

Part being to secure the Infante Don Carlos the immediate Succession of the Dominions of *Tuscany, Parma and Placentia*, his Catholick Majesty promises both for himself and his Successors, that as soon as the Infante Don Carlos his Son, or any other Person who in the Right of him, shall be in quiet Possession of the said Dominions, and in Security against all Invasions or other just Grounds of Fear, he will cause to retire from the Places of those Dominions, the Troops which are his own, and do not properly belong to the Infante Don Carlos, or to him who shall have Possession in his Name, so that the said Succession and Possession thereby remain secure and exempt from all Events.

That the contracting Powers engage themselves to establish, according to the Rights of Succession which have been stipulated, and to maintain the Infante Don Carlos, or who shall act by his Right, in the Possession and Enjoyment of the Dominions of *Tuscany, Parma and Placentia*, when he shall have been once settled therein, to defend him from all Insults against any Power whatsoever, which should intend to disturb him, and declare themselves Guarantees for ever of the Right, Possession, Tranquillity and Repose of the said Infante and his Successors to the said Dominions.

That in regard to the other Particulars or Regulations concerning the upholding of the said Garrisons, when once establish'd in the Dominions of *Tuscany, Parma and Placentia*, as it is to be presumed that his Catholick Majesty, and the Grand Duke, and the Duke of *Parma*, will settle the same by a particular Agreement, the other contracting Powers promise, that as soon as the said Agreement shall be made, they will ratify it, as well with regard to his Catholick Majesty, as to the Grand Duke and the Duke of *Parma*.

Now his Majesty the Catholick King having had the said Article and the Declarations which depend thereon communicated to him, according as he had desired; having also perceiv'd that the said Articles and Declarations tend only to secure more and more to the Infante Don Carlos his Son, the Eventual Succession of the Duchies of *Tuscany, Parma and Placentia*: In short, his said Catholick Majesty seeing that the Engagements enter'd into between him and his Majesty the King of *Great Britain*, have been entirely answer'd, and that they have been explain'd in the Declarations inserted as above, was not willing to be

wanting on his Part to what might still more strongly secure the publick Tranquillity.

For this Purpose, on the Part of his Sacred Imperial Majesty, the most noble Prince and Lord *Eugene*, *Duke of Piedmont and Savoy*, Privy Counsellor to his Imperial Majesty, &c. &c. also the most illustrious Lord *Philip Louis*, Count of *Zinzendorf*, &c. as likewise the most excellent Lord *Thomas Gundacker*, Count of *Stairuberg*, &c. and the most noble Lord *Joseph Lothaire*, Count of *Koningsberg and Rothenfels*, &c. &c. On the Part of the Catholick King, the most noble *James Francis Fitzjames*, Duke of *Lyria and Xerica*, Grandee of *Spain*, &c. And lastly on the Part of his Majesty the King of Great Britain, *Thomas Robinson*, Esq; Member of Parliament of Great Britain, and Minister to his Imperial Majesty; all these Ministers being furnished with full Powers, after having conferr'd among themselves, and exchang'd the said full Powers, have agreed upon the following Articles and Conditions.

Article I. His Catholick Majesty having well examined the 3d Article of the Treaty of the 16th of *March 1721*, and the Two Declarations in Consequence thereof, has declar'd that he entirely acquiesces therewith: For this End, his said Catholick Majesty has declar'd, that the Treaties of Quadruple Alliance and that of the 7th of *June 1725*, between *Spain*, the Emperor and the Empire, are hereby renew'd and confirmed, except the Alterations made in the first by the 3d Article of the Treaty of the 6th of *March* last, and the Two Declarations in Consequence thereof: His Catholick Majesty promises, for him and his Heirs, to perform every thing which has been regulated in the said Treaties, and in the Eventual Investiture of the 9th of *December 1725*, with relation to the Successors of *Tuscany*, *Parma* and *Placentia*.

II. Their Imperial and Britannick Majesties engage to the Catholick King, to stand by the Dispositions in the 3d Article of the new Treaty of *Vienna*, and the Declarations consequent thereto, in favour of the Infante and the Queen of *Spain*. The Emperor and the Empire accept the Renewing of the Peace of the 7th of *June 1725*, and promise and oblige themselves reciprocally to fulfil the Engagements which those Acts lay them under.

III. Whatsoever has been hitherto resolv'd upon, by the mutual and irrevocable Consent of the contracting Parties

Parties, shall serve as a Rule, either with regard to the Introduction of the *Spanish Garrisons*, or to the putting of the *Infante Don Carlos* in Possession of the *Dutchies of Parma, and Placentia*; upon Condition that the said *Infante*, or his Successor, be put in the said Possession upon the Form settled by the Letters of *Eventual Investiture* of the 9th of *December 1723*.

IV. The Contracting Parties oblige themselves, as soon as this Treaty is signed, to use their Efforts to prevail with the *Great Duke* to consent to the Introduction of the *Garrisons*, and to every Thing that has been regulated by the *Treaties, Conventions and Declarations* above-mention'd, in favour of the *Male Issue* of the *Queen of Spain*; upon Condition, nevertheless, that in Case of the *Great Duke's* Consent, all that has been agreed, as above, shall not take Place 'till after the Exchange of the *Ratifications*.

V. The three contracting Parties declare, that having nothing more at Heart, than to see the *Great Duke* consent to all the Measures taken by the *Treaties* above mention'd, as well for his *Dignity and Tranquillity*, as for that of his *Subjects*, and the *Security* of his *Dominions*, do promise and oblige themselves to accomplish all the said *Dispositions*.

VI. The contracting Parties have judg'd it necessary for the *Publick Tranquillity*, to invite the *Great Duke*, in the most obliging Manner, to accede to the present Treaty.

VII. The present Treaty shall be ratify'd by the Three contracting Parties within the Space of two Months, to be computed from the Day of Signing; and the *Ratifications* shall be exchange'd at *Vienna*.

Separate and Secret Article.

Though mention is made in the Beginning of this Treaty, only of the Engagements formerly enter'd into by the *Kings of Great Britain and Spain*, concerning the Introduction of *Spanish Garrisons*, it has nevertheless been agreed between the Parties that made this present Treaty, that with respect to the other Engagements attributed to the *Emperor* separately, and annexed to the present Article, the Tenor of the 3d Article of the Treaty of the 16th of *March* last, and of the two *Declarations* in Consequence thereof, shall take Place, as if that *Secret Part* of the Engagement

were inserted Word for Word in the Beginning of this Treaty.

Secret Part of the Engagements between their Britannick and Catholick Majesties, in Relation to the Spanish Garrisons.

THEY are the two first Separate and Secret Articles of the Treaty of *Seville*, about the Conditions of the Abode of the *Spanish Troops* in *Tuscany* and *Parma*; namely, the Oath that they are actually to take for the Security and Delivery of the Places; and the Manner that shall be settled, that the Rights of the *Infante* may no ways be prejudiced: That in the Places the Troops of the Possessors shall be two Thirds less than those of his Catholick Majesty: That those that die or desert may be freely replac'd: And that in Default of obtaining the said Dispositions, the Contractors shall cause the same to be executed by Force, his Catholick Majesty obliging himself to pay and maintain the said Troops.

Another Separate and Secret Article.

IF after the two Months agreed upon to require the Great Duke's Consent to all the Dispositions above-mention'd, the obtaining it should still seem doubtful, his Imperial Majesty will no ways oppose the full and entire Effectuation of all the Engagements enter'd into between their *Britannick* and *Catholick Majesties*, above recited in the Secret and Separate Article, and exhibited to the Emperor, and explain'd by the Declaration between *England* and *Spain* concerning the said *Spanish Garrisons*.

The following Decree having been lately publish'd by the Emperor in Relation to the Protestants of *Hungary*, is here inserted; as it gives us a View of the State of that unhappy People, and the Oppressions they lie under.

The Imperial DECREE, dated March 21, 1731.
CHARLES, &c.

Most Reverend,

A N humble Report has been made to us, of the Acts of the 20th Article of the Commission which was appointed in the Year 1715, and begun in 1721,

in our Free and Royal City of *Pest*, but resum'd and finish'd the Year following, in our Free and Royal City of *Presburg*: And having well and duly weigh'd and examin'd the Matters which are especially and at large treated of in the said Acts, we have been pleas'd, of our Special Grace, and for this once, to communicate to you our Resolution, in Manner following.

I. The Gracious Resolution of the late Emperor and King *Leopold*, of Blessed Memory, and our most Honour'd Father, printed *April 2, 1721*, and duly published, is to be look'd upon as an Explanation on the Part of the King, concerning the 25th and 26th Articles of 1681, and the 27th Article of 1687: Which Articles were confirm'd by the said 20th Article of 1715. Now, according to this Resolution, and in the Sense of the said 25th Article, all the Inhabitants of the Kingdom of *Hungary*, who follow the *Augsburg* or the *Helvetick* Confessions, are allow'd to exercise their Religion privately, throughout the said Kingdom: And in pursuance of the 26th Article they are allow'd the publick Exercise thereof, in some certain Places only: In Consequence whereof,

II. There shall be no Ministers, except in the Places specified in the said Article, for the publick Exercise of Religion of those of the said Confessions who actually live in those Places, or of those that go thither from other Places; and in those Places there shall be no more Ministers than are necessary, and the Number of the Flock requires: Moreover they shall be oblig'd to prove that Necessity, and to obtain the Royal Consent and Approbation for that Purpose. Lastly, they shall be oblig'd to suffer others to go and visit the Sick and Prisoners in the said Places, to comfort and assist them in their Wants and Necessities.

III. But in the Places which are not specified in the said 26th Article, even the Common People shall not be forbid to have in their Houses, Books of their Confessions, and to read them in their Families, by Way of private Exercise: Provided, however, that they do not admit other Inhabitants of the same Place into their Houses for that Purpose. And though in the said Places, not contained in the Article, the Non-Roman-Catholicks be under the *Roman Catholick* Curates, as much as those that are Catholicks, in what regards the Parochial Dues; yet the Curate shall not exact from the

the former greater Stole-Dues than he does from the Roman Catholics.

IV. The Rights of the Temporal Lords having been secured, as well by the Articles as by the Explanations aforesaid, this is so to be understood, that if the Temporal Lords in our said Kingdom of *Hungary* should have a Mind to make any Innovation or Change in Matters of Religion, they shall be obliged, in the first Place, most humbly to represent to us their Designs in that Respect, together with the Motives which induc'd them to establish such or such a Thing, as to their Temporal Sovereign and Defender of the Faith; and having so done, to wait our most Gracious Disposition and Order therein.

V. Superintendants, or Superiors shall be admitted to have the Inspection over those of the *Augsburg* or *Helvetic* Confession; but this shall be only in such Places, and so far as those of one or other of those Confessions shall earnestly desire us to allow them such Superintendant or Superior. And these Superiors shall make it their Business to watch over the Conduct of the Ministers that are under them, and even to punish Delinquents according to the Nature of their Crimes. But in the other Cases, the Ministers of the Non Catholics shall be subject in Temporals to the Secular Magistrate, who shall also have the Liberty to inform themselves, whether the said Ministers administer Baptism in the Form required, or whether they be sufficiently instructed to administer it validly. Moreover they shall be subject to the Visitation and Examination of the Catholick Archdeacons. For what regards Matrimonial Causes, they being (according to the Decision of the principal Dioceses) absolutely subject to the positive Laws of the Kingdom, the said Archdeacons shall see whether the Marriages perform'd by those of the *Augsburg* and *Helvetic* Confession, were done according to these Principles; from whom Appeals shall lie to the Archbishop.

VI. Apostates, and particularly such as shall leave the *Augsburg* or *Helvetic* Confession, to embrace the Catholick Faith, and afterwards have a Mind to abandon it, shall be severely punish'd at the Discretion of the Secular Magistrate: But in the mean Time, exact Informations of all these Cases shall be sent to our most August Court before the Punishment to which they shall be condemn'd, shall be inflict.

VII. Persons

VII. Persons of different Religions, either in the Places named in the Article, or in those which are not named, may lawfully contract, and be married by the Catholick Curate of the Place.

VIII. The Holidays of the Catholicks shall be observ'd, as to the exterior and publick Form, by the Non-Catholicks themselves; and the Artificers among these last shall, by virtue of their Privileges, be oblig'd to assist at the accustomed Processions.

IX. As for the Oaths which shall hereafter be required of those who profess the *Augsburg* or *Helvetic* Confession in our said Kingdom of *Hungary*, we have so far condescended, as to order, that such of them as shall be invested with any Office of Judicatory, as that of an Advocate for Instance, shall swear, for the present, and until we have made further Provision herein, according to the settled Form, to wit, by calling to Witness the *Virgin-Mother of God* and the *Saints*: But as for those that are called to be Witnesses, their Oaths shall be taken in the usual Form, lest the Course of Justice, both Civil and Criminal, should be obstructed for Want of it.

For the rest, all past Contraventions in point of Religion, shall be forgotten for this once and no more: But at the same Time, if either of the Parties, or any particular Inhabitant of the Kingdom, be he who he will, shall hereafter, of his own private Authority, presume to act contrary to our present Gracious Ordinances and Dispositions in relation to the said Matters of Religion; if a Catholick should dare to disturb or molest a Non-Catholick; or if, on the contrary, a Non-Catholick should disturb or molest a Catholick, he shall be punish'd without Mercy, according to the Heinousness of his Offence, and that at the Instances of the King's Attorney General. And therefore, if any private Person thinks himself injured, under Pretence or upon the Score of Religion, he may make his Application to his Royal Majesty and to no other Person, to obtain Redress; but he must do it in his own particular Name, and never in common.

We send you this our Gracious Resolution, as to faithful Subjects, that it may be register'd by all the States of the Kingdom; and that being publish'd, it
may

may come to the Knowledge of every one, and serve him for a Rule to govern himself by.

Given at Vienna,
March 21, 1731.

CHARLES, &c.

Sign'd also,

Com. Lud. de Bottyani.
Elias Wanyecy.

In our last we gave the Emperor's Commissorial Decree to the Dyet of *Ratisbon*, desiring their Consent to the Treaty of *Vien-a*. They have since return'd that desir'd Consent in the following Words.

TO his Excellency the Lord *Frobenius Ferdinand*, Landgrave and Prince of *Furstenburg*, &c. Knight of the Golden Fleece, Privy Councillor to the Emperor, and his Principal Commissioner to the Dyet of the Empire: *Be it known to your Highness*, That having seen and maturely considered, in the Three Colleges of the Empire, the Imperial Commissorial Decree, the 3d Article of the Treaty concluded between his Imperial Majesty and the King of *Great Britain*, and two Declarations concerning the Succession of *Parma*, and the Introduction of 6000 *Spaniards* into the strong Places of *Tuscany*, *Parma* and *Placentia*, signed at *Vienna* the 16th of *March* this present Year, and communicated to the Dyet by publick Dictature the 21st of *May* last; and having well weigh'd every thing according to the Importance of the Matter, and the Circumstances of Affairs; it has been resolv'd and agreed, most humbly to thank his Imperial Majesty on the Part of the Empire, not only for the paternal and indefatigable Care he has taken (even by postponing the private Interest of his *August House*, and that after so great Expence) to preserve and maintain the peace and Tranquillity of all *Christendom* in general, and of our dear Country in particular; but also for communicating the said Treaty and Declarations: The rather because in maintaining the said Peace, his Imperial Majesty pursu'd the Advice of several Electors and Princes of the Empire, and reserv'd the Consent of the Empire to the Dyet, which doth hereby consent accordingly to the Introduction of 6000 *Spaniards* into the Places of *Tuscany*, *Parma* and *Placentia*, (inalienable Male Fiefs of the Empire) instead of 6000 Neutral Troops

Troops stipulated by the 5th Article of the Quadruple Alliance, for securing the Succession of the Infante of Spain Don Carlos. And so the Counsellors, Ministers and Ambassadors here present, of the Electors, Princes and States of the Empire, recommend themselves in the best Manner to your Highness. Dated at Ratisbon, July 14, 1731.

The *Ostend* Company being now demolish'd, the Imperial Court are taking all possible Measures to encourage the Trade at *Trieste* and *Fiume*, for which End they have lately publish'd an Edict, of which the following is an Extract.

THE Emperor therein renews the Edict of the 11th of *November* last, confirms the Fair of *Trieste*, and fixes the Opening thereof for the 10th of *August*, to last till the End of the same Month.

His Imperial Majesty grants to all Merchants Permission to import to *Trieste*, during, or after the Fair, by Sea or by Land, all Sorts of Merchandizes, except Iron, Steel, Copper, Quicksilver, Salt, Powder, Looking-Glasses, and other Glass, without paying any Duty for Importation, Exportation, Consumption, or any Thing else.

As to what regards the Transport Duty for the Merchandizes going to or returning from *Trieste* to *Fiume*, and passing through the Hereditary Countries of *Lower Austria*, there is join'd to this Edict a Tariff, according to which the Transport Duty is to be paid but once; so that any other Duties imposed for Support and Repairs of Bridges and Roads, specify'd in the said Tariff, are annull'd; but the Duties for the said Support and Repairs shall be paid by the Carriers, and not the Merchants.

In order to prevent and hinder Frauds in the Transport Duty, it is order'd, That it shall be paid at *Carinara*, at the Foot of Mount *Carst*, for Merchandizes coming from *Trieste*, at *Fiume* for those that shall be carried out of that City, and at *Lubiana* or at *Gorice*, for those which shall be transported to *Trieste* and *Fiume*.

There shall be paid for the future only two Thirds of the Duties for Merchandizes, which shall be transported over, the Bridges of *Cremis* and *Rottenman*, and Customs which depend on the Province of *Lower Austria*.

In Consequence, conform to what has been already order'd, the Right of each particular Custom has been examined, with regard to the Differences arisen from Time to Time between the Officers of the said Customs and the Carriers or Merchants, all Persons are forbid to exact any Duty, but Proprietors of the particular Customs are allow'd to receive, in Lieu of the ancient Duties, and 'till further Orders, four Quarantines for each Waggon Load, one Quarantine for a Horse which draws it, two Quarantines for each Ox, and one Quarantine for a Pack Horse, which Duty is to be paid by the Carriers and not by the Merchants. Oil coming from *Italy* by Way of *Trieſte*, also Wines of the Growth of the Territories of *Gorice*, *Gradisca*, *Trieſte*, *Fiume*, and Imperial *Iſtria*, which shall be transported into *Bohemia*, shall be exempted from all Duties whatsoever.

The *Turks*, and other Subjects of the *Ottoman* Porte, may continue to transport and sell at *Trieſte* and *Fiume*, Merchandizes from *Turkey*, upon paying there Three *per Cent.* without being allow'd to be transported elsewhere, but in this Case the Buyer shall be oblig'd to pay the Transport Duty.

The Merchandizes manufactured in the Territories of *Gradisca*, *Gorice*, *Fiume*, *Trieſte* and Imperial *Iſtria*, as also the Produce of the Growth of those Territories, shall enjoy the Benefit of the new Transport Duty, which is to be paid at *Lubiana*, for the said Merchandizes and Produce which shall be transported to any other Part but *Bohemia*.

None shall be allow'd to visit or stop under any Pretence whatsoever, in the Custom-houses, the Merchandizes which shall be carried from one Place to another; but to avoid Frauds, it is order'd, that the Merchandizes shall be duly seal'd, either at the Place where they are embail'd, or in the first Custom-house.

In order to prevent the Prejudice which may accrue to Commerce by Disputes between Carriers or Merchants, and the Officers of the Customs, it is order'd, that these Disputes shall be immediately determin'd on the Spot, by the Representatives of the Emperor.

The Merchandizes not specify'd in the new Tariff, shall pay provisionally; and 'till it shall be otherwise order'd, 30 Quarantines for the ordinary Duty, and two Quarantines *per Cent.* for the middle and limited Duty, &c.

DRESDEN.

D R E S D E N.

THE State of Things in this Northern Part of Germany has undergone a vast Alteration: The extraordinary Intimacy between the King of Prussia and the Court here, being chang'd into an Alliance with another Prince, not very agreeable to his Prussian Majesty; to whose Proceedings in the Electorate of Hanover [See Hist. Reg. N^o LVIII. p. 139.] some of the Articles seem to have a particular Regard. As it is very probable this Treaty will be attended with some remarkable Consequences, we shall here insert it.

Treaty of Union and Defensive Alliance between the Electorates of Saxony and Hanover, concluded at Dresden, the 3d of August 1731.

BE it known, That whereas the Predecessors of the Electoral Houses of Saxony and Brunswick Lunenburg have from all Antiquity maintain'd a particular good Intelligence together, which did not only pave the Way to the Treaty of perpetual Hereditary Union, which was concluded between the two Houses in the Year 1687, and has been continu'd without Interruption 'till now, and transmitted down to the two Princes now reigning; but has moreover been strengthen'd by the Proximity of Blood establish'd between them, and by the personal Consideration which they mutually have for each other; and whereas both Parties have agreed, upon these Grounds and Motives, to cultivate and cement yet more that Band of Union, Friendship, Confidence and Good Neighbourhood, which have been found so advantageous hitherto; and in order thereunto, to agree together upon a new Defensive Treaty, accommodated to the Circumstances of the present Time, and to the Safety and Prosperity of their respective Countries and Subjects: For these Causes, the two Parties have agreed upon the following Articles, which have been negotiated and concluded by their Ministers furnish'd with full Powers for that Purpose.

Article I. The Design of this Convention and Defensive Alliance is not to prejudice or offend any Person; much less the Emperor and the Holy Roman Empire, but it is made only with a View to maintain the Rights and Privileges of the High Contractors; and likewise

to preserve and defend their Territories and Subjects against all Attacks and Violences; as also against all Pretensions, Entries into their Countries, Invasions of Enemies, Passages of Troops, and Settlement of Quarters, Assemblies and Reviews of Armies, Contributions and Exactions, contrary to the Constitutions and Ordinances of the Empire, by any Person, or under any Name, or Pretence whatsoever.

II. For this End, the Two Confederates will put an entire Confidence in each other, and hold themselves strictly bound to assist each other with Advice, and in Effect, to procure each other's Welfare; to warn each other of any ill or Damage with which they may be threatned, and to prevent the same; to communicate and consult together frequently and with Confidence, in Relation to all Events which may give Occasion to Troubles and Dangers, and in Relation to the Means of preventing them; and, as much as possible, to take suitable Measures together, and such as may be to the Advantage of the Publick, particularly to the Service, Honour, Welfare, Liberty and Safety of his Imperial Majesty and the Empire. Moreover, the High Contractors will order their Ministers as well at the Dyet of the Empire, as at the Meetings of the Circles, and every where else, to correspond and communicate together with Confidence: And to the End that this good Intelligence may be the less interrupted, in Case any Difference should happen between the two Electoral Houses and their respective Subjects, Endeavours shall be used in the first Place to compose them in an amicable Manner, and they will not proceed to Hostilities, till they have previously tried all proper Methods to accommodate Matters in an equitable Manner.

III. By Virtue of the present Alliance, the High Allies reciprocally promise, that in Case either of them is attack'd by any Person whatsoever in his Countries and Provinces, and in his Rights and Privileges, against the Constitutions of the Empire; or is incommoded, disturbed, or molested in his Countries, by Enrollments, Reviews, Quarters, Garrisons, Marches, Contributions, Demands, Provisions and Ammunition, or by any other such like Charges and Exactions; or in Case they receive certain Advice that such Things are likely to happen, the other shall faithfully Side with the injured Party, and shall be obliged to give him really and in Effect the Assistance promised in this Alliance; but nei-

ther

ther of the Allies shall be required to furnish the other with Succours, if one of them, without communicating with his Ally, and without his Consent, attacks any one as an Enemy, and with an armed Force, and by that Means is attack'd himself and pursu'd into his own Country, or in his Rights, by the Party attack'd, or by his Allies.

IV. In this Alliance are comprehended the two Electorates, and the Countries incorporated into them, as also all the Countries thereunto belonging, situate in Germany. Moreover, the Treaty of Hereditary Union of 1687, whereof Mention is made above, remains, in that and all other Respects, in its full Force, as if it was actually inserted in the present Alliance.

V. For what regards the Succours, the High Allies are agreed for this Time, without making a Precedent of it, that one of the two Parties shall aid and assist the other, the Case of Alliance existing, with 3000 Men, German Troops; *to wit*, 2000 Foot and 1000 Horse; but in Case the Requirer finds it necessary that there should be another Proportion of Horse, different from the former, then the Party on which the Demand is made, shall be obliged to content him, and to give him all the Assistance he can in Foot, or the Horse he desires; provided he be furnished himself with one or the other, beyond the Number stipulated in the Alliance, and can get them in Readiness; and in that Case a Trooper or Dragoon shall be reckon'd at the Rate of three Foot Soldiers: And to the End that the Difference between the Arms and their Bore, in the Operations which may happen, may not occasion any Disorder, which is frequently the Case; it has been thought fit, that whenever any Succours are sent, they shall set that Matter to rights before-hand and in good Time, and agree upon an Equality of Arms.

VI. If the Succours agreed upon by this Alliance, be not sufficient to ward off the Danger in which the Party attacked finds himself; in this Case the High Allies shall agree to make them up double, and even treble that Number; and they shall settle it in such Manner, that the Party requiring shall have always at least twice as many Troops as the Party required. Moreover, it shall be in the Option of the Requirer to demand the Whole or only a Part of the Succours stipulated.

VII. Each of the Allies is obliged to furnish the stipulated Succours, so as to be in the Requirers Country within

within four Weeks after they are demanded, without Excuse, Opposition, or Delay, under any Pretence whatsoever. Nevertheless, he shall not be oblig'd to break with the Aggressor, but shall interpose his Good Offices, and do all that lies in his Power to procure the Party attack'd a proper Satisfaction and Security : But whether his Good Offices prove effectual or not, the Party requir'd shall be equally oblig'd to furnish the stipulated Succours in good earnest, and to continue them until such time as the Party injur'd shall be entirely restored to the Condition he was in before the Invasion, and until the Damage and Wrong he had suffered, be duly repair'd ; unless he that furnishes the Succours be invaded and pursu'd himself, and have Need of all or Part of his Auxiliary Troops to defend and secure himself.

VIII. When the Troops are joined, the Officer that commands the Auxiliary Troops shall, without the least Obstacle or Hinderance, exercise the Command and Jurisdiction over them ; but he shall be oblig'd to keep good Order and Military Discipline, and to punish the Guilty in an exemplary Manner, without any Delay, Connivance, or Regard whatsoever : And in Case the Party to whom the Succours are sent, is not satisfied with the Chastisement which the General or Commanding Officer of the Party requir'd has inflicted ; that Officer shall keep the Delinquents, of what Rank or Condition soever they may be, under Arrest, 'till the High Confederates have communicated together. As for the General Command in the Field, and in Military Expeditions, it shall rest with the Ally and his General, to whom the Succours are sent ; in such manner, however that nothing of Importance shall be undertaken, 'till after a Deliberation, and a previous Resolution has been taken upon the Affair in a Council of War, in the Presence of the General or Commanding Officer sent by the Party required.

IX. The Ally who shall have Occasion for the Succours, shall make known in Time the Rank of the Officer he designs to command in Chief, that the Party assisting may govern himself thereby, and send a Commanding Officer with his Auxiliary Troops, who is not of a higher Rank than the other.

X. The Requirer is oblig'd to furnish, at his own Expence, the heavy Cannon, Ammunition, and all the Appurtenances to the Field Artillery, that shall be needful for the Military Operations ; wherein, however,
the

the Party requir'd shall be assisting to him, in Consideration of a reasonable Satisfaction and Reimbursement, if there be a Sufficiency of those Things in the Neighbourhood, and he can part with them without Prejudice to himself: The Party requir'd shall on his Part provide his Troops with Regimental Cannon, and the necessary small Pieces.

XI. He that sends the Succours, is obliged to maintain his Auxiliary Troops at his own Expence; but the Requirer shall take Care that they be furnished and supplied with what Provisions and Oats they shall want at a reasonable Price, and upon the same Foot that he can have them for his own Troops; which shall be regularly paid for once a Month; except Hay, Straw, and Pasturage, which shall be given to the Auxiliary Troops *gratis*.

XII. When the Succours are actually sent, the High Allies will make exact Regulations for the Maintenance of the Troops, the Forming of the Regiments, Companies, and other such-like Affairs: A perfect Equality shall be observ'd in every thing, as far as is possible; and all Confusion and Disorder shall be avoided and guarded against, in the best Manner that can be.

XIII. Neither of the Allies shall demand of the other, unnecessary Passages of Troops through his Countries; but in Case an indispensable Necessity, Regard being had to the Situation of the Country, require a Passage, they shall conform themselves in every Thing to the Regulation of the March of the Troops which was agreed upon by both Parties the 27th of December 1687, and do nothing contrary thereto.

XIV. The two High Allies reserve to themselves expressly whatever they are obliged to do for their Houses, by virtue of the Family Compacts; and they are equally bound by the Alliances, Engagements and Regulations, by which they find themselves bound to others; and the rather, because they are of such a nature, that they will not interfere with the Performance of the Obligations of the present Alliance.

XV. This Alliance is to last three Years; and before they are expired, they will consider of the Necessity of continuing it: But if towards the Expiration of the Time fix'd, they should find themselves in real Danger, and in Military Operations, they shall continue to furnish whatever the present Alliance obliges them to, 'till the Danger is over.

XVI. It

XVI. It is agreed and resolv'd, that if any State of the Empire should have an Intention to accede to the present Alliance, and should signify his Desire so to do, he shall be admitted into it by Common Consent and Agreement, upon proportionable Conditions, which the two Allies will consider of, when the Case happens.

XVII. The present Treaty shall be ratify'd by the two High Contractors; and the Ratifications shall be exchange'd within the Term of Six Weeks, to be reckon'd from the Day of the Date hereof, or sooner if it can be done.

Lastly, Of all that is above contained, whatsoever has been thus treated and agreed upon, two Copies have been made; and the Ministers Plenipotentiaries of the two Parties having sign'd and seal'd each of them a Copy, those two Copies have been exchange'd. Thus done and given at Dresden, the 3^d of August, 1731.

ITALY.

IN the *Hist. Reg.* N^o LXI. p. 73. We gave an Account of the Death of the Duke of Parma, and that ~~his~~ Dutchess had declar'd herself with Child. This was at first credited universally; but the Spaniards raising afterwards some Doubts, an Examination was perform'd at Parma with great Formality by five Midwives of different Nations, in the Presence of the elder Dutchess Dowager, five Ladies of the Court, three Physicians and a Surgeon; and the Examination being over, the Midwives declar'd upon Oath that the young Dutchess was with Child. Upon this, great Preparations were made for the Birth, and most of the Powers of Europe appointed their Ministers, and other fit Persons to be present at it. Nevertheless, after all, the Dutchess has at length declar'd, that she is not with Child; after having kept all Europe in Suspence during the usual Time of Women's Pregnancy; and General Stampa, Commander of the German Forces there, has taken Possession, with great Ceremony, of the Dutchies of Parma and Placentia, in the Name of the Infante Don Carlos; which unexpected Event will probably very much facilitate the Execution of the Treaty of Vienna.

The Affairs of France and Spain this Quarter afford many remarkable Particulars; but these, for want of Room, we must defer 'till the next Register.

F I N I S.

T H E

Historical Register.

NUMBER LXIV.

F R A N C E.



THE most remarkable Occurrence in this Kingdom at present is the Discovery of a Mystery of Iniquity practis'd by Father *Girard*, Rector of the Jesuites at *Toulon*; who, under a Mask of Religion, engaged several Women, who were under his Care as a Confessor and Director, in the most abominable Lewdness. This Wickedness was first made publick by *Mademoiselle Cadere*, a young Gentlewoman of Condition in that City, whom he had seduced among the rest. But the Power of the Jesuites was such, that the Discovery had like to have prov'd her Ruin: For the Circumspection of that Society, which acts by Maxims of the most deep and subtil Policy, soon alarm'd them with an Apprehension, that so enormous a Crime in a Person of some Figure among them, might reflect upon the whole Body; and as they make a great Profession and Shew of the utmost Sobriety and Regularity, they thought themselves obliged in all Haste, to suppress this Scandal. To this End they used all their Power and Influence (which are very great both in Money and Interest) to stifle this Complaint as soon as it was made, tho' with the Ruin of the injur'd Person; being too refin'd Politicians to regard the Injustice of such a Proceeding, when the Reputation of the Order was at Stake. Accordingly, as soon as they came to know that she had declared what pass'd between her and the Jesuit, they charged her with engaging in a Plot of Defamation against the Father, and began to prosecute her for it at Law; which

obliged her, in her own Defence, to demand Justice against her Seducer, for the Wrongs he had done her. But the Interest of the Jesuits gave Father Girard the Superiority in all the Proceedings at Law; and his Party talk'd of no less than punishing her with Death; not without putting her first to the Torture, to make her discover her Accomplices. But upon her Appeal to the Parliament of *Aix*, she found a little better Justice, tho' not so complete as it ought to have been. For the Cause being there reheard, the Hardships she had undergone were so clearly made out, that the Father very narrowly escaped the Punishment due to his Crimes; 12 Judges out of 24, voting that he should be burnt alive; but the other 12 being for acquitting him, the Sentence, according to the Custom of *France*, passed for his Acquittal. The Particulars of this Affair we shall give the Reader in the following Pages; beginning with the Case of Mademoiselle *Cadiere*, as it was exhibited by her Advocate *Monf. Chaulon*, in his Pleadings for her before the Parliament.

The Case of Mary Catharine Cadiere, &c.

MAdemoiselle *Catharine Cadiere*, Daughter of *Monf. Joseph Cadiere*, Merchant, of the City of *Toulon*, and of *Elizabeth Pomet*, was born the 12th of November, 1709. Her Father dy'd when she was very young, and left his Widow, with three Sons and this Daughter, an Estate suitable to her Rank. The Widow took a commendable Care to bring up her Children in a virtuous and regular Way: Her eldest Son, at his Mother's Request, marry'd; the second took the Habit of *St. Dominick*; the third went into Ecclesiastical Orders; and her Daughter, who was the youngest, was always the Object of the Mother's Care and Affection. The chief Directors of her Conscience were *Monf. Girard*, Cure of the Cathedral Church of *Toulon*, a Man highly esteem'd for his Merit and Virtue; and *Monf. d'Oulonne*, Vicar of the Parish of *S. Lewis*. Under their Direction, this young Lady was an Example of Virtue, and had such a Relish for Piety and Devotion, that she refused several honourable and advantageous Matches. All this is notorious, and has been proved in the Course of the Proceedings; and at the Age of 18, she had yet that Holy Simplicity, and that Innocence of Manners, which is seldom found in Children turn'd of Seven.

Such

Such was Mademoiselle Catharine Gadiere, when Father John-Baptist Girard, the Jesuit, arriv'd at Toulon, in the Month of April 1728, in the Quality of Rector of the Royal Seminary of Chaplains to the Navy. The Reputation he had gain'd at Aix, by his Eloquence in the Pulpit, and by his Direction; and that Air of Modesty, Austerity, and Mortification, so visible then in his Face, and in all his Actions, soon drew to him a great Number of Penitents, and among the rest, Mademoiselle Gadiere; and what very much contributed thereto was, that Monf. d'Oulonne, who was then her Confessor, having a great deal of Business upon his Hands, she could not go to Confession so often as she would.

Mademoiselle Gadiere was under Father Girard's Direction two Years and a half. The first Year nothing extraordinary happen'd; only she observed, that he was inquisitive about the Circumstances of her and her Family; and she perceived some out-of-the-way Regards, which he then attributed to the Charity of his Direction. But the Consequence has shewn, that they proceeded from some other Cause. That Confessor often told her in the Chair, that the gracious God required something more of her; that he had great Designs upon her; that she ought to resign herself up to God; and sometimes he added, *Will you not resign yourself up to me?* This pious Outside of the Confessor, and the Simplicity of the Penitent, prevented her discovering the Poison that was concealed under those Words.

When he had been her Confessor about a Year, being one Day with Father Girard in the Jesuits Parlour, he kindly reproached her for not sending for him in a Fit of Sickness from which she was just recover'd; and then said to her, *What, will you not resign yourself up to me for once?* After which, stooping and putting his Mouth near to hers, he blew upon her, which made such an Impression upon the poor young Lady, that immediately she found herself transported with the Love of him, and cry'd out, *I will resign myself up to you.* The Confessor reply'd, that he was overjoy'd to see her in such a Disposition; and so they went by Consent into the Confessionary, where he cultivated the Sentiments he had just sown in the Heart of his Penitent, whom he order'd to receive the Sacrament every Day, but in different Churches; foretold her that she would have frequent Visions; and charged her to give him an Account every Day of the State she found herself in.

Mademoiselle *Cadiere* punctually observ'd all her Confessor's Orders; She receiv'd the Communion every Day in different Churches: A little after, she had frequent Ecstasies and Visions: At the same Time she fell into a terrible Impossibility of Praying. She went every Day, to give Father *Girard* the History of all her Visions, and other Affections of her Soul; and it was in these long and frequent Conferences, which were not all spent in Confession, that the amorous Jesuit found Opportunities of speaking the Language and Business of his Heart; which, however, he took Care to wrap up in Terms consecrated to Piety and Devotion.

The fair Penitent acquainting her Father Confessor in the Chair, with her Uneasiness that she could no longer make Use of vocal Prayer, and with the violent Love with which she found herself transported for him, he gave her Courage and Consolation as to both those Complaints. Prayer, says he, is the *Means* of coming to God; but when once we are there, and united to him, it is no longer necessary. The Love you have for me, added he, ought to give you no Uneasiness; it is the Pleasure of our good God, that we two should be united. I carry you in my Bosom and in my Heart; you are hereafter one with me; you are the Soul of my Soul: However, he endeavour'd to conceal his sacrilegious and incestuous Flame, by saying to her, Let us love in the sacred Heart of Jesus. And in the Chair of Confession, he often made her come to him, and then would blow upon her; which doubled her Flame, and bewitched the Heart and Soul of that unfortunate Penitent.

But she was not the only Person he had brought into this Condition. There were several other Votaries, and namely, *La Laugier*, *La Baterelle*, *La Gravier*, *L'Allemande*, *La Raboul*, and the famous *Guial*, that partook of that Confessor's Affection.

The Jesuit grew more and more enamour'd with his Votary; insomuch that he was tired of his fruitless Thoughts, and resolv'd to find some Means of reducing them to Practice: Nor was it long before he had an Opportunity. M. *Cadiere* had a Vision, wherein she saw a Soul in the State of mortal Sin, and heard a Voice which told her, that if she had a Mind to deliver it, she must be contented to be possessed for one Year. She communicated this to Father *Girard*, who was not at all surprized at it, being himself the Author of it. He told her she must accept of it; and in spite of her Reluctancy,

cy, forced her to consent. As soon as this was done, he made her repeat after him a Sort of Formulary, to this Effect: *I accept, I submit, I surrender myself to say, and do, and suffer all that is requir'd of me.*

These Fits of Possession soon obliged Mademoiselle Cadere to keep her Chamber almost constantly, and furnish'd her Confessor with Opportunities of going frequently and making her Visits alone; when he lock'd himself up in her Chamber with her. These Visits began in December 1729, and ended in June 1730, when he thought fit to send her to the Convent of S. Clare at Ollioules, in the Manner and for the Reasons hereafter mention'd.

When Father Girard was thus lock'd up in her Chamber, and her Fits of Ecstasy or Possession took away her Senses, he improv'd those Moments to satisfy his brutal Appetites, and to commit the most infamous Crimes upon his Penitent; so that when these Fits left her, she often found herself in very indecent Postures, and her Confessor by her, with evident Tokens of the Perpetration of his Villany. And whenever these Circumstances, or the criminal Liberties he took with her, forced her to declare to him her Doubts and Uneasiness, his Answer was, *that his good God would have it so*: Abominable Language in the Mouth of a Confessor, and worthy of all the Anathemas of the Church! And if at any Time she told La Guiol, Father Girard's Confident, what he did to her; La Guiol would laugh at her, and tell her she must be very weak and silly to think there was any Harm in that. M. Cadere told the other Penitents all that pass'd between her Confessor and herself, and they assured her they were all in the same Case; as was prov'd in Court. We shall not enter here into a Detail of all that pass'd in M. Cadere's Chamber: Modesty commands us to cast a Veil over it.

Father Girard had foretold M. Cadere, that upon such a Day she would be carry'd up into the Air in her Chamber; nor did he fail to go thither at the Time appointed, to be the single Witness of that Prodigy: He shut himself up with her in her Chamber, and sitting down before her, the young Lady, who found she was going up into the Air, had a Mind to stifle a proud Thought that just came into her Head, and took hold of the Chair to stop her Ascent. He bid her several Times resign herself up, and abandon herself to that Spirit which acted, and which he call'd, the Spirit of God;

God; but she refusing to comply, he flew into a Passion, and immediately went away. Soon after he was gone, came *La Guisl*, to rate *M. Cadieere* for not pursuing her Confessor's Advice, and persuaded her to excuse it to him in the best Manner she could.

The first Time the poor young Lady went to Confession, Father *Girard* was not backward in convincing her of the enormity of the Crime she had committed; and that, in Order to expiate it, he would come to her Chamber the next Day, to enjoin her a Penitance suitable to the Nature of her Sin. He went accordingly, and having lock'd her Chamber Door as usual, made her kneel before him, and holding the Discipline (a Sort of Scourge used in Monasteries) in his Hand, says to her: *The Justice of God requires of you, since you have refused to be cloathed with his Gifts, you must be stripp'd quite naked. You deserve to have the whole World Witness to this; but it hath pleased the gracious God, that gone but this Wall, and I that cannot speak, shall be Witnes to it: But first of all swear Fidelity to me, that you will keep this Secret: For if you should open your Mouth of it, my Child, you would ruin me.* Being ignorant of his Design, she promis'd him Secrecy: Whereupon he order'd her to get upon her Bed, and clapping a Cushion under her Elbows, to raise her up a little, he gave her several Lashes with the Discipline; after which, he kiss'd the Place he had scourged; and then making her get off the Bed, and kneel before him again, he told her, the gracious God was not satisfy'd, but she must strip herself naked before him: But this putting her into a great Fright, she screamed out and fainted away. No sooner did she come to herself, but he made her undress herself to her Shift, and then embraced her. To reduce the rest of this Adventure into Writing, would not be so proper, as to leave it to the Reader's Imagination. *Concipe Animo.*

In short, Father *Girard* exercised such an absolute Mastery in his Penitent's Chamber, that one Day when she was in Bed, meeting with her Brother the *Dominican* there, he immediately, and without Ceremony, took him by the Hand, put him out of the Chamber, and shut the Door upon him; of which, when Father *Cadieere* complain'd to his Mother, she was so prejudiced in Father *Girard's* Favour, whom she look'd upon as her Daughter's Sanctifier, that she bid him hold his Tongue, and get out of her House.

These frequent, or rather *daily* Visits, which the amorous Confessor made to his Votary from the Month of *December* 1729, in the closest Manner possible, they being lock'd up together alone, occasion'd in Time the Cessation of some Symptoms in the Lady for two or three Months. Upon this, Father *Girard* was terribly frightened; but however, he persuaded her that her Blood was on Fire, and that in order to bring it to its due Temper again, she must drink a Porringer of Water for eight Days successively, into which he would put a little refreshing Powder. She knowing nothing of the Matter, answer'd him that she would do any Thing he would have her; and thus that charitable Confessor went every Day into the Kitchen himself for a Porringer of Water, which he would not suffer the Maid, nor M. *Cadiere's* Mother herself, to touch; and when he had put his Powder into it, which gave it a reddish Colour, he made her take it. Having continu'd this Course for the space of eight Days, or thereabout, it occasion'd a very great Loss of Blood, and at last she voided a little Lump of Flesh, or coagulated Blood; upon which, Father *Girard* took the Pot twice to the Window, to see what it was; and when M. *Cadiere* bid the Maid throw it out of the Window, he flew into a Sort of Passion with her, for trusting her with such a Secret, and cry'd out, *What Imprudence!*

This having extremely weaken'd the young *Cadiere*, her Mother would fain have sent for the Physicians and Surgeons to know what ailed her; but Father *Girard* dissuaded her from it, telling her, her Daughter's Malady was from Above, and the Physicians had nothing to do with it; for he well knew they would have discover'd the Mystery; And whether it was to prevent any Visit from Gentlemen of the Faculty, or with other Views, he persuaded his Penitent to go and make her a Nun in the Convent of *S. Clars* at *Ollioules*; and without her Mother's Knowledge. The Letter he wrote to the Lady Abbess of that Convent, the 22^d of May, to desire a Place for her, was as follows:

Madam.

FOR these two Years past, when the Divine Providence first sent me to *Toulon*, it has put into my Hands the Conduct of a Soul, which it now calls to your Community, and for whom I beg a Place of you.

* *M. Catharine Cadiere*, who is a little known to you,

ceiving her. She is, by the great Mercy of God, in excellent Dispositions; but had she not been so, she would soon have acquired them, when she came to live under your Eye, and your Dependance. Your Example, *Madam*, your Instructions, your Orders, and the Prayers you will have the Goodness to put up for her, will make her such as she ought to be, for the Accomplishment of our Lord's Designs in her Sanctification, and to walk faithfully in the Footsteps of the worthy Nuns, at whose Head the Divine Providence has so wisely placed you.

I dare not ask you, so very soon, the Favour of permitting *M. Cadere* to receive the Holy Communion every Day: Perhaps you will soon know that God will have it so; and that he does not think her altogether unworthy of such a singular Favour: But I beg at first you will be pleased to let her communicate a little often. A second Favour which I take the Liberty of asking you is, that this Lady may write to me, without having her Letters read; and that she may in like Manner receive my Answers, without their being seen. These Letters on both Sides shall relate to nothing in the World but the Dispositions of her Soul, and the Economy of her Inward Part. I shall have the Honour, once within a Fortnight, to come myself, and recommend to you this dear Girl, to recommend myself also to your Prayers, and to assure you of my Gratitude for your Favours, and of the profound Respect, with which I am,

M A D A M,

Your most humble, and most obedient-Servant,

GIRARD, *Jesuit.*

When Father Girard was so lavish in his two Letters, this Encomiums upon *M. Cadere*, and declared her a Saint, he had two Things in View: One was, to have the Glory of making a Saint, and the other was an Interest of the Heart, to render his Access to his dear Votary the easier, and to prevent the Suspicion which would otherwise naturally arise from his close and familiar Visits: But before he suffers her to go into that Monastery, he capitulates with the Abbess, and bargains that the Intercourse of Letters, which were to pass between him and his Penitent, should be a Mystery wherein her Ladyship was to have no Concern:

K k

And

ceiving her. She is, by the great Mercy of God, in excellent Dispositions; but had she not been so, she would soon have acquired them, when she came to live under your Eye, and your Dependence. Your Example, *Madam*, your Instructions, your Orders, and the Prayers you will have the Goodness to put up for her, will make her such as she ought to be, for the Accomplishment of our Lord's Designs in her Sanctification, and to walk faithfully in the Footsteps of the worthy Nuns, at whose Head the Divine Providence has so wisely placed you.

I dare not ask you, so very soon, the Favour of permitting *M. Cadiere* to receive the Holy Communion every Day: Perhaps you will soon know that God will have it so; and that he does not think her altogether unworthy of such a singular Favour: But I beg at first you will be pleased to let her communicate a little often. A second Favour which I take the Liberty of asking you is, that this Lady may write to me, without having her Letters read; and that she may in like Manner receive my Answers, without their being seen. These Letters on both Sides shall relate to nothing in the World but the Dispositions of her Soul, and the Oeconomy of her Inward Part. I shall have the Honour, once within a Fortnight, to come myself, and recommend to you this dear Girl, to recommend myself also to your Prayers, and to assure you of my Gratitude for your Favours, and of the profound Respect, with which I am,

M A D A M,

Your most humble, and most obedient Servant,

GIRARD, *Jesuit.*

When Father Girard was so lavish in his two Letters, this Encomiums upon *M. Cadiere*, and declared her a Saint, he had two Things in View: One was, to have the Glory of making a Saint, and the other was an Interest of the Heart, to render his Access to his dear Votary the easier, and to prevent the Suspicion which would otherwise naturall arise from his close and familiar Visits: But before he suffers her to go into that Monastery, he capitulates with the Abbess, and bargains that the Intercourse of Letters, which were to pass between him and his Penitent, should be a Mystery wherein her Ladyship was to have no Concern:

K k

And

And to persuade her to comply with a Proposal so contrary to the Rules, he assures her that those Letters should relate to nothing but the Economy of her Salvation. However, that of the 22d of July, which is the only one left in our Hands, proves the contrary; and if they had contain'd nothing but what tended to Edification, why should he deprive the Abbess of the Sight of them?

Father Girard went very soon to Ollioules, to visit his dear Cadiere; and the first Question he ask'd the Abbess, in the Presence of Madam de Lescot, Mistress of the Novices, put them both to the Blush, and betray'd his Fear, that the Draughts he had given her, had not had the desired Effect.

M. Cadiere staid in that Convent from the 6th of June 1730, to the 17th of September following; during which Time there was a constant Correspondence by Letters between them; and those he wrote to her, except two or three, which were only to delude her, and treated of nothing but a vain Morality, were not the Letters of a Confessor, but of a passionate Lover; and as he knew the Venom that lurk'd in them, he had the Caution not to sign them. To prove this material Point, we need only insert here the Substance of his Letter of the 22d of July 1730.

SEE here, my dear Child, the third Letter in three Days: Endeavour to give me Time. God be praised, it will not be long, perhaps, before I shall not be able to do any Thing but for her to whom I write. This I know, however, that I carry her every where, and that she is always with me, though I talk and act with other Persons. I render the Almighty a thousand Thanks for the Continuance of his Mercies: In return for them, my Girl, *forget yourself, and suffer any Thing*. These two Words comprehend the most sublime Disposition. Don't tell me a Syllable of what was recommended to you by my Lord; we will see one another, let them do or say what they please. He came to Town this Morning, and I have already talk'd with him about you occasionally: I don't think he will go to Ollioules; I told him, the Noise it would make, would be vastly inconvenient. I may, perhaps, find an Opportunity of speaking to him about the Holy Mass. The great Vicar and Father Sabatier will, in all Probability, make you a Visit on Monday. This last, after I had talked

talk'd with him, assur'd me, that he would ask no Questions : But if by Chance either of them should take it into their Heads to do so, even though it were in the Name of the Bishop, or desire to see any Thing, you need only answer them, that you are strictly forbid to speak or to act. Eat Flesh when you please ; I write so to you. Yes, *my dear Child*, I have need of Assurance ; you shall not be the Victim of it. Have no Will, and hear no Contradiction : You will obey in every Thing, as my little Daughter, who thinks nothing difficult when 'tis her Father that commands. I have a great Desire to see you again, and to see every Thing : You know I ask nothing but my own Good ; 'tis a long Time since I have seen nothing but by Halves. I shall tire you ; but what if I do ? Don't you likewise tire me ? It is but reasonable that every Thing should go by Halves : I confide that you will grow wise at last ; and that so many Graces and Counsels will not be thrown away upon you. I am exceeding glad to hear that you like the Father Guardian ; I will recommend him to the good God. Do not you, on your Part, forget my sick Girl, my Sister, and the other Persons I have recommended to you : M. Guisl found you yesterday half dead ; to-day your Brother tells me you are well to a Miracle. You are an Inconstant ; it would be worse if you should grow a Glutton ; — Patience. I want to know whether you forbear Meat ; Time will inform us : Always begin these Days of Abstinence with *Maigre* ; if it does not go off, or if you bring it up again, eat Meat immediately : Follow this Rule ; we shall discover the holy Will of our Master. If you must go out, it will be a new and a great Grief both to you and to me ; but blessed be our good Master, we shall submit and be content, what will happen. Good Night, *my dear Child* ; can you read my Scrawl ? Depend upon it, this Letter tells you, that you always come after me, and you are in Danger never to overtake me, unless you write to me twice a Day. Adieu, my Girl, pray for your Father, your Brother, your Friend, your Son, and your Servant. Surely, here are Titles enough to engage a tender Heart !

Father Girard had bewitched the whole Family of *Cadières*, and so insinuated them with his pretended Sanctity, and that of his Penitent, that they did not think it possible that any Ill should pass between them :

But the Confessor had been so accustomed to be alone with her in her Chamber, that he soon became sensible of the Restraint of the Grate. To get rid of this, he persuaded the Abbess to ask Leave for him to confess the young *Cadiere*, and to go into the Convent when she was sick : But lest the Abbess should not do this so soon as he could wish, he apply'd in Person to Father *Camelin*, Provincial of the *Observantes*, upon which the Monastery of *Clarists* depends ; so impatient was he to obtain it. When the Abbess had got him the same Favour, she took Care to let him know it ; upon which he sent her a Letter of Thanks, dated *June 26*, as follows.

Madam,

MAdemoiselle *Cadiere* told me two Days ago, upon her Return from *Ollioules*, that you had obtain'd Leave for me to confess her Daughter, and to go into the Monastery when she is sick ; I return you a thousand Thanks for it, *Madam*, I call'd upon the Rev. Father *Camelin* yesterday myself, to desire a Confirmation of that Favour ; and he granted it me with a great many Marks of Goodness and Politeness. I have the Honour to let you know it ; and you will hereafter better comprehend the great Reasons I had to desire this Kind of Singularity, which shall never be drawn into Consequence, neither shall it any Ways break in upon the Order and Regularity of your House. My Compliments to our dear Girl, whom I always heartily recommend to you.

The 6th of *July*, which was the first Thursday in that Month, *M. Cadiere* foretold, that something extraordinary would befall her the next Day ; which excited the Curiosity of all the Nuns that heard her say it, and especially of *M. de Rimbaud*, and *M. de Lescot*, Mistress of the Novices, whom Father *Girard* had charged to write down every Thing extraordinary that should happen to his Penitent, *to serve some Time or other, said he, for the Edification of the Publick*. The next Morning about Four or Five o'Clock, those two Nuns went to *M. Cadiere's* Chamber, and found her immovable in her Bed, with a bloody Crown round her Head, all her Face cover'd with Blood like an *Egg-Horn*, and her Hands also dropping Blood. They went and told the Abbess what they had seen, who immediately came to see her, as did all the Community, who were so astonish'd

nish'd to find her in that Condition, that they look'd upon it as a Miracle of Grace; and besides, they saw Part of a Host put into her Mouth, without perceiving the Hand that put it there. The Abbess immediately sent a Porter for Father Girard; but he was hardly got out of the Convent, when that Jesuit came in without meeting the Porter. They ask'd him, whether he did not see the Porter, he answer'd, no; but that, in the Morning when he was saying Mass, his good Angel told him what had happen'd. They told him of M. Cadiere's Transfiguration, and what she had gone through; he answer'd, that it was the Finger of God; that they ought to preserve with the utmost Care, the Water with which they had wash'd her bloody Face; that it would produce several miraculous Effects; and he added, that M. Cadiere had already wrought several Miracles at Toulon. A Nun then said to him, *Father, we saw her Communicate miraculously at the Time of her Transfiguration:* He answer'd her, *Why, d'ye think I don't know it, when it was I myself that communicated her? How can that be,* reply'd the Nun, *when you was at Toulon? Don't you know there are such Things as Trances?* said Father Girard; and entering M. Cadiere's Chamber, who was then come to herself, he said to her in a toying Manner, *Ah, you little Glutton, will you always come and take half your Father's Portion?*

That Morning he was shut up with her alone in her Chamber three Hours, viz. from Nine to Twelve. At Noon he open'd the Wicket, and left the Door upon the Latch; but staid there till Four or Five o'Clock: However, the Lady Abbess, not happening to be much edify'd by that Morning's Work, resolv'd to deny him Entrance for the future; whereby he was again reduced to the Restraint of the Grate. Love is ingenious; it directed his Eyes to a small square Place in the Grate, that would open, and with a little Knife that he carry'd about him, he instructed his Penitent to open it; and through this Place he put his Head, or made her put hers, to kiss her, and sometimes to give her the Discipline. To how many criminal Liberties has that Parlour been Witness? Nay, he carry'd the Laws of Love to such a Length, that sometimes he converted the opening of the Gates between the Body of the Church and the Chancel to the same Use, tho' dedicated to One so very Holy. O! abominable.

That

That Parlour had so many Charms for Father Girard, that he went from *Toulon* twice or thrice a Week, and spent whole Days there with her alone. One Day, when he din'd there with her, the *Touriere* (or Maid that looks after the Turning-Box at the Grate) having set his Table at some Distance from the Grate. *What*, says he angrily, *have you a mind to part me and my dear Girl?* And taking the Table himself, he placed it close to the Grate; and that Day, before they had din'd, he was surprized holding and squeezing his Votary's Hand in his. Thus you see the Reason why he would not suffer the Table to stand so far from the Grate. And another Time, when Father Girard came just after Vespers was begun, and asked for M. *Cadiere*, the Abbess not thinking it proper that she should go from Vespers to see him in the Parlour, he shew'd his Resentment to the Abbess, by a cold and angry Behaviour.

During the Stay of this young Lady in the Convent of *S. Clare*, she had frequent Ecstasies and Trances, and so many other Accidents out of the ordinary Course of Nature, that at *Toulon* and all the Neighbourhood, she went by the Name of *The Saint of Ollioules*.

Nevertheless, to get rid of her, Father Girard resolv'd to send her to the *Earthusians* of *Premole*, or of *Salesse* near *Lyons*. In order whereunto, he had often said in the Convent at *Ollioules*, that she had edify'd enough there; and that she must go and edify somewhere else. Possibly his Ambition had by this Time got the better of his Love. In short, had she dy'd then, he would have had the Glory of making a Saint, without any Loss on his Part.

But the Bishop of *Toulon* was fir'd at the News, and exclaim'd against Father Girard, for offering to transplant a Sprig of Sanctity which grew up in his Diocese, and consequently of Right belonged to him. He did M. *Cadiere* the Honour to write her a Letter, wherein he forbid her not only to go, where Father Girard was for sending her, but even to confess to him any more, and order'd her to go home to her Mother's. A few Days after, he borrow'd a *Coqueton*, and sent his Chaplain the Abbot *Carmele* and Father *Cadiere* to *Ollioules* with it, to take her away, and bring her to Monsieur *Pauque's* Country House, a little way from *Toulon*.

As soon as Father Girard heard what had pass'd, and of the Bishop of *Toulon's* Disposition in that Respect, before M. *Cadiere* quitted the Monastery, being fearful that

that if ever the Letters he had written to her should appear, they would unravel all that Mystery of Love and Iniquity which had been carry'd on between him and his Penitent, he resolv'd to get them from her; and for this Purpose he sent his true and trusty Friend *La Gravier*, who was another of his Penitents, to *Ollioules*, to manage that Affair. This Lady no sooner made her Errand known to *M. Cadiere*, but she unlock'd her Trunk, and simply gave her not only *Father Girard's* Letters to her, but also the Copies of her own to him: But, as Providence would have it, the Jesuit's Letter of *July 22*, happen'd not to be in the Trunk.

From this Time *Father Girard* affect'd to give out, that he had refus'd to be *M. Cadiere's* Confessor any longer, because he found her to be a Cheat and Impostor. But to prove the Contrary, and that it was *M. Cadiere* that threw him off, to his great Concern, we need only insert here his Letter of the 15th of *September 1730*, written to that Lady two Days before she left the Convent, wherein he bids the last adieu to his Discretion.

Yesterday in the Evening, upon my Return, they deliver'd me your last Letter, which had nothing in it but an Invitation to *Ollioules*. What was most particular in it, or at least appear'd so to me, my dear Girl, was the Article of a Confessor, upon the Necessity of which you insist more than once. I have consider'd of it; and as on the one Hand, your Demand is just and reasonable, because I am not at Leisure to go regularly and hear you in the Country, whither you are going; and on the other Hand, it is to be fear'd that two Confessors would hinder one another, and torment you, by throwing you into vast Uncertainties, if they should see Occasion, as very probably they might, to give you different Advice; and thus, in short, it might be necessary for one or the other to retire; after having consult'd my good God, I have taken the Resolution, as it seem'd to me most proper to give Place, and without Noise to leave the Field open to any one you shall choose, if you have not already chosen. I shall say nothing in Relation to this Change, to any Person whatsoever that shall mention it to me, but that I had not Time to go and confess you regularly in the Country; and you may stick by the same Reason yourself. This need not hinder, but if at any Time you should think my

my Advice useful or necessary, you may with all Freedom apply to me; for I am still disposed, on my Part, to render you all the small Services that lie in my Power. Much less shall it hinder me from continuing my Prayers to God, to pour down the choicest of his Blessings, and to give you Grace to accomplish all his Designs with Fidelity and Constancy. I hope that in better Hands you will proceed with greater Safety and Speed; and that, if I have committed any Faults with Regard to you, you will, nevertheless, remember, that I had some good Will to assist you; and that that Thought will engage you, on your Part, to put up Prayers to our good God in my Behalf. I return you two Books which belong to you, and which I recover'd out of strange Hands where you had left them. I am, and always shall be, entirely yours in the Sacred Heart of Jesus Christ.

GIRARDⁿ Jesuit.

The Bishop of Toulon having thus taken M. Cadiere out of the Hands of Father Girard, he put her under the Direction of Father Nicholas, who was just made Prior of the Convent of Barefooted Carmelites at Toulon, and said to him, I charge you with the Direction of the Saint of Ollioules. And Father Girard having persuaded her, that there was no Harm in what had passed between them; she did not only not mention it to her Director, but was sometimes observed to be in perfect Raptures for that Jesuit, and attempted two or three Times to get out at Midnight, to go to him at Toulon: This soon convinc'd the Carmelite, there must something more than ordinary have passed between them, and that she was ty'd to her old Confessor by some secret Charm.

Upon this the new Director sounds her Conscience; to whom she ingenuously confessed all the Facts we have hitherto related, and a great many more: So that he saw with Astonishment, that what they had hitherto took'd upon as a Prodigy of Grace, was nothing but Illusion, and the Subtilty of the Serpent; and in short, that all that was real in it, was a Complication of the most horrible Crimes on the Part of Father Girard, that a Man could possibly commit.

The Bishop, who had for some Time look'd upon M. Cadiere as a Saint, went to see her; and having particularly examin'd her himself, he was amazed to hear from her own Mouth the Scene of Iniquity acted by her former

former Confessor. Then, fir'd with a just and holy Indignation, he said he would drive that ravenous Wolf out of his Fold: But the unfortunate *Cadiere*, all in Tears, threw herself at his Feet, and earnestly intreated him not to make it publick, which must necessarily disgrace her, and cover her with Shame. Her Brother the *Dominican*, who was present, ask'd the same Favour, for the Honour of her Family; and that Charitable Prelate thereupon gave them his Word, that it should all be bury'd in Oblivion, and no more said of it. He not only exorcised her himself upon the Account of her Fits, but charged the Prior to go on to exorcise and direct not only her, but also several other of Father *Girard's* Penitents. To these Exorcisms, and her general Confession made to the Prior of the *Carmelites*, *M. Cadiere* owes her Deliverance from all her Fits, Trances, and other Diabolical Illusions; and even from the *Stigmata*, which healed from that Time, though they have left sufficient Scars behind them, both in her Side and Hips.

Mean while, Father *Sabatier* the Jesuit, who, for a thousand Reasons (and his having been *M. Cadiere's* Confessor was none of the least perhaps) ought to have been the last Man in contributing to raise this Mystery of Iniquity out of its Grave of Oblivion, persuaded the Bishop to make it publick. In vain did all the People of Figure and Fortune in *Toulon* apply to that Prelate to dissuade him from it; Father *Sabatier* carry'd his Point; and by his Persuasion, the Bishop of *Toulon*, upon Nov. 10, 1730, began by interdicting Father *Cadiere*, and the Prior of the *Carmelites*; and on the 18th of the same Month, in the Morning, he sent his Official, his Promotor, and Register, assisted by two Parish Priests, to *M. Cadiere*, to interrogate her in a judicial Manner, as to what had passed between her and Father *Girard*.

M. Cadiere was, no Doubt, surprized at such a solemn Visit. The Official told her the Occasion of it; and she at first refused to answer; but at last, forced by the Religion of her Oath, she generously prefer'd the Interest of Religion and the Publick to that of her Honour and Repose; and by her Answers laid open all that Scene of Iniquity, which till then she had concealed with so much Industry, and not being prepar'd for such an Attack, she in her Answers related all the Facts as they came into her Mind, without any Order of Date or Method; which at once proves both her Surprise and

her Ingenuity. There are some Facts, which the Official, who has all along betray'd the utmost Partiality, has not recited truly, but has alter'd in some Respect. We need not enter into a Detail of them, because they are not the Ground of our Argument; but we now leave the Publick to judge, whether this is (as they give out) a Plot of Defamation against Father *Girard*, since *M. Cadiere* did not voluntarily disclose her Shame, but was forced to it by the Authority of Justice, and the Obligation of her Oath.

The Plaintiff finding how much she was dishonour'd thereby, thought it was now too late to conceal any Thing; and that since she had lost her good Name, she ought in Justice to sue for Vengeance of the Crimes her Confessor had committed upon her.

The Reader, no Doubt, will be very curious to know what Reply was made by the Jesuit to so heavy a Charge; and which Way he would defend himself. His Answer is contain'd in the following Memorial, which it will not be unpleasant to compare with the Accusation, and observe how different Turns may be given to the same Things. It is also necessary to do so, in order to form a true Notion of the real Transaction.

The MEMORIAL of Father John Baptist Girard, against Mary Catharine Cadiere.

IF the Accusation form'd against Father *Girard* makes so great a Noise in the World; if it is become the Subject of all Conversations, not in *France* only, but perhaps in Foreign Countries; it cannot be deny'd that this is entirely owing to the Industry and Pains with which *La Cadiere* and her Adherents have propagated the Scandal. 'Tis own'd, indeed, that the Publick, naturally curious and inquisitive, about such Things especially as are singular and extraordinary, has conceiv'd a Prejudice against the principal Objects of this Affair so much the more readily, that nothing has been omitted to render them odious. But we presume to flatter ourselves, that the same Facts, related in a plain artless Manner, and supported by unanswerable Proofs, will easily re-establish, or rather confirm the great Character of Virtue, which Father *Girard* had so justly acquired by his Zeal and his Labours for the Salvation of Souls, and

and defeat all the Stratagems which have been made Use of to lessen or destroy his Reputation.

For this Purpose, we shall follow, as near as may be, the Order pointed out to us by the Author of the Memorial for *La Gadiere*. We shall first state the Matter of Fact, but so as it actually passed, and with the strictest Truth; we shall next refute the several Heads of the Charge brought against Father *Girard*; and lastly, we shall endeavour to discover the Spring of these Accusations, with the Motives that produced them; and, we hope, that from these several Parts added together, there will result such a strong Conviction of the Father's Innocence, that even those who may already be prejudiced against him, shall be forced to own it, and conceive a just Indignation against the Authors of the Calumny.

As the Person who is here to speak, or must be supposed to speak in his own Defence, is a Priest, and a Regular, one who, notwithstanding all the Reflections that have been cast both upon his Doctrine and his Morals, is firmly attached to the Principles of his Religion, and to the Practice of the severest Virtues; we shall therefore have a scrupulous Regard to our Expressions; and far from dipping our Pens in Gall and Bitterness, we shall carefully avoid every Thing that may in the least seem contrary to the most Sacred Rules of Charity and the strictest Decency.

The *C A S E*.

FATHER *Girard* having for ten Years resided in the City of *Aix*, where he acquir'd a distinguished Reputation, as well by his Virtue, as by his Eloquence in the Pulpit, was sent to *Toulon*, as Rector of the Seminary of Chaplains of the Navy; and arriv'd there on the 8th of April 1728. The Fame of his Merit had got there before him; and his Presence, added to his Sermons, very much increased the great Opinion that had been conceived of him. In a little Time, the Confessional of Father *Alexis*, the barefooted Carmelite, was entirely deserted, and most of the Devotees of the third Order of *St. Therese* chose Father *Girard* for their Director.

Mary *Catharine Gadiere* appear'd one of the forwardest. That Girl, though not above eighteen or nineteen, had for some Years distinguish'd herself among her Compa-

nions; who firmly believed her to be endow'd with extraordinary Gifts of Prayer, and favour'd by Heaven with uncommon Graces: Father *Alexis* often said she was another *St. Catharine of Sienna*; and as she sometimes fainted away at Chapel, he call'd her Swoonings the *Caresses of the Divine Spouse*, and her Companions called them *Strokes of Divine Love*.

In Order to gain Credit with her new Director, and fix herself in his Esteem, above all the rest of his Penitents, she pretended to have frequent Visions and Revelations; and declared that what had engaged her to make Choice of him for her Confessor, was, that one Day, when he was coming out of the Church of the *Carmelites*, from celebrating the Canonization of *St. John of the Cross*, our Saviour pointing to him, said to her in express Terms, and with a very distinct Voice, *That is the Man whom I have appointed to bring thee to me*. These are the Words she has always made Use of in relating this Story, and she has told it a thousand Times.

Worldly People may impute this Piece of Conduct to the Weakness of her Mind; but it ought not to be reckon'd strange, if Persons more particularly devoted to Piety, and long train'd up in the Simplicity of the Gospel, are of another Opinion; persuaded that the Almighty's Arm is not shorten'd, but that for his own greater Glory, and the Consolation of his Elect, he can still work the same Miracles which he hath formerly shewn, they more readily give into the Belief of any extraordinary Things that are told them. Accordingly, Father *Girard* entertain'd no Suspicion of the Truth of what he heard, he contented himself with suspending his Judgment; and tho' he determin'd nothing as to the reality of this pretended Vision, yet he thought he might make Use of it to bring this Soul to a greater Love of God, and a more perfect Self denial; as appears from his Letters produced in the Proceedings.

It is proper to observe here, by the by, that *La Cadiere* told several Persons, particularly some of the Nuns at *Ollioules*, who must have deposed it in the Proceedings, that long before Father *Girard* came to *Toulon*, God had plainly shew'd him to her in a Vision, and told her his Name, assuring her he would one Day send him to be her Director.

The first Year of his Direction pass'd, without any Thing extraordinary in her Conduct; but about the Month of June 1729, having fill'd her Head with the
Lives

Lives of Saint Theresa, the blessed Angela de Foligni, St. Catharine of Sienna, and her of Genoa, &c. which she had from other Hands than those of her Confessor, she resolv'd to imitate, and even to excel them. She went more frequently to the Sacraments, appear'd more regular and more fervent; in a little while she had intimate Communications with God; she talk'd of nothing now but Irradiations, Consolations, and signal Favours.

Father Girard considering her as a privileg'd Soul, and imagining, perhaps, that he now began to perceive the Effects of the first Vision, which she had communicated to him, apply'd himself more particularly to her Direction. *La Cadriere* perceiving she should find all those Qualities in her Confessor, that were necessary to make her Design succeed, begun the Part she had long resolv'd to act in the following Manner.

She had read in the *Lives of the Saints*, particularly of the Female ones above-mention'd, that before they were favour'd with Raptures and Extasies, they had pass'd thro' very severe Trials; so as to be tormented and beaten by Devils. Accordingly, before she would pretend to any Miracles, she resolv'd to pass thro' those Trials; and the better to deceive her Director, she told him, that in a Vision she had seen a Soul in a state of mortal Sin; and, that our Lord promis'd her he would have Mercy upon it, if she would suffer in its stead, offer herself a Sacrifice for it, and consent to be tormented by evil Spirits in a State of Possession, as she calls it in her Deposition.

Father Girard, who did not think his Penitent had either Constancy or Virtue enough to go thro' such a State, did not approve of the pretended Sacrifice; but she, willing to show her Director, that she had more Virtue and Resolution than he imagin'd, obstinately persisted in her first Design; and about the End of November 1729, the spiritual Consolations and sensible Graces which for some Months she had receiv'd in such Abundance, entirely ceased, and were succeeded by Dryness and Barrenness; her bright Irradiations were follow'd by a dark Night in her Soul. Soon after she complain'd, that she was haunted by the Devil, who, as she pretended, disorder'd her Imagination, render'd her incapable of Application to any Thing, especially to Prayer; fill'd her with black and dismal Ideas, and Temptations to Uncleanliness: Which is somewhat difficult to comprehend, seeing she now affirms, that she does not so much as know what

is meant by impure Ideas. Her Pains and Torments increas'd instead of diminishing; the Devil went so far as to torture her Person; she was seiz'd with Convulsions and Contorsions, lost her Speech, and the Use of all her Senses, which she said was the Effect of the intolerable Pains that she was made to suffer.

Hereupon, Father *Girard* was for the first Time call'd to her House, where he, as well as her Mother and her Brothers, was afterwards frequently Witness of her deplorable Condition.

We forgot to take Notice, that she has two Brothers in the Church; one of whom is only a Secular, and the other a Jacobin: The latter having taken his Bachelor's Degree in Divinity at *Paris*, return'd to *Toulon* about two Months before *La Cadiere* began to be possess'd. They both appear'd equally concern'd at their Sister's Disorder, and frequently came to the Jesuits Convent, earnestly begging Father *Girard* would come to her.

In this Manner did *La Cadiere* pretend to be possess'd and beaten by evil Spirits from the latter End of *November* 1729, 'till the Middle of *February* 1730. About that Time Sister *Remusat*, Nun of the Visitation at *Marseilles*, whom Father *Girard* directed by Letters, dy'd in the Odour of Sanctity. This Opportunity she improv'd to get rid of her Possession, with Advantage to her Character. For she gave out, that Sister *Remusat* appear'd to her in the Midst of a Company of Angels and happy Spirits, and deliver'd her out of the Power of the Devil; and in order to insinuate the Belief of this Vision, in the most pleasing and irresistible Manner to Father *Girard*, whose great Veneration for that holy Sister was well known, she, or her Brother the Dominican, compos'd a Memoir, containing all that God had reveal'd to her touching Sister *Remusat*: And this Memoir she put into the Hands of her Confessor with the desir'd Effect.

La Cadiere's Deliverance from her Possession, by the Prayers of Sister *Remusat*, happen'd but a little before Lent 1730, which is a Season of Penance and Mortification to the generality of Christians, and prov'd to her a new Source of Miracles. This is that Lent of which she, or her Brother the Dominican compos'd the famous Journal which was produc'd in Court, and which is so very full of extraordinary Adventures. It would be necessary to copy it entirely over if we would show into what a Pitch of Extravagance a Girl will run, who is possess'd with the impious Fury of Saintship; but we shall

shall only observe, that she therein says, she passed all that holy Season without swallowing any Nourishment except Water; tho' it has been prov'd that she eat both in the Presence of her Brother who wrote the Memoir, and when she was by herself, as she has been forc'd to own: That the Consideration of the Sufferings of Jesus Christ, and of the Sins of Men, made her lose a prodigious Quantity of Blood; tho' Father Girard could perceive no Alteration in her Habit of Body: That she receiv'd a Wound on the left Side, by seeing the Heart of Jesus Christ pierc'd in many Places; that she communicated twice or thrice in a miraculous Manner; that two of her Ribs were rais'd considerably higher than the rest, by a Transport of Divine Love; and lastly, That on *Maundy-Thuesday* she fell into a Trance, wherein she continu'd 'till the *Saturday* following at Eleven in the Morning, during which Time she accompany'd our Saviour in Visions, thro' all the Mysteries of his Passion; that like him, she was scourg'd, crown'd with Thorns, and nail'd to the Cross; that she dy'd, descended into Limbo, rose again, and ascended into Heaven with him; and that while she thought herself really in Paradise, God told her, that for his Glory she must return again to the Earth; that St. *Therese* and St. *Clare* both begged her of our Saviour, each for her own Order; that St. *Clare* having obtain'd the Favour, she awak'd from her Trance, got up, having lain upon the Bed all the Time of her Vision, eat heartily, and walk'd about without any Inconvenience from her Wounds; for she pretended, that having been crucify'd, in Vision, she had actually felt all the Agonies of that cruel Death; and that the Prints of the Nails still remain'd in her Feet, much like the Stigma's of St. *Francis*, and that she should also have had them in her Hands, if she had not pray'd our Saviour not to allow it; but she did not beg the same Favour with respect to the Crown of Thorns, the Marks whereof were visible round her Head.

By this Sample one may judge of the rest of this Performance, as well as *La Calviere's* surprizing Character. It must be own'd, one cannot sufficiently admire that Father Girard, with all his Understanding and Knowledge, should never conceive the least Suspicion of this Girl, whose Artifice appear'd so evident from the extraordinary Nature of the Facts and Visions related by her: But alas! the pious good Man, was wholly wrapt up in Contemplation, and full of the Goodness of God to his Creatures,

Creatures, believ'd such Things might be ; and that satisfy'd him.

Some Time after this Crowd of extraordinary Events was pass'd, she acquainted Father *Girard*, that God would manifest himself to her in a very uncommon Manner ; that she must die in order to see him as he is ; that she should lose all her Blood little by little ; that she should fall into an extreme Weakness, and be crucify'd a second Time thro' Love, as she had already been by Justice.

Accordingly, May the 7th, in the Evening, she told her Mother, that next Day she would see something extraordinary ; she put on clean Linnen, and chang'd the Sheets of her Bed, in order, as she said, to receive her Saviour's Visit with Decency.

Next Morning she sent her Mother out of the Way on some Pretence or other, who returning above half an Hour after, found her Daughter speechless, senseless, and her Face besmear'd with Blood, as formerly on *Good-Friday*. Father *Girard* was call'd, as well as her Brother the Dominican, and some Devotees ; but Father *Girard* retir'd soon after. About Ten o' Clock she repeated at Length, as her Brother the Jacobin affirm'd, the proper Service of the Day ; but the Devotees who were present, heard nothing distinctly but the Lord's Prayer and the Creed. She afterwards made Motions with her Lips as if she had been receiving the Communion, and gave the Benediction to the Company. Father *Cadiere*, who was upon his Knees at the Bed's-head during the whole Scene, told M. *Girard*, and some other Persons that came in, that his Sister had just said Mass, gave them an Account of her Stigma's, her Trances, and her Visions ; particularly one of a Vessel that was in imminent danger of suffering Shipwreck upon the Black-Sea, on Board of which were three Jesuits, and a Man who had the Air of an Officer ; that knowing him to be in a State of mortal Sin, she earnestly pray'd our Saviour, who appear'd to her over the Vessel, that he would be pleas'd to deliver it from Shipwreck ; that her Request was granted, and that as a Proof of this Miracle, the Angels had brought her the Bills of Lading, which she had put into Father *Girard*'s Hands. 'Tis true, that when she related this Vision to the Father, and he ask'd her for the Bills, *La Cadiere* promised she would make them come into her Box ; but finding it impossible to work such a Miracle, she at last brought herself out of the Scrape by telling him, that to punish her

her for some slight Faults, the Angels had carried away the Bills of Lading again; so that Father Girard never saw them.

Mean Time *La Cadiere* having told her Confessor, after Easter, that God had call'd her in the extraordinary Manner above related, to embrace the Order of *St. Clare*, could not now draw back; she therefore determin'd her Choice to the Convent at *Ollioules*, which is about a League from *Toulon*: But Father Girard, who was still in Doubt, and durst not venture to form any certain Judgment concerning her miraculous Vocation, resolv'd to try her for some Time, that he might thereby discover if her Call was really from God or no. And during this short Space of Time, i. e. from April 25, to June 6, that she went to *Ollioules*, happen'd the most critical Facts objected against Father Girard: But those who will take the Pains to bestow a little Attention upon the Circumstances of those Facts, and the Motives upon which he acted, will possibly forbear to censure him, and begin to pity him. He is after all a very upright Confessor, full of Zeal and Religion, who was prejudic'd in Favour of his Penitent, whom he thought a Saint on Account of the thorough Knowledge which he imagin'd he had of the Secrets of her Conscience, whose Eyes and Ears were equally struck with Numbers of Miracles, who believ'd that our Saviour took Pleasure to operate in her, but yet was not fully satisfy'd of it, and therefore endeavour'd to inform himself better. This is the Point which we intreat our Judges still to keep in View, and these are the Dispositions of Mind with which the Facts we are about to relate should be read, in order to form a sound Judgment of them.

Besides, we do not advance for Truth, a Story forg'd at Pleasure, to surprize the unwary, and vindicate Father Girard's Conduct at any Rate; the Proofs of what we say, will appear in his Letters produc'd in the Proceedings, and publish'd at the End of this Memorial.

To begin then: *La Cadiere* having assur'd Father Girard that she was losing all her Blood in a miraculous Manner, which must unavoidably cause her Death; the Father, who could not easily give Credit to the pretended Miracle, because there appear'd no Symptoms of it in her Countenance, or her Habit of Body, which still continu'd the same, went to *La Cadiere's* Apartment, where she having shut the Door, shew'd him an earthen Pot, wherein was a Quantity of a reddish and blackish

M m

Liquor,

Liquor, and then put the Pot out of the Room to free him from its offensive Smell. This Fact, simple as it is, has nevertheless given Occasion to one of the grossest Calumnies that could be invented against Father Girard. 'Tis pretended that this Liquor was the Effect of an Abortion; that a Maid being upon the Stairs next to *La Cadere's* Chamber, receiv'd the Pot from her, and heard Father Girard cry out, *What Madness!* But Father Girard protests, in the Sincerity of his Heart, that he saw not the Maid, nor ever open'd his Mouth to pronounce the Words which they have made him speak.

They farther alledge, that some Porringers of Water, which he gave her to drink, were the Cause of this Abortion. 'Tis true, that *La Cadere* pretending to be very thirsty when her Confessor was alone with her, that she might have an Opportunity to prepare herself for some new Scene which she design'd to act before him, he had the Charity to go himself and fetch her some Water in a Porringer; and that Water, pure and natural as it was, have they converted into a Potion capable of producing the most horrid of all Crimes.

Hence it appears, that *La Cadere* every Day promis'd Father Girard to make him Witness of some new Miracles, and remove his Doubts; sometimes she pretended that she was lifted up into the Air, and that her Wounds chang'd their Colour and Figure, according to the several Motions and Influences of Grace; sometimes that she sweated Blood, which ran from the Crown upon her Head down her Face; and sometimes she put into his Hands Caps stain'd with that Blood. At other Times she would show him a Napkin, with which she said the Angels had wip'd her Face, the Print whereof was left upon it; sometimes she would show him her Stigmata, or give him a Cross, which was miraculously brought her by our Saviour Jesus Christ. All these Facts appear, either from *La Cadere's* Memoirs, or the Letters produc'd in the Proceedings.

Now, Father Girard frankly owns, that upon these Occasions, and to satisfy himself about the Truth of the Facts, he sometimes went to *La Cadere's* House; and as he was afraid lest they should be divulg'd before he had maturely examin'd them himself, he us'd the Precaution to lock himself up in *La Cadere's* Chamber; which was moreover a very little one and touch'd the Stair-case, so that those who pass'd backwards and forwards might easily have seen what was done, or have heard

heard what was said, if he had not taken care to shut it himself, or let *La Cadiere* shut it.

But whatever Measures Father *Girard* could take to conceal the Miracles, which he believ'd God wrought in Favour of his Penitent, she told them to so many People by Way of Secret, as did also her Brothers the Dominican and the Clergyman, that they came to be whisper'd about Town; and tho' Nobody as yet knew any Thing of the Matter, besides a certain Number of Devotees, Father *Girard* endeavour'd to stifle the Rumour, by engaging *La Cadiere* to execute immediately her Design of retiring into a Convent; and for that Purpose he wrote to the Abbess of the Monastery of St. *Clare*, at *Ollioules*. His Letter has been produc'd in the Proceedings.

Every Thing being prepar'd for her entring into the Convent, *La Cadiere* resolv'd first to make a Pilgrimage to the *Holy Cave* *. As she was to pass thro' *Aix* and *Marseilles*, she promis'd her Confessor to write to him from the former; but having already given him the Memoir concerning the Affair of Sister *Remusat*, written by her Brother the Clergyman's Hand, which she made the Father believe was her own, she was very much perplex'd how to behave. However, her Brother the Dominican brought her off; for he compos'd at *Toulon* the Letter that was to be sent thither from *Aix*, the Clergyman copied it, and gave it his Sister before her Departure: It was dated at *Aix*, May 19, and produc'd in Court in Father *Cadiere*'s own Hand, and full of Blots and Scratches.

La Cadiere set out May 17, in Company with Mrs. *Guyot* and Mrs. *Reboul*, both Father *Girard*'s Penitents. Nothing remarkable happen'd in her Journey to *Aix*, except that, as she affirms, she found herself lifted up into the Air while she was in the Coach. As soon as she got there, she remembered the Promise she had made her Confessor; but Notice being taken in the above-mention'd Letter that *La Guyot* would also write a Line or two with her own Hand, *La Cadiere* call'd for an *Exhorn*, pretended to write her Letter, and then desir'd

M m 2

La

* *La Sainte Baume* is a Cave in a Rock, on the Top of a high Hill near *Marseilles*, in which Mary Magdalen took up her Residence, when she remov'd from the East into France, as the Catholics pretend.

La Guyol to write at Bottom; but when she came, she found no Ink in the Inkhorn, and the Pen very bad; she express'd her Surprize at this to *La Cadere*, and ask'd her how she had done to write her *Letter*? To which she answer'd with a Laugh, that she *did not know*, nothing was impossible to her. *La Guyol*, with a good deal of Pains, could scrawl out no more than the two first Letters of her Name, and so the Letter was sent back to the Place where it was written, and *La Cadere* went forward to *Marseilles*. There Miss *Rigord*, whom Father *Girard* also directed by Letter, invited her to Dinner; but just as they were going to seat themselves at Table, *La Cadere* fell into one of those Fits of Ecstasy, which she counterfeits so cunningly, they were oblig'd to lay her on a Couch, where she continu'd while the rest of the Company went to Dinner. After Dinner, *La Guyol* went up to see her, and finding her recover'd from her Trance, *La Cadere* told her, that if she had staid with her, she would have had the Consolation of seeing her lifted up as high as the Ceiling.

May the 13th, *La Cadere* return'd to *Toulon*, and on the 6th of June enter'd into the Convent at *Ollioules*, where she was receiv'd by the Nuns as a Person highly favour'd of Heaven. Before she went to *Ollioules*, Father *Girard* had desir'd her to set down in Writing the extraordinary Graces which she pretended to have receiv'd in her Journey to *Aix*. The Dominican Father who wrote the Letter for her, compos'd also this Memoir; the Original whereof, written with his Hand, and all scrawl'd, was produc'd in the Proceedings; but Father *Girard* receiv'd it in the Clergyman's Hand, who copy'd it from the other. As soon as *La Cadere* was fix'd in the Convent, Father *Girard* begg'd two Favours; one of the Abbess, that he might correspond with his Penitent, without having any of their Letters to each other open'd or seen by any Body, promising they should contain nothing but spiritual Advice and Cases of Conscience; but Father *Girard's* chief Reason, which he prudently conceal'd, was, lest their Letters might discover something of *La Cadere's* miraculous Case; which he was the more careful to keep secret, because he was not yet fully perswaded of it, and that, supposing it to be real, he might by that Means at least keep her humble. The other Favour he begg'd of Father *Camelin*, Confessor of the Convent; and it was, that he might from Time to Time confess the young Candidate. They both were granted;

granted; so that Father Girard not only maintain'd a Correspondence with *La Cadere* by Letter, but also went sometimes to see her at *Ollioules*. Those who read the Letters join'd to this Memorial will judge for themselves what they contain, or whether or no they favour, as is alledg'd, the horrible Charge which *La Cadere*, and her Party have had the Impudence to invent.

As to the Journeys which Father Girard made to *Ollioules*, they are so extravagantly multiplied in *La Cadere's* Memorial, that one would almost be tempted to give a particular Account of them here; but not to interrupt our Recital of the Matter of Fact, we shall only take Notice that the Number of these Journeys will be particulariz'd in the Sequel.

From June 6, to July 7, nothing extraordinary happen'd to *La Cadere*, except that in one of her Letters of June 11, she mentions a great Loss of Blood, to which the Superior was Witness; the Sequel will shew that this Observation is not useless. But on July 7, she repeated exactly the Scene she had acted at *Toulon*, on the 8th of May. She shifted her own Linnen, and the Sheets of her Bed, and next Morning she was found motionless and senseless, her Face was all besmear'd with Blood, she said Mass before the whole Society, which was assembled in her Chamber and kneeling round her Bed, seem'd to receive the Sacrament, and at last pronounc'd the Blessing; and this Scene held till eight in the Morning. Father Girard, who set out from *Toulon* for *Ollioules* at that very Hour, was no sooner arriv'd, than the Nuns inform'd him of what had happen'd to Sister *Cadere*, or rather the extraordinary Event of which they had just been Witnesses. Father Girard immediately enter'd the Convent with Father *Camelin* Confessor of the Society, and went to *La Cadere's* Chamber.

'Tis proper to observe, that this was the only Time Father Girard ever enter'd the Convent, or the Chamber of his Penitent; and that the Door was so far from being shut, that the Nuns were continually coming and going, as they ought to have testify'd in their Depositions.

'Tis likewise proper to observe, that *La Cadere's* pretended Transfigurations happen'd periodically between the 7th and the 9th of each Month, beginning with that of Good Friday, which fell on the 7th of April, and continuing on May 8, June 9, (at which Time

Time, as we observ'd, she lost a great Quantity of Blood, without thinking fit to make any Advantage of it) and July 7, the Day on which the Accident we are now speaking of, happen'd.

How violent soever it appear'd, yet it did not hinder her from rising about three in the Afternoon, and accompanying her Confessor, with Father *Camelin*, and a great Number of the Nuns, as far as the Gate of the Monastery. Being come thither, she slept a little on one Side to speak a Word to Father *Girard*; which a Lay Sister observing, through a Glass-window, she told the Maid who stood by her, that Father *Girard* kissed *La Cadiere*; to which the other answer'd, that she was mistaken. 'Tis certain, and every Body knows it, that Father *Girard* is quite deaf of one Ear, and hears Confession only on one Side; of Consequence it is absolutely necessary for him to come very near, in order to hear what is said to him in a low Voice; and this perhaps might give Occasion to the above-mention'd Lay Sister to judge of him as she did. But other Considerations will, in the proper Place, more fully show the Falsity of this Charge, as well as of the Kiss given *La Guyol* at the Gate of the Jesuits College: Let us proceed.

After *La Cadiere's* Transfiguration, the Nuns and her Brothers sent Accounts of it every where, and, as it commonly happens, fail'd not to exaggerate the Story, and to embellish it with the most wonderful and affecting Circumstances, they talk'd of nothing but Extasies, Raptures, and Miracles without End; they compos'd Memoirs of it. In a little while there came Crouds of People to *Ollioules* to see the Saint; Regulars and Seculars of both Sexes, every one run, every one strove who should be foremost; they open'd to her the Secrets of their Consciences, nay, they pretended that she knew them, and consulted her about future Events.

Mean while Father *Girard* was extremely uneasy at the great Noise which his Penitent's pretended Miracles made in the World, became more reserv'd than ever, and made a Scruple of speaking in Favour of them, with the greater Reason, that he begun to suspect their Sincerity, because *La Cadiere* had acquainted him, that she intended to quit the Convent; and that soon after he heard she had sent Word to her Mother, that if she did not come and fetch her out, she would soon be dead. This gave Father *Girard* Occasion to write her the

the Letter of July 26, which one would think were alone sufficient to clear him from every Thing laid to his Charge. He receiv'd an Answer to it the 29th, in which *La Cadere* humbled herself, and begg'd Pardon for her Fault; which her Director granted her, but not so fully as to lay aside all his Suspicions: For what confirm'd him the more in them, was, *La Cadere's* delaying so long to communicate to him the Memoir of her Visions and Revelations, especially those which she pretended to have had last Lent.

In order to a thorough Understanding of this Fact, which is one of the most Important in the whole Affair, it is necessary to go a little further back. Father *Girard* had order'd his Penitent, after *Easter*, to set down in Writing all the particular Visions and extraordinary Adventures, which she had communicated to him in general; that he might examine them at leisure, and thereby get some farther Satisfaction concerning the Conduct of God towards this Girl. She promis'd him she would, but the Work went on very heavily, as we shall see presently.

When *La Cadere* went to *Aix*, Father *Girard* fearing lest during her Absence Somebody might see, or perhaps seize upon certain Papers of Devotion and spiritual Conduct, which he had lent her for her Edification, as well as some Letters from Sister *Remusat*, and another Devotee who is still alive, desir'd she would return them: Whereupon *La Cadere* immediately pack'd up all she found in her Box, and carry'd them to Father *Girard*. He being then busy about other Affairs, took the Parcel of Papers, and without examining them, threw them into a Drawer; nor did he ever think any more of them 'till the Action brought against him awaken'd his Curiosity. Upon Examination, he was exceedingly surpriz'd to find among the first four Pages of the famous Journal of *Lent* very much blotted, and written in a Hand which was altogether unknown to him, and would still have been so, if a Father of the Jesuits Convent who had in his Custody a Letter from Father *Cadere* to M. *Camerle*, an Ecclesiastic, had not plainly shown him, that the Character of both was the same. These four first Pages, written by the Jacobin's Hand, were produc'd in the Proceedings, as well as the rest of the Memoirs which *La Cadere* deliver'd to Father *Girard* on the 21st of *August*, as shall be afterwards related.

La Cadere, who, as we just now observ'd, begun to lose Ground a little in her Director's Esteem and Confidence, found that Misfortune sufficiently compensated by the great Reputation of Sanctity which she had acquir'd in the World; and particularly among the Nuns of the Convent, who could never enough admire her, extol her, or consult her. Once, however, her high Reputation was attack'd, and had like to have been ruin'd. For several Days together the Garden of the Convent had been robb'd of Peaches; the Abbess being acquainted with it, set Spies upon the Thieves; these Spies perceiv'd *La Cadere* slyly open the Garden Door, in the Night-time, eat as many Peaches as she lik'd, and afterwards stuff her Pockets; but the Person who was plac'd as Centinel upon the Garden, gently shut the Gate by which she enter'd, and which could not be open'd but by one within the House; so that she had Time enough to awake all the Society, whilst *La Cadere*, who found herself shut in, consider'd how to get out of this Scrape. And she succeeded very well; for most of the Nuns running to see the Thief, were astonish'd at the Sight of *La Cadere*, and could not command the first Emotions of Anger and Scandal which arose in their Minds. But *La Cadere* having told them that our Saviour had inspir'd her to commit this Act of Gluttony, in order to humble her, and had promis'd her that if she had Resolution enough to obey that Impulse of Grace, the Tree which she should rob of its Peaches, should for the future bear infinitely more beautiful Fruit and in greater Abundance; the good Nuns being confounded, presently repented their rash Censure of her, and instantly return'd her Thanks for the Sacrifice she had consented to make of herself in order to procure to their Convent such an Abundance of fine Peaches.

It must be own'd, that the Nuns of *Ollioules* were not yet so great Proficients in mystical Devotion as to understand such refin'd Piety; and it must also be confess'd, that from this Time several among them did not entertain so great an Opinion of *La Cadere's* Sanctity, as they formerly had.

One may judge by this sly Trick of *La Cadere*, how well she was fitted for a Monastic Life. She made fresh Applications to her Director for his Consent to quit it; she wrote to him, that the Necessity she was under of eating Maigre all the Year round with the Society, would inevitably kill her, seeing she was not able

able to swallow one Mouthful of it; and if by Chance she got it down, she instantly threw it up again. But her Confessor not yielding to this Reason, and insisting that he should continue in the Convent, with Permission, however, to eat Meat, if she was absolutely incapable of subsisting upon Maigre; *La Cadiere* promis'd him a Miracle which should show him the Will of God so plainly, that he would be forc'd to yield to it; which was, that she should be immediately cover'd with Sores and Ulcers, which would disappear the Moment she set her Foot out of the Monastery; but the Miracle not coming to pass, he persisted in his former Resolution.

La Cadiere having now tried in vain all the Stratagems she could contrive to bring her Director to consent to what she so ardently desir'd, and despairing to bring it about, propos'd to M. *Camerle*, an Ecclesiastic, a Design she had form'd of making her Escape to some Place or other; and flatter'd herself she should succeed with him so much the more easily, that he had a very great Opinion of her Virtue. But not to deter him at once, and to preserve the favourable Opinion he entertain'd of her, she made him believe that God call'd her to go and serve in the Hospitals of *Rome*, out of mere Humility; and told him, that if he would assist her in that good Work, she had five hundred Crowns at her Disposal. Upon his answering her, that he was not yet in Holy Orders, and that he design'd to be a Priest before he went to *Rome*; *La Cadiere* replied, that was not necessary; and that if once he were a Priest, the Bishop would not allow him to go out of his Diocese.

This happen'd about the Beginning of *August*; and on the eleventh, which was the Eve of *St. Clare*, Father *Girard* went to *Ollioules* in order to preach before the Nuns, on Occasion of their renewing their Vows. He expected that *La Cadiere* would have deliver'd him the Journal of *Lent*, which she had promis'd him should be ready against that Day; but it was not yet finish'd: And when her Director reprimanded her sharply for delaying it so long, which gave him more Reason for entertaining fresh Suspicions of her, she resent'd it so far as to tell him, that since he gave himself such Airs, he should never have it at all; and so left him abruptly. All next Day, which was the Festival of *St. Clare*, she did not appear before him, on Pretence of being employ'd in saying the Offices and Prayers of the Day.

'Twas this that gave Occasion to his writing her the Letter of the 13th, in which he reprov'd her very severely for her Pertness; and *La Cadere* begg'd his Pardon by a very submissive Answer.

At last, the long expected, and much desired Memoir of Lent was finish'd, and Father *Girard* receiv'd it from the Hands of his Penitent, August the 21st at *Ollioules*, whither he went by Order of the Bishop of *Toulon*. It must be own'd, that upon the bare Sight of this Piece, and before he had yet read it, the Father was very near returning to the Opinion which he had formerly so long entertain'd of his Penitent's Sanctity; but that Impression lasted a very little Time. For returning to *Toulon* that same Evening, he had the Mortification to hear next Day, that the Memoir which he had desired might be kept inviolably secret, and which was to have been communicated to none but him, was in some Measure publick. By this Means all his Measures being broken, and suspecting now the Hypocrisy of his Penitent more than ever, he immediately wrote her a Letter, complaining of her having publish'd that Memoir; withal advising her, if any Body had taken it without her Knowledge, to make her Complaint to the Superior; but telling her, that if she had given it herself to any other than to him, he had no more to say to her; that she might do what she pleas'd, for that he was resolv'd to leave her; desiring that in what Manner soever the Thing had happen'd, she would send him by *Marian Gravier*, the Bearer, all his Papers of Conscience and his Letters. *La Cadere* having receiv'd this Letter, which she call'd a Devilish one in the Presence of *La Gravier*, made a Bundle of all the Papers which Father *Girard* had sent for, and gave them the Girl to carry to him. Among these Papers he afterwards found one Part of the Memoir, beginning at the tenth Day of Lent, and written in Father *Cadere's* Hand, which he did not then know, together with the Minutes of a great many Letters which he had receiv'd from *La Cadere*, written, scrawl'd, & scratch'd by the same Hand. All these were produced in the Proceedings.

Father *Girard* having attentively read this Memoir, and besides reflecting upon *La Cadere's* singular Vanity and Forwardness, he at last open'd his Eyes, and by Degrees conceiv'd as much Horror for her Hypocrisy and Impositions, as he formerly had Esteem for her; but

but his Charity, and some Regards for his Superiors, fix'd him in an invincible Reserve, and made him keep a profound Silence: So that this Girl still enjoy'd an equal Reputation for Sanctity, which the Father saw with Concern, and knew better than any body how ill she deserv'd it. This was what partly determin'd him, besides an Order from Above, to return to Ollioules, with Design to make the last Effort upon this wandering Soul, and to put her, if possible, into a Course of sincere Repentance; but finding no Motive able to prevail upon her, he firmly resolv'd utterly to forsake her, and never see her more.

Mean time *La Cadiere* was in no small Perplexity; on one Hand she was upon the Point of being forsaken by a Director held in the greatest Veneration at *Toulon*; What would People have thought of her Virtue? Her Reputation would undoubtedly have suffer'd by it; on the other Hand, she could not bear the Thoughts of staying any longer in the Convent, of being subject to the Rules of the Order, and supporting the Character of a Saint, as she had raised it, by Impositions and perpetual Violence to herself. In this Extremity she wrote three Letters successively to Father Girard, on the 3d, 5th, and 9th of September, if possible, to soften his Resolution against her coming out of the Convent. The Father return'd no Answer to these Letters; but reflecting some Time after, that perhaps the Hour of winning her to God might be come, and being moreover unable to see, without the utmost Concern, the certain Ruin of a Person for whom he once had so much Zeal, Goodness, and Condescension; notwithstanding the Resolution he had formerly taken, he made one Attempt more to reclaim her. He determin'd therefore to return to Ollioules on September the 14th; there the first Penance he prescrib'd to her, was to consecrate herself seriously to the Lord, by embracing the austere Order of *St. Clare*; he next gave her to understand, that a Conduct so natural and so agreeable to her present Situation, would infallibly prevent the Noise which the Resolution of her Design would unavoidably make, and would by Degrees put a Stop to the Report of those Miracles wherewith she had so long amus'd the Publick; he concluded with telling her, that the only Means she had now left, to save her Reputation in this World, and her Soul in the next, was to have no Communica-

tion with any Body out of the Convent, but to bury herself for ever in the Obscurity of her Retreat.

But *La Cadiere*, whose Inclinations were not much guided by the Spirit of God, did not think fit to hearken to such prudent and holy Advice; nay, she would not so much as own her Impostures to her Confessor, tho' he was now fully satisfy'd about them; on the contrary, she still acted the Devotee, and insisted upon quitting the Convent. Father *Girard* left her, and next Day, being the 15th of September, he wrote her the last Letter, which she produc'd in the Proceedings; and therein the Father, out of his Care for her Reputation, as was agreeable to the Character of a Confessor, suggests what Reasons she might assign for the Change of her Director.

On September the 16th, she left the Monastery, and as she was sensible that this Step, together with Father *Girard's* leaving her, would make a great Noise in *Toulon*, she retir'd to a Country Seat belonging to M. *Pauque*, one of her Relations.

At this Country Seat *La Cadiere* consulted with her two Brothers, the Dominican and the Ecclesiastic, upon the Choice of a new Confessor. Father *Girard*, was obstinate in being profoundly silent and reserv'd concerning his Penitent's Miracles; nay, perhaps she might tell her Brothers, in Confidence, that Father *Girard* was convinc'd of her being a Cheat: They wanted therefore a Director that might revive her Miracles, set them off with fresh Lustre in the World, and place them in such a View that they should not be liable, either to be insulted or suspected. Father *Nicolas*, Prior of the Barefooted *Carmelites*, seem'd the fittest Person for their Purpose: He was a Man of a forward enterprising Temper, who, contrary to the Custom of his Order, had obtain'd the Superiority at eight and thirty Years of Age. He had distinguish'd himself, as he pretended, in the College of the Jesuits at *Avignon*, where he first studied, and where no Endeavours were spar'd to entice him into the Society; but his nobler Sentiments had rais'd him to the very Top of Mount *Carmel*, from whence he boasted he had more than once confounded the Jesuits, and that he expos'd some of their Heresies in publick Disputes at *Lyons*.

Father *Nicolas*, such as we have describ'd him, was propos'd to the Bishop of *Toulon*, as Director to *La Cadiere*, by her Brother the Dominican. The Prelate easily consented to this Choice, though he knew but very little of

of the Man; and he had not yet done talking with Father *Cadiere* about him, when Father *Nicolas* appear'd under the Pretence of presenting to him some of his Convent next Ordination Day. The Bishop immediately told him, that he had made Choice of him to confess the Holy Virgin; and Father *Nicolas* after a little faint Resistance accepted of the Employment.

The first Days of F. *Nicolas's* Direction were soon follow'd by a new Miracle. Father *Girard* had been frequently, but in vain, importun'd to shew the Cross which *La Cadiere* had receiv'd from Heaven, and given to him: Father *Nicolas*, not so reserv'd as Father *Girard*, and more zealous to gratify People's Devotion to this Cross, solicited his new Penitent so warmly upon the Head, that at last, after a deal of Fasting, Mortification and Prayer, the very same Cross which she had before receiv'd from Heaven, and given to Father *Girard*, was found upon her Linnen in her Box: It was immediately shown about; those who had seen the first, protested and swore it was the very same, they paid it all imaginable Honours, they kiss'd it over and over a thousand Times; and thus they were quietly enjoying the Fruits of the new Injury which *La Cadiere* had done to Heaven, when Father *Girard* thought fit to declare, that he still had the Cross which *La Cadiere* gave him, and shew'd it; and at the same Time somebody discover'd the Workman that made them both.

How terrible a Surprise was this to the Devotees of the Cross, to Father *Nicolas*, to *La Cadiere*, and her two Brothers! The latter, enraged against Father *Girard* for having expos'd their Impostures to the World in so convincing a Manner, vow'd Revenge: But what Revenge! there never was any Thing more horrid or diabolical invented.

Not being able to preserve the Character of Sanctity which *La Cadiere* had 'till now maintain'd, they contriv'd to impute to the Force of Magick, all the extraordinary Things that had happen'd to her, her Visions, her Ecstasies, her Revelations, her Raptures, &c. And Father *Girard* was made the first Mover and Author of all these diabolical Tricks. Thus was that pious and zealous Confessor transform'd from a State of Sanctity almost Angelick, into that of a vile Slave to the Devil.

But as the Charge of Sorcery, by which they intended to blacken and ruin Father *Girard*, could not be seriously believ'd by any Body in so understanding an Age as we live

live in; they thought it necessary to add to this extravagant Accusation, some Object that might move the Passions, and excite at least the Curiosity, if not the Malice of Mankind: They pretended therefore that Father *Girard* employ'd Sorcery upon this Girl, and breath'd the Evil Spirit into her, for no other Purpose but to gratify an infamous Passion, and secure the Enjoyment of her Person. They also imagin'd they could by this Means save the young Woman's Honour, seeing she could have no Share in the Guilt, and so make Father *Girard* appear to be the only Criminal.

Accordingly Father *Nicolas*, from that Time, consider'd his Penitent as one possess'd by the Devil, that stood in need of the Assistance of the Church. He did the same Honour to all Father *Girard's* Penitents, whom he declar'd equally possess'd, and in the same Condition with *La Cadere*.

It must be own'd, that Father *Nicolas* had a great Relish for Exorcisms, and his Taste was quickly gratify'd: For some Days after this, *La Cadere* having acted the Part of a possess'd Woman, at the Country House where she still continu'd; Father *Nicolas*, who never stirr'd from her by Day or by Night, in an Instant deliver'd her out of that State by Means of some Exorcisms; the Charm was dissolv'd, the Stigma's vanish'd, the Hair grew in a Moment in the Place where formerly the pretended Marks of the Crown of Thorns appear'd; and having afterwards, at her own Desire, kissed a Piece of the Wood of the real Cross which Father *Nicolas* held in his Hand, she said, that at last she beheld a purer Light; that she seem'd as if she were just come out of the thickest Darkness, and that she knew her Deliverer; to whom she immediately return'd her Thanks.

There remain'd no other Glory for Father *Nicolas* to acquire, but that of conquering her violent Inclination for Father *Girard*, for she said, she was in a Manner forcibly drawn towards him, strive as much as she would against it. But in order to perform this last Cure, Father *Nicolas* had no Occasion for the Assistance of Exorcisms, which he had lately employ'd with such immediate Success; he only told her very plainly, and with parallel'd Prudence, that Father *Girard* was too old and too ugly a Fellow for such a fine young Lady to be fond of. Would one believe it! This Sentence, plain and natural as it is, had as good an Effect as

the

the Exorcism. The Inclination, or rather the *Furor*, ceased, and was never more heard of.

On the 14th of October, which was soon after her delivery from Possession, *La Cadere* came back to *Toulon*. As she was better acquainted than any Body with Father *Nicholas's* Talent at driving out the Devil, she spent the first Days after her Arrival in informing all those who had been her Fellow-Penitents under Father *Girard's* Direction, that they were possessed, and solicited them to employ Father *Nicholas* to exorcise them. Nor did he forget his own Interest; he went about from House to House, he talked, he endeavoured to persuade those poor young Women that they stood in need of his Assistance: But though he maintain'd, that almost all Father *Girard's* Penitents were so unhappy as to be possessed by the Evil Spirit, with all his Pains and Labour, he could never get the better of any but two of them, viz. *L'Allemande* the Mother, and *la Batarelle*, upon whom he exercis'd when and where he pleas'd, his wonderful Talent at driving out the Devil.

L'Allemande the Mother is an old Woman of 65 at least, who, though she seems to have a continual Inter-course with Angels, yet often saw the Devil, as she said, and always in grotesque Figures.

La Batarelle is a young Woman about three and Twenty, who has a weak Head, and a strong Imagination; pretends to have Visions, and believes them very real. But if they do come from the Devil, 'twas not Father *Girard* that breath'd him into her, seeing she had them for above two Years before that Father came to *Toulon*, as every Body knows.

All these Solicitations and Exorcisms could not be so secretly executed, but they took Air; for it is to be observed, that whatever was said or done hitherto, *La Cadere's* Possession, and Exorcism, as well as those of *L'Allemande* and *la Batarelle*, were all transacted in secret, and without any Witnesses; but the pressing Solicitations applied to the rest of Father *Girard's* Penitents, together with the injurious and misbecoming Things that were said against him, having discover'd the Mystery of Iniquity, the Bishop of *Toulon* thought it his Duty to search into the Cause of the Evil, and apply a Remedy. For this Purpose, he order'd his Great Vicar to make all the Enquiries he could, and then to use his Authority as he should find Occasion. He having punctually executed his Instructions, and discover'd

ver'd the Fathers *Cadiere* and *Nicolas* to be the Authors of these scandalous Reports, interdicted them both.

This unforeseen Stroke so provoked these two Fathers, that from thenceforth they thought themselves obliged to keep no Measures: But before they came to Extremities, they endeavour'd to soften the Bishop, by promising him, that if he would have the Goodness to recall his Interdiction, there should not a Word more be said of Sorcery, Possessions, or Exorcisms; but that Prelate, who perfectly understood the Meaning of such Language, told them, that since they disposed so absolutely of Demons, and could command them to speak, or impose Silence upon them at Pleasure, he did not think it proper to reinkate them.

Disappointed of this only Hope, they gave themselves up to all the Rage and Fury wherewith they were animated.

One can hardly help thinking, that the first Design of these two Fathers was only to ruin Father *Girard*, and through him, all the Jesuits, in the good Opinion of the Bishop of *Toulon*, who, we may presume to say, has some Regard for them; but that having fail'd in that Design, they have ever since done all they could to render them odious to the Publick.

To compass this End, they wanted Evidence, by Means whereof they might fix the Charge of Sorcery, which they intended to bring against Father *Girard*, and from thence infer his committing Spiritual Incest with his Penitent. But as the Possessions and Exorcisms above mention'd, pass'd altogether in private, and without Witnesses, they contriv'd the following Scene.

On the Night between the 16th and 17th of *November*, which was three Days after they were suspended, the young Priest *Cadiere* cry'd out of the Window with all his Might, that his Sister was dying by the Hands of the Devil, who was strangling her. Father *Nicholas* was there among the first, and call'd out for Help himself; immediately the whole Neighbourhood was alarmed, and *la Cadiere's* Chamber was fill'd with People, in an Instant. What a Spectacle for the By-standers to see, on one Side *la Cadiere* stretch'd out upon the Floor of her Room, senseless and motionless, with her Neck swell'd, and the Swelling still rising towards her Mouth; and on the other, the Ecclesiastic *Cadiere*, who had taken Priests Orders two Months before, standing naked to his Shirt, with a Violet Stole about his Neck, in one Hand

Holy

Holy Water, and in the other a Ritual, which Father *Nicolas* had taken Care to bring with him; and that Father himself holding a great Crucifix with both his Hands, and these two together crying out, that *la Cadriere* was possessed, and needed the Prayers of all good Christians. Upon this they immediately fall down upon their Knees, they pray, they groan, they are terrify'd; mean while the young Priest had begun to exorcise her, when the two Rectors and the two Lecturers came in; the Exorcism was interrupted for a Moment, to offer them the Honour of it; but they having carefully examin'd *la Cadriere's* Condition, declar'd aloud, that they saw no Symptoms of Possession. A Surgeon who happen'd to be present, was of the same Mind, and order'd somebody to go to his House and bring his Cupping-Glasses: No sooner were they come, but her Disorder vanish'd, she began to breathe, to open her Eyes, and come to herself. They made Use of this Interval to lay her upon the Bed; but it lasted a very short Time; she began again to twist her Arms, her Limbs all grew stiff, her Eye-balls roll'd in her Head, she made more frightful Faces than before, and scream'd out aloud; every Body was frighten'd, and begg'd the Rectors to perform the Exorcisms. They continu'd to oppose it, perceiving no Occasion for it; in the mean Time, to satisfy, in some Measure, the Desire of the Company, they repeated the Litanies of the Holy Virgin, and when they came to these Words, *Sancta Trinitas, unus Deus*, *la Cadriere* said, *God is a Spirit; there is no Trinity*. When they rehearsed the different Mysteries of our Saviour's Life, her Contorsions were redoubled; lastly, when they said *Agnus Dei*, she answer'd in the Dialect of *Provence*, *There is no Lamb*.

Towards Midnight she became a little quieter, and so the Ministers went out, as did most of the Company.

About Two o'Clock in the Morning, they were sent for again in great Hastle, and to engage them to come, they urg'd, that *la Cadriere* was dying. As soon as they came in, her Brothers told them, that she had talked *besinn*, and had said, *non credo*; and that being asked, *What Devil it was that tormented her*, she first answer'd, *John-Baptist Gerard*, and afterwards, *The Devil of Uncleaness*; that she said another Time, *That she had a Legion of Devils in her Body*; but they did not care to relate to them a Passage, which was occasion'd by the Curiosity of a Person, who having told Father *Nicolas*,

that the *Latin* he spoke to *la Cadiere* was too trite and easy to understand; the Father, instead of *credis Diabolo*, the Terms which he had 'till then made Use of, asked her, *Credis Spiritui immundo?* And as she was entirely silent upon this Change of the Expression, our Father concluded her not answering, was a sure Proof that she believed in the Devil, according to this Maxim which he quoted, *qui tacet consentire videtur*. Then one of the two Ministers coming near her, asked her, *Whence her Demon came, and how far Father Girard was concern'd in it, &c.* To which she immediately reply'd, with an Air of Resolution, *I shall tell all that in Time and Place; would you have me confess here in Publick?* Mean Time Father Nicolas was far from being idle; for whilst Father Cadiere was performing the Exorcism, he often cry'd out to the Devil in a strong rough Voice, *Come out, Wretch that thou art, come out; give Place to one stronger than thee.*

Thus ended the first Part of this Scene, which lasted 'till Four in the Morning, and then *la Cadiere* being come to herself, wanted Rest, and took it; for she slept 'till Nine next Morning. But *L'Allemande*, the Mother, coming into *la Cadiere's* House, immediately began to ask the mad or the possessed Woman, saying, *Father Girard had appeared to her in the Church of the Carmelites.* *La Cadiere* seeing *L'Allemande* behave as if she were possessed, began again to do the same, and to spend in asking so violent a Part, the Strength which she had just recover'd by Rest. The whole Neighbourhood was presently alarmed, Father Nicolas was among them, and repented before the Spectators all that had passed in the Night; but the unbelieving Rectors were called no more. *L'Allemande* did not bestir herself much, her great Age would not allow her; but *la Cadiere*, who was younger and nimbler than she, topp'd her Part, roll'd about the Room, and scream'd out, so as to be heard in the Middle of the Street. The Show continu'd 'till Night, the Door of the House being always open; so that it was successively fill'd with Persons of both Sexes, of all Ages, and of all Ranks, Citizens, Monks, and Officers of the Navy; every one of whom asked *la Cadiere* such Questions as his Judgment or his Inclination dictated, which she answer'd in a Manner that rais'd both Curiosity and Scandal.

'Twas this publick Scene, which is for good Reasons pass'd over in Silence in *la Cadiere's* Case, that oblig'd the

the Bishop to send his Great Vicar next Day, attended by the two Ministers of the City, the Proctor, and the Register of his Court, to enquire into all that had passed with Relation to these pretended Miracles, Possessions, and Exorcisms. We shall not trouble the Publick with a further Account of the Proceedings of the Court, which are by this Time sufficiently known to every Body. But we cannot help taking Notice of two or three Particulars in *la Cadiere's* Case.

The first is, the Pretence that is there made Use of to invalidate her publick Retraction of her Charge against Father *Girard*. 'Tis said, that being examin'd on the 25th and 26th of *February*, her Answers were perfectly agreeable to her Deposition; But that on the 27th she was made to drink a Glass of Wine fasting, which tasted very salt, and so much affected her Head, that she did not know even her own Mother; and that being examin'd while in this Condition, she disowned all the Facts contain'd in her Deposition. This Retraction she imputes to the Potion that was given her, as well as to the Menaces and Violence with which she was treated. But whom will they persuade that there are Liquors of such Specifick Virtue, as to make the Person that drinks them speak just what the Preparer would have him?

A Potion may, indeed, make one either mad or stupid; but neither the one nor the other could be the Effect of this pretended Draught. For if *la Cadiere* had been mad, the Commissioners would undoubtedly have perceived it, she would not have been able either to answer, or sign her Answers, as she did, and the Examination must have been put off. If she had been stupid, she could at most have answer'd but Yes or No. Yet her Answers were very long, and she therein did her utmost to justify herself and her Relations; and in this she seem'd to proceed with such particular Caution and Art, as a stupid Person cannot be supposed capable of. It is therefore reserved for *la Cadiere* to propose some third Kind of Specifick Potion, which shall determine the Drinker to such and such particular Actions; and to maintain so odd a Paradox, she must have Recourse to Surgery, her usual Support and Refuge in Distress.

The second Thing is her charging the Jesuits directly with being the Authors of the anonymous Letter sent to her at *Aix*. This is a new but very convenient Method of forming an Accusation; Nobody would be safe if it were allow'd, seeing it is easy for a Man to get

anonymous Letters written to himself, and then impute them to his Adversary.

The next Thing to be observ'd is, that *la Cadere*, and the Author of her Memorial, have affected to relate, Word for Word, some Parts of the Depositions even of such Evidences as were not confronted with them. Whence it appears plainly, that they have a Copy of all the Proceedings; and hence *la Cadere* pretends to draw this Advantage before the Eyes of all the World, that whatever is advanced in her Memorial, is supported by the Depositions of the Witnesses; while Father *Girard*, who knows no more of the Proceedings than his Memory can recollect of what passed before his Face, is incapable of shewing the Unfairness of their Quotations.

He has therefore no Remedy left, but the Testimony of a good Conscience, that he never spoke or acted what he is charged with, as resulting from those Depositions, and the Hopes that his Judges will be better informed, by reading the Depositions altogether, and thereby see the Falsity of *la Cadere's* Stage of the Case.

'Tis true, that in the same Memorial *la Cadere* has endeavour'd to insinuate, that Father *Girard* and the Jesuits saw the Proceedings from Time to Time. This seems to be done with a Design to persuade the World, that if in our Answer to that Memorial we don't take the same Liberty, 'tis not because we cannot; and that if we appear reserv'd in this Particular, 'tis only because we find ourselves unable to contest the Depositions. But to this we shall make no other Answer, than that since they have a Copy of the Proceedings, we challenge them to publish the Whole; that the World may decide impartially, which of the two is to blame, Father *Girard* or *la Cadere*.

The Truth of what is contain'd in the above Cases, depending chiefly on the Affirmation of the Persons concern'd, it is necessary to add some Account of the Proofs and Evidences on which the Charge is built; for which Reason we shall here insert the following Pieces.

Extract of EXAMINATIONS.

M. *Girard*, Curate of the Cathedral, &c. sworn and examin'd, saith, That he hath conversed with and interrogated several Penitents of Father *John-Baptist Girard*, Rector of, &c. and find that they have imbibed several

several Errors of the Quietists, such as, That outward Acts are indifferent; that vocal Prayer is needless, and even an Hindrance to Divine Perfection; that Spiritual Union is the most sublime Part of Devotion; and that one may communicate daily without Preparation.

That amongst others, he examin'd *la Reboul*: That she acknowledged, since under the Direction of Father *Girard*, she had not used Vocal Prayer; that she receiv'd the Communion immediately after her Return from a Party of Pleasure in the Country; that she had at first some Checks in her Conscience at thus confounding the Delights of the World and the Worship of God; but the Examples of others, and even of the best, prevail'd. Being ask'd whether she had ever consulted with Father *Girard* upon that Head? says, She cannot remember she did; but that she was taught in general by that Father, that the greatest Perfection consisted in forgetting herself, and having no Scruples.

That he examin'd *la Laugiere*, another of *Girard's* Penitents, as to the Liberties she took; that she reply'd, When we are united to God, all Things are lawful; and we need trouble ourselves with Scruples no more. The same in Substance was confess'd by other of his Penitents.

Mr. Gondalbert another Curate, *Mr. Chouvin*, *Mary la Rue*, swore to the Confession of *l'Allemande*; who with other of *Girard's* Penitents own'd, that under his Directions they had lost all Power of Prayer.

La —, a young Lady of Distinction, swore, that her Father having commanded her to receive the Instructions of Father *Girard*, he accordingly visited her; that he began with teaching her the same Language, to forget herself, and to be resign'd; that we were rather to seek for an interior Conjunction with, than to content ourselves with an outward Application to God.

Anne Batterelle, one of Father *Girard's* Penitents, own'd the Charge when confronted.

Lady Marian d'Aubert, Abbess of the Monastery of *St. Clare* at *Ollivules*, saith, That she hath observ'd Miss *Catherine Cadere*, while under her Care, never join'd in the publick Prayer, or used her Beads; that she was inform'd also, that she used no Privation; that amongst the Discourses which she heard of Father *Girard*, when he visited her Monastery, she remembers that he said, We are not drawn unto God by Prayer, but united to him in Spirit. — The Father's Letter of July 22, expressly

expresly bids her forget herself, and submit without reserve.

To the 2d Point, Mr. Gondalbert, Curate of the Cathedral, declares on his Oath, That being called to attend Miss *Catharine Cadere*, who was fallen into a strange Condition, he accordingly went thither; that her Limbs were stiff, her Neck swell'd, and several other Symptoms appear'd, which shew'd the Disease, in his Opinion, to be supernatural. That both he and Mr. Giraud, Curate also of the Cathedral, pray'd by her: That she thereupon seem'd troubled, and being ask'd, *Whether she could give any Account of these Accidents?* She reply'd, *She had them ever since a Person breathed upon her; but a farther Account, she said, was neither convenient, nor to be expected.* — Mr. Giraud saith the same, making this Observation only, That four Persons were requiz'd to hold her Arms, tho' naturally she was very tender and weak.

Mr. La Roche, Doctor of Physick, saith, That he attended Miss *Catharine Cadere* thrice; that her Convulsions were more violent than he believes could possibly have happen'd but from some more than natural Cause; that her Voice was heard audibly and distinctly, notwithstanding that her Mouth was shut, and her Teeth clinch'd with amazing Fastness.

Mr. Catus saith, That being in the Room at the Time Mary *Catharine Cadere* was exorcised, he heard her blaspheme the Holy Trinity, in Latin as well as French; that the Exorcist demanding the Name of the Spirit, a strong loud Voice, no way resembling Miss *Cadere's*, answer'd as from within her, *John Baptist Girard*.

Marian de Thou saith, That she attended *la Laugiere* in one of her Fits: She sigh'd terribly; then breaking out into Lamentations, she began to expostulate with some one, as if present, making Use of these Terms, *Tell me no more of your Spiritual Union: I was easy in my Conscience before I apply'd to you for Directions, but since then I have been always in a State of Torment, my own Mind accusing me, unable to pray to God or his Saints, or even to hope for Mercy.* That then she paused awhile, as if listening to some one; and then, as if replying to that Person again, *No, no, Father Rector, it is not so: I am surely damn'd, I am damn'd.*

Anne Belande saith, She hath heard her say the same Thing often; and that when the Father Rector came, he was shut up with her alone for some Time.

M. Villeneuve

M. Villeneuve saith, That she likewise, out of Compassion, passing an Afternoon with the same young Woman in her Fits, found her struggle so hard that four Persons could scarce hold her; then sinking down as if her Spirits were totally exhausted, she bemoan'd herself piteously, crying, *Ah me! I am betray'd, I am ruin'd by this Monster; he hath abused my Body, and damn'd my Soul: Run, bring him, bring him.* That being demanded who she would have brought? She cry'd with great Vehemency, *That Fiend the Rector: It was he who threw me into this Condition, and 'tis he that must bring me out.*

Jeanne Salvette saith, That she hath gone often to the Father Girard's for *La Laugiere*, when she rav'd for him in her Fits; that mostly he refused to come, sometimes said she would make him be thought a Wizzard: That whenever he did come, he caus'd all Persons to go out of the Room; and having tarried with her a Quarter of an Hour, she was seemingly well.

To the third Point, *La Batterelle* sworn and examin'd, saith, That she knows both the Complainant *La Cadieere*, and the Rector Father Girard, whose Penitent she herself is: That she hath often carried Messages between them, sometimes Letters. Being interrogated as to the Intent, she answer'd, they were but trivial. Being ask'd what she calls trivial? And what they were she now calls so? says, She cannot recollect. Being interrogated whether she did not carry Letters from Father Girard to the Convent at *Ollioules*? says, She did twice; that the first Time the Abbess took the Letter and read it; that the second Time she did so also. Being further interrogated, owns, That what the Abbess read was superficial, and that she brought two other Letters from him, which she privately deliver'd to *La Cadieere*. Being ask'd as to their Contents, denies she knew them.

Madam de Lescot, Mistress of the Novices, sworn, &c. saith, That *la Cadieere* did shew to her a Letter from Father Girard, of an odd Tenour. Being interrogated what she calls odd? she saith, In one Part he of it recommended to her *laying aside Scruples*; and a few Lines lower, *That if she offended, she must receive the Discipline, and her Father would administer it with his own Hands.*

To the 4th Point, *Clara Berarde* being sworn and examin'd, saith, that she is Servant to M. *Cadieere*, Mother to the Complainant; That she hath seen the Rector Girard come thither often to see the young Lady; that he came down into the Kitchen before her Mistress and one

ter, dear Papa ; but very, very faint sometimes : Should I be so ill again, you would lose your little Heart. That coming to see the Rector go out of the Convent, she observ'd a more than ordinary Briskness in *la Cadere* : That as he cross'd the Door, the Father glanc'd behind, and said softly, *Adieu, dear Girl, adieu.*

Maria Materone, Servant at the Convent, being sworn and examin'd, saith, That coming softly and hastily out of the Parlour at *St. Clare at Ollioules*, she saw the Grate open, and *la Cadere* put out her Head, and Father *Girard* kiss and embrace her. That upon this Witness's asking him what Vestments he would wear at the Celebration of Mass, he answer'd hastily, *White*, seeming uneasy at being disturb'd. Says, That on another Day, he being to dine in the Parlour, this Witness see the Table at some Distance from the Grate, with a Design that he should not be too near Miss *Cadere* ; that Father *Girard* perceiving it, said with great Vehemence, *What, would you part me from my dear Child ?* and then lifted the Table himself as near as it would go. That then hiding herself in a Place where she could see what pass'd in the Parlour, she observ'd the Rector *Girard* lean'd one Hand on the young Lady's, and with the other help'd himself and her.

As to the Day of the Transfiguration, being the first Friday in *July*, the Rector was shut up with her alone, and lock'd in her Chamber from Nine in the Morning 'till near Five in the Afternoon. To this were sworn eight Witnesses, viz. the Lady Abbess, the Lady *Lesfort*, *Madam Guerin*, *Maria Matterone*, &c.

Maria Matterone being examined as to any Pension promis'd her by the Relations of Miss *Cadere*, saith, She never in any Manner heard of such a Thing. The Language of the Jesuit was ever moving, amorous, full of tender Expressions, more resembling that of an ardent Lover than of a serious Divine ; prov'd by *Maria Matterone*, *La Guerin*.

Du Their, *Allemande*, *Guerin*, &c. being sworn, say, That at the Time the Complainant *La Cadere* was in their Convent, she own'd the far greater Part of this Charge to them, seem'd much afflicted, and said, *La Reboul*, *La Guerin*, and other of *Girard's* Penitents, were in the same State.

To the 3th Point, Mr. *Edward du Val*, sworn and examin'd, saith, That the Chancellor and Register having taken the Examinations of the Witnesses on Miss

ter, dear Papa; but very, very faint sometimes: Should I be so ill again, you would lose your little Heart. That coming to see the Rector go out of the Convent, she observ'd a more than ordinary Briskness in *la Cadere*; That as he cross'd the Door, the Father glanc'd behind, and said softly, *Adieu, dear Girl, adieu.*

Maria Materone, Servant at the Convent, being sworn and examin'd, saith, That coming softly and hastily out of the Parlour at St. Clare at Ollioules, she saw the Grate open, and *la Cadere* put out her Head, and Father *Girard* kiss and embrace her. That upon this Witness's asking him what Vestments he would wear at the Celebration of Mass, he answer'd hastily, *White*, seeming uneasy at being disturb'd. Says, That on another Day, he being to dine in the Parlour, this Witness see the Table at some Distance from the Grate, with a Design that he should not be too near Miss *Cadere*; that Father *Girard* perceiving it, said with great Vehemence, *What, would you part me from my dear Child?* and then list'd the Table himself as near as it would go. That then hiding herself in a Place where she could see what pass'd in the Parlour, she observed the Rector *Girard* lean'd one Hand on the young Lady's, and with the other help'd himself and her.

As to the Day of the Transfiguration, being the first Friday in July, the Rector was shut up with her alone, and lock'd in her Chamber from Nine in the Morning 'till near Five in the Afternoon. To this were sworn eight Witnesses, viz. the Lady Abbess, the Lady *Lefer*, Madam *Guerin*, *Maria Matterone*, &c.

Maria Matterone being examined as to any Pension promis'd her by the Relations of Miss *Cadere*, saith, She never in any Manner heard of such a Thing. The Language of the Jesuit was ever moving, amorous, full of tender Expressions, more resembling that of an ardent Lover than of a serious Divine; prov'd by *Maria Matterone*, *La Guerin*.

Du Their, *Allemaude*, *Guerin*, &c. being sworn, say, That at the Time the Complainant *La Cadere* was in their Convent, she own'd the far greater Part of this Charge to them, seem'd much afflicted, and said, *La Reboul*, *La Girard*, and other of *Girard's* Penitents, were in the same State.

To the 5th Point, Mr. *Edward du Val*, sworn and examin'd, saith, That the Chancellor and Register having taken the Examinations of the Witnesses on Miss

Cadiere's Process, he (*du Val*) carry'd those Examinations by Command to Father *Girard*; That the second Day after, Father *Sabatier* brought three Women to be interrogated to the same Points with *la Cadiere's* Witnesses. That the first of these was *la Guyol*, the second *la Reboul*, and the last *la Laugiere*. That the Purport of their Evidence was, to invalidate the Testimonies of the Complainant's Witnesses, some of which related to their own Intimacy with the Rector.

Marian Rousselle, sworn and examin'd, saith, That she heard Father *Aubany*, at the Convent of St. *Clare* aforesaid, declare, that the Bishop would turn out of the Nunnery whoever had given any Testimony against Father *Girard*. That a Sister of that Monastery, whose Name she cannot take upon her to remember, said, But, Father, will the Bishop expell us the House whether we swear the Truth or not? The Father reply'd, Whatever they swore must reflect on the Clergy, and that was sufficient Cause to Monsieur the Bishop; and turning to a Woman who stood by, said, You have said something already in this Case; you will certainly be turn'd out. I have said nothing, reply'd she, but the Truth; and if Monsieur the Bishop turns me out, I must have a Pension to support me, (which is the very Pension, they say, was mention'd to influence her.) Being asked, If she had heard any Thing of Father *Aubany's* Character? says, She has heard he seld for many Crimes, particularly for a Rape on a Girl of twelve Years old, and was pardon'd on this Occasion.

Francis Lewis de Renty, sworn and examin'd, saith, That in the Process of this Affair at *Toulon*, he went with several of *la Cadiere's* Witnesses to be examin'd: That when they came, the Person appointed to take their Examinations in Writing rejected several without examining them at all, though they were very material. That those they did examine, they intimidated with Threats of the Bishop's Displeasure; that *la Cadiere* had dropt her Accusation; that she would be obliged to quit her Cause; and for those they did examine, they omitted the most material Parts of what they said; and if the Witnesses had not opposed it, they would have put into their Examinations, Things they never said at all.

Mr. *Avalis* produced and prov'd a Letter from the *Lady de Cogolin* to the *Lady de Bauffier* the younger, in which is proposed a Scheme for invalidating the Testimony

mony of *Mary Matterone*; it appears also, from the Interrogatories of the Persons mention'd in that Letter, that this Scheme was carried into Execution, and they swore as therein directed.

Extract from the Interrogatory of Father John-Baptist Girard.

February 23, 1731.

AT the Place of Justice in the City of *Toulon*, Father *John-Baptist Girard*, Priest, Jesuit, having receiv'd his Oath, answer'd to the Questions following.

Inter. Of his Age, Name, &c.

Ans. That his Name is *John-Baptist Girard*, of the Town of *Dole* in *Franche-Comté*; Priest, Religious, of the Order of *Jesús*, Rector of the Seminary for the Navy at *Toulon*, about Fifty Years of Age.

Inter. Why, and by whose Order are you here present before us?

Ans. That he presented himself to obey Justice, in Submission to a *Decret d'Assigné*.

Inter. If he ever practis'd with the Devil?

Ans. That it is near fifty Years since he renounc'd him himself, and almost thirty since he hath done his utmost in persuading others to renounce him.

Inter. If it be not of the Devil he receiv'd his Faculty of Preaching?

Ans. It is not.

Inter. If in Return for his Talents, he had not promis'd the Devil as many Souls as he could procure him?

Ans. That it was his sole Employment to keep them from him.

Inter. If by his Breathing he is not able to infatuate and force Women to love him?

Ans. That he knows the Church uses this Ceremony to drive out *Demons*; that he never heard it would procure a Possession, and that he never us'd it.

Inter. If with this Intention he never breath'd on *Miss Cadieré*, &c?

Ans. No.

Inter. Whether in Consequence of this breathing upon her, she was not inflam'd with a Passion for him, of which she gave him Proofs?

Ans. In the Negative. That there never pass'd any Thing between him and that Lady, either in Act or in

Speech, but what became a pious Penitent under a proper Direction.

Inter. If in Consequence of his Breathing Mifs *Cadiere* were not troubled with Visions both of an holy and infernal Nature?

Ans. In the Negative.

Inter. In what Condition was *la Cadiere* when he made her those Visits, during the Time of her Possession?

Ans. Sometimes he found her up, sometimes lain down.

Inter. If he was alone with her?

Ans. That he was sometimes left alone with her, either while she made her Confession, or spoke to him of the Secrets of her Conscience.

Inter. If he never saw her in Bed during the Time of her Possession?

Ans. Yes; but she had her Cloaths on in Bed.

Inter. If she did not in those Possessions fall into convulsive Motions which were immodest?

Ans. No; that she only extended her Arms, and bemoan'd what she suffer'd.

Inter. If he was alone with her at such Times, and what he did?

Ans. That he waited, 'till her Fit being over, he might speak to her of God.

Inter. Were these Visits of any Length?

Ans. About an Hour or so.

[To the Questions, if he had seen the Stigma's and Marks of *la Cadiere* on her Sides, her Hands, &c. He answer'd, he had several Times. Being ask'd, *whether he desir'd to see them more than once?* He answer'd, *Mifs Cadiere* told him several Stories of their Alterations: That sometimes they run with Blood; then they were very much inflam'd; and acknowledges, he look'd often, because he was doubtful; and tho' he thought it not impossible, yet that her Wounds were very extraordinary.]

Inter. If he did not exercise the Whip of Discipline upon her himself?

Ans. No.

Inter. If in the Liberties he took with her, he did not put his Hands where Modesty forbids us to name?

Ans. No.

Inter. Whether with respect to the very Act of perpetrating his Crime in debauching her, she did ask, *What he did?* and that he, instead of answering, fell a laughing.

Ans.

Answer. No.

Inter. Whether amongst other indecent Liberties, he did not kiss Parts obscene?

Answer. No.

Inter. If in Consequence of these Liberties, and all that had pass'd between them, there did not follow a Suppression of certain Signs, which she had mention'd to him?

Answer. That she never mention'd any such Thing to him.

Inter. If he ever gave her any Thing to procure Abortion?

Answer. No.

It was represented to him, that this Answer could not be true, since it appear'd by Proofs in the Process, that he himself had carried up Porringers of Water to her, and that *la Cadere* had complain'd that the Water was very rough and ill-tasted.

Answer. That, indeed, when *la Cadere* in the Beginning of her Possession, complain'd of Drought, he did himself bring her some Porringers of Water; but as to any Mixture, or Powder put into them, he knows nothing of it. Nay, he doth not so much as know, that there is any Thing in the World which could have produc'd such an Effect.

Inter. If when *la Cadere* lay in her Fits of Possession, he did not draw his Hand over her Body, or put her Hand to his Breast?

Answer. No.

Inter. If he did not tell *la Cadere*, that he had within, the same Marks as she had without? And if, under this Pretence, he did not put his naked Breast to her's?

Answer. No.

Inter. If the Draughts before-mention'd did not occasion in Miss *Cadere* a Flux of Blood?

Answer. He denies it, and saith, he never gave her any Draught.

Inter. If *la Cadere* did not shew him a Chamber-pot full of Blood?

Answer. That with respect to a Pot of Blood, *la Cadere* told him, (as in his Case) That one Evening, about the latter End of April, she brought a Pot, in which there was a blackish Liquor, and gave it out of the Chamber.

Inter. If when she gave the Pot out of the Chamber, he did not hastily say, *What Imprudence?*

Answer. No.

Inter

Inter. When did *la Cadiere* go into the Convent ?

Ans. It was on the 6th of *June*.

Inter. How long from thence was it before his first Visit ?

Ans. It was about five Days.

Inter. How long did she remain there ?

Ans. 'Till the 17th of *September*.

Inter. If he did not dine in the Parlour, of the Convent with *la Cadiere* ?

Ans. That on the Eve of *St. Clare* he preach'd to the Community ; and that he did indeed dine in the Parlour ; and it is likewise true that Miss *Cadiere* was present while he din'd, by Order of her Superiour, to give him the Plates from the inner Parlour, and to keep him Company.

Inter. If he did not give her the Discipline there ?

Ans. No.

Inter. If to procure himself some Satisfaction, he did not open a little Door with the Point of his Knife ?

Ans. No.

Inter. If *la Cadiere* did not communicate miraculously with Part of the Host, consecrated by the Respondent at the Holy Mass ?

Ans. No.

It was represented to him, that in this Respect he could not have spoken Truth, for that one had heard him say on entering *la Cadiere's* Chamber, *You little Glutton, you have robb'd me of half my Portion.*

Ans. That his Answer is true ; and as to what ~~was~~ last said, he denies it.

Inter. If he hath not confessed *M. Laugier* ?

Ans. He agrees he hath.

Inter. Hath he made her Visits ?

Ans. He believes he might twice or thrice in the Space of a Month that she was sick.

Inter. Did he not take the Advantage of a pretended Sickness, to make his Visits more unsuspected to her House ?

Ans. No.

Inter. What Distemper was it that ail'd *Laugier* ?

Ans. He believes it was the Vapours, to which she was subject.

Inter. Did he not give *la Batarel* a Kiss at the Door of *la Cadiere's* House ?

Ans. That the Evening before Miss *Cadiere* was to depart for the Convent, he went to bid her adieu. *M. Batarel*

Batarel being there, desir'd him to step into a Room for a Moment, under a Pretence of speaking a Word or so to him; that as soon as they were there she shut the Door, and embrac'd the Respondent, without a Word passing between them.

Inter. If out of his great Kindness to these Ladies, he did not give them Leave to make Parties for Pleasure in the Country?

Ans. That twice or oftner, he did grant such Permissions.

Inter. If he did not once permit the Clerk of his Church to attend them in the Nature of a Cook?

Ans. He did once grant such a Favour to *M. Cadere*, because the Man was very well known in her Family.

Inter. If as they return'd from one of these Parties, Miss *Cadere* and her Companions did not call upon him; and as they went out, whether he did not touch *la Cadere's* Hand?

Ans. They did call to wish him good Night only; but as for the latter Part of the Interrogatory, he denies it.

As to the Letters, and amongst others, that of July 22, he own'd them, but said they were written with a good Intention; and as to that particularly, it was in Answer to those of *Cadere*, which when read, fully explain it, and take off all that the Complainant and her Abettors would insinuate from some Expressions, on which, at once they put an evil and a false Construction.

Extract of the Confrontation of M. Mary-Catharine Cadere, and Father John-Baptist Girard, &c.

Inter. **M**ARY-Catharine Cadere, were you under the Direction of Father John-Baptist Girard, as a Confessor?

Ans. I was.

Inter. Father John-Baptist Girard, is the Answer of the Respondent true.

Ans. It is true.

Inter. Mary-Catharine Cadere, did you, before the Officers of Monsieur the Bishop, make a Declaration of the Nature with this now shewn unto you?

Ans. I did.

Inter. Was the Declaration so made as aforesaid, upon Oath or not?

Ans. It was upon Oath.

Inter.

Inter. Were the Matters therein contain'd true?

Answ. They were.

F. Girard. I would ask, Whether she did not retract all this, and say it was false?

Inter. According to *Girard's* Question.

Answ. I did, but I had something given me to drink, which disorder'd me so that I knew not what I said.

F. Girard. I would ask, Whether she did not persist in this Denial for the Space of eleven Days?

Inter. According to *Girard's* Question.

Answ. Yes; but I was threatned all the Time, and durst not own the Truth.

Inter. But your first Declaration was Truth; was it not?

Answ. It was.

Inter. Would you ask any Questions of the Father Rector?

Miss Cadierc. I would ask, Whether he has produc'd all the Letters he ever wrote to me?

Inter. Accordingly.

Answ. He believes he hath omitted some; but they related to what pass'd in Confession, and so he could not discover them.

Inter. If the latter End of May was the first Time that the Father abus'd her? Or if he abus'd her then?

Answ. It was the first Time she was sensible; when he committed the Abuse on her at other Times she was in Fits, and only knew it by Circumstances.

Inter. If she ask'd him after he had abus'd her, ~~What~~ he had done? and that instead of answering he laugh'd?

Answ. He did.

Inter. If she represented her Scruples of Conscience to him, about his behaving towards her in this Manner.

Answ. She did, in the most moving Terms she was able: That he bid her lay aside all Scruples, it was on a new Way of humbling herself, ~~and~~ arrive at Perfection.

Inter. Father *Girard*, Do you ask any Thing more?

F. Girard. No.

Inter. Do you ask any Questions, *Mary Cadierc*?

M. Cadierc. I would ask, if *la Laugier* were not with Child by him?

Inter. Accordingly.

Answ. Does not know *la Laugier* ever was with Child.

The Speech of M. Thorame, before the Parliament of Aix, in Defence of John Baptist Girard, in Refutation of the entire Charge, and of the Proofs exhibited against him.

My Lords,

IT cannot be denied that the Affair now before your Lordships, has made much Noise in the World, and that there are some who would draw this very Noise into Proof; but before that has any Weight, it ought to be consider'd how this Report hath been rais'd, propagated and supported. The Family of *Cadiere*, as unreasonable as one would think it, have been industrious to spread it. The celebrated Case, and the Justification of that Lady, are publish'd in a Style secure of diffusing it; and if it were possible for Rhetorick to mislead your Lordships, a certain late Declamation had left me no Room for Defence. Let us lay aside this Noise then, which, as I am sure it will not prejudice your Lordships, so I'm positive, when our Answers are publick, it will make little Impression upon the World. Truth and Innocency need no Ornaments but a bare Relation, and therefore the Rector *Girard* hath not been afraid to trust his Defence even with so plain a Speaker as myself.

A great Part, my Lords, of the Charge, is interwoven with Terms and with Sentiments extreamly loose, and destructive to Morality; perhaps they have not been without their Influence amongst those whose Thoughts and whose Manners are depraved enough to listen with Attention to such Things. I should be extreamly unwilling myself, and that Unwillingness is strengthen'd too, by the Instructions of Father *Girard*, not to add to the Satisfaction of such Persons, by any Thing that may fall from me in this Discourse. If therefore I should be less explicate on some Heads, than the Case that has been set forth on the other Side seems to require, I intreat it may not be imputed to a Desire of Obscurity, but to that Regard to Decency which is its real Source.

The Order in which the Charge is drawn up, I am ready to allow would be the most natural Method for me to follow in my Defence; but the Charge of *Sorcery*, *Whitecraft*, or whatever those who form'd it are pleased to call it, has made so great an Impression on me, that I cannot forbear entering upon it first, and the rather, be-

cause

cause a great Part of what follows in the Accusation, leans upon this; if it be taken away therefore, what ever is supported by it must fall of Course.

I will not mispend your Lordships Time, in refuting the Arguments the very learned Person who spoke on the Side of the Complainant hath produced, in order to prove the Possibility of *Bewitching* in general. I will apply myself to a more particular Point, and prove, that Father *Girard* could not possibly *bewitch* the Complainant; and then offer some Reasons to shew that the Case of *M. Cadere* did not in all Probability, proceed from Witchcraft at all. If I do this, it is all that I conceive is requisite to be done before your Lordships; and as to all the fine Arguments in favour of *Sorcery*, *Incantation* and *Magick*, we may leave them to be discussed in their proper Place, a School of *Philosophy*. It is prov'd in the Examinations, that Miss *Cadere*, the Complainant, own'd in the Convent of *Ollioules*, that before she apply'd to the Rector *Girard*, she had seen him in a Vision, and that the Voice of Christ said unto her, *Behold the Man who shall bring you unto me!* What! was Miss *Cadere* subject to these Ecstasies before she so much as saw Father *Girard*? Were not they then *Possessions*? No, no, they were *holy Trances*, for she was then under the Direction of Father *Alexis*, who pronounced her a *Saint*. Well, be it so then, Christ in a Vision directs this Saint to one whom he assures her shall bring her unto him, and this Man is a *Sorcerer*, *Heretick*, *Magician*, and *Murderer*. Behold! my Lords, a plain and more horrid Blasphemy, than all their ingenious Wits have been able to invent of Father *Girard*. I confess, my Lords, I think this so strong a Proof, that I will rest entirely upon it, without adding another. As to this young Woman's *Possession*, the whole Matter lies before you in the Cases; and I intreat this Assembly to consider, whether any Thing shew'd in it, carry Weight enough to convince one it was the Work of the Devil. What Crimes, what Vices did this Devil hurry her to? Or if the Breath of Father *Girard* had sent him into her, how came she to be dispossest? Oh! the Prior of the *Carmelites*, and young *Cadere's* Exorcism, drove him out. It appears, that all they did was, regular and uncanonical. How harmless and tractable a Fiend was this? By the Easiness of his Behaviour, one would suppose him their Acquaintance; at least, one may venture to say, he was a near Relation to those in *l'Allemand* and *Batarelle*,

Batarelle, which the Prior of the *Carmelites* found, and would in all Probability, have done the like in all the Penitents of *Father Girard*, whose *prolifick Breath*, in the Opinion of that Prior, infused them, as his, by some strange occult Quality, drove them out.

We come next, my Lords, or rather we go back, to the Charge of *Quietism*, a Thing very inconsistent with *Sorcery*; and, indeed, if the original Framers of this Contrivance had but thoroughly consider'd it, no way consistent with their Plot. That a Man should be a *Wizzard*, and have it in his Power to bewitch Persons so as to make them do whatever he was minded to have done; and that the same Person should yet have Recourse to Heretical Discourses to inveigle his Penitens, is as absurd in its Construction, as it was wicked to frame, and to disperse it. Well, but perhaps this was wisely design'd to catch the whole Body of the People. In the first Place, Witchcraft was enough with the vulgar Sort, to inflame them against the Rector; and *Quietism*, again, being a Doctrine condemn'd by his Holiness, and yet privately taught and believ'd by many, might give their better Sort of Readers Content. 'Tis very probable, many might give Credit to a Seduction, thro' Principles of *Quietism*, who would not have had the least Regard to *Sorcery*; 'twas therefore, in this Respect, well thought of, to have a Hook for both. In the Language of the Charge, then, the Rector *Girard* is both a Sorcerer and a Heretick, a Wizzard, and a Quietist, But what Proof is there of this? The Father is a Priest, and a Religious; his Penitents, who are mention'd on this Occasion, were Persons who devoted themselves entirely to the Service of God, and an holy Life: Is there any Wonder if he taught them the Duties of Mortification, of Humility, Obedience to the Almighty, forgetting the Inclinations of their own Hearts, and yielding themselves up wholly to walk according to his Will; exercising themselves in Spiritual Meditations, and in the doing good Works, that they might be united to God in Spirit. Will any one deny that these are *Doctrines*? Or that they are not the chief *Doctrines* of the Gospel? And yet how possible was it for M. Girard to put his Interrogatories to weak and unlearn'd Women, that in their Answers they might be confounded with *Quietism*, in such Points as the most acute Divines have been puzzled to decide between the *Heretical* and *Orthodox Positions*? The Passage in the Rector's Letter, con-

2 q 2
cerning