

Guide to a scholarly pilgrimage in the Latin Quarter in Paris

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The following is a proposal for a walking tour in the 5th and a small corner of the 6th arrondissement in Paris, a part of the city known as *le Quartier Latin*. I have on many occasions guided similar sightseeing promenades for non-French colleagues and students in the humanities and social sciences. Many of them have been sociologists, which explains the choice of sites to visit.

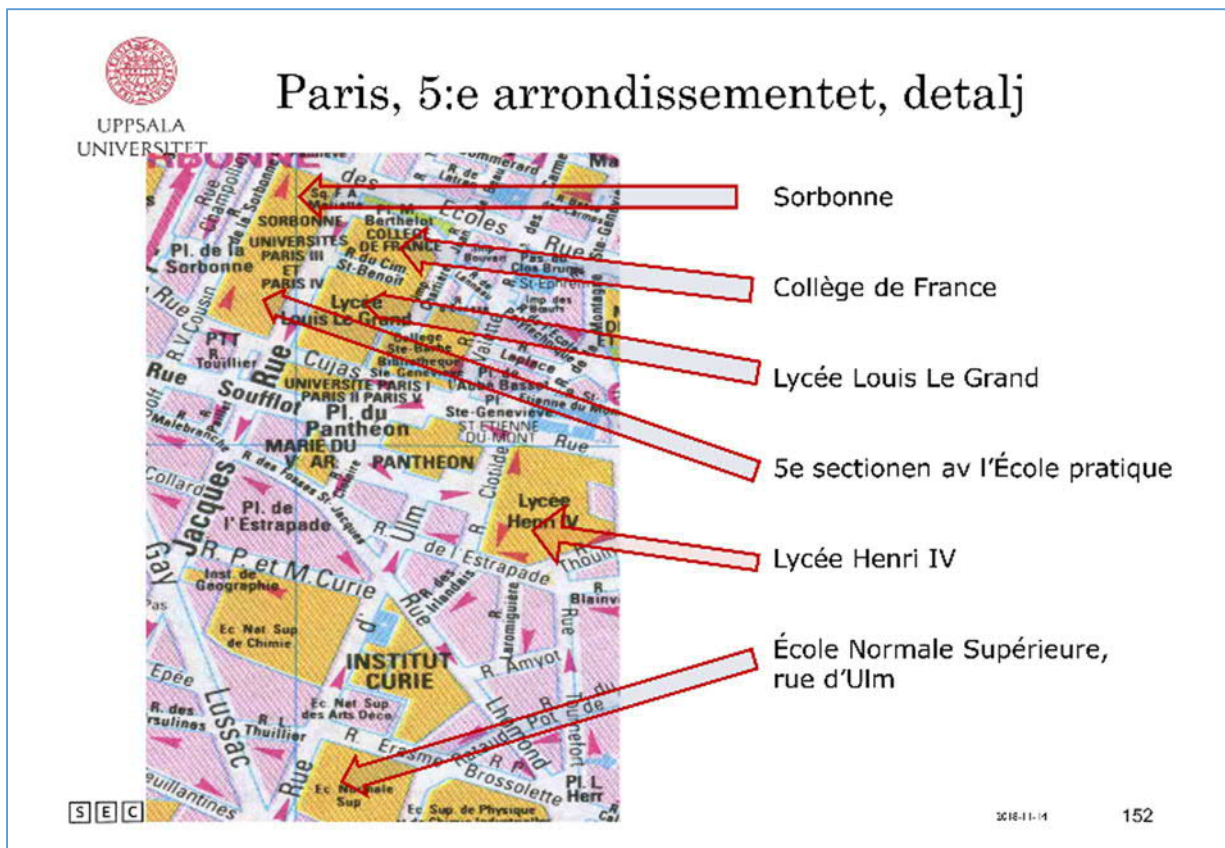
This version of the guide reflects a walk on 21 Nov. 2018 together with a number of colleagues and a group of students enrolled in Uppsala University's international master's program in Sociology of Education. One aim was to let the students visit places related to institutions and names that occur in their course pensum, namely in a number of books on the history of the French educational system and on French sociological traditions. To mention a few examples: É. Durkheim, *L'évolution pédagogique en France* (1938); P. Bourdieu & J.-C. Passeron, *Les héritiers* (1964); P. Bourdieu & J.-C. Passeron, *La reproduction* (1970); P. Bourdieu, *Homo academicus* (1984); P. Bourdieu, *La noblesse d'État* (1989); Toril Moi, *Simone de Beauvoir* (2 ed. 2009). Those readings did determine the selection of attractions. In other words, the focus is on schools where influential scholars did study, houses where they have lived, important seats of learning, research institutions, libraries, bookshops, memorials in the form of statues and street names etcetera. At an early stage in their master's programme those students had been assigned the task to draw their "inner map" over research traditions. They were during the walk encouraged to imagine another kind of map, that of a sociogeographic space, and relate it to the history and structure of a specific intellectual field – primarily that of French sociology from Comte over the Durkheimians to Bourdieu and the post-Bourdieuans. Also some general tourist information is included below.

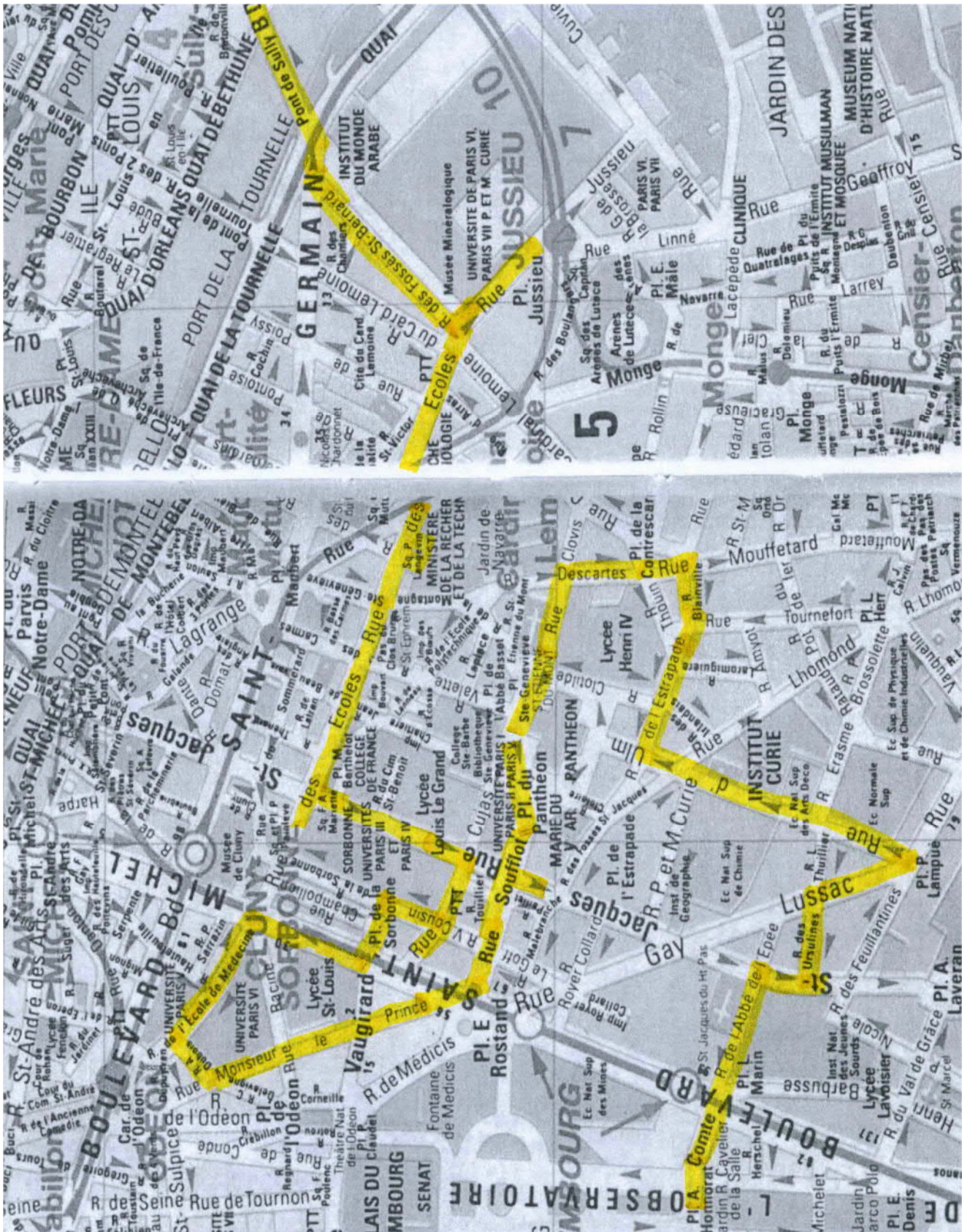
In its full length the proposed promenade takes around four hours. If you prefer a shorter one, confined to the proper Latin Quarter where the institutionalised scholarly capital is more concentrated and thus the highlights nearer to each other, you might choose the middle part, starting at Square Paul Langevin in the junction rue des Écoles/rue Monge, and ending on rue Auguste Comte.

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Maps





Walking tour 21 Nov. 2018

Some main characters

—that might be mentioned during the walk

Althusser, Louis (1918-1990), philosopher
 Aron, Raymond (1905-1983), philosopher,
 historian
 Bachelard, Gaston (1884-1962), philosopher
 Barthes, Roland (1915-1980), writer,
 philosopher, literary critic
 Beach, Sylvia (1887-1962), writer, founder
 Shakespeare and Company
 Benzécri, Jean-Paul (1932-?), mathematician
 Bernard, Claude (1813-1878), physiologist
 Boltanski, Luc (1940-), sociologist
 Bourdieu, Pierre (1920-2001), sociologist
 Braudel, Ferdinand (1902-1985), historian
 Canguilhem, Georges (1904-1995), philosopher
 Cavaillès, Jean (1903-1944), philosopher,
 mathematician
 Charlemagne (Charles the Great, aka Carolus
 Magnus aka Charles 1er) (742-814)
 Chartier, Roger (1945-), historian
 Clotilde (493-511), Queen of Franks, saint
 Clovis I (?-511), King of Franks
 Comte, Auguste (1798–1857), philosopher
 de Beauvoir, Simone (1908-1986), writer,
 philosopher
 de Saint Martin, Monique (1940-), sociologist
 de Vaux, Clotilde (1815-1846), writer, Auguste
 Comte's "muse"
 Derrida, Jacques (1930-2004), philosopher
 Descartes, René (1596-1650), philosopher
 Durkheim, Émile (1858-1917), sociologist
 Foucault, Michel (1926-1984), philosopher
 Geneviève aka Sainte Geneviève (circa 419-422),
 patron saint of Paris
 Gernet, Louis (1882–1962), specialist in ancient
 Greece
 Halbwachs, Maurice (1877-1945), sociologist

Hausmann, Georges-Eugène (1809-1891),
 prefect, remoulded Paris' city plan
 Hemmingway, Ernest (1899-1961), writer
 Henri IV (1575-1642), King of France and
 Navarre
 Joyce, James (1882-1941), writer
 Lacan, Jacques (1901-1981), psychoanalyst
 Langevin, Paul (1872-1946), physicist
 Le Goff, Jacques (1924-2014), historian
 Le Roux, Brigitte (1943-), mathematician
 Le Roy Ladurie, Emmanuel (1929-), historian
 Lebaron, Frédéric (1969-), sociologist
 Levinas, Emmanuel (1906-1995), philosopher
 Lévy-Strauss, Claude (1908-2009),
 anthropologist
 Lussac, Gay (1778-1850), chemist, physicist
 Mauss, Marcel (1872-1950), anthropologist,
 sociologist
 Merleau-Ponty, Maurice (1908-1961),
 philosopher
 Monge, Gaspard (1746–1818), mathematician
 Montaigne, Michel de (1522-1592), writer
 Napoleon III (1808-1873), president Second
 Republic, after 1852 emperor
 Painlevé, Paul (1863-1933), mathematician,
 politician
 Pascal, Blaise (1623-1662), writer, theologian,
 mathematician
 Passeron, Jean-Claude (1930-), sociologist
 Piketty, Thomas (1971-), economist
 Pinçon, Michel (1942-), sociologist
 Pinçon-Charlot-Monique (1946-), sociologist
 Rouanet, Henri (1932-2008), mathematician
 Sarte, Jean-Paul (1905-1980), philosopher, writer
 Sayad, Abdelmalek (1933-1998), sociologist
 Scheid, John (1944), specialist in ancient Rome
 Svenbro, Jesper (1944), specialist in ancient
 Greece
 Vernant, Jean-Pierre Vernant (1914-2007),
 specialist in ancient Greece

Introducing the Latin Quarter

We will make a somewhat longer walk but our purpose is to explore an area in Paris' 5th and parts of the 6th arrondissement that has since the medieval ages been called *le quartier Latin*. The name derives from that Latin was a language frequently spoken by learned scholars and their students who already in the 12th century started to gather around the Cathedral School of Notre Dame. This corporation of teachers and students was in the year of 1200 given the privilege by the King to act as a *universitas*, called University of Paris.

As you know from Durkheim's historical account in *L'évolution pédagogique en France*, this association of teachers, gathered at one and the same place and co-operating with each other was an invention. Before that teachers in Paris had been kind of shopkeepers, often residing in buildings on the bridges across la Seine, who rather than collaborating were competitors in their attempts to sell their services. Just like the costumers visited a shoemakers or a tailor they knocked on the door to a teacher's shop to buy some hours of instruction, in Latin or philosophy or whatever.

Back then in the medieval times there were lots of corporations called *universitates*. Universities in our modern sense of learned institutions were not the only ones. An *universitas* was a corporation of specialists in some domain who were given the privilege to run their own affairs and to claim kind of monopoly in a certain trade.

In Paris the body of teachers constituted the core of this corporation that was to become the university of Paris. (Traditionally the name of a university follow this pattern: University of Paris, not Paris' University. The university is not a belonging of the city. The corporation of teachers has for the time being choosen to reside in Paris. Just as in the case of for example University of Oxford, which never should be called Oxford University.) Something to consider today when the autonomy of university teachers is threatened by all kinds of political, administrative and commercial forces. By contrast, in the even older university of Bologna the students or rather their families constituted the corporation, and hired the teachers that they wanted.

Despite the centrifugal dispersion of many expanding institutions to more modern campuses in the suburbs, still today the Latin Quarter hosts a multitude of schools, universities and research centres packed closely together in a small geographic space, many of them important in French and European intellectual history. I have often thought that the concept intellectual field, coined by Bourdieu in the second half of the 1960s, could have been invented nowhere else. Here you find an unbeatable concentration of intellectual capital..

We will start the walk at an historical site two kilometres east of the Latin Quarter.

Place de la Bastille

Place de la Bastille is the meeting point of three arrondissements, the 4th, the 11th and the 14th. From here a number of important straight broad streets ray out, like the beams out of a star, a reoccurring pattern in Baron Haussmann's conversion of the old conglomerated medieval city carried out during the second half of the 19th century.

Starting in the 1850s the prefect of the Seine Department, Georges-Eugène Haussmann (1809–1891), was by Emperor Napoleon III commissioned to create a radical renovation of the city plan, with wide and straight boulevards, monumental buildings such as the Paris Opera, new squares, parks, bridges and so on. Of course there were protests against the destruction of the old city and not the least against the enormous costs, but even after the dismissal of Haussmann in 1870 the work went on. It is thanks to Haussmann's city plan that we can enjoy those impressive views along the boulevards, often with a monument in focus visible from far away, such as the Arc de Triomphe on Place du Carrousel, the Luxor Obelisque on Place de la Concorde, and the July Column on Place de la Bastille. Unfortunately, something unforeseen by Haussmann happened in the next century, namely the invasion of cars that filled the streets and deprived them of much of their significance as public spaces.

Besides their aesthetic qualities and the celebration of nationalistic values the new boulevards were indented (according to some historians, not all agree) to serve the purpose of preventing and suppressing popular revolts. Between the revolutions in Paris in 1830 and in 1848 at least half a dozen other armed uprisings occurred. The military had difficulties to deal with the barricades across the narrow medieval streets and to fight the insurgents who were hiding everywhere. The new boulevards facilitated the use of horses, rifles and canons.

We will soon follow one of those streets created as part of the Haussmann project, boulevard Henry IV, that goes in direction south-west.

Had we instead chosen the opposite direction, north-east, we would have reached the large (70,000 tombs) and peaceful Père-Lachaise Cemetery (*le Cimetière du Père-Lachaise*). Here, in division 28, Pierre Bourdieu rests since his death in 2002. Also Auguste Comte (1798-1857) is buried here together with the love of his life, Clotilde de Vaux (1815-1846). Not Émile Durkheim, though, who is buried in the Montparnasse Cemetery. Among other tombs at Père-Lachaise are those of French literary icons such as Molière, de La Fontaine, Balzac, Proust, Apollinaire, Éluard, Camus, philosophers such as Abelard, buried with his Héloïse, Merleau-Ponty, Guattari, Lyotard, historians such as Fernand Braudel and many other prominent men, as well as a number of famous women such as Colette, Maria Callas, Gertrude Stein together with Alice B. Toklas, and Édith Piaf. You also find foreigners, e.g. Oscar Wilde. The most visited tomb and a must for neo-hippie globetrotters is that of Jim Morrison, the lead singer of The Doors who died in Paris in 1971 and whose resting place you might locate by help of your sense of smell. It is not seldom surrounded by a mist of marijuana smoke.

The July Column (*la Colonne de Juillet*) on Place de la Bastille was inaugurated in 1840 as a memorial of the July revolution ten years earlier, in 1830. A spiral staircase inside makes it possible to climb to the platform at the top, almost fifty meters up. The golden figure above is the “Spirit of Freedom” (*le génie de la liberté*) with a torch in one hand and his broken chains the other.

However, this place is more famous for what happened here forty years earlier, on July 14th, 1789. This date is still celebrated as the French *fête nationale*. While the immediate concrete consequences of the storming of the Bastille was of minor importance – the revolutionaries managed to conquer some ammunition and to free a few imprisoned – the symbolic significance was and has remained enormous. The Bastille represented the authoritarian royal rule, similar to the image of the Tower of London. Prisoners were kept without trial, arbitrary decrees issued by the king were enough to lock someone in. Today there are no remains of the Bastille fortress here.

A sociologist visiting this place is reminded of Auguste Comte’s (1798-1857) positivist calendar where our Gregorian calendar’s 14 July 1789 is the first day (called *Prométhée*) of the first month (called *Moïse*) of year 1. Thus, Comte named the first months and days of each year after great characters of the theocratic ancient world, while he baptized the months and days at the end of the year after enlightened great men of modern times – the last three months after the philosopher Descartes, the statesman Fredrik the Great and the scientist Bichat. Had Comte’s challenge against the Gregorian calendar been successful we would not say that our walk is undertaken 21 Nov. 2018 but on the day *Mazarin* in the month *Frédéric* in the year 230 after the storming of the Bastille. References to great men as means to categorize the world is a very French custom, of which we will observe innumerable examples during our promenade in the Latin Quarter.

A forerunner to Comte’s positivist calendar was the more well-known Republican calendar (*le calendrier républicain*), often somewhat misleadingly referred to as the Revolutionary calendar (*le calendrier révolutionnaire*), applied during the period 1793–1805 and very shortly by the Paris Commune in 1871. Here the chronology does not start with the storming of the Bastille. Instead, the first day of year 1 corresponds to our calendar’s 22 Sept. 1792, which was when the First



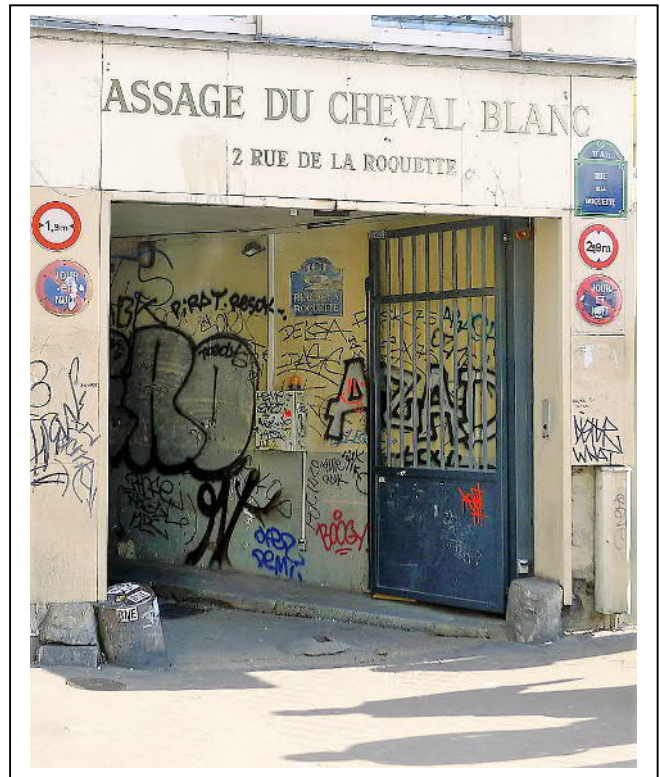
The July Column, Place de la Bastille.
Photo from Wikipedia



Le génie de la liberté, on top of the
July Column, Place de la Bastille.
Photo from Wikipedia

Republic was proclaimed. In this Republican calendar the time divisions were more rational than before or after: twelve months divided into three weeks, each week into ten days, each day into ten hours, each hour into 100 minutes, and each minute into 100 seconds.

Before leaving Place de la Bastille, have a look into what is hidden behind the unassuming port at 2 Rue de la Roquette immediately to the east. As the sign above tells, this is the entrance to *le Passage du Cheval Blanc* (the White Horse passage), now gentrified but the buildings still stands from the previous rather large aggregation of shops and living quarters of various kinds of craftsmen, furniture carpenters, gilding artisans and others. This labyrinth passage constitutes kind of a village in the city, with seven small calm squares with trees between the houses, an example of that in the longer historical perspective the social geography of Paris has grown out of the merging of many small villages, often with an open square in the middle. Traces of this history is seen all over



the city, despite Baron Haussmann's makeover and recent years' ongoing gentrification. The *Passage du Cheval Blanc* is also an – although by comparison very modest – example of Paris' famous "passages", which means roof-covered pedestrian spaces, in the more well-to-do parts of the city housing shops and often richly decorated.

After leaving the port of *le Passage du Cheval Blanc*, return towards Place de la Bastille and continue in direction south and west, while you cast a glance at south-east towards the Opéra Bastille from 1989, one of president Mitterrand's monumental *Grands Projets*. Find the beginning of the boulevard Henri IV.

Boulevard Henri IV

This boulevard is from the 1870s, a part of the Haussmann's plan.

At the end, within the small Square Henri-Galli to the right, before entering the bridge Pont de Sully you see the round stone foundation of one of the eight towers of the Bastille fortress. This was not the original location, the stones have been moved here from some excavation.

Pont de Sully

Most often bridges over water are built to be as short as possible but Pont de Sully from 1876 was part of Haussmann's renovation of Paris and of course runs diagonal-wise across la Seine to prolong the Boulevard Henri IV.

At the end of Pont de Sully you see more bridges to the right. On the second one, Pont de l'Archevêché, the metal railings have recently been removed, as have those on the pedestrian Pont des Arts further on, not to be seen from here, that leads from the left bank to the Louvre. The reason is that touring loving couples have had the habit to fasten a lock, called "love lock", to the railing and throw the key into the river beneath, to seal their ever-lasting love. On the Pont des Arts a part of the railings was weighed down by 54 tonnes of love locks and crashed into the water.

Further away you see the Notre Dame. When visiting it, note in front of the cathedral the impressive equestrian bronze statue from 1882 with Charlemagne or Charles the Great (742-814) in full armour on his horse accompanied by two guards. From Durkheim's *L'évolution pédagogique en France* you do perhaps remember the significance of Charlemagne's rule in the history of education. He was the King of Franks, then King of Lombards and finally in the year 800 (sharp) crowned by the pope to be the Holy Roman Emperor, under whose reign much of western and central Europe was united under Frankish rule. Part of the "Carolingian Renaissance" was the birth of a new kind of institutionalised schooling in the form of the so called Palace School. One prime aim was that the small group of hand-picked teachers, headed by the famous scholar Alcuin from York, should procure appropriate education to Charlemagne's own eighteen children and many grandchildren. The court, including the teachers, moved around from castle to castle, although one important site was Aachen, today in the German Land of North Rhine-Westphalia, where Charlemagne is buried. He was not a French king but a European.

A much smaller thing to observe in front of the Notre-Dame cathedral is a bronze plaque on the ground that indicates the starting point from which all geographic distances in France are measured. This is a centralized nation.



Charlemagne as statue in front of the cathedral Notre Dame
Photo downloaded from the web.

Rue des Fossés Saint-Bernard

At the very beginning of rue des Fossés Saint-Bernard, close to the river Seine, you have on the left side the Institut du Monde Arabe, another of Mitterrand's "great projects".

Further up the street you walk along an large university complex, Jussieu. It was constructed on the ground of Paris' former wine market and in its present shape finalised in 1970, immediately after the student revolt. Note the open ground beneath all buildings. There are no bottom floors, thus no walls or corners for activists to hide behind,

Rue Jussieu

Take left on rue Jussieu just to have a look at the campus' main entrance, and note the deep (the original depth was 10 meters) ditch, reminding of the moat around a medieval fortress. In case of insurrection activists could easily be prevented from passing over the footbridges. Jussieu was one of the university campuses where leftist teachers and their students were concentrated after 1968 (another and more important was Paris X Nanterre), which meant reduced problems at other campuses. When it comes to disciplines Campus Jussieu is dominated by natural sciences and medicine.

From the main entrance of the Jussieu campus it is just one hundred meters in direction south-west to the *Arène de Lutèce*, a preserved arena from the first century a.d. Back then Paris was not yet Paris but the city Lutetia within the Roman empire.

We will, however, turn back the same way we came on rue Jussieu. One of the crossing streets is rue Cardinal Lemoine, where in no. 67 the mathematician Blaise Pascal died in 1662, in no. 71 James Joyce lived while he finalized *Ulysses*, and in no. 74 Ernest Hemmingway and his wife Hadley for a couple of years in the early 1920s rented their first apartment in Paris, with his writing studio next-door, on the top floor of 39 rue Descartes.

Rue des Écoles

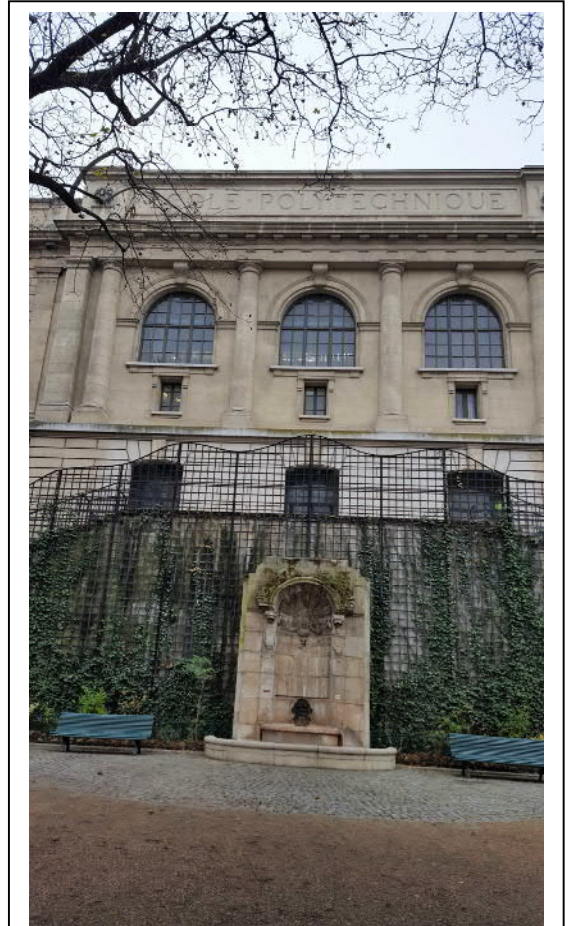
When rue Jussieu changes name to rue des Écoles we have entered the Latin Quarter, where the famous sites of learning are tightly assembled in a very limited geographical area. A matchless concentration of institutionalized intellectual capital.

Where rue des Écoles begins, at the crossing with rue Monge, there is a small green area, Square Paul Langevin, which you might enter through one of the gates. This place is named after Paul Langevin, a famous physicist in the first half of the 20th century, professor at Collège de France, an import figure in the resistance movement during the German occupation of Paris, originally a student of Pierre Curie at Sorbonne and later on one of Marie Curie's lovers. His tomb is in Pantheon. It is not he, though, who stands statue here but the 15th century poet François Villon.

We have now reached the first of the premises of a *grande école* that we will pass, namely the previous (until 1976) site of the École Polytechnique, the most prestigious among the engineering schools. The façade behind Square Paul Langevin belongs to the large building complex used by this school.

It was founded a few years after the great revolution by among others the mathematician Gaspard Monge, who has given his name to the street north-east of square Paul Langevin. In 1805 the school moved to this location and was transformed into a military academy. In fact, it still sorts under the Ministry of Defense, and for long the *polytechniciens* were to dress in in military uniforms and to perform military drills with wooden rifles on the large exercise field in the middle of the large compound. But this was France. Even though the École Polytechnique was an engineering school you needed excellent grades in Latin and Greek in order to be admitted.

Many prominent mathematicians have been teachers and students at the École Polytechnique, where also Aguste Comte received his education.



Square Paul Langevin.
In the background École Polytechnique.
Photo: D. Broady.

The École Polytechnique resided here up until 1976 when it was moved to a suburb south of Paris and today forms part of the new emerging University of Paris-Saclay.

Further down at Rue des Écoles, at no. 58, Librairie Compagnie is a good shop for literature in the humanities and social sciences, not the least because on the shelves you might find not only the most recent issues of journals but also older ones.

Collège de France, an institution that probably needs no presentation, is situated where rue des Écoles meets rue Saint-Jacques. The official address is 11 Place Marcelin Berthelot. The main building is from 1780. When climbing the stairs to main entrance you meet a huge stone statue of the physiologist Claude Bernard, known i.a. as one of the main inventors of modern experimental methods of a kind that today is taken for granted in for example medical research (and in more or less modified versions used by quite a few researchers also in economic and behavioural sciences). When erected some years after Claude Bernard's death in 1878 the statue was made out of bronze, melted down by the Germans during the WW2 occupation, and later on replaced by this replica in stone.

To the right of Collège de France's main entrance, in the corner of rue des Écoles and rue Saint-Jacques, there is a fenced green square that in 2005 according to some sources was baptized Square Michel Foucault. I do not know how official this name is. No signs are visible at the spot. The statue in the square depicts the situation when Dante Alighieri (his occasional visit to the University of Paris was obviously reason enough to erect a memorial on this place) as told in in *Inferno's* thirty-second song while walking on the surface of a frozen sea happens to kick on the head of a Florentinian nobleman who is submerged into the ice because of his sins.



François Villon as statue in Square Paul Langevin.
Photo: D. Broady.



A little further down rue des Écoles, at the sidewalk passing Place Painlevé, you might notice the shining right foot on the bronze statue of Montaigne (1522-1592). An old belief among Sorbonne students was that rubbing it would bring you luck in the exam. Maybe nowadays most of the rubbing is done by tourists.

Rue Saint-Jacques

Turn left from rue des Écoles into rue Saint-Jacques, a street that we

will cross several times during our winding walk. From the Seine it runs in direction south-south-west straight through Quarter Latin. It was a main road in this area before the broad boulevards Saint-Germain and Saint-Michel were created as part of Haussmann's renovation. You notice the uphill slope when you start walking rue Saint-Jacques. That we are in fact climbing a small mountain is not obvious today with multi-floor buildings everywhere. The hilltop a bit further up, the *montagne Sainte-Geneviève*, now crowned by the Panthéon, was since around the year 500 a.C. for many centuries the site of an important monastery, that of Sainte-Geneviève, the patron Saint of Paris. You might also notice that the street numbers are ascending as you walk up rue Saint-Jacques. That the numbering of many streets starts with no. 1 next to la Seine facilitates the orientation.

Continuing on rue Saint-Jacques, with Collège de France still to your left, you have across the street the Sorbonne building that stretches all the way up to rue Cujas. The word "Sorbonne" have different meanings. One is this physical building itself. Sorbonne has also been used as the name of what was earlier University of Paris (the cradle of which was the 13th century Collège de Sorbonne). As a consequence of an organizational reform in 1970 the University of Paris was divided into thirteen autonomous universities. Three of them, located in the Latin Quarter, did keep "Sorbonne" in their names.



Montaigne as statue, rue des Écoles,
in front of Place Painlevé.
Photo : D. Broady



Dante as statue,
Square Michel Foucault.
Photo: D. Broady.

The building on your left on rue Saint-Jacques, between Collège de France and rue Cujas, houses Lycée Louis-le-Grand, the most prestigious lycée (upper secondary and preparatory classes) in France together with Lycée Henri IV that we will pass later. The first one has its strength in humanities, the latter in natural sciences.



Lycée Louis-le-Grand, 123 rue Jean-Jacque. Photo : D. Broady

In Durkheim's conferences published as *L'évolution pédagogique en France* you have encountered Lycée Louis-le-Grand under its original name, Collège de Clermont, the Jesuit college founded in the mid 16th century. During a few years in the 1790s it was called Collège Égalité, then Lycée de Paris, then from 1805 Lycée Imperial, and after a few more rebaptisations it did in 1873 receive its present name Lycée Louis-le-Grand. Among prominent alumni are Molière, Marquis de Sade, Voltaire, Denis Diderot, Victor Hugo, Émile Durkheim, Charles Baudelaire, Jean-Paul Sartre, Maurice Merleau-Ponty, Georges Dumézil, Marc Bloch, Pierre Bourdieu, Jean-Claude Passeron, Jacques Derrida. Today the number of students are close to 2,000, half of them in ordinary upper secondary which ends with the *baccalauréat* exam, commonly called *le bac*, and the other half in the *classes préparatoires aux grandes écoles*, i.e classes that you after the *bac* take for one, two or three years to prepare for the entrance test (*le concours*) to the *grandes écoles*.



Sorbonne building, premises of the 5th section of École pratique des hautes études, Photo: D. Broady

In the southern part of the Sorbonne building, the 5th section (for religious sciences) of the École pratique des hautes études have been residing. Some of those who have been teaching or undertaken research at the 5th section are Émile Benveniste, Fernand Braudel, Claude Bernard, Marcellin Berthelot, Georges Dumézil, Lucien Febvre, Étienne Gilson, Alexandre Koyré, Claude Lévi-Strauss, Marcel Mauss, and Ferdinand de Saussure. Thus, around 1950 young Pierre Bourdieu and his classmate and then best friend Jacques Derrida could from their lycée classroom look the 15 meters across rue Saint-Jacques into the windows of the rooms used by a section of the École pratique that has been most important for the development of French human sciences in general and French anthropology in particular.

As you might already have guessed one aim of this promenade is to let you experience how small the distances are between those legendary seats of learning. The density in the geographic space corresponds to an extraordinarily concentration of intellectual capital.

Rue Cujas

Librairie Le Tiers

Mythe on 21 Rue

Cujas is one of those few bookshops where you still can make unexpected discoveries of more or less frayed and disintegrated copies of old editions that are hardly found elsewhere. The search takes some efforts. In many of the shelves the books are stored in two rows, one hidden behind the other. To reach the treasures close to the ceiling you have to balance on old rickety wooden ladders.



Librairie Le Tiers Mythe,
21 Rue Cujas.
Photo: D. Broady



Librairie Le Tiers Mythe, 21 Rue Cujas.
Photo: D. Broady, 12 oct. 2012

Place de la Sorbonne

To me the main attraction here is not the university building itself but rather the more than a century old Librairie philosophique J. Vrin, as far as I know the best philosophical bookshop in the world. Today the interior of the shop is refurnished and differing genres and subcategories of books displayed at different places. Not so when I first discovered this shop forty years ago. Back then the classification principle was very simple. In ordinary bookstores the offer is divided into

sections such as history, crime, cookbooks. When entering Vrin you first saw d'Alamabert, Althusser and Aristote editions and then, at the end of a long winding range of shelves, Voltaire, Weber and Wittgenstein next to the exit door. Names of great men was the only classification principle. Somehow characteristic of the Latin Quarter where so many streets and squares, meeting rooms in the universities and so on are named according to the same “primitive classification” principle, to use the Durkheimians’ term.

At the time of our walk, late November 2018, the display in one of Vrin’s windows illustrates the advantages of such a bookshop (and such publishers, Vrin is also a publishing house). A front figure in modern French intellectual history was Georges Canguilhem, philosopher of physiology and medicine, occupying central institutional positions as, i.a., *Inspecteur Générale* for the philosophy discipline, and the “patron” for a very large number of significant doctoral theses, such as that of Michel Foucault – as well as for Pierre Bourdieu’s never accomplished thesis. Canguilhem was kind of a godfather for Foucault’s and Bourdieu’s generation and of importance to anyone who tries to understand those influential so called post-structuralists. In countries where French traditions are less well known Canguilhem is remembered only as a specialist in the history of medicine, mostly because of his widely read and much translated book on the reflex concept. The array of books by and on Canguilhem displayed in Vrin’s window gives a visual affirmation of his importance. The presence of all these books also illustrates the admirable French habit not to kill essential literature when it goes out of print but to continuously produce new editions, collected works and commentaries.



Librairie philosophique J. Vrin,
6 place de la Sorbonne. Photo: D. Broady

On Place de la Sorbonne the statue in honor of Aguste Comte was erected in 1902. The elevated bust of Comte is flanked by on one side a diligent proletarian devoting himself to studies, and on the other side Clotilde de Vaux, a women of great importance to the philosopher in his old days. She was a writer, of aristocratic descent but poor, abandoned by her as it seems criminal husband who had fled abroad. Not properly divorced she was legally prohibited to remarry. In 1844 she met with the 17 year older August Comte who fell in love with her. His feelings were obviously answered but being an extraordinarily pious catholic she resisted his attempts to turn their relation into anything but deep friendship and spiritual compassion. When Clotilde de Vaux after only a couple of years died of tuberculosis, Comte celebrated her memory during the rest of his life. In elaborating his new religion, the positivist cult in which God was replaced by Humanity, Comte was inspired by her personality and high moral standards. In Comte's positivist calendar the Gregorian calendar's April 6th was called Clotilde de Vaux' day. The statute on Place de la Sorbonne depicts her, the writer, a quill in one hand and holding a child to her breast, as a profane version of Virgin Mary.



Statue of Aguste Comte, Clotilde de Vaux and a proletarian, Place de la Sorbonne. Photo : D. Broady

Nowadays one of the best bookshops in Paris when it comes to humanities and social sciences, Presses Universitaires de France, in the south-west corner of Place de la Sorbonne, is closed down. The fast-food chain Pret a Manger has moved in. By Parisians who bothered about such things this take-over was regarded is a gloomy sign of the decline of human sciences.

Boulevard Saint Michel

From Place de la Sorbonne cross over to the other side of boulevard Saint-Michel, which marks the border between the 5th arrondissement to the east and the 6th to the west. This is one of Haussmann's main boulevards, opened in 1855. Haussmann's bald intention was to organize the city plan around a giant central crossroad, called *la*



The bookshop Presses Universitaires de France at Place de la Sorbonne replaced by a fast-food chain.

Photo: D. Broady.

grande croisée, with Place du Châtelet in the intercept. The Rue de Rivoli constituted the axis from east to west, boulevard Sebastopol the northern, and boulevard St-Michel the southern.

Following boulevard St-Michel downwards you have to your left a building that houses the Lycée Saint-Louis. Among the alumni: Montesquieu, Boileau, Racine, Diderot, Talleyrand, Baudelaire, Pasteur, Zola, Robbe-Grillet, de Saint-Exupéry, Claude Simon. Its *classes préparatoires aux grandes écoles* now specialise in natural sciences.

Further northwards on boulevard Saint Michel, at no. 26, you find Gibert Joseph, one of the very best non-specialized book stores. It occupies a whole building. Four stairs up most of the literature in humanities and social sciences is to be found. An agreeable feature of some French bookshops is that the books' use value is respected, they are not only commodities. Customers are allowed to open and read them. On the shelves new books are mixed with thumbbed used ones.

If you look over to the opposite side of boulevard Saint Michel you see the Cluny museum, recently opened after many years of excavations of a Roman bath from which remains are incorporated into the museum building. Here you find artworks from medieval Europe. Most well-known is the *Dame à la licorne* (Lady with the unicorn) series of tapestries from the 15th century. There is also a pleasant medieval garden. Entrance from 28 rue Du Sommerard.



Lycée Saint-Louis, Librairie Gibert Joseph, and Musée de Cluny, at boulevard Saint Michel. Photo: D. Broady.

Rue de l'École-de-Médecine

From boulevard Saint Michel turn left into rue de l'École-de-Médecine. As the name of the street indicates this was since the Renaissance the location of the faculty of medicine, and later of the university Paris 6 (University Pierre et Marie Curie), now in Campus Jussieu.

One of the merits of the Latin Quarter is the abundance of specialised book shops. Around here those for medical literature are gathered.



Rue de l'École-de-Médecine. Photo: D. Broady.

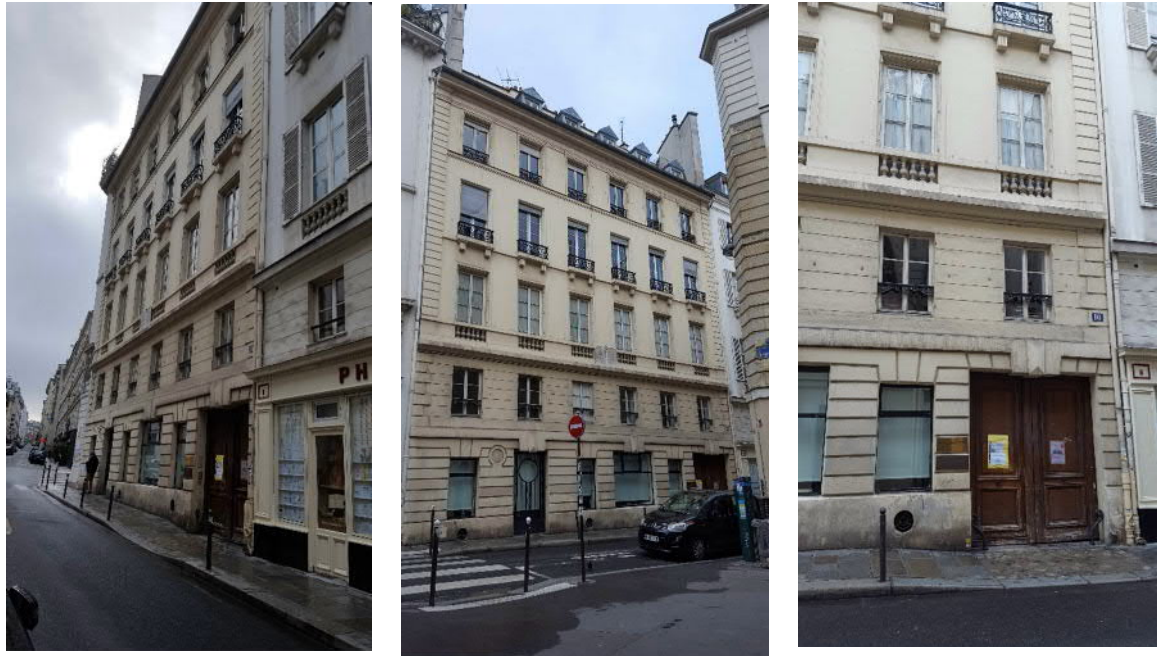
Rue Antione Dubois

Pass the statue of Alfred Vulpian (1826-1887), physiologist and neurologist, and climb the stairs.

Rue Monsieur le Prince

The house in front of us, at 10 rue Monsieur le Prince, is where Auguste Comte moved in 1841 and stayed for the last fifteen years of his life. In his domicile on the second floor *Cours de philosophie positive* was finalized. By this time he had stopped giving oral lectures, they are only

written. During the years here he met with Clotilde de Vaux and developed his positivist religion. The apartment is now a museum where very little has changed since Comte's death in 1857.



The home of Auguste Comte 1841–1857 at 10 rue Monsieur le Prince. Photo: D. Broady.

Next we will follow rue Monsieur le Prince southwards. If we had instead continued in the opposite direction we would among other attractions have been able to visit 12 rue de l'Odéon, once the address of the famous Shakespeare and Company, an English book shop, originally also a lending library, where during the 1920s and 1930s the remarkable Sylvia Beach (1887-1962) not only provided books to the English-speaking diaspora but also in different ways took care of expatriate authors. Her most famous accomplishments were to get James Joyce's *Ulysses* in print 1922, and to encourage the publication of and selling copies of Ernest Hemmingway's first book. Today many tourists are well aware of the existence of a bookshop named "Shakespeare and Company", mentioned in all English guidebooks and located at 37 rue de la Bucherie close to Place Saint-Michel and Notre Dame. This latter shop was originally called something else but the owner, the exiled American George Whitman, gave it in 1964 the name "Shakespeare and Company" and tried to recreate some of the bohemian atmosphere from Sylvia Beach' famous shop. He even baptized his daughter to Sylvia Beach Whitman. She is now running the business after her father's death in 2011.

If we would turn westwards to the nearby church Église Saint-Supice, we would at its north-west facade find a new (inaugurated in November 2017) addition to the Parisian celebrations of great men, a small square with the name Place August Strindberg. There is also a bust of Strindberg, newly produced but cast in the original forms created by the sculptor Carl Eldh. As many other aspiring modernist authors of his time Strindberg spent periods in Paris. He wrote a few of his prose works, *Inferno* and *En dâres försvarstal* (A Fool's defence) directly in (rather

bad) French. His eager attempts in the 1880s to conquer a position on the French capital's literary scene was, though, not quite successful.

Now we will turn southwards and return to the 5th arrondissement via rue Monsieur le Prince. Polidor at no. 41 is one of the oldest bistros in Paris, with a traditional menu. A memorable meal that I had there, for the first and last time, was *tête de veau* (calf head). Brain and everything. Said to have been president Jacques Chirac's favourite dish.

Blaise Pascal rented 1654–1662 an apartment in the house that now has the address 54 rue Monsieur le Prince. Parts of the house is preserved from that time.

Rue Soufflot

At the end of Monsieur le Prince cross boulevard Saint Michel and head for the broad Rue Soufflot, named after a famous architect (1713–1780) responsible for the huge landmark in neoclassic style in front of you, the Panthéon.

The first crossing street, Rue le Goff, bears the name of the historian Jacques le Goff (1924–2014). Here at no. 1 Jean-Paul Sartre lived as a child. No 10 (today Hotel du Brésil) a little further on the same street was once a quarter of Sigmund Freud.



Polidor, 41 rue Moniseur le Prince.
Photo: D. Broady



Rue Le Goff, no. 1 and 10. Photo: D. Broady

The next bigger crossing street is, once again, rue Saint-Jacques on which we a while ago passed between the Sorbonne building on one side and Collège de France and Lycée Louis-le-Grand on the other. You might turn to the right into this street. After passing another bistro

were classic French food is served, Le Perraudin, you find 159 rue Saint Jacques where he Auguste Comte lived after his nervous breakdown (he even threw himself into the Seine) and in 1829 resumed his lectures on positive philosophy (that he had commenced in 1826 in his previous apartment at 13, rue du Faubourg-Montmartre). It was thus in this apartment at 159 rue Saint Jacques that Comte coined the term “sociology” in the 47th lecture, published in 1939. As you know by now he moved to 10 Monsieur le Prince a few years later, where he finalized the *Cours*.



The home of Auguste Comte until 1841,
159 rue Saint-Jacques.
The bistro Le Perraudin next-door.
Photo: D. Broady

Place du Panthéon

The Greek word Pantheon means “all the Gods.” In this case Gods could be interpreted as consecrated great men in French politics, warfare, science and literature who are entombed here. As the gilded inscription above the eighteen enormous Corinthian columns says: *Aux grandes hommes la patrie reconnaissante* (something like: To great men from a grateful fatherland). Besides the tombs of statesmen and generals are those of René Descartes, Voltaire (appears also as a statue in Panthéon’s crypt), Jean-Jacques Rousseau (stands statue on the south side outside of the building), Victor Hugo, Gaspard Monge, Alexandre Dumas père, Émile Zola, Marie & Pierre Curie.



Panthéon. Photo: D. Broady.

The use of the building as a site for veneration of the nation and its great men was not intended when the construction started in the 1750s. The architect was as mentioned Soufflot, commissioned by King Louis XV to create a magnificent catholic church at the very top of the Sainte Geneviève mountain, the highest point of this part of Paris and previously for many centuries the site of the monastery of Sainte Geneviève. The church was to be dedicated to the same Geneviève, saint patron of Paris, who lived in the 5th century. According to the hagiographies she was a peasant girl that became a devoted Christian, moved to Paris and is remembered for contributing to King Clovis conversion to Christianity and not the least for saving the entire city of Paris in the year 451 when it was attacked by Atilla the Hun and his huge army. The citizens panicked and prepared for evacuation but Geneviève convinced them to stay and defend themselves with the method that she proposed, intense prayers day and night. It was an efficient weapon. The Huns took off.

The objective of the construction changed as the great revolution came in between. The building became a profane sanctuary. For example no stained glass windows, as was the original plan. The impression from the outside is a massive mausoleum with unbroken walls. The inside has witnessed many solemn official ceremonies. One of the most recent was the burial in late June 2018 of Simone Veil, a holocaust survivor, French politician, president of the European parliament, and the forth woman to have her tomb in Panthéon. A famous scientific demonstration was undertaken in 1851 when Foucault, not the 20th century philosopher but the famous physicist Léon Foucault, hang his pendulum from the highest point of the dome, 83 meters from the floor, and showed that its swinging movements were affected by the rotation of the earth. A replica of the pendulum can be seen there today.

In the direction north-west from the front of the Panthéon is the site of the old Faculty of Law-building, today the main building of Université Paris II Panthéon-Assas. Regarded as a conservative stronghold. In the same complex resides also parts of Université Paris 1, Panthéon-Sorbonne.



Panthéon. Photo: D. Broady.



"Entrée réservée aux Messieurs les professeurs"
(Entrance reserved for Messrs. Professors).
Text with some apartheid flavour above a door at
Université Paris 1 Panthéon-Sorbonne, Place du
Panthéon. Photo: D. Broady, 15 April 2013



Faculty of Law, Place du Panthéon.
Photo: D. Broady

The long limestone building north of Panthéon is Bibliothèque Sainte-Geneviève, built in the 1830s and 1840s. As you might conclude from the leafy garland band above the windows on the first level the architect's ambition was to adapt somewhat to the style of Panthéon where similar decorations adorn the top of the walls. The library hosts huge collections, today 2,000,000 volumes, the core of which originates from the collections of monastery of Sainte-Geneviève. It is interesting that this is a public library, yet an expression of the French combination of elitism and egalitarianism. The most important cultural artefacts should not be spread out but concentrated, preferably in the capital city and made available not only to specialists but to all citizens. Another example is the Collège de France where only one scholar – the most excellent in the country is the idea – from each scientific domain is co-opted to join the collegium but the lectures are open to the general public.



Bibliothèque Sainte-Geneviève, Place du Panthéon. Photo: D. Broady

Rue Clovis

Rue Clovis has its name from Frankish King Clovis (466–511), regarded as the first king to govern what was to become France. He and his queen Clotilde (circa 475–545) managed to unite all the Frankish tribes under their rule and made their kingdom hereditary. The Merovingian dynasty was born. King Clovis became a catholic, as it is said under the influence of his wife Clotilde who because of her contributions to the spread of the Christian faith became canonised by both the Roman Catholic Church and the Eastern Orthodox Church



The shrine of Sainte-Geneviève in Église Saint Étienne-du mont, rue Clovis.
Photo downloaded from the web.

The first crossing street, which runs between Panthéon and Lycée Henri IV, is rue Clotilde, thus named after the Frankish queen and not after the earlier mentioned Clotilde de Vaux.

The church to the north of rue Clovis is Saint Étienne-du mont. The present building was constructed in the 16th and 17th Centuries but its long pre-history dates back to the important monastery of abbey of Sainte-Geneviève. Still the shrine with relics of Sainte Geneviève is kept here. During the centuries this shrine was carried in many processions from the mountain Sainte-Geneviève to Notre Dame and back.

We have to remember that the Latin Quarter, all the way up to the premises on top of the mountain Sainte-Geneviève (i.e. the area in which since the late 18th century Panthéon has been the centre), was already in late medieval and early modern times very much marked by the presence of a multitude of monastery schools and other schools and colleges. One reason for the decision around 1500 to construct the new large church Saint Étienne-du mont was that the old sanctuaries were too small to harbour the growing number of scholars and students in the neighbourhood. This geographic space was, if you wish, connected to a field of learning and scholarship.



The church Saint Étienne-du mont. In the background, across rue Clovis, Lycée Henri IV with the Clovis tower. Photo: D. Broady.

Lycée Henri IV at 23 Rue Clovis is together with Lycée Louis-le-Grand, which we passed at rue Jean-Jacques, no doubt regarded as the two most eminent lycées in Paris when it comes to intellectual and scholarly prestige. The former is specialized in the natural sciences, the latter in the humanities. Among alumni from Lycée Henri IV are Gilles Deleuze, Michel Foucault, Georges Friedmann, André Gide, Alfred Jarry, Emmanuel Le Roy Ladurie, Guy de Maupassant, Paul Nizan, Jean-Paul Sartre, and Pierre Vidal-Naquet. If you aim for a career not in academia or the intellectual fields but in domains such as the economic field of power or the world of politics, you might find other schools more attractive, but the two élite lycées mentioned have also fostered prominent statesmen, business leader and others. The current president of the republic Emmanuel Macron and some previous presidents are alumni from Henri IV.

The prehistory of Lycée Henri IV dates back to the monastery already several times mentioned, the *Abbaye royale de Sainte-Geneviève*, founded on this spot around year 500. The very

visible tower, the *tour Clovis*, constructed as a bell tower in the early 6th century, is one of few existing remains of the old monastery. On the premises a school, the *École centrale du Panthéon*, was inaugurated after the revolution, in 1795, later replaced by the first lycée in France, *Lycée Napoléon*, 1801. During this time around 1800 the streets rue Clovis and rue Clotilde were built, with the consequence that what was still left of the buildings of the old monastery was destroyed (with few exceptions, such as the clock tower). The lycée was in the 1870s first renamed to Lycée Corneille and then to Lycée Henri IV.

The library of Lycée Henri IV has been immensely rich, once considered the third largest library collection in Europe. The historical core of the collection was that of Abbey of Sainte-Geneviève that already in the 12th century possessed a for its time very large library. Since the 19th century most of the collections are transferred to the next door Bibliothèque Sainte-Geneviève. Parallel to that the library of Lycée Louis-le-Grand in the 1820s become the core of the collections of Bibliothèque de la Sorbonne. (As a Swede I get somewhat envious comparing both the history of and the current library facilities available at Parisian élite lycées with how the function of school libraries is conceived in upper secondary sector at home.)



Lycée Henri IV, 23 Rue Clovis.
Panthéon in the background.
Photo: D. Broady.



Lycée Henri IV, 23 Rue Clovis.
Photo: D. Broady.

Rue Descartes

When leaving rue Clovis and turning right into rue Descartes, notice in the corner the previous main entrance to the École Polytechnique. We have earlier passed its northern façade on rue des Écoles, quite a distance from here. The École Polytechnique did possess a vast closed block of its own in the city.



Previously the main entrance of École Polytechnique, in the intersection rue Clovis and rue Descartes. Photo : D. Broady

Rue Mouffetard

We are now climbing down Montagne Sainte-Geneviève and temporarily leaving the historic Latin Quarter. Rue Descartes changes name to Rue Mouffetard, a well-known market street for fresh food. After just a block we reach the central open place in this picturesque neighbourhood, Place de la Contrescarpe, a nice example of that many parts of Paris appear as small villages each with its own square and many 16th, 17th and 18th century houses that escaped Baron Haussmann's renovation of the city plan.

Rue Blainville

From Place de la Contrescarpe follow the short rue Blainville to its continuation in rue de l'Estrapade.

Rue de l'Estrapade

There is a macabre explanation to the name of the street. *Estrapade* or *strappado* was a torture method practiced on the Place de l'Estrapade at the end of rue de l'Estrapade. Many protestants experienced this treatment, which could mean to hang from a rope tied to your hands that were fixated behind your back. The effect could be damaged shoulders, especially when the victim was dropped down from high up until the rope stopped the fall.

Rue d'Ulm

École normale supérieure at 45 rue d'Ulm has by far been the most important among the *grandes écoles* when it comes to the formation of intellectuals. It was originally a product of the French revolution, founded as the École normale de l'an III, inaugurated in 1794 (year III in the mentioned Republican calendar), and intended to procure the nation with teachers.



École normale supérieure, 45 rue d'Ulm. Photo: D. Broady.

École normale supérieure at 45 rue d'Ulm was thus a teacher education college – and still is, in so far as that the students normally (but not necessarily) aim for the *agrégation* exam that opens for a carrier as professor in the lycées (today normally in the *classes préparatoires*) or higher education. One important aspect of the French educational system is that teachers in the upper secondary (*les lycées*) and post-secondary (universities, *grandes écoles* and more) level constitute one and the same corps. When it comes to their exam they normally are *agrégés*, and they compete for positions in either upper secondary or post-secondary institutions. One aspect of this is that a position as teacher in an élite lycée in Paris is more prestigious than to serve as professor in one of the scholarly and geographically peripheral universities.



Sciences section building, École normale supérieure, 45 rue d'Ulm. Photo: D. Broady.

Among the alumni are thirteen Nobel prize laureates and a great portion of the intellectual and academic celebrities that are renowned outside of France. To mention only a few names that repeatedly appear in our course penum: Émile Durkheim was a *normalien*, as was number of his disciples. (After returning to Paris in 1902 Durkheim predominantly recruited his collaborators among young *normaliens*.) Pierre Bourdieu studied here in the first half of the 1950s, as did his schoolmates from Lycée Louis-le-Grand Jacques Derrida and Jean-Claude Passeron. Their teacher in philosophy (to be precise: their tutor, training them for the *agrégation* exam) was Louis Althusser and their teacher in psychology was Michel Foucault. From the previous generation Foucault's and Bourdieu's "patron" Georges Canguilhem was a *normalien*, and Jean Cavaillès, another of the important representatives of the French historical

epistemology. Also the historian Raymond Aron, whose Centre de sociologie européenne Bourdieu took over in the mid-1960s.

Back in the 1950's only boys were admitted to ENS Ulm. This was not changed until 1985 when it merged with the equivalent school for girls, the *École normale supérieure de jeunes filles* in Sèvres. As you have learnt from Toril Moi, in her time Simone de Beauvoir were allowed to sneak in on courses at rue d'Ulm only as an unauthorised attendant while Jean-Paul Sartre was a student, belonging to the famous cohort admitted in 1924.

As a student your timely needs were taken care of. You received a reasonable monthly salary. You were accommodated in the school's dormitories if (as in Bourdieu's case) your family did not reside in Paris. You could eat all meals at the school. This place was what Erving Goffman called a total institution.

In the humanities section (there is also a scientific section) the studies were intense, centred around philosophy, and the students cultivated a contempt for the mainstream students at Sorbonne. To understand how very selective ENS Ulm has been, and is, you should know that in the first half of the 20th century only some 20 or 25 students were admitted each year to the humanities section and the same number to the science section. Today they are somewhat more numerous. This fact illustrates the pyramid-like character of French élite education. In lycées around the country thousands of pupils in the *classe de philosophie* and the *classes préparatoires* spend several years to prepare for the entrance test, *le concours*, to the *écoles normales supérieures* and the one at rue d'Ulm is the most sought-after. Few are selected, most are rejected.

At ENS Ulm there are strong research environments, not seldom somewhat heterodox in their orientation – one well-known example is the economist Thomas Piketty and his collaborators. Today ENS Ulm also offers master's and doctoral programmes. In other words, nowadays this and other *écoles normales supérieures* fulfil the functions of a university but are not called universities. In fact, *les écoles normales supérieures* are much more research-oriented than most universities. One sign of this is that according to the today's regulations master's programmes at *les écoles normales supérieures* are supposed to make 80 % of their master's students continue to a doctoral programme while in French universities most master's programmes are profession oriented.

In France there are thus two parallel higher education sectors. On the one hand the ordinary universities where on most tracks everyone with an exam from upper secondary is entitled to enrol (the Macron government's attempt in the Spring 2018 to introduce numerus clausus in ordinary universities triggered many protests), on the other hand the peculiar French and much more selective and profitable trajectory through *classes préparatoires* and *Grandes Écoles*. The first sector is, generally speaking, poor when it comes to material and intellectual resources, the second much richer.

The huge main library in ENS Ulm is wonderful, with its more than 800,000 books and 1600 periodicals, and not the least because of the open shelves where substantial parts of the collections are immediately available. Those interested in French intellectual history find rare sources here. For a non-residential it is, though, not easy to receive a library card and be allowed

to work in the library. In the 1980s it took me three months to get access. The first necessary step was that the chief librarian was reached by a letter with the following content. The undersigned, Pierre Bourdieu, Professor of Collège de France, Director of research at l'École des Hautes Études en Sciences Sociales, hereby announces that Monsieur Donald Broady, under my leadership, undertakes a work of the utmost importance to my work. It would, highly respected Monsieur Librarian, be most desirable if Donald Broady could receive access to your book collections. I urge you, Monsieur Librarian, to be assured of my eternal and extraordinary respect...

After three months I did receive not a library card but an invitation to a personal meeting with the chief librarian in his office. He interrogated me rather thoroughly on my life history and the motives for locating my work to the library. Thereafter I was in. I mention this as an illustration of the pre-bureaucratic French system, where the persons count, very far from a Weberian bureaucracy with its anonymous and exchangeable occupants of positions.

I should be added that although the oldest and most prestigious is the one at rue d'Ulm, there are outside of the Latin Quarter other *écoles normales supérieures*. Most important in the Paris region have been those in Fontenay and in Saint-Cloud. They have now moved to Cachan, to where we will tomorrow make another excursion to visit Frédéric Lebaron and his colleagues at the institution now named École normale supérieure Paris-Saclay. It will soon move again to become part of the large new University of Paris-Saclay.

Rue Gay Lussac

Rue Gay Lussac is named after the chemist and physicist Gay Lussac (1778-1850), who studied at the École polytechnique where he later occupied a chair and directed his laboratory. Besides for his research on gases he is known for a record that was unbroken during half a century. In order to investigate Earth's magnetic field and the chemical composition of the atmosphere at high altitudes he ascended in a hydrogen balloons to the height of over 7 kilometres.

Rue des Ursulines

The street name emanates from a monastery that was closed down in the 1790s.

Rue Saint-Jacques

Leaving Rue des Ursulines we face the house at 260 Rue Saint-Jacques to where Émile Durkheim with his family moved in 1902 when returning from Bordeaux (during their first years in Paris the Durkheimians were still called “the Bordeaux school” in French sociology) and stayed until 1912. The apartment in this house was kind of a command central during the years before World War I when the Durkheimians conquered the position as the dominant force in the emerging

sociological university discipline. Before that the term “sociology” was generally identified with the tradition from Comte that had minor footholds at the university.

Rue de l'Abbé-de-L'Épée

The name of the street derives from an abbot in the 18th century remembered for the founding of a national school for deaf students that was located here.

When crossing boulevard Saint-Michel look to the right for the main façade, at no. 60, of the École nationale supérieure des mines de Paris, commonly known as MINES ParisTech, another of the *grandes écoles*, regarded as the most prominent engineering school after the École Polytechnique.

Rue Auguste Comte

We now leave the Latin Quarter. It seems appropriate that our exit is a street that bears the name of Comte.

We will have Jardin de Luxembourg to our right when we follow rue Auguste Comte. At no. 3 was Simone Weil's apartment 1929–1940.

The peculiar building in colonial style west of Jardin des Grands Explorateurs, in the corner of rue Auguste Comte and avenue de l'Observatoire, was built in 1895 for the former École Coloniale, later renamed to École Nationale de la France d'Outre-Mer. It says something about the shifting power relations that the building today no longer serves the colonial rule but instead hosts the École Nationale d'Administration, called ENA, a comparable new (1954) *grande école* that has become the most prestigious of them all, not scholarly but when it comes to close ties to the field of power. President Emmanuel Macron studied here, to take one example among many. The most

profitable educational trajectory for those who aspire for top positions as civil servants in the state administration, as business executives, or in the world of politics and international organisations is to go to ENA after having first graduated at one



The former École Coloniale, now used by École Nationale d'Administration, in the corner of rue Auguste Comte and Avenue de l'Observatoire. Photo D. Broady

of the other *grandes écoles*. At ENA the students, called *énarques*, are not primarily exposed to regular teaching in the form of courses. An emphasis is on various project assignments. Illustrious business leaders from the U.S are flown in over the day to discuss with the students. The accumulation of social capital has high priority. ENA resides also at other places, today primarily in Strasbourg.

Still following rue Auguste Comte we pass Lycée Montaigne at no. 17. Here were originally the living quarters for students at Lycée Louis-le-Grande. Lycée Montaigne is not the most high-ranked lycée scholarly but favoured by families belonging to the high bourgeoisie. Among the alumni are Roland Barthes, and the fashion designer Karl Lagerfeld. Jean-Paul Sartre was enrolled here for a short time and later on moved to both the most prestigious Parisian lycées, first Henri-IV and then, in the *classes préparatoires*, lycée Louis-le-Grand.



Lycée Montaigne, 17 rue Auguste Comte.
Photo : D. Broady.

Rue d'Assas

This street has, as well as the Université Paris II Panthéon-Assas (in the former Faculty of Law building that we passed at Place du Panthéon), its name from a French officer remembered for his heroic death in 1760 during the Seven Years' War.

August Strindberg stayed at the hotel Orfila, 62 Rue d'Assas, in February–July 1896, in other words during his so called Inferno-crisis. Hôtel Orfila and its surroundings are immortalized in Strindberg's novel *Inferno* (originally written in French in 1897 after Strindberg's return to Sweden, published in French 1898, but in Swedish translation already the year before). It was as well at this hotel that he started to write *Ockulta dagboken* (The Occult Diary). Hôtel Orfila was named after the chemist Mathieu Orfila (1787–1853), “the father of toxicology” and author of a chemistry book that Strindberg had stumbled upon in a book stand at boulevard Saint-Michel and that served him as a guide in his alchemist experiments, for example his attempts to create gold out of iron and sulphur.



Hôtel Orfila at 62 Rue d'Assas
in approximately the time when
Strindberg stayed there, 1896.

Boulevard Raspail

The building Maison des Sciences de l'Homme (MSH) in the brutalist style of the 1960s at 54 boulevard Raspail was no doubt the most important site for the development of French social science during the last third of the 20th century. The construction was to a large degree financed by the American Ford Foundation and the building inaugurated in 1963. The Centre de sociologie européenne, taken over by Bourdieu in 1964, was here, on the fourth floor, and on the same floor the enormous Centre de Recherches Historiques, founded already in 1949, the headquarter of the so called Annales school.

Maison des Sciences de l'Homme is thus the name of this building, and now of a number other institutions outside of Paris with similar purposes. It is also the name of an academic foundation. However, most scientific and educational activities that took place at 54 boulevard Raspail, and in localities further up on boulevard Raspail, were organised within the École des Hautes Études en Sciences Sociales (EHESS).

EHESS is hard to classify. It is not a university but it is by far the most important institution in France for research in social sciences. The education programmes used to be postgraduate only, now also graduate. It grew out of the former 6th section of the École Pratique des Hautes Études (EPHE). This section, established in 1947, was entitled “Economic and social sciences.” There are many traces left from this prehistory, not the least the distance towards the old French university system where there were more learned discourses produced than actual research. EPHE was created in 1868 after model of the much admired German research universities of the time. There are obvious similarities to the founding of Stockholms högskola and Göteborgs högskola somewhat later. At EPHE there were (as in Stockholm and Göteborg in the beginning) no “professors”, instead “research leaders”. (For example, Pierre Bourdieu was in 1964 appointed *Directeur d'Études* at EHESS, a position that he kept for the rest of his life, also after that he in 1981 was elected to a chair at Collège de France. Still the title “professor” is not used at EHESS. By the way, Bourdieu could never have been a university professor since he had no doctoral degree.) One interesting instruction to the teachers at the EPHE was that when lecturing about their research they should pay as much attention to the failed experiments as to the successful ones. In other words, research as a practice, as a craft, was celebrated.

For a period during recent years, when asbestos had been discovered in the walls of the building at 54 boulevard Raspail, many of the researchers and centres were relocated to an area in



Maison des Sciences de l'Homme, 54 boulevard Raspail. Photo downloaded from the web.

the 13th arrondissement, called “the new Latin Quarter”, were also the National Library is located. Here Bourdieu’s old centre were to be found, now with a new name, Centre européen de sociologie et de science politique de la Sorbonne (CESSP) after having merged with the Centre de Recherches Politiques de la Sorbonne. Since a year they are back at the renovated 54 boulevard Raspail. Many of the centres, including CESSP, will in some years move on to the new big Campus Condorcet in Aubervilliers north of Paris. There seems to be things to look forward to there, for example an impressive library that will be open seven days a week, twenty-four hours a day.