
<tr>
<td>1805</td>
<td>The sisters are permitted to resume wearing the habit. The color was black, since blue was not available. To mark this occasion, Cardinal Fesch, Napoleon's uncle, celebrates mass here, attended by Napoleon's mother.</td>
</tr>
<tr>
<td>1806</td>
<td>François Brunet (1731-1806), vicar general of the Congregation (there was no superior or general at the time), retires here. He entrusts the body of Vincent de Paul to the sisters, 18 July.</td>
</tr>
<tr>
<td>1807</td>
<td>The French government assigns this house to the Congregation of the Mission as its motherhouse. (Napoleon suppressed the congregation for a second time, however, 26 September 1809, and it was reestablished only 3 February 1816.)</td>
</tr>
<tr>
<td>1813</td>
<td>The decree giving the sisters their present house on the Rue du Bac is signed; construction begins on a chapel and main building.</td>
</tr>
<tr>
<td>1815</td>
<td>On 25 March, Napoleon signs the act officially granting the sisters the Hôtel de Châtillon, their present motherhouse. The chapel is finished and the sisters move in on 29 June, bringing with them Our Lady of the Missions and the remains of Vincent and Louise.</td>
</tr>
</tbody>
</table>
The present motherhouse is located at 140 (formerly 132), rue du Bac. This street was laid out in 1563 and took its name from the ferry (bac) that brought stones quarried in the village of Vaugirard on the left bank to be moved across the river to build the Tuileries Palace, now destroyed.

When the temporary motherhouse on Rue du Vieux Colombier became too cramped for the Daughters of Charity and had been given to the Congregation of the Mission, the state chose the former Hôtel de la Vallière (later called Hôtel de Châtillon) to replace it. The earliest buildings (now the refectory and offices above) had been built after 1681 by the marquis of Lassay on property formerly belonging to the Hospital of the Incurables. The duke of La Vallière acquired the property in 1766 and moved its main entrance from Rue de Sèvres to Rue du Bac. His daughter, the duchess of Châtillon, inherited it, but the state seized it at the Revolution. Since 1815, it has become the nucleus of a large institution. The chapel was blessed on 6 August 1816. The remains of Louise de Marillac had been transferred on 29 June 1815 and were placed in the floor of the new chapel in 1824. The novice sister, Catherine Labouré (1806-1876), had visionary experiences here (1830). As a result, the chapel was enlarged (1849, 1930), and it has become the center of devotion to Our Lady of the Miraculous Medal. Other buildings were added in the nineteenth century. Another sister, Justine Bisqueyburu (1817-1903), experienced visions during her novitiate here. These eventually led to the devotion of the Green Scapular honoring the Immaculate Heart of Mary. She had these visions in front of the altar where the medieval statue, Our Lady of the Missions, was placed.

In the main chapel are kept the bodies of Louise de Marillac and Catherine Labouré, as well as the heart of Vincent de Paul enclosed in a reliquary above the right side altar. The previous reliquary, made at the initiative of the duchess of Aiguillon, one of his most important benefactors, has been removed because of its fragile state. The body of Saint Vincent was kept in this chapel from 1815 until its solemn transfer ("Translation"), via the cathedral, to the Vincentian motherhouse, 25 April 1830. His body, however, was secretly
returned to the motherhouse of the Daughters and kept hidden in a cellar during the 1830 revolution and the Franco-Prussian war of 1870. It was next placed discreetly under the protection of the American embassy, which declared it the property of an American Daughter of Charity. She kept it from April to July 1871, but then restored it again to its rightful place. His body last traveled in 1960, visiting Notre Dame cathedral once more to mark the tercentenary of his death.

There are several special features of this chapel:

(1) The *fresco* over the main altar, recalling the first vision of Catherine Labouré, 18-19 July 1830; below is the text: “Come to the foot of this altar where graces will be showered on all.”

(2) The statue, *Virgo Potens*, coming from the visions of 27 September. The Blessed Virgin holds a globe surmounted by a small cross. Inside the globe are kept the names of the provinces of the Company. Below lies the body of *Saint Catherine Labouré* clothed in the habit used by the Daughters of Charity until 1964. Her remains were brought here in 1933. Besides various other bones, her hands have been removed, replaced by wax models. Her face, also in wax, depicts her as a mature woman.

(3) The *main altar*, with another large statue of Mary based on the Edme Bouchardon statue predating the medal. It was used as the model for the medal, on the orders of the archbishop of Paris. Above is the text: “O Mary, conceived without sin, pray for us who have recourse to you.” The tabernacle, brought from the house on Vieux Colombier, was here in Catherine Labouré’s time.

(4) The body of *Saint Louise de Marillac* exposed in a glass casket over a side altar. Below the body is a mosaic demonstrating her devotion to the Holy Spirit and the Passion of Christ. The text in gold letters is her spiritual testament to the Daughters of Charity: “Take good care of the service of the poor. Above all, live together in great union and cordiality, loving one another in imitation of the union and life of Our Lord. Pray earnestly to the Blessed Virgin, that she may be your only Mother.” Her body is not incorrupt; her face and hands are modeled in wax to give a lifelike appearance. A stone inscription in the center aisle marks where her body had been interred until 1920, its last transfer. Nearby is a *plaque* commemorating the visit of Pope John Paul II, 31 May 1980, after a renovation of the chapel.

(5) The *heart of Saint Vincent de Paul* is kept in a large reliquary above the side altar to the right of the chapel. Behind it is a large white marble statue of the saint. Surrounding it are two angels in mosaics bearing copies of the seals of the two communities, the Daughters of Charity and the Congregation of the Mission. Above is a famous Vincentian text: *Let us love God, but*...
at the expense of our arms and the sweat of our brows. To each side are other texts relating to the lives of the Sisters. In front of the altar is kept the famous director’s armchair, upholstered in dark blue velvet. It is here that Catherine reported seeing the Blessed Virgin seated and conversing with her.

(6) On both sides of the sanctuary are circular stone medallions recalling the martyrdom of Daughters of Charity at Cambrai and Angers during the French Revolution.

(7) Paintings from the chapel in Catherine’s time now hang in the tribunes and organ loft. A painting of the Holy Family attributed to Louise de Marillac also hangs in one of the tribunes. It appears to be the original of an engraving used by Vincent in his Common Rules.

Within the large property are other buildings that served at one point in the nineteenth century as the seminary (novitiate, built 1843-1845) for more than 600 sisters at a time. The record was 686 novices for 1856. The superior general and her council live here. Part of the property has been given to the city of Paris for a park, entered from Rue de Babylone. It is named in honor of Catherine Labouré. The original property reached further south to the present Rue Vaneau.

In 1879, it became known that the Daughters of Charity were not the property owners but had received the grounds from the State. In the anti-religious spirit of the time, some wanted to expel them. The case dragged on until the end of the century, when the sisters were finally left in peaceful possession of the property.

5.a. Behind the house is a former Daughter of Charity house opened in 1816, the Maison de la Providence, now used by others. Adjacent at number 1 was the sisters’ chapel built in 1842 by Alphonse Marie Ratisbonne (1814-1884), to commemorate his conversion to Roman Catholicism, due in part to the Miraculous Medal. He had a large painting made of the Virgin, which is now found on the stairway of the sacristy of the motherhouse of the Daughters of Charity. To make room for an expanded school, this chapel has now been demolished, although the two faces of the Miraculous Medal appear over the two main doors of the Sisters’ house. (3, rue Oudinot, Paris 7)

5.b. The Rue de Babylone recalls an event in Vincent’s life. The Carmelite Bernard of Sainte Thérèse (Jean Duval, d. 1669) had been named titular bishop of Babylon in 1638, with residence in modern Iran. He returned shortly to France in hopes of securing another diocese or an abbey. His missionary diocese was offered to the Congregation of the Mission, but Vincent was unable to accept it. Vincent’s refusal caused some problems with the bishop and accusations at the Holy See. The bishop founded the seminary for Foreign Missions (Missions Étrangères) in 1663, still standing. The present chapel began in
1683 and was completed in 1691. One of its organists was the composer Charles Gounod. Nationalized and sold at the Revolution, it became a parish chapel whose place was taken in 1874 by the church of Saint François Xavier, “of the Foreign Missions,” to use its formal title. (128, rue du Bac, Paris 7)

5.c. Down the Rue du Bac stood the third Visitation Convent. Although this foundation dated only from 1675, Vincent de Paul authorized its foundation in 1659 elsewhere in the city at a temporary location, which has now disappeared. (35-37, rue des Petits Carreaux, formerly rue Montorgueil, Paris 2) This was the first daughter-house of the second Visitation convent, but Vincent agreed to it only with great reluctance. It was perhaps the bowling alleys in the house, which the sisters were to make into living quarters, that put him off. The Impasse de la Visitation, at Rue de Saint Simon, recalls the presence of the nuns. (68-76, rue du Bac, Paris 7)

6. The Invalides* (Place des Invalides, Paris 7)

Although the work of the Vincentians at the Invalides does not date from the time of Vincent de Paul, their ministry at this prominent military hospital should not be overlooked.

Louis XIV founded this hospital for sick and wounded soldiers in 1670. The soldiers’ church, dedicated to Saint Louis, was and is part of it. Adjoining it is a second church, called the Dome, built for royal visits. Later it was set aside for the tomb of Napoleon Bonaparte, as well as for others.

Vincentians were chaplains at the Invalides, from the beginning, at the king’s express order. They remained, therefore, from 1671 to 1791. In 1676, the Daughters of Charity, likewise, received responsibility for the physical care of the patients and for the pharmacy. The work of the chaplains was more like seminary formation than modern hospital ministry, in that it followed set hours for mass, prayers, catechism lessons and devotions, such as a general confession. They regarded it as a kind of permanent mission. The priests and brothers lived on four floors in a section of the buildings divided off from the officers and patients. Their residence was located to the west of the soldiers’ chapel, between the present Nîmes and Toulon courtyards, in a section now closed to the public. Some of the museum galleries illustrate weapons, armor and military paraphernalia dating from the seventeenth century. Following the anticlerical legislation at the beginning of the century, the Daughters were forced to leave definitively in 1904. A painting of Saint Vincent watching over the work of the sisters with the old soldiers was given to the Daughters at that time, and it now hangs in the Vincentian motherhouse.

7. Church of Saint Thomas Aquinas (Place Saint Thomas d’Aquins, Paris 7)

The nearby parish church of Saint Thomas Aquinas replaces an earlier chapel of Saint Dominic, founded here
in 1631. The present church, dating from 1682, became a parish in 1791 according to the decision of the National Assembly. Restored to Catholic worship in 1803, it received a visit of the peripatetic Pius VII on 26 December 1804. The right transept displays a signed plaster statue of Vincent de Paul made in 1817 by Jean Baptiste Stouf (1742-1826), above a side altar (erected in 1851) decorated with symbols and the names of four of his great works: the priests of the Mission, Daughters of Charity, foundlings and hospitals. Two paintings recall his work with the orphans and for the poor; each has an unusual biblical citation: “Of the fatherless you are the helper” (Ps 9:28 = 10:14), and “He gathered together those who were perishing” (1 Macc 3:9). The statue copies another placed at the former Saint Lazare in 1787. This original was smashed during the events of 13 July 1789. The saint is further represented in the decoration surrounding the dome, in company with Francis de Sales, Thomas Aquinas and Dominic.

7.a. The present Rue de Gribauval, entering the square in front of the church, bore the name Rue Saint Vincent de Paul from 1790 to 1847. This name probably attests to the saint’s residence in this district (as chaplain for Queen Marguerite), as well as to his surprising popularity during the revolutionary period.

8. Seminary and Church of Saint Sulpice*
(Place Saint Sulpice, Paris 6)

Relationships between Vincent de Paul and Jean Jacques Olier (1608-1657), the pastor of the parish from 1642, were cordial. Parisian-born Olier, who prepared for his ordination in 1633 at Saint Lazare, had, among other things, given missions with the Lazarists. So deep was their friendship that Vincent assisted Olier on his deathbed (1657) and presided at the election of the founder’s successor. Olier built a seminary here, completed in 1651 and destined to become one of the major establishments of the French Church. He was interred in its chapel. The seminary continued until the Revolution and was demolished from 1802 to 1808. Its only visible remains are a colonnade, the Allée du Séminaire, located on the corner of Rue Bonaparte and Rue de Vaugirard.

Like the Vincentians, the Sulpicians returned after the Revolution and built
another seminary next to the same property. They moved in during 1826 and remained here until 1906 when forced to leave by anti-clerical laws. Their building then became state property and remains so today, housing some offices of the ministry of finance, the Hôtel des Finances. Among others, Saint Jean Baptiste de la Salle (1651-1719), founder of the Brothers of the Christian Schools, attended this seminary. Later, at the invitation of the Sulpicians, he founded three schools in this parish. A side chapel in the church recalls his memory.

The square in front of the large church, the Place Saint Sulpice, is where the original seminary stood. Construction of the square dragged on from 1757 to 1838. In the middle is a large fountain. Built in 1844, it features four celebrated preachers: Bishops Bossuet, Fénélon, Fléchier and Massillon. They are placed seated in niches, and above their heads are their episcopal coats of arms. (Some jokingly call it the “Fountain of the Four Non-Cardinal Directions,” since none of these famous bishops ever became a cardinal. Its official name is the Fountain of the Sacred Orators.)

The current church, dedicated to the holy bishop of Bourges (d. 621), replaced an earlier church begun in 1211, the one in which Vincent de Paul often preached. Lower walls of that earlier church can be seen in the crypt of the
present church. Also visible there is the well, which at the time served the people of the neighborhood. In February 1646, Anne of Austria laid the cornerstone of the present church, an edifice more than four times the size of its predecessor. Construction continued until interrupted in 1678. Work resumed in 1718 and finished in 1736. The classical façade designed by Servandoni—the right tower is still unfinished—differs from the Gothic interior. Saint Sulpice is one of the largest churches in Paris. Its main pipe organ is world famous, and its elaborate woodwork dates from 1781. There is also, in a side chapel, a small organ built for the father of Louis XVI. Queen Marie Antoinette (1755-1793) played it at the Trianon palace at Versailles. During the revolutionary period, a grateful nation gave a banquet here for 750 guests to honor Generals Napoleon and Moreau (6 November 1799). The church underwent several transformations in this period, lastly the Temple of Victory of the Theophilanthropists (1797-1801), but it was restored to Catholic worship in 1802. John Gabriel Perboyre was ordained deacon here in May 1825, and the funeral of Frédéric Ozanam was celebrated here 24 September 1853.

In the chapel dedicated to Saint Vincent, on the left side of the nave, are some monuments to his presence and work in the parish, as well as that of Saint Louise. The first foundation of the Ladies of Charity in Paris took place in this parish. Vincent had founded this organization of lay women to work for the poor in local parishes, and gradually the Daughters of Charity took a leading role in this work, also in this parish, arriving first in 1641. Although expelled at the Revolution, the Daughters stayed in the parish in rented quarters and nine years later returned to the parish school.
For many years the duchess of Aiguillon, who lived in the parish, was the president of its Confraternity of Charity. There are two large frescoes of the saint, painted by Alexandre-Charles Guillemeot (1786-1831) in 1825, among the earliest in the church. The painting on the left depicts Saint Vincent speaking to the Ladies of Charity of the Hôtel Dieu about the foundlings; that on the right shows the saint assisting Louis XIII in his last moments. An unusual feature is Vincent's elaborate Parisian-style surplice, with the long flowing appendages on each shoulder. The ceiling, also by Guillemeot, shows Vincent entering heaven, accompanied by angels. At the four corners of the ceiling painting are other paintings of the saint: rejecting the offer of a bribe to present to the king a friend's proposal, singing the psalms during his captivity, distributing food to the poor and offering aid to convicts. These paintings are in need of restoration. The seated statue of Vincent (1857) is the work of Emilion Cabuchet (1819-1902), a marble copy of a bronze original in Châtillon-les-Dombes.

An elaborate astronomical clock graces the left transept. Finished in 1744, it marks the passage of the sun throughout the year by a small opening high on the right apse window. Sunlight streams in at different angles along a meridian line, traced in bronze on the floor, depending on the time of year. At its north end is a curious obelisk (the "gnomon") of white marble. Another plaque nearby recalls the visit to the church of Pius VII, present for the coronation of Napoleon, three weeks previously. He celebrated mass here 23 December 1804, the first of his parish visits in Paris, where he lived from 28 November 1804 until 4 April 1805. (He returned to Saint Sulpice 2 February 1805, to consecrate a bishop.) Like the Vincentians, the Sulpicians lost some members in the infamous September massacres of 1792. A plaque in a side chapel lists them and celebrates their beatification. By a strange coincidence, a meeting held to plan the massacres had been held in the church.

In 1735, a life-size silver statue of the Virgin Mary was enshrined in the Mary chapel here. The work of the sculptor Edme Bouchardon (1698-1762), who designed the other large statues in the sanctuary, it became the model for subsequent representations of
the Immaculate Conception. Copies and paintings of the statue were widely available in the years following. Its Vincentian importance is that it became the model for the Miraculous Medal, on orders of the archbishop of Paris. The revolutionaries, of course, melted down the original, made from silverware collected from the parishioners. This statue depicted a buxom young woman, whose arms extend downward, with her hands open. The connection of this statue, if any, with the emblem of the Congregation of the Mission, which has the same gestures, is an open question, but the similarities are striking. The parish has a nineteenth-century copy, also in silver, but the place of the original has been taken by another work in white marble.

The chapel of the Holy Angels features paintings by Eugène Delacroix (1798-1863), who worked here from 1853 to 1861. These frescoes are regarded as among his finest works, and the political message of the triumph of good over evil is striking.

8.a. The Sulpician motherhouse contains several important souvenirs of Vincent de Paul and Jean Jacques Olier, founder of the Society of Saint Sulpice. The Sulpicians came here in 1906 when forced to leave their previous home near the church of Saint Sulpice. In a meeting room is one of the original canvases painted for Vincent’s canonization, depicting him presiding at the Tuesday Conferences. The artist was Jean François de Troy (1679-1742), who painted four others in this series.

Unfortunately, the canvas has been cut down, perhaps during the Revolution to remove the group of bishops sitting at Vincent’s side. This had the effect of placing Olier instead of Vincent in the center of the painting, surrounded by other priests of the time. An engraving of the original painting placed at the side shows its original features. The chapel contains the painting of the “Descent of the Holy Spirit,” emphasizing the Virgin Mary at Pentecost, a work of Charles Le Brun, 1655. Vincent might have seen this painting, since it (or an artist’s copy) had been placed in the seminary chapel. (6, rue du Regard, Paris 6)

8.b. The first meeting of the “Conference
of Charity,” the immediate predecessor of the Society of Saint Vincent de Paul, took place near Saint Sulpice. A wall plaque has been placed on the first floor of what were the offices of a Catholic newspaper, La Tribune Catholique. It reads: “Here, on 23 April 1833, Emmanuel Bailly, Frédéric Ozanam and his five student friends founded the Society of Saint Vincent de Paul.” It was Ozanam’s twentieth birthday. (38, rue Saint Sulpice, formerly 18, rue du Petit Bourbon, Paris 6)

8.c. While Francis de Sales was in Paris, 1618-1619, he was the guest of Louis XIII, who lodged him in one of his residences, the Hôtel du Maréchal d’Ancre, in the parish of Saint Sulpice. As with so many other properties, this one has a long history. After the Revolution, it was the seat of the archdiocese of Paris for a time. In 1819, it became a military barracks, a role it still fulfills. Since Vincent de Paul had to visit the famous bishop of Geneva concerning the Sisters of the Visitation, it is quite probable that he came here on various occasions. (10, rue de Tournon, Paris 6)

9. Church of Saint Joseph of the Discalced Carmelites (Carmes), Tomb of Blessed Frédéric Ozanam**
(70, rue de Vaugirard, Paris 6)

Discalced Carmelite priests came from Italy in 1611 and, following the renewal of life begun by Saint Teresa of Avila, began to build on Rue de Vaugirard. The church was built during Vincent’s life; he several times mentioned Carmelites in his letters. This was the first Parisian church in the new Italian Baroque style, and some of its original decoration has been preserved, particularly in the side chapels.

On 11 August 1792, the revolutionary government turned the monastery into a prison for the priests and bishops who refused to take the constitutional oath. The notorious massacres of clergy erupted on 2, 3, 4 September 1792, and three bishops and 115 priests perished at

The September Massacres

The September Massacres marked a violent turning point in the Revolution. Fearful of domestic enemies, the crowds turned their fury on prisoners, mainly clergy, during three days in September 1792. The principal events took place on the dates and at the places as follows:

2 September - Prisons of Rue de Vaugirard, the Carmelite convent, the abbey of Saint Germain des Prés, the Châtelet, the Conciergerie

3 September - Prisons of La Force, the Bernardin convent, and Saint Firmin (the former Bons-Enfants)

4 September - Hospitals of la Salpêtrière and Bicêtre

In imitation of their Parisian leaders, other revolutionaries massacred prisoners elsewhere in France shortly after that date, notably in Versailles.
the Carmelites. On the same occasion, Vincentian confreres were murdered at the Saint Firmin seminary (the former Bons-Enfants). The remains of some of those martyred here have been preserved in the crypt of the church, alongside those of the Carmelites.

Since 1876, the Carmelite church and monastery grounds have served as the site of the Catholic Institute, a private Catholic university. The prominent Dominican preacher Henri Lacordaire (1802-1861) lived here from 1849 to 1853. He was a friend and admirer of Blessed Frédéric Ozanam (1813-1853), whose tomb is in the crypt of the church. Ozanam had lived close by with a former Vincentian seminarian, Emmanuel Joseph Bailly (1794-1861) at the “Pension Bailly,” still standing, (7, rue Cassette, Paris 6). After his wedding, Ozanam had two consecutive homes in Paris. The first (31-33, rue Fleurus, Paris 6) is now demolished; the second (7, rue Garancière, Paris 6) remains, directly behind the church of Saint Sulpice. Ozanam, however, died in Marseilles, after returning from a trip to Italy to recover his health. The members of the Society of Saint Vincent de Paul often come to visit his grave. A fine fresco of the Good Samaritan adorns the small chapel, completed in 1953, the centenary of Ozanam’s death. The crypt also contains relics and memorials to the many clergy murdered during the September massacres. It is said that Ozanam was buried here at the request of students who wished him in their midst. His wife, in fact, had wanted him interred in a church, but such an honor was not granted to laity. She secured permission for his remains to lie in the crypt. In 1913 a new tomb was designed, and it was opened again in 1929 for the process of his beatification. Since the crypt chapel was located within the men’s cloister, neither Ozanam’s wife nor daughter could visit it.

9.a. A few blocks away, next to the church of Notre Dame des Champs (Our Lady in the Fields) is the Square Frédéric Ozanam, a public park. Besides his uni-
versity duties, Ozanam also taught at the Collège Stanislas, near the church. The park, named in 1933, perpetuates his memory. A marble plaque with his name, dates, and a bronze portrait medallion of him is attached to the church walls facing the park.

10. Charity Hospital
(39-45, rue des Saints-Pères, and rue Jacob, Paris 6)

The modern Faculty of Medicine stands on the spot where the Charity Hospital for men (more properly the Hospital of Saint John the Baptist) opened here in 1608. Brought in 1602 by Marie de Médicis from her native Florence, four Brothers of Saint John of God directed it. Vincent de Paul came here to visit the sick poor, at least in 1611, and made a gift of money to the brothers to help finish the hospital. He came here as an almoner of Queen Marguerite, the first wife of Henri IV. A visit from Queen Anne of Austria (about 1640) demonstrates the interest taken in this institution by the rich and powerful, following in the tradition of the saintly Louis IX. Apart from a façade, now in an inner courtyard, nothing remains of the old building. It had been rebuilt in 1841 but was demolished in 1935-1937. At 49, rue des Saints-Pères, stood the chapel of Saint Peter, the chapel of the hospital, and Monsieur Vincent must have visited it. Its name, Saint Pierre, was corrupted to Saint Père and later to Saints Pères, the name of the main street in the area. At number 51 is now the Cathedral of Saint Vladimir the Great for Ukrainian Catholics, a church building constructed on the still-visible foundations of the original hospital chapel. South of it, where a park now stands, was the cemetery. It is often said that Vincent's awareness of the poor took on new urgency as he worked for them in this hospital. He was about 30 years old. After the Revolution, Daughters of Charity staffed the hospital and remained until it was put under secular management in 1900.

10.a. One street to the east is the location of the headquarters of the Society of Saint Vincent de Paul, carrying on his charitable works all around the world. It also contains several belongings of Blessed Frédéric Ozanam. (5, rue du Pré aux Cleres, Paris 7)

10.b. All this area stands on the site belonging formerly to the great abbey of Saint Germain des Prés, a rival to Saint Lazare and Saint Victor as a dominant ecclesiastical landowner in Vincent's day. Vincent did not speak of Saint Germain
des Prés, but at least one letter to him, written by its commendatory abbot, has been preserved. This man, Henri de Bourbon Verneuil, an illegitimate son of Henri IV, became bishop of Metz at age twelve, and abbot of Saint Germain at age 23—all the while remaining a layman. He held these positions and received the income attached, until his marriage late in life. The abbey was also the scene of some of the frightful massacres of some 300 refractory priests in September 1792, the same time as those at the Carmelite convent and the seminary of Saint Firmin (Bons Enfants). The ancient abbey church has some claim to be the oldest church building in Paris. Today, however, it has been much restricted in size and setting and is far from its former glory. Another Vincentian connection is that Jan Casimir, former Jesuit and cardinal, then king of Poland from 1648 to 1668, and husband of Queen Louise Marie de Gonzague (d. 1667), became commendatory abbot here after his wife's death and his subsequent abdication. He died in Nevers in 1672 but is buried here. A large correspondence between Vincent de Paul and the queen exists. (Place Saint Germain des Prés, Paris 6)

11. Palace of Queen Marguerite de Valois
(2-10, rue de Seine, Paris 6)

After the annulment in 1599 of her marriage to her Protestant cousin, Henri IV, Queen Marguerite (nicknamed Margot) bought property for a palace and immense gardens facing on the Rue de Seine. She sought to fulfill a dream she had of the ladder of the patriarch Jacob in the Old Testament, who had vowed to build an altar in praise of God. (Rue Jacob recalls this connection.) To accomplish this, in 1602 the queen secured monks to sing the praises of God day and night. She wanted them to sing, in fact, melodies she herself had prescribed. Unfortunately for the monks, the queen did not like the results and began looking elsewhere. Fourteen Augustinians (Petits Augustins) tried it beginning in 1607. The queen had a round chapel built (1608), the chapel of Praises (Louanges) in the middle of the garden for them, but they too failed to satisfy her. (Entry, 14, rue Bonaparte, Paris 6) She found other Augustinians, but the queen soon died and left her singers with many debts. Nevertheless, they remained until the Revolution. Born in 1553, Marguerite lived here from 1606 to her death in 1615. Her stepson and heir, Louis XIII, who had no great love for her, sold her palace and grounds to satisfy his debts. The palace was soon
demolished and its gardens subdivided. The garden walks became various streets of the modern city (Rues de Lille, Verneuil, Bonaparte, Saints Pères, Beaumetz). The national college of fine arts occupies the site of the palace and monastery and preserves some of its buildings (the round chapel and a larger one to which it was attached). The façade of the old chapel, however, has been covered over by another, brought from a château in the nineteenth century.

11. a. Young Father De Paul became one of the queen's chaplains on 17 May 1610. He probably secured this position through the influence of his bishop, the bishop of Dax, who himself had been one of her many chaplains. Vincent had his residence across the street from the palace from 1610 to 7 December 1612. His lodging was probably across from the palace on the east side of the street, between the buildings of the Institut de France and the first houses on the Rue de Seine. He came here after the disastrous accusation of theft leveled against him by a relative, later to become the judge of Sore. This man, Bertrand Dulou, his contemporary in age, accused him of theft, a charge later proven false. During this period, too, Vincent underwent trials against his faith, not surprising considering the dissolute court to which he was attached, even peripherally. His length of service with the queen is unknown, but he probably remained until his appointment to Clichy in 1612. He never mentioned his service in his extant writings.

11. b. Near her palace on the river stands the Institut de France. Cardinal Jules Mazarin (1602-1661) had it built as the Collège des Quatre Nations, that is, for students from Spain, Italy, Germany and Flanders, parts of whose territories had been added to France in his time. Since 1806 it has been used for meetings of the French Academy and other organizations. It also houses the Bibliothèque Mazarine, France's oldest public library. During the revolutionary period, this library received books and other items confiscated from religious houses (including Saint Lazare) and from persons guillotined, such as the king and queen. Cardinal Mazarin is buried in an elaborate marble tomb in the former chapel, and his name figures prominently on its façade. (21-25, quai de Conti, Paris 6)

12. Luxembourg Palaces and Gardens* (15, rue de Vaugirard, Paris 6)

The senate of the French Republic has been housed in the Luxembourg Palace since 1852. Beginning in 1615 the widowed queen Marie de Médicis, second wife of Henri IV and regent for her son, Louis XIII, had a palace built here for herself. She called it the Medici Palace, after her Florentine family, but the name of the previous owners, the Luxembourg family, has remained. An old fountain in the garden, in pure Italian Renaissance style, is a prominent reminder of her. It was built in 1620 and moved here and rebuilt in 1862-1863 from another section of the garden. The fountain depicts an ancient grotto peo-
plied with figures in Greco-Roman style, representing the Seine and the Marne rivers, which meet just east of Paris. The painter Peter Paul Rubens decorated the apartments; these paintings, glorifying Marie, are now in the Louvre. During the Revolution, the palace became a prison, housing some of the most famous and influential revolutionaries, including Danton and the painter David.

12.a. Adjoining on the west is the Petit Luxembourg, now the residence of the president of the senate (at number 17). Marie de Médicis purchased it in 1612 for her residence, and in 1627 placed it at the disposition of Cardinal Richelieu (1585-1642), her son's principal minister. Her new palace adjoining it on the east was by then ready for her to live in. The cardinal left in 1631 and, in 1638, deeded it to his niece, Marie de Wignerod (1604-1675), marquise of Combalet (in 1638 she became officially the duchess of Aiguillon). Two years before, she had insisted that Monsieur Vincent send a Daughter of Charity to live with her here. He asked one, but she refused, saying that she could not serve a great lady when her vocation was to serve the poor. He asked another, "Big Barbe" Angiboust, who at first agreed because she supposed she would also be able to work for the poor of the parish. She quickly realized she did not belong in Madame's household and left shortly after. Vincent recounted this in Letter 224, and later recalled her good example in a conference on this sister's virtues. (Conference 109, 1659) The duchess inherited the Petit Luxembourg, and

Vincent de Paul came often to this residence, whether on legal matters (signing contracts for foundations, for example) or on the business of the Ladies of Charity, who met here while the duchess was their president (1652-1675).

12.b. Adjoining the Petit Luxembourg to the west, at number 19, is the important façade of the convent of the Daughters of Calvary (Dominicans). Above the door is an inscription mentioning Marie de Médicis, with the date 1625. Above that is a portrait bust of the queen. Likewise the two doors present her and her husband, Henri IV, carved in profile. The chapel behind these doors was rebuilt in 1842 on its old plans but was closed in 1905. The convent was destroyed in the mid-nineteenth century, except for the nuns' cloister, which was converted into a glass-covered winter garden.
12.c. Behind the Luxembourg Palace are the Luxembourg Gardens, begun in 1613. They covered about the same area as today and were much visited by the upper classes.

12.d. After the Revolution, the gardens expanded up to the Observatory, thanks to the seizure of the property of the Carthusian monks of Vauvert, situated directly south of the palace. These hermit monks arrived in 1257 to lodge in a former country residence of King Robert II, surnamed the Pious (996-1031); they left only in 1790. This is a classic French garden, with its symmetrical terraces, fountains, basins, flower beds and statues of historical and allegorical figures. They follow to some extent the lines given them by the Carthusians. Vincent often spoke of these religious, and it may be supposed that he visited this monastery. The monks offered Friday meals to as many poor as arrived to eat. Once he said to his confreres: Someone said to me one day: Look at the Carthusians. They are like oxen. They all walk alike. When you see one, you have seen them all. He did not disagree with this observation, calling them solid and firm. (Conference 206) Louis Abelly, (1604-1691), Vincent's first biographer, reported that Vincent also commonly said that genuine missionary confreres should be like the Carthusians at home and like the Apostles elsewhere. (Bk. I, ch. 22) Perhaps Vincent got this insight after visiting the hermits here. The Rue des Chartreux, a short street built on their old property, recalls their presence. (64, boulevard Saint Michel, Paris 6) One reason that brought Vincent here was to visit his friend, the abbé of Saint Cyran. He had rented quarters close to the monastery during the time of his troubles at the end of 1637. Today the faculty of Pharmacy occupies the site of the monastery, perhaps recalling medical services given by the monks.

12.e. North of the Luxembourg palace, on the Rue de l'Ecole de Médecine and Rue Antoine Dubois, stood the Franciscan convent, founded about 1230. The large monastic refectory and some other small traces remain of the buildings, which included a school and church. Despite some early years spent with the Franciscans, Vincent de Paul had little to say about them in his letters or conferences. He seems to have attended the funeral services here (11 March 1654) of Antoine François Frassella de San Felice, archbishop of Myra, and administrator of the church in both Japan and China. Vincent had assisted him in various ways. This convent became the site of an influential political club during the Revolution, taking its name, Cordeliers, from the former Franciscan inhabitants, whose cords attracted popular attention. Under the leadership of Danton and Marat, the club met in their former chapel and planned, in all their rigor, various revolutionary schemes, including the constitution of 1793. Today, a section of the University of Paris, called Cordeliers, occupies the site. (4-6, rue Antoine Dubois, Paris 5)
12.f. An old church, *Saint André des Arts*, lives on in the Place Saint André des Arts, which stands on the site of the church, destroyed following the Revolution. *(Paris 6)* Francis de Sales (1567-1622) preached the Advent sermons there in 1618, the year he met Vincent. Later, charitable women of this parish requested sisters from Louise de Marillac and Vincent de Paul, but they were unable to accommodate them.

Near the church, on Rue de l'Épernon, which abuts Rue Saint André des Arts, lived Madame Des Essarts. As the representative of the queen of Poland in Paris, she received and sent letters between Vincent and his confères in Poland. He often referred to her in his correspondence, and either he or one of his confères often stopped there to get mail. Daughters of Charity worked in this parish from 1722 to 1794.
13. Church of Saint Étienne du Mont
14. Pantheon
15. Our Lady of the Val de Grâce
16. Church of Saint Jacques du Haut Pas
17. Hospital of Port Royal
18. Saint Vincent de Paul Hospital
19. Saint Joseph Hospital (See Page 31)
20. Convent of the Daughters of the Providence of God
21. Collège des Bons Enfants
22. The Sorbonne (University of Paris)
23. Hospital of La Pitié-La Salpêtrière
24. Church of Saint Nicholas du Chardonnet
25. House of the Galley Convicts (La Tournelle)
26. Museum of Public Assistance
27. Church of Saint Séverin
28. Church of Saint Julien le Pauvre
29. Church of Saint Médard
30. Souvenirs of Blessed Rosalie Rendu
ARRONDISSEMENTS 5, 13, 14

13. **Church of Saint Étienne du Mont**
(Place Sainte Geneviève, Paris 5)

Many important events are gathered around Saint Geneviève, the patron saint of Paris. She was born about 420 in Nanterre, became a consecrated virgin and, at the death of her parents, lived on the hill that now bears her name. The people attributed the safety of the city to her prayers during a siege by Attila in 451. She died about 496. The abbey of Saint Geneviève, located on the Saint Geneviève Hill, kept alive her memory. This abbey, dating from the sixth century, was founded under King Clovis. He wished to be buried here with his queen and near Geneviève, who had been his friend and advisor. In later centuries, it was an abbey not of monks but of canons regular. Although demolished at various times, some remaining parts have been incorporated into a school, the Lycée Henri IV. The most visible element is its imposing tower. The contents of its ancient library were transferred to the nearby Saint Geneviève Library.

The church of Saint Étienne du Mont was built for abbey servants and for others living nearby, but it was independent of the abbey. The current building and bell tower were begun in 1492 but were consecrated only in 1626 by Jean François de Gondi. The style is Flamboyant Gothic, richly decorated but already old fashioned when completed. It also includes many Renaissance elements, mainly its decoration. The hanging keystones are noteworthy. The beautiful façade is unique in Paris. The church was restored in 1862 after the madness of the Revolution. Next to the church, which served university students in particular, was a cemetery, but the remains have been moved to the Paris catacombs. Inside the church are buried some important figures, particularly Cardinal François de La Rochefoucauld.
(1) The reliquary of Saint Geneviève. Her relics were often removed from the church to be carried in procession around the city, particularly in time of plague or war, such as during the civil war known as the Fronde, on 11 June 1652, when Louise de Marillac probably took part. The stained glass windows recount some of this history. Geneviève's remains were destroyed in the Revolution.

(2) The jubé (altar screen on rood loft), called after the Latin liturgical formula: Jube, Domine, benedicere (Give, Lord, a blessing). In early times, the scripture lessons were read and sermons were preached from this structure separating the sanctuary and choir from the faithful. Pulpits systematically replaced jubés in the sixteenth and seventeenth centuries. This altar screen, finished in 1545, is...
the only jubé remaining in Paris, and one of the few in France.

(3) The woodwork, particularly the 1630 organ case, and the pulpit, dating from 1650.

(4) The memorials to the founders of the Society of Saint Vincent de Paul (1914) in the Saint Vincent chapel. The Society was founded in this parish (as noted below, although the first regular meeting was held in the parish of Saint Sulpice). The painting of Saint Vincent is said to be by Simon François, and possibly painted from life, depicting Vincent at age 68.

(5) Another painting, that of the nine choirs of angels, by Louis Licherie came from the chapel of the original Saint Lazare. Louis Abelly commissioned it in 1679, and it conforms to his theological writing on the subject. Abelly himself was buried in the Holy Angels chapel at Saint Lazare.

(6) The first stained glass window of the former cloister, reached from behind the main altar, depicts a well-known legend with serious anti-Semitic overtones. In 1290, a woman is supposed to have been accused of having received Communion at the church of Saint Merry and then selling the host to a Jew, Jonathan. He then defiled it by piercing it with a knife, nailing it to his hearth, piercing it with a lance, and boiling it. Each time the host began to bleed, and an image of the crucified Savior appeared over it. Another woman returned the host to the bishop, who kept it in a reliquary at another church in Paris. Jonathan was supposedly burned at the stake. The relic disappeared after the Revolution, along with the shovel used to recover the host from the blood-red water. The account is universally regarded as apocryphal. The other windows in this old cloister date from the sixteenth and seventeenth centuries, and continue the rich theological symbolism of the Middle Ages. These windows are the finest in Paris after those of the Sainte Chapelle.

Both Vincent de Paul and Louise de Marillac lived near here for some ten years, and certainly came here to pray, as had Francis de Sales during his student days in this area of the University of Paris, called the Latin Quarter. A Confraternity of Charity existed here from an early date (late 1636 or early 1637), and the Daughters of Charity worked for it beginning about 1640. Vincent called Saint Geneviève a model for the Daughters, inasmuch as both she and they were good country girls. (Conference 13, 25 January 1643)

The monks of the adjacent Saint Geneviève abbey did not favor Vincent’s being at Saint Lazare. In 1658, one of them let it slip to a Vincentian relative that the monastery would wait until Vincent’s death to try to resume control of the valuable Saint Lazare properties. Vincent felt some anxiety about securing his title to them. (Letter 2650) At the same period he related, in a conference to his confères, that two monks of this abbey had been killed in a conflict with the public authorities who had tried to
gain entrance to put an end to some disorders within. Vincent drew the conclusion that if the monks had kept religious silence and not become involved with secular affairs, their scandalous deaths would never have occurred. (Conference 190)

14. Pantheon
(8, place du Panthéon, Paris 5)

At one side of the great square in front of the former abbey and the present church stood the Collège de Montaigne. Such luminaries as Ignatius Loyola, John Calvin and Desiderius Erasmus studied here. Today, in its place, stands the Sainte Genevieve Library. It faces the Pantheon, which Louis XV decided to build to replace the dilapidated church of Saint Étienne du Mont as a votive offering for his recovery to health. He secured the land, raised the funds, and began to build in 1755. Unfinished at his death in 1780, the church was completed at the beginning of the Revolution. The National Assembly decided to turn it into a mausoleum for French persons noteworthy for their talents, virtues and services to the nation. The term pantheon ("of all the gods" in Greek) echoes the name of a similar building in Rome.

Napoleon had the Pantheon changed back into a church, but it was switched again to its present usage—not a church but a mausoleum. In its crypt are buried a few heroes, such as François Marie Voltaire, Jean Jacques Rousseau, Victor Hugo, Emile Zola, Jean Jaurès, Pierre and Marie Curie and André Malraux. Its dome, one of several in Paris, dominates the skyline. Interior decoration features paintings of French heroes.

14.a. The road leading up to the Pantheon, Rue Soufflot, between Boulevard Saint Michel and Rue Saint Jacques, marks the site of an ancient Roman forum. This complex contained a temple, public spaces and shops. It was first discovered in the nineteenth century; more excavation was done in 1971. Nothing can be seen of it above ground, however.

14.b. Although it is difficult to locate them precisely, two homes of Louise de Marillac stood nearby. Probably after her husband’s death she moved to Rue Saint Victor (1626-1631, now at 43, rue du Cardinal Lemoine), and then to Rue
de Versailles (1632-1636), in the parish of Saint Nicolas du Chardonnet. It was here (now 21, rue Monge) that she brought together four or five young village girls for the first time on 29 November 1633—thus founding the Daughters of Charity. It is clear that Marguerite Naseau, the first Daughter of Charity, served in the parish of Saint Étienne du Mont. It was from these residences that Vincent sent out Louise to visit the Confraternities of Charity.

14.c. Down the Rue Clovis, east of the Pantheon, at number 3, can be seen some parts of the wall of Philippe Auguste (dating from the twelfth century). This same wall formed the boundary of the property of the Collège des Bons Enfants in Vincent’s time. Recent excavations have uncovered at least one arch of this wall below the Bons Enfants. The arch covered a channel of the river Bièvre, which emptied into the Seine nearby. (30 bis, rue du Cardinal Lemoine, Paris 5)

14.d. Down the Rue Clotilde, south of the Pantheon, begins the Rue des Irlandais. This is named for the Irish students who for centuries came to study in Paris. Vincent de Paul was among the benefactors of Irish clergy, particularly since they were living in times of persecution in Ireland. Several Irishmen joined the Congregation in Vincent’s time, and he sent Irish missionaries back to their homeland, and elsewhere in the British Isles. Vincentian priests came to staff the Irish College in 1858 and continued for more than a century.

Memorials to them and to Saint Vincent are to be seen in the college chapel. (5, rue des Irlandais, Paris 5)

14.e. The Irish College previously was located at the Lombard College. Its chapel is now the parish church of Saint Ephrem of the Syrians, for the use of Catholics of the Syrian rite. Although the present church dates only from 1733, earlier ones occupied the same site. The effects of revolutionary destruction can be seen on its façade, where in 1794 its coat of arms was chipped away. The Irish returned in 1815 but by 1825 ceased using the chapel. A painting of Saint Vincent at the deathbed of Louis XIII, based on the standard engraving, still hangs in this church amid the decora-
tions and icons of a Syrian church. (15, rue des Carmes, Paris 5)

14.f. Also south of the Pantheon, (11-13, rue des Fossés Saint Jacques, formerly Place de l'Estrapade), was the second location of the Pension Bailly, which moved here in 1825. The Society of Good Studies (Société des Bonnes Études) met here under the direction of Emmanuel Bailly. Frédéric Ozanam was a member, and out of this organization grew the Society of Saint Vincent de Paul. The related Conference of History met at the parish church of Saint Étienne du Mont. The site of the Pension Bailly now forms part of the mayor's office of the fifth arrondissement. It was here that on 8 December 1835 the first meeting of the Society of Saint Vincent de Paul, with its new rule and name, took place.

14.g. North of the Pantheon was yet another seminary in Vincent's time, the Collège des Trente-Trois ("thirty-three," after the number of poor seminarians admitted). Its founder was Claude Bernard, known as the "Poor Priest" (1588-1641). Although given to embarrassing ecstasies during the celebration of mass, Bernard enjoyed the favor of Queen Anne of Austria. He was, together with Vincent de Paul, one of the founders of the charitable movement of the seventeenth century, although he is not mentioned in Vincent's extant correspondence. He died 23 March 1641 and was buried in the Charity Hospital where he had so zealously worked. His successor as head of the seminary was Jacques Charton (d. 1684), a member with Vincent de Paul of the prestigious Council of Conscience. The buildings to be seen today were built in the eighteenth century. The seminary lasted until 1790. (34, rue de la Montagne Sainte Geneviève, Paris 5)

15. Our Lady of the Val de Grâce (Notre Dame du Val de Grâce)*
(1, place Alphonse Laveran, Paris 5)

Queen Anne of Austria enjoyed the company of nuns. She frequently visited the Visitation nuns, as well as the Benedictine nuns at the monastery of Val de Grâce. She had these Benedictines brought to this old royal sief in 1621 from their former property in Clamart, then falling into ruins and, in 1624 laid the cornerstone of their cloister, partially in hopes of living here herself. Richelieu suspected the queen of corresponding with foreign powers from the supposed security of the monastery—she was—and in 1637 he ruthlessly put a stop to the practice.

At age 37, the childless queen vowed to build a magnificent church if her prayers for a child were answered. Louis XIV was born 5 September 1638, thus assuring the royal succession. Queen Anne then had the architect Mansart draw up plans for the church in Baroque style. The king himself, age seven, laid its cornerstone. This abbey and its church honored "Our Lady of the Cradle," and bears a large dedication on its façade "to the new-born Jesus and his Virgin Mother," transparent allusions to the queen's vow. The three figures above
the tabernacle show Mary, Jesus in the crib and Saint Joseph, also clearly symbolic of Anne, Louis XIV, and Louis XIII. Napoleon III, however, replaced the main altar, since the original had been destroyed in 1793. Anne and Louis's monogram (AL) is found in several places on the building. The chapel was completed in 1667 and consecrated in 1710. In the chapel of Saint Vincent is a late portrait showing Vincent upheld by angels. He visited this monastery at least once (in 1643) to see the queen. It became the custom for the hearts of the monarchs to be preserved here in the crypt below the Saint Anne chapel, to the left of the main altar, but these were all destroyed at the Revolution. The queen's private apartments have been restored and can be visited as part of an interesting museum. The church was restored in the mid-nineteenth century. Daughters of Charity served the military hospital here from 1855 until it was put into lay hands in 1904.

15.a. Closer in to the center of the city was the second Visitation monastery, founded in 1626. Vincent de Paul came here often in his role as the ecclesiastical superior of the Visitation nuns. This meant that he was their extraordinary confessor and exercised other functions as well. Nothing visible remains of the original buildings, sometimes known as "Saint Marie in the suburbs" (faubourgs). During the Revolution, the Theophilianthropes held their secular worship in the nuns' chapel. After the dispersal of congregations in France in the early twentieth century, the convent buildings were taken down. (187-193, rue Saint Jacques, Paris 5)

15.b. Another monastery, one among more than a dozen along the Rue Saint Jacques, was the Carmelite monastery of the Incarnation, on the other side of the street from the Val de Grâce. Built in 1604-1605, this was the motherhouse of the reformed Carmelite nuns, whom Pierre de Bérulle (1575-1629) introduced into France. Vincent de Paul stayed near here perhaps at several different times with Bérulle, "that great servant of God," as Vincent called him, as he was ascertaining his vocation. Because of his connection with Bérulle, Vincent certainly came to the monastery. Marie-Madeleine de Wignerod, Madame de Combalet, the widowed niece of Cardinal Richelieu, entered this monastery. Only eighteen years old, she received the habit from Bérulle, but Richelieu had the pope annul her vows. The noble Michel de Marillac (1563-1632), Louise's uncle, was buried here after his death in prison. It was perhaps here that Vincent came to visit him and noticed something that struck him as curious. He glimpsed a spider's web on the crucifix and deduced that Marillac was so recollected that he never saw it. He drew lessons about this for his confrères. (Conference 133, 16 August 1655) One famous Carmelite was the beautiful Louise Françoise de la Baume le Blanc, duchess of La Vallière (1644-1710). She was Louis XIV's first official mistress and mother of several of his children. After he rejected her, she entered this Carmel at age 31 and spent the rest of her life
here in great austerity. The king came to visit, according to the stories. None of the old buildings are extant, although some fragments are visible inside other buildings. The chapel’s rose window, for example, can be seen from the garden of a new building on the back street. (25, rue Henri Barbusse) A notable funerary monument of Bérulle, marking the place where his heart was buried, was erected here in 1657, decades after his death. This monument is now in the Louvre. (284, rue Saint Jacques, Paris 5)

15.c. Since the Hôtel de Bérulle (15, rue de Grenelle, Paris 7) dates from 1766, it has no direct connection with the cardinal, only with his family. Nevertheless, they brought his body here in 1793, where it remained hidden until 1840. Vincent learned much from Bérulle and adopted some of his practices, such as the style of his conferences, the chapter of faults and many other points of the rule. Many years later, in 1658, he recalled to his confreres how, for example, the Oratorians dealt with salads: It’s true that they serve salad at the Oratory, but how much do you suppose they give each one? Very little, in fact. I wish you could have seen what is served. You would realize the difference between them and us. (Conference 187)


Because of Vincent de Paul’s struggles against the Jansenist movement, two other sites are also worthy of note near the Val de Grâce. The first is the parish of Saint Jacques du Haut Pas, named after an Italian religious order founded at Alto Pascio, near Lucca, to care for pilgrims. These religious established a hospital in Paris on this site, the first of many lining the pilgrim route to Saint Jacques (James) of Compostela, Spain. The present church began in 1630, and became a Jansenist stronghold. The abbé of Saint Cyran (1581-1643) is buried in the church. His modern tombstone reads: "Jean Duvergier de Hauranne, abbé of Saint Cyran, died 11 October 1643 in the unity of the one Church that he wanted to serve and love completely with his brilliant intellect." Daughters of Charity worked in the parish from about 1640. Vincent de Paul himself established the Charity here, 2 May 1646. The church was closed briefly at the Revolution.

16.a. Part of the parish property became a retirement home and seminary for the Oratorians, founded in France by Pierre de Bérulle. Philippe Emmanuel de Gondi was buried in the chapel of Saint
Magloire, the chapel of this home. He entered this community here and often lived here in later years, usually in a small building in the gardens. Bérulle himself was also buried here, but his body has been moved. The seminary remained here only until 1650. The chapel has been demolished, but the other buildings now serve as an institution for the deaf. (254, rue Saint Jacques, Paris 5)

17. Hospital of Port Royal
(121-125, boulevard de Port Royal, Paris 14)

The second Jansenist site is Port Royal. The Cistercian monastery of Our Lady in the Fields (Notre Dame des Champs) is at Port Royal in Chevreuse, some distance southwest of Paris. It was one of the main sites of the Jansenist movement. In 1625 its Paris headquarters, likewise called Port Royal, began because the nuns had to leave the humid and unhealthy location in Chevreuse. This suburban location gradually attracted a large number of vocations under the guidance of Mother Angélique Arnauld (1592-1633), who had the abbé of Saint Cyran form them in Jansenist teachings. Its chapel, begun only in 1646, remains. The choir of the nuns housed an important relic, the Holy Thorn, at whose touch at least three nuns were cured. The most celebrated of these was Blaise Pascal’s niece, Marguerite Périer, reported in 1656. As part of his anti-Jansenist campaign Vincent referred to this event in Letters 2238 and 2242a.

Many of the old buildings are still standing and now form part of the Maternity Hospital. These austere buildings were either never finished, for financial reasons, or despoiled at the Revolution. Vincent visited this Port Royal several times, particularly to see the abbé after his release from prison in 1643. Mother Angélique is buried in the chapel, which is still used for mass. The choir, much larger than the chapel, adjoins it and its old grille is still in place. As the tide turned against Jansenism, this independent monastery was suppressed, and the nuns were dispersed among other houses. The Visitation nuns replaced them until the Revolution, when they were expelled.

18. Saint Vincent de Paul Hospital
(72-74, avenue Denfert Rochereau, Paris 14)

Vincent’s memory is also kept alive at the Saint Vincent de Paul Hospital, near Port Royal on avenue Denfert Rochereau. This institution earlier housed the Oratorian seminary (1650 to 1790) after it moved from Saint Magloire. Following a distinctive Oratorian spirituality, the original chapel was dedicated, as the inscription on the façade indicates, both to the Trinity and to the Infant Jesus. This present hospital succeeds the one for the Foundlings built facing Notre Dame de Paris in 1748. Daughters of Charity served there, and sisters were able to remain to care for newborns all through the Revolution. That hospital was taken down in 1877. The elaborate paintings in the chapel by Paul-Antoine Brunetti
(1723-1783) and Charles-Joseph Natoire (1700-1777), preserved only in copies, depict works of the Daughters of Charity. They are important for the details of their habit, among other things.

The façade of the present chapel dates from 1655-1657. On it is a carving of the child Jesus wrapped in swaddling clothes, attended by several cherubs, a design Bérulle gave to the Oratory. This became the symbol of the Foundlings (the Enfants Trouvés) and, with its gesture of the arms extended downward, recalls the Lord of Charity, which became the emblem of the Congregation of the Mission. An inscription below the carving and over the main doorway quotes Luke 2:12 in Latin: “You will find a baby wrapped in swaddling clothes.” The peripatetic body of Cardinal Pierre de Bérulle was moved here from the Oratorian seminary for a time before the Revolution.

In the courtyard adjoining the chapel is the marble original of the renowned statue of Saint Vincent by Jean Baptiste Stouf, completed by 1798. Its design, however, was finished before 1787. A plaster model of the final marble version was at Saint Lazare but did not survive the sack of 1789. The mob smashed the statue and someone carried its head in triumph to the Royal Palace and unceremoniously threw it into the pool of a fountain. The members of a revolutionary cult (the Theophilanthropes) so admired the finished version that they had it erected in Saint Jacques du Haut Pas, their temple of Well-being (Bienfaisance).

Afterwards, the statue was moved several times, the last move being to the chapel of the present hospital. At some point it was moved outdoors. A signed plaster version is in Saint Thomas Aquinas church, one among a few others in Parisian churches. The statue is the likely ancestor of all others depicting kindly Father Vincent with infants or young children in his arms or at his feet—a staple of French ecclesiastical design.

The interior of the chapel has been much reduced. The present oratory occupies less than one-quarter of the original space. A large seated statue, an original design, of Saint Vincent with two children occupies the back of the chapel, and an old statue depicting him standing in an attitude of blessing is near the altar. The rest of the original chapel is used as hospital offices.

18.a. Adjoining the hospital property is the current Visitation convent, the post-Revolutionary successor of those presided over by Saint Vincent. One of those whose remains were transferred here from the first chapel of the Visitation, rue Saint Antoine, is the

![Commemorative plaque, Saint Joseph Hospital](image.png)
Site of Bons Enfants, Rue des Écoles

Commander, Noël Brûlart de Sillery, one of Vincent’s friends and benefactors.

19. Saint Joseph Hospital
(7, rue Pierre Larousse, Paris 14)

Less historically important than the Saint Vincent de Paul Hospital, Saint Joseph Hospital was at one time a Daughter of Charity institution. The large chapel, built in 1900, is still in use, and its modern stained glass windows are its most interesting Vincentian feature. Especially noteworthy are the windows of Saint Louise de Marillac on the right and, facing her on the left, Saint Vincent de Paul. In the transepts are earlier windows with traditional Vincentian themes, including Saint Catherine Labouré’s visions at the Rue du Bac. A large plaque on a side wall commemorates Mère Marie Sophie Mathilde Inchelin (1861-1940), onetime super-

20. Convent of the Daughters of the Providence of God
(28-40, rue de l’Arbalète, Paris 5)

Marie de Lumague, Mademoiselle de Pollalion (1599-1657), was one of Vincent’s spiritual directees. She had married François de Pollalion and, after his early death, adopted a simple lifestyle, dedicating herself to works of charity. One of the most active of the Ladies of Charity, she dressed in peasant clothing and helped Louise de Marillac to serve the poor country people. With Vincent’s encouragement she founded a congregation to take care of wayward girls and to provide a refuge for women whose virtue was threatened.

The convent buildings were completed in 1652, and Vincent de Paul is said to have celebrated the first mass in
their chapel. He undoubtedly visited her at her home and, after her death, 5 September 1657, looked after the affairs of her congregation. Both Anne of Austria and the duchess of Aiguillon were major benefactors of this work. These buildings were closed in 1790 and demolished in 1859. The cause for the beatification of Mademoiselle de Pollalion has been introduced in Rome.


The Collège des Bons Enfants takes its title from the term for proper young men attending the University of Paris, but which came to designate poverty-stricken scholars as well. It dates from about 1250. Its previous principal vacated this dilapidated and nearly deserted property of about eight hectares on 1 March 1624, and Vincent de Paul, already chaplain general of the galleys, succeeded him. The college was located next to the city walls near the corner of Rue du Cardinal Lemoine and Rue des Écoles, adjoining the much grander college of Cardinal Lemoine. A branch of the Bièvre river ran through both colleges. Vincent continued to live with the Gondi family until after the death of Madame (in 1625), as he had promised, and until the departure of Monsieur (in 1626) to join the Oratorians. The Gondis had assured his ownership of the property, so that Vincent could use it as the headquarters of projected groups of mission priests which, in 1624, did not yet exist. He recalled that, in the earliest days, he and his confrères would commonly leave the keys with a neighbor while they were away giving missions. One of these neighbors could well have been a certain Madame Guérin, wife of a royal counselor, who kept up her association with Vincent as well as with Louis. (Letter 1438) While returning from a mission, Vincent sometimes reflected that he had not done enough, and that, in punishment, the gates of the city—the Saint Victor gate, located next to the College—might fall on him. I remember that formerly when I returned from a mis-

Saint Victor Gate outside Bons Enfants, 18th century engraving

sion, it seemed to me that when I got back to Paris the gates of the city would fall and crush me; seldom did I return from a mission without that idea coming into my mind. (Conference 177) Part of the Rue des Écoles runs over the site of the college chapel. The saint’s room was at about number 4. The present Rue du Cardinal Lemoine, laid out in 1852, runs through the college garden.

Vincent made the Bons Enfants his headquarters until 1632, at which time he moved the Congregation’s mother-house to the priory of Saint Lazare. Despite his departure, he retained the
title of “Principal” of the college and managed its lands and other income. Saint Louise, who lived nearby toward the end of Rue Saint Victor, often came to pray in the poor chapel of the house. Vincent often returned and probably stayed here when business kept him on the Left Bank of the city. Nothing remains of the old buildings, demolished between 1844 and 1920. Their place has been taken over by a post office and other buildings. The condition of the buildings of the old College of Cardinal Lemoine gives some idea of the Bons Enfants. Another of the “neighbors,” to whom the first missionaries gave the key to the house when they left on mission, could possibly have been the doorkeeper or someone else living in the College of Cardinal Lemoine.

In 1707, the college became a diocesan seminary, called Saint Firmin after the bishop of Amiens, already the titular patron of the chapel. It remained under Vincentian direction until 1791. It was here too that two Vincentian priests, Louis Joseph François (1751-1792), the superior, and Jean Henri Guerry (1734-1792), were massacred, 3 September 1792, along with 74 other priests and religious imprisoned here. The bodies of the two Vincentians were never recovered, since they had been brutally beaten and their corpses tossed into a common grave along with those of the other victims. These martyrs were beatified in 1926. Two of the other priests killed that day were diocesan priests who had been Vincentians: Jean Charles Caron and Nicolas Colin. They were beatified with the others.

21.a. Near the old Bons Enfants stands the Scots College. The rector of the college at Vincent’s time kept him abreast of such news as could be had concerning the progress of two missioners Vincent had sent to Scotland, Fathers Francis White and Thomas Lumsden. The present buildings, however, date from after Vincent’s death. The chapel contains, in the fashion typical of the time, the brain of the deposed James II, king of England, who spent the last years of his life in France. The urn containing this relic was stolen at the Revolution. The king was much attached to the Vincentians. It is said that many of the books from the old Saint Lazare were deposited in the library of this college, but this cannot be proven at present. If so, they have been moved to the Bibliothèque Sainte Geneviève, (65, rue du Cardinal Lemoine, Paris 5). A few are also in the Irish College.

22. The Sorbonne (University of Paris) (Place de la Sorbonne, Paris 5)

As noted above, the students of the Bons Enfants before the time of Vincent
attended one of the colleges of the University of Paris, the most ancient of which was the Sorbonne (founded in 1257 by Robert of Sorbon, the name of his native place in the Ardennes). The signatures of some noteworthy graduates are reproduced in the Cluny La Sorbonne metro station, such as Bossuet, Richelieu, Henri III, Henri IV, and Francis de Sales. That of Vincent de Paul could be added, since he received a licentiate in canon law from the university by early 1624. The details of his studies are unclear (that is: did he really study for it, or was it an honorary degree?) but his competence in the law is not.

The chapel of the Sorbonne, now used for exhibitions, contains the tomb of Cardinal Richelieu (violated and defaced in 1793). His cardinal’s hat hangs from the ceiling and his coat of arms is everywhere evident. Another tomb is that of André Duval (1554-1638). The latter, dean of the theological faculty, was a close collaborator of Vincent de Paul and his confessor after about 1618. In the south transept of the chapel is a large fresco, dated 1875, by the artist Louise-Charles Timbal (1821-1880). In the lower register is “Theology, or the Dispute about the Blessed Sacrament.” The artist depicts several theologians, among whom is Vincent de Paul, shown in green vestments and kneeling before the Blessed Sacrament. He alone among them is at prayer; the others, such as Bérulle and Francis de Sales, are in discussion. The university granted Frédéric Ozanam his first doctorate, in law, in 1836. In 1840, he was awarded the chair of foreign literature here, the year after receiving his second doctorate, in literature.

22.a. Facing Rue Saint Jacques, at number 46, on the northeast corner of the Sorbonne, was the church of Saint Benoît. This parish, home of the third Confraternity of Charity founded in Paris, was served by Daughters of Charity in the year of their foundation, 1633. Its name appears across the street on a small private passageway, the Rue du Cimetière Saint Benoit, at about 50 bis, rue Saint Jacques. The parish was suppressed in 1790 and its buildings demolished in 1854. Its main entry has been reerected in the gardens of the Cluny museum.

22.b. Next to the Saint Benoit site stands the former Jesuit college. Called the Collège de Clermont in Vincent’s time, it became known in 1682 as Louis le Grand, now the Lycée Général Louis le Grand. Among its students was the unhappy Michel Antoine Le Gras, (1613-1696), son of Louise de Marillac. Vincent de Paul arranged for his studies here. A more successful graduate was Francis de Sales, a student here from 1580 to 1586. (123, rue Saint Jacques, Paris 5)

22.c. Also facing Rue Saint Jacques, at number 143, stood the church of Saint Étienne des Grès. An ancient black madonna, the statue of Notre Dame de Bonne Délivrance, was venerated here. Francis de Sales received comfort here during a time of spiritual despair. Vincent and Jean Jacques Olier are said
Chapel dome, La Salpêtrière
to have prayed here also. The church was closed in 1790 and torn down two years later. After the Revolution, the statue was given to the Sisters of Saint Thomas of Villanova, (27, rue de Sèvres), one of the stopping places during the translation of the relics of Saint Vincent. When their convent was demolished in 1907 to make way for Boulevard Raspail, the sisters moved the statue again, this time to their new convent. (52, boulevard d'Argenson, Neuilly-sur-Seine)

23. Hospital of La Pitié-La Salpêtrière (47, boulevard de l'Hôpital, Paris 13)

To avoid accidental gunpowder explosions, Louis XIII moved the arsenal from inside the city to new buildings in a country area to the southeast. The hospital took its name, Salpêtrière, from the saltpeter used in the manufacture of gunpowder. Later, the buildings were rehabilitated to make room for the crowds of the indigent whom the king had planned to enclose here. Vincent hesitated in his support but managed to have his friend and biographer, Louis Abelly, appointed the first superintendent of the new General Hospital in 1657, a post he held only from May to October. Louis XIV had the entire complex rebuilt, including the large chapel of Saint Louis, which dates from 1670 to 1679. One of its four naves is now dedicated to Saint Vincent de Paul, as is one of the other buildings. Vincent probably visited the hospital, although his advanced age and precarious health in 1657 would have precluded a lengthy engagement. Daughters of Charity worked here beginning that same year. The hospital gradually shifted its attention to housing the mentally ill, and the government used its inmates, including prostitutes arrested in the city, to populate its American colonies. It has been suggested, based on local tradition, that some of the Daughters accompanied these women as far as Mobile, now in the state of Alabama, before the Revolution. If so, these were the first Daughters of Charity to land in the Americas, however briefly.

23.a. The present name of the hospital includes the title La Pitié, after another old hospital, demolished in 1912. It was located where the Paris mosque now stands. (2, place du Puits de l'Ermité, Paris 5) La Pitié had been founded in 1612 as a refuge for beggars and the homeless. Mademoiselle de Pollalion had placed in this institution her young women snatched from a life of prostitution and crime. Vincent visited it occasionally and oversaw the missions given here by the priests of the Tuesday Conferences. In 1657, La Pitié was joined administratively to the General Hospital,
destined for the enclosure of poor and sick beggars. Following the Revolution, it continued from 1809 to 1912 as a general hospital. After that date La Pitié was moved near the hospital of La Salpêtrière. Their names are now joined, and they form one institution. (1, rue Lacépède, Paris 5)

23.b. Practically contiguous with the hospital is the site of the ancient Abbey of Saint Victor. Founded in 1108, its members excelled in academic achievements and reform of priestly life. The abbey became the head of a powerful congregation of abbeys, whose monks were called Victorines. Several attempts to reform the life of the monks failed and, by the time of Vincent de Paul, the common life of these canons regular had deteriorated.

These monks of Augustinian lineage were associated with those of the old Saint Lazare priory, and so pressed their confrères not to give up that valuable property to Vincent and his young congregation. Even after he moved into the priory, the Victorines pursued their cause in court. It was only on 7 August 1659 that Vincent finally achieved the unchallenged union of Saint Lazare with the Congregation of the Mission. He visited the abbey at least once, with the archbishop (between 1632 and 1636), but the purpose is unknown. The monks tried again in 1670 to get the property, also to no avail. At the Revolution, the monastery was demolished. On its property now is a unit of the University of Paris (Jussieu), the Jardin des Plantes, and the Austerlitz train station.

24. Church of Saint Nicolas du Chardonnet*
(23, rue des Bernardins, and 24, rue Saint Victor, Paris 5)

A chapel was constructed in a chardonnet, an area of thistles (chardons) in the thirteenth century and was rebuilt in the last half of the 1600s. The modern porch and façade dates from the 1930s, and incorporates thistles around the top of the columns. Of the old chapel where Monsieur Vincent celebrated mass and gave communion to Saint Louise and the earliest Daughters of Charity, only the bell tower remains (rebuilt in 1625). This old chapel was oriented traditionally, east-west, and lay below the present side altar of the right transept. Francis

Statue of Saint Vincent de Paul by Stouf, copy in Church of Saint Nicolas du Chardonnet
de Sales preached here. The board of overseers of the parish decided to expand the church beginning in 1656 but chose a north-south orientation. In any case, this was Vincent’s parish from 1625 to 1632, and Louise’s from 1626 to 1636. At Louise’s home in this parish, Vincent gave his first conferences to the Daughters, and a plaque in the Saint Vincent side chapel commemorates his work. This chapel also features a copy of the Stouf statue of Saint Vincent, modeled on the one in Saint Thomas Aquinas church in Paris. Louise paid her first visit to a Charity in this parish, the second such confraternity established in Paris. Marguerite Naseau also worked and prayed here, as other Daughters of Charity would do, since their house did not have a chapel. Lastly, the Ladies of Charity of the parish served the galley convicts in the nearby tower, La Tournelle.

Monsieur Vincent greatly venerated its pastor, Adrien Bourdoise (1584-1665). This zealous priest founded a community, the “Nicolaites,” who ran the seminary of Saint Nicolas du Chardonnet beginning in 1631. He is buried under the choir, but the exact location is unknown. Since 1977, the church building, property of the French state, has been in the hands of the traditionalist followers of Archbishop Marcel Lefebvre.

Next door to the church, where the Palais de la Mutualité stands, was Bourdoise’s seminary, begun in 1620. The hapless Michel Le Gras, Louise’s son, attended here for a time. The seminary of Saint Nicolas du Chardonnet continued until the Revolution and produced numerous priests and prelates for the Church. Some of them were among those massacred in 1792 at nearby Saint Firmin (formerly the College des Bons Enfants). The seminary reopened in 1815 and lasted until its suppression in 1906. A prominent graduate was the future Vincentian superior general, Charles Léon Souvay (1870-1939). The building was demolished in 1911. (14, rue Saint Victor)

24.a. A few steps to the left of the church is the Place Maubert. In the early thirteenth century, no less a person than Albert the Great preached in the square to the university students congregated here—a practice that students continue today. In later years, one of the gallows of the city was located here as well. The seven laymen who witnessed Vincent’s will, drawn up in 1630, all lived on this square.

24.b. Beginning in 1638 the Daughters of Charity had a home for foundlings...
(Maison de la Couche) somewhere on the Rue des Boulangéurs near Louise’s home. She took a close personal interest in this work. In keeping with ancient tradition, on Sundays and feast days the sisters often took the children to Notre Dame cathedral to encourage the faithful to give alms for the children’s upkeep. The location of the home, however, is unknown. It ceased to function in 1645, when the Daughters of Charity opened the Thirteen Houses (Treize Maisons) near Saint Lazare.

25. House of the Galley Convicts (La Tournelle, Tour Saint Bernard)
(1, quai de la Tournelle, Paris 5)

Vincent de Paul had been appointed royal chaplain of the galleys 8 February 1619. Previously, he had seen the degrading conditions in which the prisoners lived before being marched off in the twice-yearly chain gangs to Marseilles. One of his first tasks was to procure more humane lodgings. The first was near the Royal Palace (Palais Royal), as noted below, used from 1618 to 1632. The second was the square tower (La Tournelle) of a castle that guarded the eastern entry to the city on the Seine. This tower was also near his parish church, Saint Nicolas du Chardonnet. The early Vincentians took care of the convicts in both locations from 1625 to 1634; the Ladies of Charity of Saint Nicolas du Chardonnet began in 1632, and the Daughters of Charity in 1640. This tower was situated at the time between the Saint Bernard gate and the river, now the Quai de la Tournelle, between the La Tournelle bridge and the Sully bridge. Nothing remains of the old tower and castle, demolished at the Revolution. In its place stands a large statue of Saint Geneviève, remembering her charity towards the people of Paris. During the September massacres (2-4 September 1792), the mob killed the galley convicts here, thinking they were religious in disguise. Seventy died in this senseless slaughter.

Louise de Marillac and Vincent de Paul had to face a difficult situation in 1655: a Daughter serving the prisoners fell in love with one of them and arranged to marry him. Their marriage contract was being arranged when the two founders became aware of the impending scandal. Vincent received the young sister courteously, but it appears that their “mutual affection,” as Louise styled it, had gone on too long for them to turn back.

26. Museum of Public Assistance*
(47, quai de la Tournelle, Paris 5)

On the same Quai de la Tournelle stands the well-preserved city home of Marie Bonneau, Madame de Beaucharnais de Miramion (1629-1696). Widowed at sixteen, she turned to works of charity, particularly in her parish of Saint Nicolas du Chardonnet and at the Hôtel Dieu. She also founded a congregation of sisters, the Daughters of Saint Geneviève, whose rule Vincent de Paul helped write. The sisters, popularly known as the Miramiones, lived at her home from 1691 to 1792. The building then became a pharmacy for the hospi-
tals of Paris. Today it houses the Museum of Public Assistance, interesting for its exhibits on the foundlings, Saint Vincent and Sister Rosalie Rendu. During Madame Miramion's earlier life, as wife and then widow, she lived on the other side of the river. She developed her plans for her congregation, and Vincent must have visited her there more than once. Unlike many others from this period of his life, this building still stands. (15, rue Michel le Comte, Paris 3)

27. Church of Saint Séverin
(1, rue des Prêtres Saint Séverin, Paris 5)
According to legend, Vincent found an abandoned baby in the Rue de la Huchette, in the heart of the Latin Quarter. He brought the child to the thirteenth century church of Saint Séverin for baptism, before confiding it to the care of the Daughters of Charity. A side chapel dedicated to the saint has stained glass windows depicting the sisters and scenes from Vincent's life. He also preached in this church. The parish had a Confraternity of Charity in his time, and Daughters of Charity worked with its members. This vast building dates from the thirteenth and the fifteenth centuries and has excellent examples of stained glass dating from the fifteenth century.

27.a. To the right of the church, at the corner of Rue de la Parcheminerie and Rue Boutebrie stands an Office of Public Assistance. This organization takes its inspiration from Vincent de Paul and looks to him in some way as its founder. A statue of the saint graces the corner of the building, built in 1861. Vincent is not otherwise identified, but his statue recalls the legend of the abandoned baby and Saint Séverin. The pose of the statue is unique.

28. Church of Saint Julien le Pauvre
(1, rue Saint Julien le Pauvre, Paris 5)
The ancient church of Saint Julien le Pauvre, dating from about 1170, is one of the oldest churches in Paris. (It has been, since 1889, the parish church of
Melkite Catholics, Byzantine rite.) Its patron was the charitable Julian,406406paragraph

of Le Mans, whose name was often attached to churches located near hospices for poor pilgrims journeying to Compostela. In 1655, after a period of decline, this church was given to the Hôtel Dieu of Paris. It is possible that the two founders, Vincent and Louise, the Ladies of Charity and many of the early Daughters of Charity came here to pray as they went to serve the poor in the hospital. However, it had its own chapel, Saint Agnès, which burned in 1772. In the park to the side of the church stands one of the oldest trees in Paris, dating from the time of the founders. (Square R. Viviani)

**29. Church of Saint Médard**

(141, rue Mouffetard, Paris 5)

The church of Saint Médard replaces one built in the seventh or eighth centuries, destroyed by the Normans. The present twelfth-century building was originally a chapel in the small market town of Saint Médard on the river Bièvre, now mostly covered over. It became a parish church only in 1655, and the Daughters of Charity were established in this parish in the lifetime of Vincent and Louise. There are, however, no monuments to them or to the founders. The sisters remained until the revolution. It was in this rough neighborhood that Sister Rosalie Rendu, Daughter of Charity, brought the young Frédéric Ozanam and his companions to meet and aid poor families in their homes.
In 1727, a Jansenist deacon of saintly reputation, François de Pâris, died at the age of 36, having killed himself through his excessive austerities. The sick came to pray at his tomb in the churchyard, and their presence led to a belief in miraculous cures and eventually to massive scenes of collective hysteria. Those afflicted became known as the Convulsionaries of Saint Médard. It was at this time that Vincent was being considered for canonization, and deacon François offered a tempting alternative candidate for the Jansenists to espouse. In 1732, Louis XV decreed an end to the events. A joking inscription was posted: “By order of the king, in this vicinity / no more miracles by the Divinity.” (De par le Roi, défense à Dieu / De faire miracle en ce lieu.)

29.a. Near Saint Médard, the church of Saint Martin stood from 1158 to 1790. (1-4, rue de la Collégiale, Paris 5) Daughters of Charity worked in this parish in their earliest days, as they did in the neighboring parish—actually built on the same property—the church of Saint Marcel (or Marceau). This latter parish (53-57, boulevard Saint Marcel, Paris 13) took its name from the ninth bishop of Paris (d. 436). He is said to have delivered Paris from a monstrous dragon, the way he is pictured on the Saint Anne door of Notre Dame de Paris. Peter Lombard, the renowned medieval theologian regarded as the founder of the theological faculty of the Sorbonne, was buried here (d. 1164). The parish was in a very poor area. A “Court of Miracles” was located here, that is, one of several places in Paris where seemingly crippled beggars were miraculously cured at the end of each day’s work. Vincent visited this parish to support the work of the Ladies of Charity in the Confraternity of Charity erected here. The building was demolished in 1806 under Napoleon. The modern successor, church of Saint Marcel, keeps the name of this ancient sanctuary.

30. Souvenirs of Blessed Sister Rosalie Rendu (1786-1856)*
(Paris 5, 13, 14)

In the same neighborhood, called the Gobelins after the Gobelins tapestry factory, are found souvenirs of an extraordinary sister beatified by Pope John Paul II, 9 November 2003.

This Daughter of Charity came to the Mouffetard Quarter of Paris—at the time very poor and crowded—to complete her novitiate. From that time, with some slight absences, until her death, 7 February 1856, Sister Rosalie Rendu lived and worked for the poor of Paris. She was named superior of a social welfare office and succeeded in opening and managing a school, workshop, home for the aged, orphanage, etc. In her office she also received the founders of the Society of Saint Vincent de Paul, a relationship she continued throughout her life. The house has largely disappeared. A large white marble plaque on a wall in the yard in front of the kindergarten recalls the old-age home she founded in 1850, transferred here in 1858. The plaque also mentions her office where she received
many rich and poor persons. This office has now been removed, but some of its furnishings are found in the motherhouse of the Daughters of Charity. (3-5, rue de l'Epée de Bois, Paris 5)

30.a. A school named in her honor, the "Groupe Scolaire Soeur Rosalie," is located in the Maison Soeur Rosalie. In the front reception area is the original large portrait of this sister. Furnishings from her time, and engravings of her heroic efforts to stop revolutionary bloodshed in 1848, are also kept in the motherhouse. (32, rue Geoffroy Saint Hilaire, Paris 5)

30.b. Sister Rosalie is buried in a special tomb in the Montparnasse Cemetery. It can be visited by entering from Boulevard Edgar Quinet. Enter some seven or eight meters and on the right at the corner is a series of monuments. Behind this and in the fourth row to the south of the Allée principale is the large white cross marking her tomb. The inscription reads, in part: "To good mother ROSALIE [from] Her Grateful Friends, the Poor and the Rich." Some 70,000 people attended her funeral and the lengthy procession to the cemetery. Since then, her tomb has regularly been adorned with flowers. Since she had some years before incurred the disfavor of Jean Baptiste Étienne, the Vincentian superior general, he forbade his conferees from having anything to do with her, not even to take part in her funeral. (50, boulevard Auguste Blanqui, Paris 13) A small street in the neighborhood, opened in 1868 is named Avenue de la Soeur Rosalie. It runs northwest from Place d'Italie for one block, originally part of the property of the "patronage."

30.c. Close by Place d'Italie is the parish church of Saint Rosalie. It was founded as a chapel in 1861 as part of a "patronage," that is, a shelter and workshop for young apprentices and others. Sister Rosalie was its inspiration and driving force, and an admiring and wealthy layman, a member of the Society of Saint Vincent de Paul, established a foundation for its upkeep. When a new road was put through, the chapel was torn down. A new chapel replaced it, built between 1867 and 1869. Vincentians of the Paris province cared for this institution from 1862 to 1903, and again from 1922 to 1971. Inside the church are notable windows, dated 1871, depicting Saint Vincent de Paul and Sister Rosalie Rendu. Four women killed in the Charity Bazaar fire (4 May 1897) are commemorated in two plaques in the church. (3, boulevard Edgar Quinet, Paris 14)

Near her tomb, to the right of the Edgar Quinet entry, also four rows to the south, is the monument of the Congregation of the Mission, which holds the remains of former superiors general and others. Tombs for the Daughters of Charity, including the mothers general, are also found in this same cemetery.

30.d. Not far away from the church of Saint Rosalie is the parish church of Saint Albert the Great. Opened in 1969, this modern church marks the site of the former "Symbolic Monument," the
chapel of the Holy Agony. It is the Paris house of the Sisters of the *Holy Agony*, now the Sisters of Christ at Gethsemane, founded by a Vincentian, Antoine Nicolle. To emphasize the devotion to the Holy Agony, Nicolle’s successor Léon Bernard found the former chapel and convent of the Franciscan Missionaries of Mary to be suitable for the Holy Agony Sisters. The chapel, closed in 1896, was refurbished and opened in 1898. (122, rue de la Glacière, Paris 13)
Statue of Saint Vincent de Paul,
Church of Saint Sulpice
31. Cathedral of Our Lady of Paris (Notre Dame de Paris)
32. Conciergerie
33. Pont Neuf
34. House of the Daughters of Charity
35. City Hall, Hôtel de Ville
36. Church of Saint Gervais-Saint Protais
37. Church of Saint Paul-Saint Louis
38. Place des Vosges
39. Convent of the Visitation
40. Church of Saint Merry (Médéric)
41. Hôtel d'Angoulême
42. Church of Saint Nicolas des Champs
43. Hôtel Alméras
Ile-de-la-Cité & Ile-Saint-Louis

ARRONDISSEMENTS 1, 4

31. Cathedral of Our Lady of Paris
(Notre Dame de Paris)***
(6, place du Parvis Notre Dame, Paris 4)

The Cathedral of Our Lady of Paris stands on the site of a Gallo-Roman temple and two earlier Christian churches. The main façade was completed in 1250 but was heavily restored in the nineteenth century to repair the ravages of time and revolutionaries. A dark side chapel is dedicated to Saint Vincent ("Apostle of Charity," a marble statue by Adolphe-Victor Geoffroy, 1816-1880, which depicts him holding a cross and book, not the infants characteristic of most French statues). At the back of the apse are monuments to the Gondi family, four of whose members were bishops and archbishops of Paris in the days of Saint Vincent: Pierre (1533-1616), his nephew Henri (1572-1622), Henri's brother Jean François (1584-1654) and Jean François's nephew Jean François Paul (1613-1679). Both Henri and Jean François Paul were cardinals, called the Cardinals de Retz, after a place in southern Brittany erected as a duchy-peerage in 1581.

31.a. Of special interest is that Vincent visited here often between 1636 and 1658. One reason was because of the hospital, the Hôtel Dieu, situated until 1878 to the south of the cathedral, where today there is an open space, and also across the river on the left bank. Two small bridges joined its two sections. (The present hospital, built 1867-1877 and also called the Hôtel Dieu, is situated to the north of the cathedral.) The hospital is among the oldest in Europe, a foundation of Saint Louis IX, king of France. Its foundations can be seen in the archaeological exposition under the cathedral square, and the statue of Charlemagne stands where the hospital once was.

A second reason for Vincent's presence was that the Ladies of Charity of the Hôtel Dieu used to assemble at the cathedral. Here they would attend mass and receive communion from the hands of Vincent de Paul, notably on the day of the election of officers. He did this since he oversaw in some manner their voluntary service of the sick. This group of Ladies of Charity differed from others, who were parish-based, since these members specialized in only one work,
that of care of the sick at this hospital. The members, most of noble families, gradually extended their interests to other kinds of specialized assistance that, because of their wealth and influence, they could assume. During the Fronde, a series of civil wars, he used to assemble the Ladies and celebrate mass for them here once a month. From 1634, the Ladies of Charity and, from 1634 or 1635, the Daughters of Charity worked here. The Parisian-born Louise de Marillac must have come here often, of course.

A third reason for Vincent's presence was that in July 1637 he, one of the members of the Company of the Blessed Sacrament, had remarked on the "large number of bad priests who were celebrating mass with great lack of propriety," especially at Notre Dame. Vincent eventually agreed to the confinement of these "vagabond and beggar priests" at Saint Lazare for a year, during which time they undoubtedly learned how to improve as priests.

Vincent certainly would also have had questions about Antoine Adrien Lamourette (1742-1794). This celebrated ex-Vincentian took the constitutional oath at the time of the Revolution, and was ordained in Notre Dame as the constitutional bishop of the civil diocese of Rhône and Loire (Lyons), 27 March 1791. Lamourette reconsidered his
choices nearly three years later and publicly retracted his oath. The government responded by beheading him within four days.

In the post revolutionary period, the enthusiasm of Frédéric Ozanam and his friends for the Catholic faith led to the foundation of the “Conferences of Notre Dame.” This series of conferences on the faith was confided to the cathedral. Its most famous preacher at the beginning was the Dominican, Lacordaire. These conferences have continued until the present, particularly during Lent. It was here that Pope John Paul II beatified Ozanam in 1997.

31.b. Near the hospital was the building used for the foundlings before Vincent’s day. They were brought first to the Hôtel Dieu and then farmed out to others, who often mistreated them. Vincent and Louise remedied the situation with the help of the Ladies of Charity. This building (Maison de la Couche) was at the corner of the Pont d’Arcole and the Quai de la Corse. It has been taken over by the maternity hospital on the same spot.

32. Conciergerie
(1, quai de l’Horloge, Paris 1)

The Conciergerie is a section of the old royal palace last used in the fourteenth century, but in Vincent’s time it housed the galley convicts. He visited them often here, and their frightful conditions led him to move them first to a building near the Royal Palace, and then to the Tower (La Tournelle) mentioned above. During the Revolution, Queen Marie Antoinette was confined here before her execution; and during sixteen months, from 1793 to 1794, some 2600 prisoners left here for the guillotine. Adjacent to the Conciergerie are the law courts, as they were in the saint’s time. He spent countless hours here in the company of judges, notaries and attorneys.

32.a. Also part of the law courts is the Sainte Chapelle, built in the thirteenth century to house relics of the Passion, particularly part of the Crown of Thorns. Today the chapel is a museum, featuring astonishing and original stained glass. In Vincent’s day, it was still
in use as a chapel. One day, while receiving an important letter in the Palace of Justice, he climbed the staircase to the upper section of the chapel to open the letter before the tabernacle. The door was locked, so he simply knelt down on the spot to read the letter.

32.b. Nearby, across the Boulevard du Palais, is the Tribunal de Commerce. On this site stood the church of Saint Barthélemy. Ladies of Charity worked in this parish, and Daughters of Charity worked with them. This royal parish, with the oldest church building in Paris after Notre Dame, was closed in 1790, and demolished in 1858. Across the street is the medieval public clock, known to the founders.

33. Pont Neuf (Paris 1)

At the western end of the island is the Pont Neuf, the New Bridge. Despite its name, it is the oldest standing bridge in Paris, dating from 1578, and finished in 1604 under Henri IV. Vincent and the early missionaries and sisters must have passed over it countless times. It features a statue of Henri IV, restored after the Revolution. His was the first statue erected on a public roadway in France. In Vincent’s day, the bridge was full of activity: markets, entertainments (licit
Statue of Henry IV, Pont Neuf

Name plate, Daughters of Charity school, Ile Saint Louis

and illicit), and traffic but, unlike most other bridges in Paris, had no houses built on it. Beneath the bridge was a sculpture of the Samaritan woman giving a drink to Jesus; it marked the spot of an old pump used to bring water to the Louvre. This sculpture gave its name to the pump, then to the area, then to the large department store, La Samaritaine. Facing the statue was the entry to the elegant Place Dauphine, built in 1607, and similar to the Place des Vosges, then under construction. Perhaps in reference to this bridge, Vincent once recalled for his conferees that he had seen a performer. [He had] a pointed awl that, in proportion as one wished to drive it in, collapsed back into itself. This man placed it as his throat, and when the people saw him forcing it into his throat they used to shout: Take it out, take it out. (Conference 214) Vincent used this as an example of false illusions. There was no illusion, however, in another experience. You...know that many persons learn what impurity is by seeing and listening to those mountebanks, those buffoons who depict immodest actions and indulge in evil talk. (Conference 221)

Saint Vincent de Paul with priests and sisters, Church of Saint Louis en l'Île
34. **House of the Daughters of Charity**  
(5 bis and 7, rue Poulletier, Paris 4)

On the Île Saint Louis, the small island east of the Île de la Cité, stands a house where Vincent is said to have installed the Daughters of Charity in 1658. They have used it for a school almost continuously from that time, although it became the property of the Daughters only in 1728. During the Revolution, the neighborhood committees let them remain in peace but without their customary dress. In 1853, the first Paris association of the Children of Mary began in this house. A plaque outside recalls the presence of the Daughters.

34.a. The *parish church*, Saint Louis en l’Île, recalls that Vincent explained to them that they should have *for a chapel their parish church, for a cloister the streets of the city.* (Conference 111) Francis de Sales preached in the original chapel. Vincent presided there over meetings leading to the founding of the Daughters’ school. (The present church, however, began only in 1664.) A side chapel, with three nineteenth-century paintings, is dedicated to him. Pius VII visited here 10 March 1805. The building contains a small plaque, dated 1926, recalling the relationship of Île Saint Louis with the city of Saint Louis, Missouri. *(19 bis, rue Saint Louis en l’Île, Paris 4)*

34.b. Many of the exclusive houses on the island date from the seventeenth century. Among these was the home, practically a château, of the Bretonvilliers family. This elegant construction, the largest on the island, opened in 1637. It was demolished in 1866, and only a few traces remain. Madame de Bretonvilliers, a Lady of Charity, opened some storerooms on this property for clothing and other items destined for the relief of the war-torn Île de France. It is likely that, beginning in 1658, Vincent came here in his work of supervising this charitable undertaking. *(Main entry: 4, rue de Bretonvilliers, Paris 4)*

34.c. The old bridge leading from the island to the right bank is the Pont Marie, named after Jean-Christophe Marie, the businessman who built it beginning in 1614. Vincent mentioned its disastrous collapse in spring floods on 1 March 1658. Those same floods, he reported to one of his correspondents, caused water from the river to come into the enclosure of Saint Lazare. *It is so bad that in many of the streets of Paris we see more boats than carriages go by.* *(Letter 2541)*
Right Bank

ARRONDISSEMENTS 2, 3, 4

35. City Hall (Hôtel de Ville)
(Place de l'Hôtel de Ville, Paris 4)

This grandiose building succeeded several previous public buildings devoted to city government. Begun in the sixteenth century, and completed in the early seventeenth century, it was completely renovated between 1874 and 1882. On the square in front, formerly called the Place de Grève (Square of the Foreshore) public executions were commonly held. Among those executed was the marshal Louis de Marillac (b. 1572), one of Louise's uncles. He died on the orders of Richelieu, 10 May 1632. Vincent wrote to Louise: "The way our relatives go to God is of no importance to us, provided they go to Him. . . . Let us not feel sorry for him then, but let us accept the adorable will of God." (Letter 105) It was here, too, that the guillotine was first erected, 25 April 1792.

36. Church of Saint Gervais-Saint Protais*
(Place Saint Gervais, Paris 4)

This church, located on a small mound, commemorates two Roman officers martyred by Nero. A church has been here since the sixth century. The main part of the present church, in Flamboyant Gothic style, was completed in 1657.

Inside, there are sixteenth-century windows and choir stalls. The organ is the oldest in Paris. Eight members of the Couperin family were organists here (1656-1826). In this elegant church Louise de Marillac married Antoine Le Gras (d. 1625), 5 February 1613. In
keeping with custom, Louise was henceforth addressed as Mademoiselle Le Gras, although she referred to herself by her maiden name. By a strange coincidence, René Alméras (1613-1672), the second superior general of the Congregation of the Mission, was baptized here in his family’s parish church on the same day. In this church, too, is the tomb of Geneviève Fayet, Madame Goussault (d. 1639), president of the Ladies of Charity at the Hôtel Dieu, one of Vincent’s closest collaborators in the work of the Charities and the Daughters of Charity, and Alméras’ aunt by marriage. She had lived nearby, rue Rois-de-Sicile, until her death, assisted by her friend Vincent de Paul. Her death touched him, and he often referred to her dying words of commendation of the Daughters of Charity. (Conference 70, for example) Daughters of Charity worked in this parish beginning about 1640. A group of monks (founded 1975) and nuns (1984) living and working in the world, combine work and contemplation, and make up the Monastic Fraternities of Jerusalem centered at this parish.

36.a. Facing the front of the church was the apse of the church of Saint Jean en Grève. The Daughters of Charity worked in this parish in the time of Vincent and Louise. It was demolished after the Revolution, and the modern city hall (Hôtel de Ville) is built over part of it. Bishop Camus, the spiritual director of Louise de Marillac, was baptized here.

36.b. On Rue des Archives, north of Saint Gervais is the Billettes, in Vincent’s time a Carmelite monastery. The “miracles of the Billettes” was a popular expression of anti-Semitism in the Middle Ages. The story of the profanation of the consecrated host, its bleeding, etc., and its recovery is referred to above concerning the church of Saint Etienne du Mont. To expiate the supposed sacrifice, a church was built here in 1295. In 1633, Discalced (reformed) Carmelites took over the monastery. Vincent came here in October 1651 on the orders of the papal nuncio to look into possible candidates for the episcopacy. After the Revolution, the church was given to Lutherans, who still maintain it. North of the church the old monastic cloister walk can be seen, the only one remaining intact in Paris after the Revolution. (22-24, rue des Archives, Paris 3)

36.c. Close by is the Tour Saint Jacques, the bell tower of the former church of Saint Jacques de la Boucherie, built in 1509-1523 for the butchers’ guild (Avenue Victoria). It was a meeting place for pilgrims on their way to Compostela, Spain, to venerate the memory of the apostle Saint James (or Jacques). Daughters of Charity worked in this parish in the lifetime of the two founders. The rest of the church was demolished in the nineteenth century. (Square de la Tour Saint Jacques)

36.d. The Hôtel Acarie was the home of Pierre Acarie and Barbe Avrillot (1566-1618), later known as Marie of the Incarnation (and subsequently beatified). After her husband’s death,
Madame Acarie developed a large circle of followers who met at this house. Regarded as the foremost founder of the French school of spirituality, she numbered among her friends and admirers Pierre de Bérulle and Vincent de Paul. The latter possibly attended gatherings here at her home. (11, rue Ferdinand Duval, Paris 4)

37. Church of Saint Paul-Saint Louis*
(99, rue Saint Antoine, Paris 4)

In 1582, the new Society of Jesus built a small chapel in honor of Saint Louis in the district of Paris called the Marais ("marsh"), since the district was once the bed of the Seine and later became swampland. The Jesuits returned to their chapel in 1603 after being expelled from France in 1595. As the population of the Marais was growing, particularly in wealthy and influential people, the Jesuits began a large and sumptuous church decorated in what then was modern art, now called Baroque. Louis XIII, who had a Jesuit confessor, laid the corner stone in 1627. Cardinal Richelieu laid the first stone of the façade in 1634 and, in 1641, celebrated the first mass here (something he rarely did). Vincent himself commented that his confreres should learn from this Jesuit house, where persons are not brought inside, they are made to wait under the portico or perhaps brought into a corridor. . . . Therefore, I request the porters, whenever anyone calls on one of us, to ask them to wait under the portico, or bring them into a room, but not into the cloister. (Conference 124) Louis Abelly, Vincent’s first biographer, was ordained bishop here in 1664. At the
time of the Revolution, the church was turned into a Temple of Reason—perhaps a backhanded compliment to the Jesuits who had a house for their professed members on the property. In August 1804, the emperor Napoleon gave Saint Louis to the Vincentians as their motherhouse—a decision never implemented, perhaps because of the small number of available members.

37.a. The old parish church of Saint Paul (des Champs), facing Rue Saint Paul only one block away, was the one which Vincent de Paul and Louise de Marillac knew. Her husband, Antoine Le Gras, was buried in a side chapel in this church. Destroyed in the Revolution, its name was joined to that of the newer Saint Louis church in 1802. Only a tower remains, built into a later house. (30-32, rue Saint Paul) The parish has given its name to streets and passageways in the neighborhood, known principally for a royal residence, the Hôtel Saint Pol, 1361-1543, which surrounded the church on three sides.

Vincent founded a Confraternity of Charity in this parish. To commemorate this event, a statue of him was erected in the nineteenth century in the Saint Louis church, now found in a side alcove on the right. Daughters of Charity came to work for the Confraternity of Charity in the Saint Paul parish in 1634, the year after their foundation. Several years of faithful work increased their outreach to a daily service of 5000 poor persons during the lifetime of the founder.

37.b. The Marais district is filled with elegant seventeenth-century homes, and Vincent would have visited many of them. One in particular, the Hôtel de Sully, renowned for its splendor, has been restored to its seventeenth-century condition. (62, rue Saint Antoine, Paris 4) Directly across from its entrance is the Rue de l'Hôtel Saint Paul, which led in former times to the Saint Paul parish cemetery.

38. Place des Vosges*
(Paris 4)

The Place Royale, now the Place des Vosges, is Paris's oldest public square and one of its most elegant. Cardinal Richelieu was one of its inhabitants, at number 21. His niece, the duchess of Aiguillon, held her salon here as well. This vast square was built in 1605-1612. In that final year, 1612, the first carousel was held in Paris to inaugurate the square, and to celebrate the planned
marriage of Louis XIII and Anne of Austria. A carousel combined parades and old-fashioned sporting events, in which knights and their horses played prominent roles. Philippe Emmanuel de Gondi had the honor of being one of the costumed knights at this or another such event. Cardinal Richelieu was among its inhabitants, at number 21. His niece, the duchess of Aiguillon, held her salon here as well, and it could easily be supposed that Vincent came to see her here.

38.a. Adjoining the Place des Vosges lived Marie Lhuillier, Madame de Villeneuve d'Interville (1597-1650). She was one of the many noble Ladies of Charity of the Hôtel Dieu. She founded the Daughters of the Cross, a congregation of religious devoted to the education of young poor girls. Vincent de Paul was her spiritual director and took an active interest in her community, particularly after her death on 15 January 1650. She and the sisters lived in the convent at this location beginning in 1643, and Vincent probably visited here on several occasions. (4-6, impasse Guémenée, Paris 4) The duchess of Aiguillon was one of their major benefactors. Following the Revolution, the property was sold (1797). At the end of the street (26, rue Saint Antoine) are found some vestiges of the old convent, notably the novitiate (located in an inner courtyard). Vincent occasionally referred in his conferences to these charitable nuns.

38.b. Vincent de Paul often remarked on the charitable sisters of the Place Royale. He was referring to a convent of the hospital sisters of Our Lady (Hospitalières de la Charité Notre Dame). With the help of Anne of Austria, this community undertook the care of poor girls and women, beginning in 1629, or perhaps earlier. Vincent compared them to the Daughters of Charity: they are both nuns and Daughters of Charity at the same time, because they devote themselves to the service of the sick, but with this difference, however, that they nurse the sick poor in their own house and only look after those who are brought to them. (Conference 50) The nuns left in 1791 and the buildings were demolished in 1828. (35, rue des Tournelles, Paris 4) Close by was the church of the Minims,
where, on 19 July 1797, the feast of Saint Vincent was first publicly celebrated since the Revolution began. Some 200 priests attended—a proof, if any were needed, of Saint Vincent’s continuing importance in Catholic life. (37, rue des Minimes, Paris 3)

39. Convent of the Visitation*
(17, rue Saint Antoine, Paris 4)

The first monastery of the Visitation, founded by Francis de Sales, began in 1621 in a small house on Rue du Petit Musc. It was enlarged in 1628 and opened on to the Rue Saint Antoine, the main east-west street of the ancient Romans (decumanus). Its chapel, the only remaining building, was built between 1632 and 1634. It is one of the early buildings in French Baroque style designed by the famed architect François Mansart and is his only intact building in Paris. During the construction, in 1633, Vincent arranged that certain priests who had recently made the ordination exercises give a mission to the workers. Their success here led in some way to the foundation of the Tuesday Conferences.

Jane Frances de Chantal (1572-1641) lived at this convent during her stay in Paris. As ecclesiastical superior of the Visitation convent in Paris, Vincent de Paul often came here to give conferences, preside at meetings, etc., from 1622 until his resignation, 18 March 1660, shortly before his death. He gave canonical testimony here (17 April 1628) concerning the cause of beatification of Francis de Sales. As their “spiritual father,” as he described himself (Letter 2054), Vincent sometimes refused permission to princesses to visit the nuns, an indication of his care for their spiritual well-being. Louis XIII, however, had the right to visit and did so often, as did his queen, Anne of Austria. Vincent also received regular financial reports but generally left the management of the monastery to others.

At the convent school, many prominent girls attended, such as the nieces of Cardinal Mazarin. Their prank, emptying their inkwells into the holy water fonts in the chapel, is still recalled. Many noteworthy persons were buried here, including the brother of Jane
In the Footsteps of Vincent de Paul

“Saint Vincent taking the chains of a galley prisoner,” Leon Bonnat, Church of Saint Nicolas des Champs, 19th century engraving

Frances, André Frémiot, archbishop of Bourges. In 1737, at the time of Vincent’s canonization, the first side chapel at the right of the entry was dedicated in his honor. The convent remained open until 1790. A Protestant church since 1802, it has been nearly stripped of its former interior adornment. Its exterior remains virtually unchanged, however, and clearly points to its former use, with the AM monogram (Ave Maria) on the doors, and a heart pierced with arrows above the main door.

39.a. On the Rue du Petit Musc, on the west side of the convent, lived Noël Brûlart de Sillery (1577-1641). This wealthy knight and former Keeper of the Seals gradually gave up his former life. Under Vincent’s direction, he began to live a charitable life and was finally to be ordained a priest. A commander of the Knights of Malta, he was involved in many religious enterprises, among which was the building of the present chapel of the Visitation. He gave large gifts to the Congregation of the Mission and was instrumental in the foundation of the house at Troyes. Vincent assisted at his deathbed and presided at his funeral in the Visitation chapel. He recalled the commander’s extraordinary meekness in a conference to his confreres: He had an extreme affection for the virtue of meekness on account of an incident he witnessed when he was counsel to the parliament. He saw two of his brother lawyers fall to words and insults; and, seeing that their countenance was deformed, pale and frightful, he made this reflection: What! Those whom I saw with the faces of men I now behold transformed into beasts! They snarl, they foam, they treat each other like brutes! (Conference 202)

40. Church of Saint Merry (Médéric)
(78, rue Saint Martin, Paris 4)

The church of Saint Merry, named after Medericus, who died here in the
seventh century, was completed in 1612 in Flamboyant Gothic style. It was the parish church of Louise de Marillac from 1613 until about 1620. Her son, Michel Antoine Le Gras, was baptized here, 19 October 1613. Noteworthy are the sixteenth-century windows, the nineteenth-century fresco (1840) of Saint Vincent in the side chapel on the left, and the painting of him singing the psalms, bare-chested, during his captivity. Another important personality baptized here was Barbe Avrillot, Madame Acarie. Her portrait can be seen in the baptistery. With Bérulle, she helped to found the Carmelite nuns in France. She was beatified in 1791. The Daughters of Charity were established in this parish during the lifetime of the two founders and they worked with the Confraternity of Charity.

During the Revolution, the church was used simultaneously by Constitutional clergy from 1795 and by the Theophilanthropes, 1797-1801, who called it a Temple of Commerce. One of the organists in the restored church was the renowned composer Camille Saint-Saëns.

40a. The church of Saint Josse was originally a chapel of ease for the parish of Saint Laurent. It fell under the responsibility of Saint Lazare, and for this reason Vincent de Paul inaugurated the young Louis Abelly as its pastor here, 20 September 1643. During the nearly eight years of his pastorate in this small parish, Abelly formed a community of clergy to serve the parishioners. He also began his prolific career as a writer here, culminating in his biography of his friend and mentor Vincent de Paul. The church was closed in 1790 and later demolished. (18, rue Aubry le Boucher, Paris 4)

41. Hôtel d’Angoulême (later: de Lamoignon)
(24, rue Pavée, Paris 4)

Meetings of the Company of the Blessed Sacrament took place in this elegant home in the Marais. Its members included some of the most highly placed and influential persons, lay and clerical, in France. Among them was Vincent de Paul. He undoubtedly influenced the members in their works of charity as much as they influenced him in the choice of certain works that he under-
took. Although Chrétien François de Lamoignon gave his name to this home, he did so only in 1688. We do not know, therefore, where Marie Des Landes, Madame de Lamoignon, lived. She was the superioress or president of the Ladies of Charity from 1643 to 1651. In a letter of 24 January 1648 Vincent mentions a meeting at her home that he planned to attend. Today, the building contains the Historical Library of the City of Paris.

Church of Saint Sauveur, 17th century engraving

42. Church of Saint Nicolas des Champs**
(252 bis, rue Saint Martin, Paris 3)

The church of Saint Nicolas des Champs is Flamboyant Gothic, with five naves and about 100 columns, all numbered, and in many different styles. The altarpiece in the rear chapel behind the sanctuary, dating from the seventeenth century, is the only one in Paris left in its original location after the Revolution. It was completed in 1629. Many paintings decorate the side chapels. The organ dates from the eighteenth century; one famous organist was Louis Braille, who founded the system of reading for the blind. During the Revolution the church became the Temple of Marriage and Fidelity. It was restored to Catholic worship in 1802. A community of priests and lay members, the Community of Emmanuel, staffs the church today. The Daughters of Charity lived in the parish nearly continuously from Vincent's time until 1825. During the Revolution, Daughters of Charity from other Paris communities assembled here and were left in peace.

During mass on Pentecost, on 4 June 1623, a full ten years before the foundation of the Daughters of Charity, Louise had a spiritual experience that resolved doubts about her vocation, her new spiritual director, and the immortality of the soul. A plaque, blessed in 1952 and placed in a chapel on the left side, recalls this grace, called in later years the "Light of Pentecost." Louise kept an account of this on her person and read it often. The original is in the Archives of the Mission, Paris.

In the chapel of Saint Anne is the original large painting by Léon Bonnat (1833-1922) of Vincent taking the chains of the galley convict (1865). In the chapel of the Holy Family is the original easily recognized painting by Pierre-Nicolas Brisset (1810-1890) of Vincent helping a beggar to get into his carriage (1858).

42.a. This church is located here because of the traditional north gate of the city, which lay on the ancient north-south Roman road (cardo). Near it was the ancient abbey of Saint Martin des Champs (in the Fields), which succeeded
a chapel dating from the fourth century. The eleventh-century chapel, a Gothic marvel, is now part of the National Technical Museum. A small chapel was built for the monastery servants and neighboring peasants, dedicated to Saint Nicholas. It was enlarged in the sixteenth and seventeenth centuries and is the church described above. From 1642 or 1643 until 1659, Vincent was the vicar general of the abbots of this monastery, the two nephews of the duchess of Aiguillon—another of the many coincidences linking him with the lives of so many persons. As such, he was responsible for overseeing their administration and for providing pastors and priors for the institutions dependent on the abbey, undoubtedly burdensome work.

42.b. However, another church, Saint Sauveur (Holy Savior), was the local parish. Holy Savior was Louise's parish church on three occasions: from 1604 to 1613 while she was living under the guidance of her uncle Michel de Marillac; in 1619 when she lived with her husband and son on Rue Courteau Vilain (Rue Montmorency); and lastly from 1623 to 1626 (corner of Rue du Temple and Rue Rambuteau). Vincent lived near them in the Gondi residence on the Rue Pavée from 1616 to 1625 or 1626 and, by 1623, had met Louise de Marillac. Madame de Miramion (see above) also lived in the parish. Louise's son, Michel, was married here to Gabrielle Le Clerc (18 January 1650). Although ultimately unsuccessful, the first group of Ladies of Charity in Paris also began in this parish (1629), and the pioneer Daughter of Charity, Marguerite Naseau, served it briefly in 1631. The second house of the Daughters of Charity (1633) was founded in this parish. Holy Savior church stood until 1787 when it was demolished to make way for a larger replacement. The Revolution, however, put an end to those plans. (183, rue Saint Denis, and 2, 4 and 4 bis, rue Saint Sauveur, Paris 1) Its baptismal font, however, was relocated to the church of Saint Elisabeth. (195, rue du Temple, Paris 3) Nothing remains of the homes of the Marillac, the Gondis or Madame de Miramion.

42.c. Behind the church of Saint Elizabeth stood the monastery of Saint Madeleine. Charlotte Marguerite de Gondi (1570?-1650), the marquise of Maignelay and sister of Philippe Emmanuel de Gondi, bought the building in 1620 to house women converted from prostitution to a religious life. The nuns of the Visitation supervised their formation from 1629 to 1671. Vincent
supervised the spiritual care of the “Madelonnettes” and the governance of this institution. At Louise’s suggestion, the Daughters planned a pilgrimage to honor Our Lady of Loreto here, where a replica of the chapel at Loreto had been built around 1645. During the Revolution, in 1793, it continued its role as a women’s prison and was then demolished in 1868. A small part of a wall remains today, and a plaque high on the wall records its history. (6, rue des Fontaines du Temple, Paris 3)

42.d. One of the great sights in Paris, visible on old maps, was the Temple, the headquarters of the Knights Templar, later the Knights of Malta. Vincent de Paul and his directee Noël Brûlart de Sillery had worked on a plan to establish a seminary at the Temple. They formulated their plans hastily and did not succeed. At the Revolution, some of its buildings were turned into a prison, and the royal family was imprisoned there. Because the Temple symbolized great power, wealth and secrecy, and to keep it from becoming a royalist shrine, it was demolished beginning in 1808. Its name continues in the Rue du Temple, the Square du Temple, etc. (Rue de Bretagne, Paris 3)

42.e. Near Saint Nicolas des Champs stands what is claimed to be the oldest house in Paris. It dates from the end of the thirteenth century and was a combination of workshop, store and dwelling. The ground floor was developed before the use of windows set into stone frames—something that occurred in the fifteenth century. Vincent could well have seen it, although in his day it was only one among many old houses. It is not otherwise marked. (3, rue Volta, Paris 3)

42.f. Another nearby institution was the second Carmelite monastery, (de la Sainte-Mère de Dieu), parts of which (a courtyard and a balcony) are visible, but not from the street. The nuns welcomed Madame Acarie and Saint Jane Frances de Chantal at various times. The chapel was dedicated in 1625, the year of Madame de Gondi’s death. She was buried in the side chapel that her family had endowed. The chapel was demolished in 1796, and most of the buildings were taken down in 1914. (13, rue Chapon, Paris 3)
42.g. Near the church of Saint Nicolas is the old parish church of Saint Leu-Saint Gilles. Daughters of Charity worked in the parish beginning about 1640 with a Confraternity of Charity. The pastor of Saint Leu, as vicar general of Paris, presided over the commission for the canonical investigations leading to the beatification of Vincent de Paul. Its meetings took place during 1705 and 1706 in one of the chapels of the church, probably in that confided to the Lamoignon family since 1623. Madame de Lamoignon, mentioned above, is buried here. (92, rue Saint Denis, Paris 1)

43. Hôtel Alméras
(30, rue des Francs Bourgeois, Paris 3)
This fine home was built in 1598, in the style of Henri IV. From 1632, it became the home of Pierre Alméras, probably the brother of René Alméras, who succeeded Vincent de Paul as superior general. His father, also René (1575-1658), joined him at Saint Lazare, living as a simple novice.

43.a. Nearby is the Musée Carnavalet, the museum of the city of Paris. Interesting exhibits concerning the Paris of Vincent’s time can be viewed here. (14-16, rue des Francs Bourgeois, Paris 3)

43.b. Rue du Grenier Saint Lazare, located nearby, perhaps took its name in the fourteenth century from a resident (Guernier), whose property perhaps was sold or given to Saint Lazare. Indeed, this entire area was covered with houses and properties to which the priory had feu-
dal rights. When Vincent de Paul took over that ancient institution, he also inherited its vast properties in the country as well as in the city of Paris.

43.c. A few blocks to the west of this street stood the Hôtel de Bourgogne, of which only the tower now remains. The Tour Jean Sans Peur, named after Jean the Fearless, duke of Burgundy (1371-1419) protected the duke and his family after he had his rival, Louis, duke of Orleans, assassinated. During the Fronde, Vincent was able to install one of his charitable shops in that part of the Hôtel de Bourgogne known then as the Hôtel de Mendoza. The poor received clothing and supplies here. (20, rue Étienne Marcel, Paris 2)
IN THE FOOTSTEPS OF VINCENT DE PAUL

44. Church of Saint Marguerite
45. The Bastille
46. Souvenirs of Saint Catherine Labouré, Reuilly
ARRONDISSEMENTS 11, 12

44. Church of Saint Marguerite**
(36, rue Saint Bernard, Paris 11)

This parish church began as a chapel of ease under the leadership of a secular priest, Antoine Fayet, who oversaw its construction in 1624-1626. It became an independent parish in 1712. This parish church remained more or less open during the Revolution, since its clergy took the constitutional oath. Because it was near the Place de la Bastille and other prisons, many of those guillotined there were brought to the church cemetery for burial. Among them was a mysterious figure that some have claimed was Louis XVII, the Dauphin or crown prince. Recent research, however, suggests that the child was not murdered but died of tuberculosis in prison, 8 June 1795. A small monument in the old cemetery recalls this murky event. After the restoration, Pope Pius VII, who must have visited nearly every parish in the city, came here to celebrate mass on 11 February 1805.

Of Vincentian interest are the five important paintings of the life of Saint Vincent brought from the chapel of Saint Lazare. The first pastor after the restoration (1802) was Jean Jacques Dubois (1750-1817), a Vincentian. He agreed to accept from François Brunet, Vincentian vicar general, four of these five from the larger collection of eleven originals, painted for Vincent’s canonization; one painting is later. These had been kept briefly (1802-1805) in Saint Nicolas du Chardonnet. Brunet had no place to put them so, according to the story, he sold them to Dubois until the Congregation could buy them back. Three are found in the Blessed Sacrament Chapel (Preaching for the Foundlings, 1732; Preaching to the elderly at the Name of Jesus hospice; Presenting the founders of the Daughters of Saint Geneviève for approbation to the queen—this painting is later than the others and did not form part of the original series). Two are in the chapel of Saint Marguerite (Saint Vincent with Saints Francis de Sales and Jane Frances de Chantal, before Queen Anne of Austria, 1732; Vincent sending the Missionaries and sisters to help wounded soldiers, 1731). The Vincentians can be easily recognized from their distinctive white collar. The

Commemorative plaque, Jean-Jacques Dubois, Church of Saint Marguerite
young women in the light blue dresses are not Daughters of Charity—whose habit at the time was gray or gray-blue—but are either Daughters of Providence or orphans in uniform. In addition, there is a copy of the renowned statue by Stouover the altar dedicated to Saint Vincent. On the right side of the church, near the entry, is a modern stained glass window of him. Daughters of Charity work in the parish, continuing a mission dating from before the Revolution. During that revolutionary period, three sisters died here from injuries sustained when hostile crowds attacked them.

The effigy of the founding pastor is instructive. He died in 1634 and has the same style beard and wears the same skullcap and ample surplice that Vincent is depicted as wearing.

Of further Vincentian interest is the fact that the parish residence served as an unofficial motherhouse of the Congregation of the Mission for a time in 1816. Charles Verbert, the first assistant after the death of the previous vicar general, Dominique Hanon, should have been living in the building assigned to the Daughters of Charity on Rue du Vieux Colombier. However, Verbert had nowhere to live since the sisters were unable to leave pending the completion of repairs at the Rue du Bac. Dubois welcomed Verbert as his guest and also invited him to hold the assembly of 12 August 1816 in his house. At this assembly, Verbert was elected vicar general. Dubois' name appears on a plaque with the list of other pastors, and a plaque in his memory was erected in the garden near the supposed tomb of Louis XVII.

45. The Bastille
(Place de la Bastille, Paris 12)

Whether Vincent ever entered the Bastille fortress or ministered to those imprisoned here is unknown. He mentioned it occasionally, however, according to his biographers, and took care that a chaplain be appointed from among the members of the Tuesday Conferences. Although they thoroughly despised the fortress for the royal power it represented, the revolutionaries did not completely demolish it. Part of its stones can be seen in the Bastille metro station (line 5), and also in Square Henri Galli. (Pont de Sully and Boulevard Henri IV, Paris 4) Here, the foundation of one of its towers, discovered in 1899, was reerected.

45.a. Behind the Bastille is the Quinze Vingts Hospital. This institution for the blind was located originally near the Louvre (now with an historical marker on Place André Malraux). In Vincent’s time, its administrators asked that a
Confraternity of Charity be established there. This he did (1633), and in later years members of the Tuesday Conferences for clergy preached a mission there. Vincent probably visited the original site, but no proof exists. Daughters of Charity worked here until about 1905. (28, rue de Charenton, Paris 12)

45.b. Near the hospital Archbishop Denys Auguste Affre (1795-1848) was wounded during the 1848 revolution on 25 June. He had been trying to arrange a truce but was felled by a bullet in the back. He died two days later at his home. His murder in the pursuit of peace deeply affected Sister Rosalie Rendu and Frédéric Ozanam, along with many others. (4, rue du Faubourg Saint Antoine, Paris 12) His assassin, never discovered by the police, confessed his deed on his deathbed to the Daughters of Charity from Saint Paul-Saint Louis parish. He attributed his reconciliation to the effects of the Green Scapular placed in his room.

46. Souvenirs of Saint Catherine Labouré, Reuilly**
(77, rue de Reuilly, Paris 12)
“Sister Catherine Labouré, Daughter of Charity, the Saint of Reuilly, lived here 1831-1876, 46 years of a life completely given to God for the service of the poor.” This plaque announces the importance of this retirement home for elderly sisters and lay persons. The present buildings, except for the much-renovated chapel, are modern. In the nineteenth century, far to the back of the present garden, was the Enghien hospice. Members of the Bourbon family built it to care for their aged retainers and named it for Henri de Bourbon, duke of Enghien (1772-1804), executed on Napoleon’s orders after the Revolution. Sister Catherine worked in that hospice which was administratively attached to the main house on Rue de Reuilly. The institution, open from 1828 to 1904, was entered from the back street. (42, rue de Picpus, Paris 12)

A plaque in the crypt of the chapel reads: “Here rested the body of Zoe Catherine Labouré, known in the community as Sister Catherine, Daughter of Charity. She died at the hospice of
Enghien, 31 December 1876 in the 71st year of her life, and the 46th of her vocation. The body of Sister Labouré was exhumed on 1 March 1933 and brought to the motherhouse, 140, rue du Bac. His Holiness Pius XI beatified Sister Catherine Labouré, 28 May 1933, and she was canonized by His Holiness Pius XII on 27 July 1947.” The local physician removed her heart from her corpse, found to be still intact in 1933, and promptly placed it in a reliquary. Exposed at first in the chapel, this reliquary now rests in the crypt.

In addition to her heart, other items of clothing, personal effects and furniture are also on view in this crypt, along with photos and explanations of her experiences of the Miraculous Medal as well as images of the Virgin Mary. An early statue of Mary, where the saint prayed, is found in the garden behind the house.

46.a. Across from the main entrance on Rue de Reuilly is one of only a handful of modern parish churches in Paris, the Church of Saint Eloi. The patron of goldsmiths and metal workers, Eloi lived in the area in the seventh century. In his day, a royal hunting lodge had been built here, and around it the hamlet of Reuilly developed.
47. Royal Palace
48. Convent of the Capucines
49. Church of Saint Madeleine (La Madeleine)
50. Church of Saint Eustache
51. The Louvre
52. Church of Saint Germain l'Auxerrois
53. Church of Saint Roch
54. Chapel of Notre Dame de Consolation
55. Convent of the Visitation, Chaillot
56. Convent of Our Lady of Humility, Longchamp
ARRONDISSEMENTS 1, 8, 16

47. Royal Palace (Palais Royal)
(Place du Palais Royal, Paris 1)

This building was originally named the Cardinal's Palace, since Armand Jean Du Plessis, Cardinal Richelieu, built it. He became the principal minister of Louis XIII in 1624, and gave up his diocese of Luçon to devote himself to state matters. He bought this property in an area north of the royal palace of the Louvre and, at his death, 4 December 1642, bequeathed it to the king or his heirs. Then the royal family lived here, that is, Queen Anne of Austria, the regent, and her young son, Louis XIV. Cardinal Jules Mazarin, her chief minister, lived nearby at the site of the future Bibliothèque Nationale.

Vincent often came here to see Cardinal Richelieu in the years 1635-1642 and Queen Anne from 1643 to 1652. These meetings dealt particularly with the affairs of the Council of Conscience (for religious affairs), to which Vincent belonged from June 1643 until the end of September 1652. It was here that the cardinal, who rarely celebrated mass himself, attended daily mass celebrated by one of his chaplains. During mass, he often spent the time being shaved, having his hair combed, and dictating important letters. The royal family chose to flee Paris during the Fronde and, when they returned, they moved to the Louvre, more a fortress than a palace at that time. Today, the Royal Palace has been much restored, and its interior courtyard (the Garden of the Royal Palace) is a pleasant place to stroll.

48. Convent of the Capucines
(Capuchin Nuns)
(360-364, rue Saint Honoré, Paris 1)

This convent opened with great fanfare in 1608. The Daughters of the Passion, as they were also known, enjoyed for their foundation the support of Henri IV, a duchess and several princesses. Michel de Marillac, Louise's uncle, was a Third Order Franciscan, and his son became a Capuchin. Michel naturally attended the opening ceremony. Louise did not, but attracted by the penitential life of the sisters and various family connections, the seventeen-year-old Louise spent time with the nuns in their garden, refectory and chapel. Her spiritual director at the time was the Capuchin provincial. When she asked about entering the convent, he refused. The convent she wanted to enter lasted only until 1685, when Louis XIV had need of it. He had the nuns moved to another location and built the magnificent Place Vendôme on the convent property. Marguerite de Gondi, marquise of Maignelay, the sister of Monsieur de Gondi, was buried in their chapel—another bond linking Vincent (through the Gondis) with Louise (through the Capucines). Although nothing remains of the buildings (now at the Cour Vendôme), the Rue des Capucines (Paris 1) and the Boulevard des Capucines (Paris 1, 9) recall their presence, since the boulevard ran along the front of their convent at the north end of the Vendôme.
49. Church of Saint Madeleine (La Madeleine)
(Place de la Madeleine, Paris 8)

This lavish and beautifully situated parish church, successor of earlier buildings, began as a Temple to Glory, part of the revolutionary cult. It was turned over to Catholic worship, and then consecrated in 1845 in honor of Saint Mary Magdalene. The Madeleine has a Saint Vincent chapel, with an imposing statue of him designed by Nicolo Raggi (1791-1862). The style (Vincent and two infants) is familiar, but the execution is not. Other than this, the Madeleine has no connection with Vincent de Paul.

50. Church of Saint Eustache
(Place du Jour, Paris 1)

This parish began in the fourteenth century in the district of the public markets of Paris (Les Halles). The present Gothic church was begun in 1532 but was consecrated only in 1637 by Jean François de Gondi. It has, however, never been finished. The future Cardinal Richelieu was baptized here, and Louis XIV made his first communion here. In Vincent’s time, in 1630 or 1631, a Confraternity of Charity was established here, but it did not work out well. Perhaps the reason was lack of support from the pastor, Etienne Le Tonnelier. In that same year, representing the other pastors of Paris, he had led an attempt against the approval of the Congregation of the Mission. During the period of the Revolution, Saint Eustache was named a temple of Agriculture. Afterwards, the building was restored to the Church and it has been often renovated. The third side chapel on the north is dedicated to Vincent de Paul, who lived in this parish in the Gondi household (somewhere on rue des Petits-Champs). A plaque notes that he lived here from 1613 to 1623. A small portrait of him and of Francis de Sales are just above the small chapel altar. Behind the main altar is a small monument to Cardinal Pierre de Bérulle, founder of the French Oratory, the community that serves the parish today. This monument is all that remains from Berulle’s original tomb in the Oratorian seminary.

50.a. Adjoining Saint Eustache stood the...
Hôtel de Soissons, built on a large property dating from at least the twelfth century. Here took place one of the most curious incidents reported about Vincent. Its source is Gédéon Tallemant des Réaux (1619-1692), whose anecdotes illuminate upper-class life in Vincent’s time. Jean-Baptiste Crosilles (d. 1651), a young and corrupt diocesan priest, decided to secretly marry the young object of his affections. He and his valet changed identities to hide the truth, but after some time the girl’s mother realized that something was amiss. Since she knew the duchess of Aiguillon, the latter referred the case to Vincent de Paul. He, in turn, summoned to Paris the priest who had unwittingly married Crosilles and the young woman. Then, on 20 August 1634, Vincent established a stake-out: the priest and two other witnesses would try to catch sight of the unfortunate priest as he left the Hôtel de Soissons. His red hair gave him away, and he was apprehended, judged and imprisoned. The magnificent building and gardens where he was visiting, now destroyed, were on the site of Les Halles and the Bourse de Commerce. (1-7, rue Coquillièrè, Paris 1)

51. The Louvre***
(Quai du Louvre, Paris 1)

Among the paintings in the museum from the time of Vincent, those by the Le Nain brothers are noteworthy because of their subject. They depicted the life of contemporary peasants, a life familiar to Vincent de Paul and Louise de Marillac and to the members of their communities.

51.a. At the end of the gardens of the former Tuileries Palace stands the vast Place de la Concorde. More than 1100 persons were executed here during the revolution, including Louis XVI, his wife, and eventually the major figures of the revolution, Danton, Hébert and Robespierre. No Vincentians or Daughters of Charity died here, however.
52. Church of Saint Germain l'Auxerrois (of Auxerre)  
(2, Place du Louvre, Paris I)

This church was the royal parish from the fourteenth century, although the original church began in the eighth century. The present church includes elements from many centuries and styles, and, like other churches, was restored after the Revolution. Gravely damaged during the revolution of 1831, it was again restored and opened in 1837. Still, Saint Germain is one of the most important examples of the Flamboyant Gothic style in Paris, and the transept has preserved its late fifteenth-century windows. Of Vincentian interest is the presence of a Confraternity of Charity and Daughters of Charity in the parish. Also, Henri de Maupas Du Tour (1600-1680), bishop of Le Puy and a cousin of the Gondi family, gave a two-hour funeral oration here for Vincent de Paul. Members of the Tuesday Conferences, eager to honor their founder, had commissioned the bishop for the purpose. The resulting text was published in 1661. Although not a biography, it presents the main lines of Vincent's life and spirituality. The Saint Vincent chapel features two important paintings: a large canvas of Vincent searching for abandoned children in the snow, and a smaller portrait, both of nineteenth-century origin. The window in the chapel is modern.

52.a. Near the church is the former church of the Oratory, a royal chapel under kings Louis XIII, Louis XIV and Louis XV. It was here, though in an earlier building, that on Sunday, 11 November 1618, Francis de Sales preached a simple sermon on Martin of Tours in the presence of the king and his court. It greatly affected Vincent de Paul, who was not present, but who referred to it as an exemplary act of humility. He quoted one young woman's sour comment: Look at this country bumpkin, this mountaineer; how wily he preaches! What good was it for him to come from such a distance to tell us what he said and to try the patience of so many people. (Letter 1965) Despite her reaction, she later entered the visitation. The present building began in 1621. The right arm of Cardinal Pierre de Bérulle was buried here but was later transferred elsewhere. The funeral services of Louis XIII and his wife Anne of Austria were held here.

It was here, as well, that the first of three Vincentian constitutional bishops was ordained to the episcopacy. Nicolas Philibert (1724-1797), the pastor of the house in Sedan, took the constitutional oath. He then became bishop of the short-lived diocese of the Ardennes (Sedan) on 13 March 1791. The Reformed Church has used the Oratory since 1811. (145, rue Saint Honoré, Paris I)

53. Church of Saint Roch  
(296, rue Saint Honoré, Paris I)

Although this parish began in the fifteenth century, the young Louis XIV laid the foundation stone of the present church in 1653. It was mainly completed in the early eighteenth century, but subsequent additions have made it nearly as
large as Notre Dame de Paris. Because of its many burials and funerary monuments, it resembles a pantheon. In this parish, the Daughters of Charity served in the time of Vincent and Louise. Their service often proved difficult, however, since the pastors created problems. After a battle in August 1792, the sisters demonstrated great charity to the wounded. In gratitude for their good example, the government allowed them to remain in the parish despite a general ban forbidding them. In front of this church on 5 October 1795, the young Napoleon Bonaparte won an important street battle that helped to solidify his rise to power. One of the side chapels is dedicated to Saint Vincent and has two large nineteenth-century paintings.

53.a. Across from the church of Saint Roch stood a house rented by Vincent to house the galley convicts (1618-1632). Nothing visible remains of this house, and its exact site is unknown.

53.b. Just to the west of Saint Roch is the Rue du Marché Saint Honoré. This street was opened in 1807 over the site of the church of the convent of the Annunciation, of the reformed Dominicans. Founded in 1612 by their confreres from the Rue Saint Jacques, they too were called Jacobins. At the Revolution, the “Friends of the Constitution” began to meet in the monastic dining room, later in the library. Quickly called the Jacobin Club, this political group grew very radical and severe. Its public meetings were a source of much revolutionary activity. Because of the evils that resulted from them, the old monastery was demolished. A large modern market has replaced it.

54. Chapel of Notre Dame de Consolation
(23, rue Jean Goujon, Paris 8)

For many years, a bazaar was held to help various works of charity in the city. The 1897 bazaar opened on 4 May. Flimsy wooden booths and flammable cloth to represent medieval Paris streets provided the decoration. A moving-picture projector bulb exploded, according to witnesses, and flames quickly engulfed the crowds. One hundred thirty-five people died, many of them of the upper classes, such as the duchess of Alençon, sister of the empress of Austria. Among the dead were three Daughters of Charity: Marie Sabatier, Vincent Dehondt and Anna Ginoux de Fermon. A solemn ceremony of remembrance was held at Notre Dame a few days later, and within a year a plan developed to build a commemorative chapel. Our Lady of Consolation was completed in 1900. Among others, Vincent de Paul is depicted inside as a saint known for his charity. The vault of the dome shows Jesus receiving the victims of the fire in heaven. A sign outside reads simply “Memorial of the Charity Bazaar.” The building now serves as a chapel for Italian Catholics.

55. Convent of the Visititation, Chaillot
(54, avenue de New York, Paris 16)

Another convent of the Visitation, a daughter-house of the first convent,
was founded in 1651 in Chaillot, at the time a quiet Paris suburb. Whether Vincent came here is unknown but, as the ecclesiastical superior of the Visitation convents of Paris, he was involved in the founding of this new work. The convent closed in 1790 and its buildings were demolished in 1794. Since then the area has been spectacularly developed into the gardens of the Trocadero on the banks of the Seine, below the Palace of Chaillot.

56. Convent of Our Lady of Humility, Longchamp
(Allée du Bord de l'Eau, Bois de Boulogne, Paris 16)

Decidedly less austere than the Visitation convent was the notorious convent of Longchamp. Level ground on the banks of the Seine offered a secure and peaceful terrain for this monastery, dating from 1225. Over the years, however, it became extremely lax. Henri IV, in fact, took a mistress from among the nuns—the abbess herself, Catherine de Verdun, aged 22. Vincent de Paul visited here, and his reports (one in French, the other in Latin) detail some of the problems he met. It is certain that for two hundred years the good odor of Christ in this monastery has been turning into the offensive odor of the corruption of flagging discipline and morals...The parlors are not closed but open to anyone, even to young men who are not relatives...Some nuns wear indecent and immodest clothing; in the parlors they wear flame-colored headbands and gold watches. They also put on special gloves they call Spanish gloves. (Letter 1564, Latin text) Despite reforming efforts, the convent continued its lax ways until 1792 and was demolished in 1795. One or two place names recall its presence here, and a tower from the old abbey has been preserved. Today, the property is the site of the renowned Longchamp racetrack, at the north side of which the picturesque tower of the abbey mill can be seen.
57. Church of Saint Laurent
58. Saint Lazare
59. Motherhouse of the Daughters of Charity (1641-1792)
60. Church of Saint Vincent de Paul
61. Saint Louis Hospital
ARRONDISSMENTS 9, 10

Saint Lazare as a prison,
20th century drawing

57. Church of Saint Laurent***
(68, boulevard Magenta, and 119, rue du Faubourg Saint Martin, Paris 10)

In 583, Gregory of Tours mentioned this monastic church, begun as a chapel. It overlooked a Roman road, now the Rue du Faubourg Saint Denis. The present church, whose choir was dedicated in 1429, replaces an earlier one. Only the old tower remains from the twelfth-century church. The fifteenth-century church has been enlarged and reconstructed several times. During the revolutionary period, it was used as a Temple of Reason, then a Temple of Old Age (1798). It was restored to the Catholic Church in 1802. The monastic enclosure was removed when the Boulevard Magenta was put through in the nineteenth century, and its neo-Gothic façade dates only from 1865, built to fit the building to the new street.

Saint Laurent was the parish church of Vincent de Paul from 1632 to 1660, and of Louise de Marillac from 1641 to 1660. Although she had requested burial at Saint Lazare, the pastor overrode Louise’s wishes, and she was buried in the chapel of the Visitation in this church where she came to pray and to make her Easter Communion with the other sisters. Her remains lay here for 95 years, until 1755, when her body was transferred to the motherhouse. Marking the spot is the simple wooden

Church of Saint Laurent, postcard
cross with the words *Spes Unica*, ["(Hail, O Cross, our) Only Hope"], from the hymn *Vexilla Regis*, the monument she requested in her will.

Several modern paintings and stained glass windows show Saint Vincent blessing Saint Louise and the first Daughters of Charity, and Saint Vincent performing works of mercy (galley convicts, slaves in Algiers, etc.). A small plaque also reads: “1660. Saint Vincent de Paul, founder of the priests of the Mission and of the Sisters of Charity, often visited the Church of Saint Laurent, his parish church.” On one of his many visits to Parisian churches during his long stay, Pius VII came to Saint Laurent in 1804.

Guillaume de Lestocq (d. 1661), pastor of Saint Laurent from 1627 to 1661, came with Adrien Le Bon (1577?-1651), the prior of Saint Lazare, to offer the property of Saint Lazare to Monsieur Vincent. After repeated and lengthy discussion and discernment, they succeeded. Lestocq assisted Louise on her deathbed and celebrated her funeral, since Vincent de Paul was ill and confined to his room. Lestocq would also send confessors from the parish to the Daughters’ motherhouse. A later pastor, Nicholas Gobillon (1626-1706), revered Louise de Marillac and wrote her first biography. To the right of the church is a small park, the Square Saint Laurent, which marks the site of one section of the parish cemetery. Many of the earliest Daughters of Charity were buried, however, on the north side in another section opened in 1662, adjacent to the chapel where Louise herself was interred.

Their remains were removed beginning in 1804 and placed in the catacombs of Paris. This removal was occasioned by public health concerns all through the city in the late eighteenth and early nineteenth centuries.

During the sack of Saint Lazare, revolutionaries burst into its house chapel. Finding a reliquary of Saint Vincent, four of them brought it reverently to Saint Laurent for safekeeping. Others took the Blessed Sacrament from the chapel to the nearby chapel of the Augustinian Recollects. They then returned to the task at hand—looting and pillaging.
The motherhouse of the Congregation of the Mission, which gave the name Lazarists to the members, takes its title from Saint Lazare or Lazarus, its patron. The gospels portray two men named Lazarus. One was the leper in the parable (Luke 16). He accounts for the original purpose of this vast property, the care of lepers. The other Lazarus, the brother of Martha and Mary, Jesus raised from the dead (John 11-12). Vincent was likely referring to this person when he said that Saint Lazare should be a place of resurrection. This Lazarus is the figure on the coat of arms of Saint Lazare.

This ancient property was mentioned as early as the sixth century. At Vincent's time, it housed no lepers, or one at the most, and only a few other patients and prisoners. Although it had enjoyed royal support for centuries, the monks who lived here had lost their original mission, were growing old and were looking for someone to take the property. The prior, Adrien Le Bon, offered it to Vincent, who hesitated long before accepting it. In its day Saint Lazare was the largest ecclesiastical property in Paris. Besides its contiguous land north of the city, the priory also owned extensive property and houses elsewhere,
mainly in the Paris suburbs. It was also responsible for the Saint Laurent Fair (held across the street), and for the exercise of justice nearby. Many years later he reflected on the gift of this huge property: I was dumbfounded, like a man surprised by the report of cannon fired close to him when he was not thinking of it; he is dazed by such an unexpected noise...I was speechless. (Letter 2001, 30 January 1656)

During Vincent’s lifetime, the house undertook the formation of the missionaries, retreats for ordinands (13,000+ between 1628 and 1660), Tuesday Conferences for clergy, retreats for clergy and lay people (20,000 in 20 years), missions for the poor in the neighborhood, care for refugees in times of war, and feeding the hungry. A relic from its past as a medieval fief was the lunatic asylum and prison located on its vast grounds. A law court also met here, and one day Vincent reported to the Daughters of Charity: When I was passing through the courtyard of Saint Lazare on my way here, I heard that the Court of Justice had met to condemn a man. I was touched to the heart, and yet what is temporal condemnation compared with spiritual? The state of that poor sufferer seemed most pitiable because he was waiting to be condemned. (Conference 23)

On a happier note, many bishops and religious founders were among the clergy who made their retreats here, such as Bossuet, bishop of Meaux, and Rancé, the founder of the Trappists.

Vincent de Paul lived here from 1632 until his death on 27 September 1660. Saint Lazare was the motherhouse for the Congregation of the Mission until the beginning of August 1792, and received clerical and lay guests from all over France and elsewhere as well during those years. Mobs sacked it in the early morning of 13 July 1789. Originally in search of weapons to defend the city, which they did not find, they began to look for grain and wine, which they did find. This turned into a riot, which succeeded in despoiling the house of its doors, windows, paintings, books, papers, relics, medicines, money, etc. They did not harm the crucifixes in its more than 600 rooms, however. The
Vincent, bones of Fathers Alméras, Jolly and other superiors general, all of whom were buried there).

Of the old buildings, regarded as the headquarters of charity, little remains. The following, however, can be seen.

(1) **Chapel**: Two old walls are still visible in front of the post office. Although not part of the old chapel, they give some idea of the former buildings. The walls today enclose some shops and a small hotel. In the founder’s time, the public entered the property from the south side where the old apartment buildings were built. They then went along the walls and entered the chapel on the west. In this chapel, Vincent de Paul was buried. Beginning in 1730, after his beatification, his body was presented more or less as it is today: in a glass-fronted gilt casket above the side altar dedicated to Saint Lazarus. In this chapel were hung eleven large canvases painted for his canonization, although the chapel was too small even for the local community. Out of respect for him, the chapel was not damaged during the sack, but it was briefly used as a hay barn before being restored to public worship. It was demolished in 1823 and covered by a new wing of the prison that had taken the place of the old priory. Many bishops received their episcopal ordination in this chapel, both in Vincent’s day and later.
(2) **Main buildings**: The buildings used by Vincent and his confreres were situated on what is now the public park (Square Alban Satragne, set up in 1964), and the Saint Lazare Hospital. Nothing else remains, however, except the walls mentioned above, and these were probably part of an inside courtyard of the larger building. After Vincent's death, the coat of arms of Saint Lazare, the design for which dates to the thirteenth century, were placed above the main entry. These have been transferred to the hospital building and are visible from the park adjoining the post office and hospital. The "king's residence" (logis du Roi) was located among the other buildings. While entering Paris after their coronation, the kings of France customarily stopped at Reims to receive the oath of fealty from the representatives of the city. Royal remains also were brought here after their funeral mass at the cathedral while on the way for burial at the abbey of Saint Denis.

(3) **Passageways**: To the north of these old walls is a narrow street, Cour de la Ferme Saint Lazare. This marked the entry to the farm. Leading off from Cour de la Ferme Saint Lazare is the Passage de la Ferme Saint Lazare. At ground level is an old well, now mostly blocked up, which served the old buildings. The sisters came here at times to fetch water for their motherhouse.

(4) **Apartment buildings**: South of the entry (99-105, rue du Faubourg Saint Denis) are two parallel apartment buildings, built in the time of Father Jean Bonnet (from 1719 to 1720) as rental property to help support the establishment. In 1724 the Vincentians advertised for tenants and promised a safe and religious environment, but mainly retired military and police officials lived there. While the crowd of revolutionaries was sacking the building, some of the Vincentians succeeded in crawling along the chapel gutters to safety in these buildings.

(5) **Mural** to Saint Vincent on the north end of the apartment buildings, executed in 1988. This work of the artist Yvaral (Jean-Pierre Vasarely, 1934-2002) was sponsored by the 10th arrondissement.

(6) **Monument** to Saint Vincent, a gray marble plinth with a bronze medallion based on the one struck in 1960 for the Tercentenary of his
death. The text, “Que j'ai peine de votre peine” [“How sorry I am about your suffering”] expresses, in a humanistic way, the saint’s compassion, although he addressed it to Louise pestered by a man who claimed she had promised to marry him. (Letter 92) The monument stands in the park. Representatives of the city inaugurated the monument, originally planned as a statue, on 20 June 1974.

(7) Plaque on the Saint Lazare hospital chapel (later an amphitheater) recalling Vincent’s presence and his social activities but not his sanctity. The hospital was built in 1874. The rest of the hospital, built 1935-1940, continues the name and the hospital tradition of the old priory. It was largely remodeled in 1971-1972.

(8) Gare du Nord (North railway station): This station stands on the property that ran north to Boulevard Rochechouart/La Chapelle. (However, neither Gare de l’Est nor Gare Saint Lazare stands on former Saint Lazare property. Gare Saint Lazare was named after Boulevard Saint Lazare running in front of it, and which led, in turn, toward the original Saint Lazare.)

(9) Saint Charles Seminary: This seminary, originally called Little Saint Lazare, was located north on the same property, today the corner of Boulevard de La Chapelle and Rue du Faubourg Saint Denis. Founded as a minor seminary, it became a retirement home for priests. Property surrounding it had one or more windmills and houses that Vincent de Paul leased out to others. Somewhere here, at the rear of the property, stood a small hermitage. Louise reported that Antoine Portail (1590-1660), Vincent’s first companion, lived in it during his last years. (Letter 650) (203, rue du Faubourg Saint Denis)

(10) Hospice of the Thirteen Houses: This work for the foundlings, begun in 1645 was confided to the Daughters, and they remained here until 1670, when they began the Foundling Hospital. All the houses have disappeared. For reasons unknown, a rumor circulated that sisters who did not work out elsewhere were missioned here, “as if it were a prison.” Vincent squelched the rumor as best he could. (Conference 78) (132-148, rue du Faubourg Saint Denis)

(11) Hospice of the Holy Name of Jesus: This home for elderly men and women opened in 1653. Although near by, on the site of the Gare de l’Est, it was not on the original Saint Lazare property. The hospice continued at this location until 1790 but was later transformed and moved to suburban Ivry, where it remains. The buildings became in later years the motherhouse of the Brothers of the Christian Schools. Some of Vincent’s confreres became unhappy with their service here. He quoted their concerns. Why burden ourselves with a hospital? Look at the poor people in the
Hospital of the Name of Jesus who interfere with our work. Is it necessary to go there to say mass, to instruct them, to administer the Sacraments and at the same time to provide them with the necessities of life? (Conference 195) (165, rue du Faubourg Saint Martin)

(12) Saint Laurent Fair: A public summer market of great antiquity took place across the street from Saint Lazare, which oversaw its operation from the twelfth century. In Vincent’s time, the fair was located at the north end of the property, near La Chapelle. Early theatrical performances were also held here, as well as games and sports. Vincent commented on the silly tricks and games played there, and how they tempted a sister serving in the parish. (Conference 5) In 1663, the Vincentians spent a large amount of money to move the fair closer to its ancient location. Some speculate that the location of the elegant porcelain and crystal shops on the Rue de Paradis began with sales at the Saint Laurent Fair. Several receipts exist signed by Vincent, renting space to exhibitors. The fair remained under Vincentian control until the Revolution. The successor to the fair is the public market, Marché Saint Quentin, built in 1866, located on the west side of Boulevard Magenta.

The enormous Saint Lazare property ran from Rue du Faubourg Saint Denis south to Rue du Paradis, west to Rue du Faubourg Poissonnière, north to Boulevard de La Chapelle, and then again to Rue du Faubourg Saint Denis. An inner section was enclosed, which with the buildings and adjacent land amounted, in Vincent’s estimation, to about 80 arpents (equivalent to 32 hectares). Father Jolly later bought a smaller section of about 50 arpents (20 hectares) on the north side. The whole covered the equivalent of about 52 hectares or 128 acres. A map of the eighteenth century noted with amazement that the property was larger even than the Tuileries Gardens, at that time about 35 hectares. Various walls surrounded the entire property at different periods. An important battle was fought on the grounds during the revolution of 1848. The Lariboisière Hospital was built on the north side of this property after 1818. Despite its connections with Vincent de Paul, the Italianate hospital chapel contains no mention of him.

58.a. To the south of Saint Lazare is the church of Notre Dame de Bonne Nouvelle. Anne of Austria often came to pray here during the years before the birth of Louis XIV. The present church, dating from the nineteenth century, contains many fine paintings. Among them is one of Saint Vincent preaching on behalf of the foundlings (modeled on a painting by Paul Delaroche). (19 bis, rue Beauregard, Paris 2). Daughters of Charity worked here at the time of the Revolution and suffered much ill treatment from revolutionaries. Kindly neighbors helped them to survive during a period of house arrest in their convent. The church takes the name Bonne
Nouvelle from the hill on which it is built, called various names over the ages. This hill is actually an artificial mound of debris and garbage in place since the tenth century. In Vincent’s time, it was called Ville-Neuve-sur-Gravois, *gravais* being debris. Because the priory of Saint Lazare had feudal rights to legal jurisdiction, its magistrates could pronounce sentences. One of the prisons was on the grounds of the priory, and the other was somewhere here, where stakes and iron collars were set up in the square in front of Vincent’s prison.

59. Motherhouse of the Daughters of Charity (1641-1792)  
(94-114, rue du Faubourg Saint Denis, Paris 10)

Directly across the street from Saint Lazare was the motherhouse of the Daughters of Charity. When purchased, it consisted of two joined houses, each with a ground floor and two upper floors, as well as large grounds, next to Saint Laurent church. The sisters at first rented it from Vincent de Paul but after 1 April 1653 owned it outright. It was here that the famous incident of the collapsed ceiling took place, 7 June 1642. Louise and the sisters escaped unharmed, a result that symbolized for her God’s providential care of the Company. Since for years the sisters had no water piped directly into their property, they had to go daily to the public Saint Lazare fountain, built in the thirteenth century, to fetch water in buckets for the house. (116, rue du Faubourg Saint Denis) However, since the women often had to endure many lewd remarks made by male water-carriers, they were then instructed to go inside Saint Lazare to fetch water in safety. According to testimony given to prepare for Vincent’s beatification, the saint one day had met a sister weeping at the main door over these insults. He then filled her buckets himself and brought them across the street to the convent. Fortunately, the sisters were able to have water piped in by 1659. Vincent gave many of his conferences to the Daughters here, and meetings of the Ladies of Charity were likewise held in this house. Louise died here, 15 March 1660. The Daughters of Charity treasure her last words: *My dear sisters, I continue to ask God for His blessings for you and pray that He will grant you the grace to persevere in your vocation in order to serve Him in the manner He asks of you. Take good care of the service of the poor. Above all, live together in great union and cordiality, loving one another in imitation of the union and life of Our Lord. Pray earnestly to the Blessed Virgin, that she may be your only Mother.*

The statue known as Our Lady of the Mission stood in their garden until the Revolution. This fourteenth-century statue was originally on one of the gates of Paris. When the gate was demolished, the statue was moved and, in 1681, given to the Daughters of Charity. This statue is today in the present motherhouse, Rue du Bac.

During the attack on Saint Lazare in 1789, some revolutionaries visited the sisters who treated them kindly and got them to leave. One of the Vincentians, the Italian assistant general, Domenico
Sicardi, spent that morning hiding in the confessional. Other revolutionaries came during the evening, but the sight of the sisters, especially of some novices who had fainted in the chapel, caused the leaders of the mob to leave. The sisters were dispersed finally in 1792, although not being nuns, strictly speaking, they were not bound by all the revolutionary decrees concerning nuns. When the building was sold in 1794 as property of the state, the body of Louise was left in the chapel, but in 1797, a new owner decided to demolish the chapel. He sold Louise’s remains to Sister Deleau, the superioress general, who had them transferred for a few weeks to a nearby house (91, rue du Faubourg Saint Martin), where two sisters were hiding. On 10 October of the same year the relics were authenticated and brought to the provisional residence on Rue des Maçons Sorbonne (now Rue Champollion). The rest of the buildings remained until 1889 when they were torn down to make way for the new Boulevards de Strasbourg and Magenta. The latter cut in two the site of the old buildings and grounds.

60. Church of Saint Vincent de Paul*
(Place Franz Liszt, Paris 10)

On top of a small hill within the property of Saint Lazare used to be a small shelter that the seminarians and others used for recreation. On that site now stands a parish church of the archdiocese of Paris in honor of Saint Vincent. It replaced a smaller one (6, rue de Montholon, Paris 9), which in turn replaced the public chapel at Saint Lazare. The present church of this influential parish was built, with interruptions, from 1824 to 1844 in the style of early Christian basilicas. The principal architect, Jacques Ignace Hittorff (1792-1867), one of the leading architects of his day, also designed the neighboring Gare du Nord, completed the presentation of the Place de la Concorde and many other public and private buildings. He adorned the pediment of this church with the imposing, but un-Vincentian, “Glorification of Saint Vincent de Paul” (1848). The work of Charles-François Leboeuf (1792-1865), this sculpture imitates those adorning pagan Greek temples, but depicts Daughters of Charity, a Vincentian, galley convicts, foundlings and a recent convert. The twelve columns are said to represent the twelve apostles. The porch was originally decorated with large paintings of Old and New Testament scenes, done in a new technique using enamel over lava blocks. The scandal caused by the lightly clad figures of Adam and Eve and of Jesus at his baptism caused their removal.

Inside, between two rows of
Corinthian columns, is a frieze of 205 saints, men on one side, women on the other, moving in procession towards Christ in Majesty. The Lord is depicted on the inside of the half-dome in the apse (1849-1853), surrounded by prophets, kings and apostles, and blessing the children brought him by Vincent de Paul. Strangely, Vincent’s face does not show, as he turns toward the Lord. The inlaid floor is noteworthy, as is the fine organ by Cavaillé-Coll, recently restored. A plaque also commemorates Saint Louise de Marillac, co-foundress of the Daughters of Charity. A typical statue of the charitable Saint Vincent with children, the work of Casciani, became the subject of meditation by the actor Pierre Fresnay while preparing to make his award-winning film Monsieur Vincent. In the sacristy are, or were kept, some items from the chapel of the former Saint Lazare.

60.a. In front of the church is a small park, the Square Saint Vincent de Paul, and behind it is a small street bearing his name. The main square takes its name from the composer Franz Liszt, who lived nearby. It was once claimed that Liszt either was a Vincentian or wanted to be. This arose from a misunderstanding: the artist had gone to the Vincentian house in Rome, Montecitorio, to make a retreat before his admission to tonsure. Liszt was neither a priest nor a Vincentian.

60.b. To the east of the church is a youth center named in honor of the saint (12, rue Bossuet), and to the west (6, rue de

60.c. A church similar in size and age is the church of Sainte Trinité (the Holy Trinity). Built between 1861 and 1867, it dominates its district. In a side chapel are two paintings of Saint Vincent, extraordinary for their subjects: Saint Vincent leading the galley convicts to the faith (1876), and Saint Vincent aiding Alsace and Lorraine (1879). Both are the work of Jean-Jules-Antoine Lecomte de Nouy (1842-1923). (3, rue de la Trinité, Paris 9)

61. Saint Louis Hospital
(1, avenue Claude Vellefaux, Paris 10)

This is the oldest standing hospital in Paris, built by order of Henri IV (from 1607 to 1613) to house the plague-stricken. This order followed the
grave epidemics of the two previous years, which filled the Hôtel Dieu to overflowing. Henri IV named this new foundation after his predecessor Louis IX, who died of the plague in 1270. When built, the hospital was outside the city, and presumably ideal for contagious patients, since the building plan kept them isolated behind double walls. The hospital also housed wounded soldiers at various times.

Vincent and Louise did not have priests or sisters working here, although it was close to their respective motherhouses. Instead, seriously ill members of the two congregations were occasionally sent here for care. The best known of these is Marguerite Naseau, or more properly Nezot (1594-1632), traditionally regarded as the first Daughter of Charity, although she died one year before the Company’s official foundation. Marguerite contracted the plague while ministering to the sick poor and died at this hospital. Vincent described Marguerite’s death for the other sisters: 

*Her charity was so great that she died from sharing her bed with a poor plague-stricken girl. When she was attacked by the fever, she bade good-bye to the sister who was with her, as if she had foreseen that she was about to die, and went to the hospital of Saint Louis, her heart filled with joy and conformity to God’s will.*

(Conference 12, July 1642)

The hospital’s freestanding chapel dates from the period of the hospital’s construction, opening in 1609. By coincidence, the first religious ceremony held in the chapel was a memorial service in honor of the assassinated king Henri IV. A statue of Saint Vincent (on the Stouf design) is prominent. The seventeenth-century pulpit is said to have come from the chapel of the Foundling Hospital (Enfants Trouvés), where the Daughters of Charity served. The pulpit is decorated with symbols of charity and of Saint Augustine, noted for his charity. At the Revolution, the chapel windows were destroyed and the furnishings dispersed, but it has been restored to Catholic worship. (12, rue de la Grange Aux Belles, Paris 10)

61.a. In the same district was the notorious gibbet of Montfaucon, where the bodies of as many as 30 or 40 executed criminals were hung to terrify and warn the people. Built in the thirteenth century on a small rise along main roads, the gibbet continued in use until 1627. It came to have a symbolic meaning as can be seen from a conference during which Vincent exclaimed to his confreres: *Sometimes in the evening, when I consider what my mind has been occupied with, a thousand useless things, and I know not how many silly trifles, so that I find it hard to stand myself, I think I deserve to be hung at Montfaucon.* (Conference 185, 5 July 1658) It was torn down finally in 1760. Remains of several bodies and of the gibbet itself were discovered in recent years. With the building of new apartments and recreation facilities, and its old pathways named after poets and composers, Montfaucon has lost its grim character. (53-61, rue Grange aux Belles and Place Robert Desnos, Paris 10)
62. Montmartre (the "Butte")
63. La Chapelle
64. La Villette
ARRONDISSEMENTS 18, 19

62. **Montmartre (The “Butte”)**  
(Paris 18)

The Mount of the Martyrs commemorates Saints Denis (the first bishop of Paris), Rusticus and Eleutherius, martyred about the year 250. A large Benedictine abbey was built here, lasting to the Revolution. The only remaining building of the abbey is the church of Saint Peter, perhaps the oldest church in Paris, and its first Gothic church. Its marble columns are believed to have come from a Roman temple on the hill. The tomb of Queen Adelaide, wife of Louis VI, “the Fat,” is in a side aisle. She had founded the abbey in 1133. Such saints as Bernard and Joan of Arc came here to pray. In addition, one of the witnesses for his canonization proceedings said that Vincent had given a mission to the poor workers in the stone quarries of Montmartre. Daughters of Charity often asked permission to come here on pilgrimage. (2, rue du Mont Cenis, Paris 18)

62.a. Down the hill is the small chapel where Ignatius Loyola and his first followers came to pray. This chapel, the Martyrium, marks the site of the martyrdom of Saint Denis and his companions. Vincent is presumed to have come here often, since it was on the way between Paris and Clichy. Many others in his period also did the same, such as Pierre de Bérulle, Francis de Sales, and Madame Acarie. It was probably here, too, that Vincent’s early confreres, fewer than twelve at the time, came to pray and commit themselves to the practice of poverty. Because of the founder's illness, he was unable to accompany them. The date is unknown, but it must have been before 1630. The present chapel, built in 1887, replaces the one destroyed at the Revolution. (11, rue Yvonne-Le-Tac, Paris 18)

62.b. After the Franco-Prussian war (1870-1871), some Catholics undertook the construction of a shrine on the top of Montmartre. Its purpose was to honor the Sacred Heart (Sacré Cœur), to fulfill a national vow to obtain the deliverance of the nation. The building, in Roman-Byzantine style, was completed in 1910, consecrated in 1919. Its dome dominates the skyline. An important chapel is dedicated to Saint Vincent; the Vincentians and the Daughters of Charity, who paid for the chapel and its furnishings, were in the habit of yearly renewing a consecration to the Sacred Heart in this chapel. The mosaic on the left side of the chapel illustrates the devotion of Saint Louise to the Sacred Heart, depicting the Lord of Charity, with the sacred heart painted by Louise herself. (The original of this canvas belonged to the cathedral of Cahors, which later gave it to the motherhouse of the Daughters of Charity.) Vincent is also represented in the large mosaic in the apse, among the group of saints approaching the figure of Christ in Majesty.

Perpetual adoration has been held in the basilica since 1885, and many thousands have come to pray. It narrow-
ly escaped destruction during the second World War as bombs dropped near the front of the building. A marble plaque records the places where the bombs fell. Pope John Paul II came here in 1980. The building has been designated a minor basilica.

62.c. Behind the Butte is the parish of Notre Dame du Bon Conseil (Our Lady of Good Counsel). It is under the administration of the Religious of Saint Vincent de Paul. This congregation was founded in 1845 by Jean Léon Le Prévost and others, former laymen active in the Society of Saint Vincent de Paul. Le Prévost's cause for canonization has been introduced. This modern church has a window depicting Saint Vincent exhorting the Ladies of Charity. (96, rue de La Chapelle, Paris 18)

63. La Chapelle* (Paris 18)

This village north of Paris, but now a part of the city, inhabited by wine-growers, market gardeners and innkeepers, adjoined the north end of the property of Saint Lazare. The village took its name from a small chapel dedicated to Saint Geneviève, who is said to have stopped here on her way to Saint Denis, farther north. Joan of Arc, on her way to liberate Paris from the English in 1429, stayed in La Chapelle and prayed in the old chapel, now called Saint Denys de La Chapelle. Vincent de Paul held missions here (1641, 1642) for war refugees from Lorraine, and erected a Confraternity of Charity. With the passage of troops during the Fronde, many inhabitants were slaughtered at the doors of the church, where they had hoped to receive sanctuary. The parish church has a side altar dedicated to Saint Vincent, with nineteenth-century paintings and a stained glass window depicting the founding of the Daughters of Charity. (96, rue de La Chapelle, Paris 18)

63.a. Louise de Marillac moved to La Chapelle in 1636 from the parish of Saint Nicolas du Chardonnet to be close, but not too close, to Vincent de Paul. She remained here until about 1641. During that time, she formed the sisters and occasionally received Ladies of Charity who arrived to make a retreat. Years later, a grateful sister recalled that Antoine Portail exercised great charity toward the sisters, coming to see them here in the winter, through the mud, even to hear the confession of just one sister—perhaps herself. (Conference 118) After 1641, Louise and the others left here to move to buildings across the street from Saint Lazare. A plaque today marks the site in La Chapelle, and a small park bears Louise's name (Square Louise de Marillac). The building where Louise and the first sisters lived was demolished about 1885. (2, rue Marx Dormoy, Paris 18)

63.b. The other parish church in the village, Saint Bernard de La Chapelle, began in 1858. It contains a small chapel dedicated to Saint Vincent. Its most notable feature is two paintings of the saint (exhorting a prisoner, finding an abandoned child) dated 1867. They depict an aged saint. (11, rue Affre, Paris 18)
63.c. The archdiocese of Paris honored Louise de Marillac by dedicating a new church in her honor in the suburban town of Drancy, not far from La Chapelle. Daughters of Charity served in this working-class suburb, now in the new diocese of Saint Denis, in Louise's lifetime. Saint Lazare had property in the area as well. Louise's work is summarized in a large painting in the apse as well as in others around the church. (1-3, rue Anatole France, Drancy) Daughters of Charity returned to Drancy about 1862, and the Vincentians briefly had the original parish (1872-1875).

64. La Villette
(Paris 19)

In Vincent's day, the Saint Lazare priory also possessed property in La Villette Saint Lazare, now called simply La Villette. The name was known as early as the twelfth century, when Vincent took over the old priory, he also received its 57 houses and gardens, the church and presbytery of La Villette Saint Lazare, as well as the convent of Saint Périne. Vincent looked here at property for a motherhouse for Louise de Marillac. Not finding any, he settled on La Chapelle.

The present church is called Saint Jacques-Saint Christophe de La Villette. The first church, (132, rue de Flandre), depended on the Saint Laurent parish but was under the jurisdiction of Saint Lazare. Across from the church was another of Saint Lazare's jails. As La Villette grew, it was decided to relocate the church. The present church has a façade from the nineteenth century, but the interior construction and design dates from the 1930s. (Place de Bitche, Paris 19)

64.a. The convent, named Saint Périne after Saint Petronilla, dated from the twelfth century. It changed its affiliation several times over the centuries. After the first nuns left or died out, some Canonesses Regular of Saint Augustine, founded in Compiègne, took it over in Vincent's time. These nuns suffered financial and disciplinary problems, and merged with another group in Chaillot in the eighteenth century. They took the old name with them, which accounts for the convent of Saint Périne of Chaillot. The property in La Villette was sold in 1748, and in a few years was purchased to house a new community founded by Sister Marie Ignace Malo (1701-1761), a former Daughter of Charity. She sought to help the poor and sick children of the district, and gradually gathered some other women. They formed the community of the Holy Family of the Sacred Heart of Jesus of La Villette, nicknamed the Malottes. The community was suppressed at the Revolution.

64.b. On the property today is Notre Dame des Foyers, a small parish church. The entrance to the old convent in La Villette was on rue de Flandre, and the property continued west to Rue de Tanger. (61-65, rue de Flandre, Paris 19)