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Dr. Aubrey L. Williams

A COMPLETE
TRANSLATION
OF THE
MEMORIAL

Of the Jesuit Father

John Baptist Girard,

RECTOR of the

ROYAL SEMINARY

OF THE

Chaplains of the NAVY,

IN THE

CITY of TOULON,

AGAINST

Mary Catherine CADIERE

AND THE

Attorney General, *Plaintiff.*

L O N D O N :

Printed for J. MILLAN, near the *Horse-Guards.*

M.DCC.XXXII.



THE
MEMORIAL

Of the Jesuit Father

John Baptist GIRARD,

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Attorney General, Plaintiff.

N.B. *All that is printed between [] is left out in the Translation printed for J. Roberts; besides numberless little Omissions whereof we shall not take notice; whereas this Translation does not want a single Sentence of the Original.*

IF the Accusation formed against Father *Girard* makes so great a Noise in the World; if it is become the Subject of Conversation throughout all *France*, and perhaps, even in foreign Countries, it cannot be denied that this Alarm is the Effect of the industrious and continual Pains which *la Cadieere* and her Adherents have taken to divulge it by all manner of Methods. It is agreed, 'tis true, that the Publick, who are naturally curious and inquisitive, especially

about singular and extraordinary Incidents, have the more readily been prepossessed against the principal Object of this Affair, as no Stone has been left unturn'd to represent him after such a Manner as was most likely to impose upon their Credulity. We flatter ourselves, nevertheless, that these Matters of Fact related simply, and without Art, and supported by unanswerable Proofs, will, without Difficulty, re-establish, or rather confirm that exalted Reputation of Virtue, which Father *Girard* had so justly acquired by his Zeal and Labours, for the Salvation of Souls; and that all the Fictions which have been invented, with Intent to lessen or destroy it, will soon be defeated.

To this End we will follow, with very little Variation, the same Order which the Author of *la Cadriere's* Memorial has observ'd before us. First then, we will relate the Matter of Fact, just as it is, and with the strictest Veracity; next we will confute the different Heads of the Accusation formed against Father *Girard*; and lastly, we will endeavour to discover the Source of these Accusations, and the Motives which produced them; and we hope, that from all these Parts conjoin'd together, there will result such a strong Conviction of his Innocence, that even those Persons who have been prejudiced against him, will be forced to own it, and conceive a just Indignation against the Authors of the Calumny.

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As for the rest, as 'tis a Priest, and even a Regular, who is going to speak in his own Defence, or at least, who will be supposed to speak; and one who, notwithstanding the Imputations wherewith his Doctrine and his Morals have industriously been loaded, is constantly attached to the Principles of his Religion, and the Practice of the most rigid Virtue; we will keep a strict Guard upon our Expressions, and far from dipping our Pens in Gall and Bitterness, will omit nothing that may preserve the most sacred Laws of Charity, and the strictest Decency.



The CASE.

FATHER *Girard*, after ten Years Residence in the City of *Aix*, where he had acquired a distinguished Reputation, as well for his Virtue as for his uncommon Talent in preaching, was sent to *Toulon*, to be Rector of the Seminary of the Chaplains of the Navy, and arrived there *April 8. 1728*. The Fame of his Merit had got there before him; and his Presence, together with some Sermons which he was immediately desired to preach, increased the great Opinion that had been conceiv'd of him. The Confessional of Father *Alexis*, the discalceated *Carmelite*, was soon forsaken, and most part of the Devotees

of the third Order of Saint *Theresa*, would have no other Director than Father *Girard*.

Of these *Mary Catherine Cadere* seem'd the most forward. This young Woman, who was then but about eighteen or nineteen, had for some Years distinguish'd herself amongst her Companions, by whom she was firmly believed to have an extraordinary Gift of Prayer, and to receive uncommon Graces from Heaven. Father *Alexis*, the Director of the third Order, often call'd her another Saint *Catherine* of *Sienna*; and as she sometimes happen'd to swoon away in the Chapel of the third Order, the same Father *Alexis* used to term these Faintings the *Caresse*s of the *Divine Spouse*, and her Companions stiled them *Strokes of the Divine Love*.

In order to acquire Credit with her new Director, and gain the Preheminence in his Esteem above all his other Penitents, she pretended to have Visions and Revelations; and declared to him, *That the Motive which induced her to choose him for her Confessor, was because that one Day, as she was coming out of the Carmelites Church, where they had been celebrating the Canonization of St. John the Cross, our Saviour told her, in express Terms, and in a very distinct Voice, pointing to him; That is the Man whom I have appointed to guide you to me, Ecce Hemo*: These are the Words which she always made use of in relating this Fact, which she has told a thousand Times.

People

People who are conversant in the World, might take this first Step of *Cadere* to be a Sign of the Weakness of her Understanding; but it is not to be thought surprizing if Persons more particularly devoted to Religion, and trained up a considerable Time in the Simplicity of the Gospel, are of another Opinion. Being persuaded, as they are, that the Arm of the Almighty is not shortned, and that he can even now manifest the same Miracles which he wrought formerly, for the Increase of his Glory, and the Consolation of his Elect, they are more easily induced to believe the extraordinary Things that are related to them. Wherefore, Father *Girard* was far from suspecting the Truth of what he heard, but contented himself with suspending his Judgment, and without determining any way about the Reality of this pretended Vision, thought he might take Advantage thereof, to incite this Soul to a greater Love of God, and a more perfect Self-denial, as may be seen by his Letters produced in the Course of the Proceedings.

It is proper to observe here *en passant*, that *la Cadere* has inform'd several Persons, and particularly some Nuns at *Ollioules*, who must have depos'd it in the Proceedings, *That long before Father Girard's Arrival, God had shewn her this Father plainly in a Vision, and told her his Name, declaring, at the same Time, that he would one Day send him to be her Director.*

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The first Year of this Direction pass'd over without any thing extraordinary being observed in her Conduct; but towards June 1729, after having fill'd her Head with reading the Lives of St. *Theresa*, the blessed *Angela de Foligno*, of St. *Catherine of Sienna*, and of *Genoa*, &c. which she had from other Hands than her Confessor, she attempted to imitate, and even to surpass them; she went more frequently to the Sacraments; she seem'd more regular, and more fervent; soon after she had intimate Communications with God; nothing now was heard of, but inward Lights, Consolations, and signal Favours.

Father *Girard* looking upon her then as a privileg'd Soul, and believing, perhaps, that he now saw the Effects of the first Vision whereof she had inform'd him, apply'd himself more particularly to direct her; and *la Cadriere* being very sensible that she should meet with every thing in her Confessor that was requisite to her succeeding in her Design, began to act the Part she had resolv'd on, after the Manner following.

She had read in the *Lives of the Saints*, and especially of those above-mentioned, that before their Raptures and Extasies, they had pass'd thro' very fiery Tryals, so far as to be haunted and beaten by Devils. Wherefore, before she set up for working Miracles, she resolv'd to undergo these Tryals; and, in order to impose the better upon her Director, inform'd him, *That she had seen, in a Vision,*

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a Soul in a State of mortal Sin, and that our Saviour told her, he would have Mercy upon it, if she would suffer for it, offer herself as a Victim, and consent to be tormented by evil Spirits in a State of Possession, as she calls it in her Account of the Case.

Father *Girard*, not thinking his Penitent strong enough, nor sufficiently advanced in Virtue to support such an extraordinary State, did not approve of this pretended Sacrifice; but she being willing to shew her Director that she had more Virtue and Courage than he imagin'd, persist'd boldly in her first Design; and towards the End of *November 1729*, the spiritual Consolations and sensible Graces, which she had for some Months experienced in such Abundance, ceased on a sudden, and gave way to Dryness and Barrenness; her lively inward Light was succeeded by a dark Night of the Soul, as St. *John of the Cross* terms it; soon after she complain'd of being haunted by the Devil; who, by her Account, disturb'd her Mind, deprived her of the Power of applying herself to any thing, or to pray; fill'd her with black and afflicting Thoughts, and Temptations to Incontinency, which is somewhat difficult to comprehend, since she now affirms, *That she does not even know what is meant by impure Thoughts.* *La Cadriere's* Pains and Torments increased, instead of diminishing; the Devil went so far as even to afflict her Body; she had Convulsions, Distortions, was deprived of Speech, and of all

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her

TO *The MEMORIAL of*
her Senses, which, she said, was the Effect of
the extreme Pains she was forced to suffer.

Then it was that Father *Girard* was first
sent for to her House, and he has more than
once been a Witness, as well as her Mother
and Brothers, of her miserable Condition.

We have forgot to take Notice, that she
had two Brothers Clergymen, one only a Se-
cular, and the other a *Jacobin*; the latter
having taken the Degree of Batchelor of Di-
vinity at *Paris*, had been come back to *Tou-
lon* two Months before *la Cadiere* began to
be possessed; they both seem'd equally af-
fected with their Sister's Condition, came
each of them frequently to the *Jesuit's* College,
and begg'd Father *Girard* earnestly to visit her.

Thus did *la Cadiere* counterfeit being pos-
sessed and beaten by evil Spirits, from the
End of *November* 1729, till about the Middle
of *February* 1730, when she took the Op-
portunity of the Death of Sister *Remusat*, a
Nun of the Visitation of *Marseilles*, who died
with the Reputation of a Saint, and whom
Father *Girard* directed by Letters, to turn to
Advantage her Deliverance from Possession,
and render it more remarkable. Accord-
ingly she pretended, *That* Sister *Remusat* had ap-
peared to her in the midst of a Company of Angels,
and happy Spirits, and had delivered her from
the Power of the Devil; and in order to insi-
nuate the Belief of this new Vision, after the
most flattering and delusive Manner, into Fa-
ther *Girard*, whose Veneration for Sister *Re-
musat*

F. John Baptist Girard. 11

musat she well knew, either she, or her Bro-
ther the Dominican, composed a Memorial,
containing what God discovered to her con-
cerning this holy Nun; which Memorial she
delivered into the Hands of her Director, and
which had the desired Effect.

The Deliverance of *la Cadiere* from Pos-
session, by the Prayers of Sister *Remusat*, hap-
pened too near *Lent* 1730, for that, which
is a Time of Penance and Mortification to
the Generality of Believers, to pass over
without being a new Source of Miracles to
her; accordingly it was this very *Lent*,
whereof she, or the Dominican her Brother,
composed the Journal produced in the Course
of the Proceedings, which abounds with so
many extraordinary Events. One must trans-
cribe it entirely to shew how far the Extrava-
gance of a Girl will extend, who is possessed
with the impious Frenzy of passing for a Saint.
'Tis enough to observe here, that she therein
pretends to have passed all that holy Season
without taking any other Nourishment than
Water; altho' it hath been proved, that she
has eaten, both in Presence of her Brothers,
who composed the Memorial, and in Secret,
as she has been obliged to own; that the
Contemplation of the Sufferings of *Jesus*
Christ, and the Sins of Mankind, had made
her lose a prodigious Quantity of Blood, al-
tho' Father *Girard* always saw her in the same
State of Health, and without any Faintness;
that she received a Wound on her left Side of
contemplating

contemplating upon the Heart of *Jesus Christ* pierced in several Places; that she received the Communion twice or thrice after a miraculous Manner; that two of her Ribs were raised up considerably in a Transport of divine Love; in fine, that on *Maundy Thursday* at Night, she fell into a Trance which lasted till the *Saturday* following, during which she accompany'd our Saviour, in *Visions*, thro' all the *Misteries* of his Passion; that, like him, she was scourged, crowned with Thorns, nailed to a Cross; that she died, descended into *Limbo*, arose again, and ascended with him into Heaven; and that, whilst she really imagined herself in *Paradise*, God gave her to understand, that for his *Glory* she must again return upon *Earth*; that *Saint Theresa* and *Saint Clare* both demanded her of the Lord for their respective Orders; that *Saint Clare* having obtained that Favour, she recovered from her Trance, got up, having been in Bed all the Time of the *Vision*, eat voraciously, and walked about without being incommoded by her Wounds; for she pretended, that having been crucify'd in the *Vision*, she had really felt all the Pain of that Punishment; and that the Marks of the Wounds still remained in her Feet, almost like the *Stigmata* of *Saint Francis*; and that she should have had them in her Hands likewise if she had not prayed our Saviour not to permit it; which Favour she did not ask for the *Crown of Thorns*, the Print whereof was visible round her Head.

One

One may judge, by this Sample, of the Body of the Work, and of *la Cadriere's* surprizing Character; it must be owned, that one cannot enough wonder that *Father Girard*, so discerning as he was, should conceive no Mistrust of this Girl, whose Artifices appeared too evident by the Singularity of the Facts and *Visions* related by her; but being, as he was, a good Man, wholly wrapt up in Contemplation, and full of God's Goodness to his Creatures, he believed such Things possible, and that, to him, was sufficient.

Some Time after this Multitude of extraordinary Incidents, she declared to *Father Girard*; that God designed to manifest himself to her after a Manner entirely new; that it was necessary she should die to see him as he really is; that she should lose all her Blood by little and little; that she should fall into an extream Weakness; and that she should be crucify'd a second Time by Love, as she had before been by Justice.

Accordingly, *May 7*, at Night, she informed her Mother, that next Morning she should see something extraordinary, wherefore she put on clean Linen, and had her Bed sheeted, in order to receive, as she said, the Lord's Visit with Decency.

Next Morning she sent her Mother out of the Way on some Pretence, and at her Return, which was above Half an Hour after, she found her Daughter speechless, without the Use of her Senses, and her Face covered with Blood, as on *Good Friday*. Hereupon
Father

Father *Girard* was sent for, as well as her Brother the Dominican, and some Devotees, but he retired soon after. About ten o'Clock she repeated at full Length, as her Brother the Jacobin said, the Mass proper to the Apparition of Saint *Michael*, whose Festival was celebrated that Day, altho' the Devotees who were present, heard nothing distinctly, but the Lord's Prayer and the Belief. After this she made Motions with her Lips, as if she had been receiving the Communion, and pronounced the Blessing to the Assistants: Father *Cadiere*, who was on his Knees at his Sister's Bed's-head, during this Scene, assured M. *Giraud* the Parish Priest, and some others who happened to come in, *that she had just been saying Mass, and that she had had Stigmata, Trances, and Visions; that, amongst other Things, she had seen a Vessel that was upon the Point of being shipwreckt in the Black Sea, wherein were three Jesuits, and a Man who seemed an Officer; that it being revealed to her that he was in a State of mortal Sin, she earnestly prayed our Lord Jesus Christ, who appeared to her over the Vessel, to be pleased to save it from Shipwreck, which was granted her; and that, as a Proof of this Miracle, the Bills of Lading were brought her by Angels, which she had delivered to Father Girard.* It is true, that upon her relating this Vision to this Father, and his asking her for some Proofs of its being real, *la Cadiere* promised to make the Bills of Lading come into her strong Box; but

but it being impossible for her to work this Miracle, she at last extricated herself from this Difficulty, by telling him, *that, as a Punishment for some trivial Faults which she had committed, the Angels had taken back the Bills of Lading;* so that Father *Girard* never saw them, as she says in her State of the Case.

In the mean while *la Cadiere*, who had inform'd her Confessor ever since *Easter*, *That as God had call'd her after a very particular Manner,* as has been seen, *to embrace the Order of St. Clare, could no longer defer it; wherefore she resolved to chooze the Convent of St. Clare at Ollioules,* a Town about a League from *Toulon*. But Father *Girard*, who was as yet in doubt, and durst not make any determinate Judgment of the pretended Miracle of her Vocation, was willing to try her for some Time, that he might be assured whether the Vocation came certainly from God; and 'twas during this short Space of Time, *viz. From about the 25th of April, till the 6th of June,* when she went to *Ollioules*, that all the most critical Facts which are objected against Father *Girard* happen'd. But if care is taken to give some Attention to the Circumstances of these very Facts, and the Motives upon which he acted, the World will cease perhaps to be Blame, and begin to Pity him. After all, he is an upright Director, full of Zeal and Religion, who is prepossessed with an Opinion that his Penitent is a Saint, by the Knowledge which

which he imagines he has of her inmost Thoughts; one, whose Eyes and Ears are equally struck with a Multitude of Miracles, which our Saviour seems pleased to work in her; one, who nevertheless is not fully assured thereof, and therefore endeavours to inform himself more and more. This is the Case which we conjure the Judges to keep in View, and the Disposition wherein one ought to read the Facts that are going to be related, in order to form a right Judgment thereon.

As for the rest, this is not a System forged at Pleasure to impose upon Mankind, and justify Father Girard's Conduct, the Proofs will be seen in this Father's Letters produced in Court, and subjoined at the End of this Memorial.

To begin; *La Cadiere* having assured Father Girard, that she miraculously lost her whole Mass of Blood, which must necessarily cause her Death, this Father not readily giving Credit to this pretended Miracle, because he could perceive no Symptoms thereof in her Face, or the Pliht of her Body, which continued still the same, went to *la Cadiere's* Chamber, where, the Door being first shut, she shewed him in an earthen Vessel, fit for such kind of Uses, a certain Quantity of a reddish and blackish Liquor; after which, she set the Vessel out of the Room, as if to deliver him from its ill Smell. This Fact, as simple as it is, has, nevertheless, given Rise to one of the most outrageous Calumnies

lumnies that Malice could invent against Father Girard; they will have it, that this Liquor was the Effect of an Abortion; that a Servant Maid, who was upon the Stair-Case, which joined to *la Cadiere's* Chamber, received this Vessel, and heard Father Girard cry out, *What Imprudence!* Nevertheless, this Father protests, in all the Sincerity of his Heart, *That he saw no Maid, and that he never open'd his Lips to speak the Words which they have put into his Mouth.*

They affirm again, *That some Porringers of Water which Father Girard gave her to drink, caused this Abortion.* It is true, that *la Cadiere* pretending to be thirsty, when her Confessor was alone with her (in order to have Time to prepare herself for some Part which she design'd to act before him) he had the Charity to go himself to fetch her some Water in a Porringer; and it was this pure, natural Water, which they would now convert into a Potion capable of being the Instrument of the blackest of Crimes.

Hereby one may see, that *la Cadiere* promised Father Girard every Day to make him a Witness of new Miracles, to remove all his Doubts; sometimes, she said, *That she was lifted up in the Air; and that her Wounds changed their Colour and Shape according to the different Motions of Grace that operated in her:* Sometimes, *That she sweated Blood, which trickled down her Face from the Crown of Thorns, and that she would deliver him Caps stain'd with*
that

that Blood: At other Times she would shew him a *Napkin*, *wherewith the Angels*, as she said, *had wip'd her Face*, the *Print whereof remain'd thereon*, like that of *Saint Veronica*; lastly, she pretended, *That she would shew him her Stigmata*, or put into his Hands a *miraculous Cross*, which she had received from our *Saviour*. All these Facts are evident, either from *la Cadiere's Memorial*, or the Letters produced in Court.

These were the Circumstances, and 'twas to assure himself of the Truth of these Facts, that *Father Girard*, as he freely owns, went sometimes to *la Cadiere's House*; and as he was apprehensive, and not without Reason, that they would be divulged before he had himself examined them, he had the Precaution to lock himself in her Chamber, which Chamber was a very little one, adjoining to the *Stair-Case*, insomuch, that all that pass'd by, might easily have seen and heard what was done or said, if he had not taken Care either to shut the Door himself, or let it be shut by *la Cadiere*.

But whatever Measures *Father Girard* could take to conceal the Miracles which he thought God work'd in Favour of his Penitent, she told them privately to so many Persons, as well as her two Brothers, the *Dominican* and the *Secular*, that the Story was whisper'd secretly about the City; and altho' it was only known as yet amongst a certain Number of devout Persons, *Father Girard*, to put a Stop to these Reports,

Reports, engaged *la Cadiere* to put in Execution, as soon as possible, her Design of retiring into the Convent; to which End he wrote to the Abbess of the Nunnery of *Saint Clare at Ollioules*, the Letter produced in the Course of the Proceedings.

All Things being in Readiness for this Purpose, *la Cadiere* resolv'd previously to go a Pilgrimage to *Saint Baume**, and pass thro' *Aix* and *Marseilles*.

As she had promis'd her Confessor to write to him from *Aix*, she found herself in some Perplexity, having already given him the Memorial about *Sister Remusat*, written by her Brother the *Secular*, and which she had pretended to be her own Hand. But her Brother the *Dominican* extricated her from this false Step; he compos'd himself at *Toulon*, the Letter that was to be sent from *Aix*, the *Secular* transcrib'd it, and deliver'd it to his Sister before her Departure; it is dated from *Aix*, *May 19*, and was produced in Court, under *Father Cadiere's* own Hand, and full of Blots and Erasures.

La Cadiere set out *May 17* with *la Guiol* and *la Reboul*, both *Father Girard's* Penitents; nothing remarkable happen'd in her Journey to *Aix*, except her being lifted up into the Air, as she affirm'd she was, in the Carriage where-
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* *Saint Baume*, is a Cave in a Rock near *Marseilles*, where the Roman Catholics pretend that *Mary Magdalen* took up her Residence when she left *Palestine*.

in the travell'd. As soon as she arriv'd there, she bethought herself of her Promise to her Confessor; but, as in the Letter before mention'd, it was said, *That la Guiol would subjoin a Word or two with her own Hand, la Cadiere* having call'd for Pen and Ink, and pretended to write her Letter, asked *la Guiol* to send likewise a Word or two; whereupon she going to write, found no Ink in the Standish, and a very wretched Pen, upon which, expressing her Surprize to *Cadiere*, she ask'd, *how she had been able to write?* to which she answer'd, laughing, *That she ought to have known that nothing was impossible to her.* However, *la Guiol*, after abundance of Pains, could write no more than the two Initial Letters of her Name. Thus the Letter was sent back to the same Place where it was written, and *la Cadiere* set out for *Marseilles*, where *Mademoiselle Rigord*, whom *Father Girard* likewise directed by Letters, invited her to Dinner. But, just as they were going to sit down at the Table, *la Cadiere* fell into one of those Trances, which she knows so well how to counterfeit; whereupon they were obliged to lay her upon a Couch, where she remain'd whilst the rest of the Company went to Dinner; which being over, *la Guiol* went up to see her, and finding her recover'd from her Trance, *la Cadiere* told her, *That if she had staid with her in the Chamber, she would have had the Consolation to have seen her lifted up as high as the Ceiling.*

On

On *May 23*, *la Cadiere* return'd to *Toulon*, and *June 6*, she enter'd the Convent at *Ollioules*, where she was receiv'd by the Nuns as a Person favoured by Heaven. Before her going to *Ollioules*, *Father Girard* had desired her to write down the extraordinary Graces which she pretended to have receiv'd in her Journey to *Aix*; the Dominican, who had written the Letter, compos'd also this Memorial, the Original whereof, under his own Hand, and eras'd in many Places, was produced in the Course of the Proceedings, and *Father Girard* receiv'd it written by the Secular *Cadiere*, who had transcrib'd it.

La Cadiere was no sooner admitted into the Convent, than *Father Girard* ask'd two Favours; one was, *Leave from the Abbess to write to his Penitent, without the Letters on either Side being seen by any one, since they were to consist only of Spiritual Advice, and Secrets of Conscience*; but the principal Reason, which *Father Girard* prudently conceal'd was, because he was apprehensive, that by these Letters, they might chance to discover something of *la Cadiere's* miraculous State, which he took the more Care to keep secret, inasmuch, as he was not as yet assured of the Truth thereof; and supposing it to be real, he was nevertheless willing to keep her humble. The second Favour he ask'd of *Father Camelin*, Confessor to the Monastery, which was, *to Confess this Novice from Time to Time.* They were both granted; insomuch, that *Father Girard* had both a Correspondence

dence by Letters with *la Cadere*, and came sometimes to visit her at *Ollioules*. The World may be convinced by reading these Letters, which are at the End of this Memorial, what were their Contents, and whether they favour, as is pretended, the horrid System which *la Cadere*, and her Adherents, have had the Assurance to invent.

As for the Journey's which this Father took to *Ollioules*, they have been so greatly multiplied in *la Cadere's* Memorial, that one would be almost tempted to give an exact Account of them here; but not to defer longer the Continuation of the Recital of the Matter of Fact, we shall content ourselves with observing, that the Number of these Journies shall be exactly set down in the Sequel of this Memorial.

From *June 6*, to *July 7*, nothing extraordinary happen'd to *la Cadere*, excepting that, in one of her Letters of *June 11*, she mentions a vast Loss of Blood, whereof the Superior was a Witness; we shall see in the Sequel, that this Observation is not useless. But *July 7*, she play'd over-again, Word for Word, if one may be allowed that Expression, the Part she had acted at *Toulon May 8*. She put on clean Linen the Evening before, and had her Bed sheeted; and next Morning she was found without Motion, without Sense, and her Face besmear'd with Blood; she likewise said Mass before all the Society, which had flock'd into her Chamber, and were

were kneeling round the Bed, made as if she received the Sacrament, and at last pronounced the Blessing; this Scene lasted till eight in the Morning. Father *Girard*, who happen'd at that very Time to set out from *Toulon*, in order to go to *Ollioules*, was no sooner got there, than the Nuns inform'd him of the Accident that had just befallen Sister *Cadere*, or rather the extraordinary Event, whereof they had just been Witnesses; whereupon this Father immediately entered the Convent with Father *Camelin*, Confessor to the Monastery, and went to *la Cadere's* Chamber. 'Tis proper to observe here, That Father *Girard* never enter'd the Convent, or the Chamber of his Penitent, but this once; and that the Door was so far from being shut, that the Nurs were continually going in and out, as they must have testify'd in their Depositions.

It is likewise proper to observe, That these pretended Transfigurations of *la Cadere*, happen'd periodically between the Seventh and Ninth of each Month, beginning by that of *Good-Friday*, which was *April 7*; then returning on *May 8* and *June 9*, (when we observed that she lost a great Quantity of Blood, whereof she did not think fit to make any Advantage,) and *July 7*, the Day whereon the Accident just before-mention'd happen'd.

As violent as it seem'd, it did not prevent her rising about three in the Afternoon, and accompanying her Confessor with Father *Camelin*, and a great Number of Nuns, to the

Gate of the Monastery. Being got there, she went a little aside to speak a Word to Father *Girard*, which, a Lay-Sister observing thro' a Window, she told a Maid who stood by her, That Father *Girard* kiss'd *la Cadriere*; to which the other answer'd, *That she was mistaken*. It is certain, as is well known, that Father *Girard* is entirely deaf of one Ear, and that he hears Confessions only on one Side; consequently it is necessary he should sometimes approach pretty near to hear what is spoken in a very low Voice, and this perhaps might give Occasion to the Lay-Sister above-mention'd to judge as she did; but other Reflexions will better evince the Falsity of this Accusation in the proper Place, as well as that of the Kiss given to *la Guiol* at the Gate of the Seminary: Let us go on.

From the Time of *la Cadier's* Transformation into an *Ecce Homo*, as they used to call it in the Convent, the Nuns, and her Brothers sent Accounts thereof every where; herein they did not fail, as it usually happens, to exaggerate the Matter of Fact, and embellish it with the most surprizing, and most moving Circumstances. There was now no End of Trances, Raptures, and Miracles, whereof they composed Memoirs; soon after, Multitudes of People flock'd to *Ollioules*, to see this new Saint; Regulars and Seculars of both Sexes, all hurried away, all posted thither; some even discover'd to her the Secrets of their Consciences, and some again pretended that she

she herself told them without Information, and they consulted her about Things to come. In the mean while Father *Girard* was greatly grieved at the Noise and Alarm which his Penitent's pretended Miracles caused in the World. He became more reserved than ever, and grew more scrupulous of giving any Sanction to them, with so much the greater Reason, as he began to suspect their Truth, on account that *la Cadriere* had given him to understand, that she was desirous of quitting the Monastery; and he had heard a little after, that she had sent Word to her Mother, *That if she did not come to take her out, she should soon be found dead*. This gave Father *Girard* Occasion to write to her the Letter of July 26, which ought alone to be sufficient, one would think, to justify him from all that is laid to his Charge. He received an Answer to this on the 29th, wherein *la Cadriere* humbles herself, and asks Pardon for her Fault, which was granted her, but not in such a Manner as entirely to remove her Confessor's Suspicions: For he was the more confirmed in them, by *la Cadriere's* deferring the Delivery of the Memorial of her Visions and Revelations, and especially those which she pretended to have had the last Lent.

In order rightly to understand this Matter, which is one of the most important in the whole Proceedings, it is necessary to go a little back. Father *Girard*, after *Easter*, had order'd his Penitent to set down in Writing all

the Visions and extraordinary Incidents whereof she had informed him in general; because he intended to examine them at leisure, and satisfy himself more and more of the Operations of God within her; she promis'd it him, but the Work went on very slowly, as will be seen immediately. When *la Cadiere* set out for *Aix*, Father *Girard* being afraid that, during her Absence, some-body might happen to see, and perhaps take away certain Papers of Devotion, and spiritual Direction which he had lent her for her Edification, with some Letters of Sister *Remusat*, and another Devotee still living, demanded of her all those Writings. Hereupon *la Cadiere* made up a Bundle of all she found in her Box, and carried them to Father *Girard*; who, being then employ'd about some other Affairs, took this Parcel of Papers, and, without examining them, put them into a Drawer, where he thought no more of them till the Information laid against him awakened his Curiosity. He was then willing to examine them, and was greatly surprized to find amongst them the four first Pages of the famous *Lent Journal*, written with abundance of Erasurements, in a Hand then unknown to him; and which would have still been so, if one of the Fathers of the Seminary, who happened to have by him a Letter written by Father *Cadiere* to M. *Camerle*, an Ecclesiastick, had not shewn him plainly that it was the same Hand. These four Pages, under the *Jacobin's* Hand, were produced

produced in Court, as well as the rest of the Memorial which *la Cadiere* delivered to Father *Girard* August 21, as we shall see in the Sequel. *La Cadiere*, who, as has been just said, began in some Measure to lose her Confessor's good Opinion, had this Loss abundantly made up to her, by the extraordinary Name which the Reputation of her Sanctity had gained her in the World; and especially amongst the Nuns in that Monastery, who could never sufficiently admire, extol, or consult her. One Time, however, this exalted Reputation met with a severe Shock, and narrowly escaped being entirely blasted. Some Peaches having for several Nights been stollen out of the Nunnery Garden, the Abbess, who was informed thereof, set one to watch the Thieves; hereupon *la Cadiere* was seen to open the Garden Door very dextrously, go in, eat as many Peaches as she pleas'd, and afterwards fill her Pockets, before she thought of returning; but the Person who stood Centinel, had, in the mean while, shut the Gate softly, which could only be opened on the Inside; insomuch that she had Time enough to raise all the Society, whilst *la Cadiere*, who was locked in, was thinking of some Expedient to extricate herself from this ugly Affair. Herein she succeeded very fortunately; for most Part of the Nuns running to see who was the Thief, were amazed at the Sight of *la Cadiere*, and could not restrain the first Motions of Anger and Scandal which it caused

in their Minds. But upon *la Cadriere's* telling them, *that the Lord had inspired her with this Act of Gluttony, in order to humble her; and had promised her, that if she had the Courage to resolve upon submitting to this Impulse of Grace, the Tree which she had stript of its Peaches should, for the future, bear infinitely finer Fruit, and in greater Quantity;* the innocent Nuns being confounded, soon repented of their judging her so rashly, and strove who should be the first to thank her for the Sacrifice which she had been pleased to make of herself, in order to stock their Garden with such a Profusion of fine Peaches.

It must be confessed, that the Nuns of *Olihoules* had not, as yet, made a sufficient Progress in contemplative Divinity, to comprehend, at first, this spiritual Refinement; and accordingly it must be owned, that many of them have not since had so great an Opinion of *la Cadriere's* Sanctity as before.

One may judge by this artful Subterfuge of *la Cadriere*, whether a monastick Life suited with her Temper; wherefore she solicited her Confessor afresh to approve of her leaving the Convent, and wrote him Word, *that being under a Necessity of* abstaining from Flesh all the Year with the rest of the Society, she should infallibly sink under it; it being utterly impossible for her to swallow one Morsel of their Provision, or if by Chance she did get down a Bit, she was immediately*

* Mr. Roberts's Author uses here the Word *Maigne* for abstaining from Flesh, which is not so much as English.

immediately forced to throw it up again. But her Confessor not being to be moved, even by this Reason, and persisting still in his Resolution, *That she should continue there, tho' he should be obliged to allow her to eat Flesh, if she found herself absolutely unable to live upon the Diet of the Convent,* *la Cadriere* promis'd him a Miracle, which should evidently discover to him the Will of God, and to which he should be forced to yield. This was, *That immediately her Body should be over-spread with Sores and Ulcers, which should disappear as soon as she should set Foot out of the Monastery;* but this Miracle never coming to pass, he persisted in his former Resolution.

La Cadriere having thus exhausted in vain all the Stratagems she could devise to induce her Confessor to consent to what she desired so ardently, and despairing of attaining her Ends, discover'd to M. *Camerle*, an Ecclesiastick, her Design of making her Escape. She had the more Hopes of succeeding with him, as this Ecclesiastick seem'd to have a very great Opinion of her Virtue; but that she might not startle him at once, but might still preserve that advantagious Opinion, she made him believe, *that God had called her to serve in the Hospitals at Rome, in order to humble her; and added, That if he would be her Companion in that good Work, she had 500 Crowns at her Disposal.* To this he answer'd, *That he was not as yet in Holy Orders, and that he design'd to be a Priest before he went to Rome;* upon which

la Cadiere reply'd, *That that was not requisite; and that whenever he was a Priest, the Bishop would not allow him to leave his Diocese.* This happen'd at the Beginning of *August*, as is apparent from the Proceedings; and on the 11th, which was the Eve of *Saint Clare*, *Father Girard* went to *Ollioules* in order to exhort the Nuns on Account of their renewing their Vows. He then expected that *la Cadiere* would have deliver'd him the *Lent* Journal, which she had promis'd he should have on that Day, but it was not as yet finished; and her Director reproaching her sharply with the Delay, which increased his Suspicions more and more, she flew into a Passion, and went so far as to tell him, *That since he took upon him after that Manner, she never would give it him at all;* after which she left him abruptly. Next Day, being the Festival of *Saint Clare*, she durst not venture to appear before him, but excused herself on Pretence of being employ'd in the Offices and Prayers of the Day, which occasion'd the Letter this Father wrote to her on the 15th; wherein he reprimands her very severely for her Pertness; whereupon *la Cadiere* ask'd his Pardon in a very submissive Answer.

At last, the so long expected, and so much desired, Journal of *Lent* was finish'd; and *Father Girard* received it from the Hands of his Penitent, *August* 21, at *Ollioules*, whither he went by Order of the Bishop of *Toulon*. It must be own'd, that at the Sight alone of this

this Writing, and even without having read it, this Father was very near being prepossessed with the same favourable Opinion of his Penitent's Sanctity, as he had before entertain'd so long; but that Impression soon vanish'd: For he had the Vexation to hear next Morning at *Toulon*, whither he return'd the Evening before, that this Journal, which he had desired should be kept as an inviolable Secret, and which was to have been communicated to him alone, was in a manner become publick. All his Measures being broken thereby, he began to suspect his Penitent's Hypocrisy more than ever; wherefore he immediately sent her a Letter to complain of her publishing this Memorial; he told her however, *That if it had been taken without her Knowledge, he would advise her to complain thereof to the Superior;* but added, *That if she had herself given it to any other than himself, he had nothing more to say to her, she might do as she pleased, he was resolv'd to quit her; and desired that, let it happen how it would, she would send him by the Bearer, *Mariane Gravier*, all the Papers of spiritual Direction, and Letters which she had received from him.* Upon reading this Letter, which she call'd *diabolical* before *la Gravier*, *la Cadiere* pack'd up all the Writings which *Father Girard* demanded, and gave them to the Bearer to carry to him. Some time after *Father Girard* found amongst those Papers a Copy of this Journal, written by *Father Cadiere*, with whose Hand he was

not then acquainted, and which began but at the 10th Day of *Lent*, besides a great many Minutes of the Letters he had receiv'd from *la Cadiere*, written with the same Hand and blotted, which were all produced in the Course of the Proceedings.

Father *Girard* having afterwards perused this Journal very attentively, and having likewise reflected upon *la Cadiere's* Vanity and Pertness, whereof we have already taken Notice, at last open'd his Eyes; and by degrees conceiv'd as much Aversion against her for her Hypocrisy and Impostures, as he had before had Esteem for her. But his Charity, and his Regard to his Superiors, kept him greatly upon the Reserve, and made him observe a profound Silence; insomuch, that *la Cadiere* still enjoyed the same Reputation for Sanctity, which this Father saw with Sorrow, knowing, better than any one, that she very little deserv'd it. This partly determin'd him, besides his receiving an Order from his Superiors to return to *Ollioules*, and use his last Efforts to bring this wandering Soul into the Paths of a sincere Repentance: But no Motives being able to prevail over her, he took a firm Resolution to give her over entirely.

In the mean while *la Cadiere* was in no small Perplexity; on one Hand, she was upon the Point of being abandon'd by a Director who was held in great Veneration at *Toulon*; What then would have been thought of her Virtue? Her Reputation would have suffer'd

suffer'd by it infallibly: On the other Hand, it grew intolerable to her to stay any longer in the Convent; to submit to observe the Rules of the Order; and to maintain by farther Impostures, and a perpetual Constraint upon herself, the Character of a Saint, which she had assum'd. In this Extremity she thought it best to write to Father *Girard*; and accordingly she sent him three Letters successively, on the 3d, 5th, and 9th of *September*, in order to try to prevail over his Resolution, that she should not leave the Convent. To these Letters he returned no Answer; but happening to reflect a little after, that, perhaps, the Hour of winning her over to God was come; and besides, not being able, without extreme Sorrow, to think of the inevitable Loss of a Person, for whom he had had so much Esteem, Goodness, and Condescension, notwithstanding the Resolution he had taken to abandon her for ever, he determin'd to make one more Effort to bring her to Reason. To this End he went to *Ollioules*, *September 14*, where he immediately enjoin'd her, as a Penance, to consecrate herself sincerely to the Lord, by embracing the austere Order of *St. Clare*. He afterwards gave her to understand, *That a Conduct so natural, and so suitable to her present Condition, would infallibly prevent the Alarm that would inevitably follow the Execution of her Design; and would put an End, by little and little, to the Report of those Miracles wherewith she had amused the Publick;*

He concluded with telling her, *That the only Way that was left her to save her Soul, and preserve her Reputation amongst Mankind, was to have no Communication with the World, and to bury herself for ever in the Obscurity of her Retreat.*

But *la Cadiere*, having no inward Motions of the Spirit of God, was far from hearkening to such prudent and holy Counsel; she would not even confess to her Director, the Impostures whereof he was so fully convinced; on the contrary, she still acted the Devotee, and insisted upon quitting the Monastery.

Hereupon Father *Girard* left her, and wrote to her next Morning, being *September 15*, the last Letter which she produced in Court; wherein one may see, that this Father, in order to preserve her Reputation, as became a Director, suggests to her what Reasons she may alledge for changing her Confessor.

On *September 16*, *la Cadiere* left the Monastery; and as she foresaw that her quitting the Convent, with Father *Girard's* having forsaken her, would not fail, as it accordingly happen'd, to make a great Noise in the City, she retir'd to a Country-House belonging to the *Seur Pauge*, one of her Relations.

'Twas in this House that *la Cadiere*, with her Brothers, the Dominican, and the Secular, deliberated upon the Choice of a new Confessor. Father *Girard* had resolv'd to observe a profound Silence as to his Penitent's Miracles;

cles; perhaps *la Cadiere* had even inform'd her Brothers, that Father *Girard* was convinc'd of her Impostures; wherefore it was necessary for them to procure a Confessor who might give them fresh Life and Credit in the World, and set them upon such a Foot, as that they should neither be liable to Insult or Suspicion.

Father *Nicholas*, Prior of the discalceated *Carmelites*, seem'd fit for this Design; he was a Man of a lively, enterprizing Temper, who, contrary to the Custom of his Order, had attain'd to the Dignity of Superior at the Age of Thirty eight. He had distinguish'd himself, as he pretended, in the *Jesuit's* College at *Avignon*, where he first studied, and where they left no Stone unturn'd to persuade him to enter into their Society; but his nobler Sentiments had rais'd him to the Summit of *Mount Carmel*, whence he boasted, that he had more than once confounded the *Jesuits*, and had discover'd some of their Heresies in the publick Disputations at *Lions*.

Father *Nicholas*, such as we have describ'd him, was propos'd to the Bishop of *Toulon* as Confessor to *la Cadiere*, by her Brother the Dominican. This Prelate was then at his Country Seat, *Saint Antonin*, near that where *la Cadiere* then was, and consented to that Choice, altho' he had but little Knowledge of this *Carmelite*. He was still talking thereof with Father *Cadiere*, when Father *Nicholas* made his Appearance, on Pretence of presenting to him,

him some Friars of his Convent at the next Ordination; whereupon the Bishop told him, *That he had chosen him to Confess the Saint la Cadiere*, which new Employment, after some faint Resistance, Father *Nicholas* accepted.

The first Days of his Direction were soon follow'd by a new Miracle; Father *Girard* had been often ask'd, but always in vain, to shew the Cross which *la Cadiere* had received from Heaven and put into his Hands. Father *Nicholas* being less reserv'd than Father *Girard*, and more earnest to satisfy the Veneration they had for this Cross, solicited his new Penitent so strenuously, that at last, after many Fastings, Mortifications, and Prayers, the same Cross which she had received from Heaven, and given to Father *Girard*, was found in her Box upon some Linen. It was immediately shewn about, and they who had seen the first, swore it was the same; all imaginable Honours were paid thereunto; it was kiss'd and kiss'd again a thousand Times; and they enjoy'd thus, very quietly, the Fruits of the new Outrage which *la Cadiere* had committed against Heaven; when Father *Girard* thought fit to declare, that he still had the Cross in keeping, which she had given him; he accordingly produced it, and, at the same time, the Workman was discover'd who had made them both.

How great, upon this Discovery, was the Surprise of those who had paid their Devotions to the Cross; and how great the
Confusion

Confusion of Father *Nicholas*, *la Cadiere's* Brothers, and *la Cadiere* herself! These last, being inrag'd against Father *Girard*, for having expos'd their Impostures in such an incontestable Manner, resolv'd to be reveng'd upon him: But what Revenge! Never was one more black, or more diabolical contrived.

It being impossible longer to preserve the Reputation of Sanctity which *la Cadiere* had 'till then assumed, it was resolv'd to impute to Magick all the extraordinary Things which had happen'd to her; as her Visions, her Trances, Revelations, Raptures, &c. and to make Father *Girard* the *Primum Mobile* of these Delusions of the Evil Spirit. Thus was this pious and zealous Director transformed, in an Instant, from a State of almost Angelical Holiness, to that of a vile Slave to Devils.

But as it was no easy Matter for the Accusation of Sorcery, wherewith they intended to blacken and ruin Father *Girard*, to gain sufficient Credit in the World, in such a discerning Age as that wherein we live, to convince Mankind of its being true; 'twas thought proper to subjoin to this extravagant Accusation, some Story that might affect them, and, at least, excite their Curiosity, if not their Malice. They added, therefore, *That Father Girard had had Recourse to Sorcery, and had breath'd the evil Spirit into la Cadiere, only with Design to satisfy the brutal Passion which prey'd upon him, and enjoy her with the greater Safety;*

Safety; they thought also, by this Means, to save her Honour; because she could not have been accessary to the Crime, and to represent Father *Girard* as the only Criminal.

Wherefore Father *Nicholas*, from that Time, look'd upon his Penitent as one possess'd by the Devil, and who had Need of the Assistance of the Church; he confer'd the same Honour upon Father *Girard's* other Penitents, declaring them equally possess'd, and in the same State with *la Cadiere*.

It must be own'd, that Father *Nicholas* was a great Admirer of Exorcisms; accordingly he had soon Employment enough to satisfy him; for *la Cadiere* having acted the *Demoniac* some Days after, in the Country-Seat where she still was; Father *Nicholas*, who never stir'd from her, Night or Day, as must appear by the Proceedings, delivered her, in an Instant, from this Condition, by the Means of some Exorcisms; the Charm was destroyed, the *Stigmata* vanished, the Hair grew in a trice upon the Place where there appear'd before the pretended Traces of the Crown of Thorns: After which, having desired to kiss some of the Wood of the real Cross, which Father *Nicholas* held in his Hand, and having accomplished her Desire, she said, *That at last she beheld a purer Light, and that she seem'd now, for the first Time, to come out of the thickest Darkness; and that she knew her Deliverer, to whom she returned Thanks upon the Spot.*

There

There remained now no other Glory for Father *Nicholas* to acquire, but that of conquering *la Cadiere's* violent Inclination to Father *Girard*; towards whom, she said, she found herself impell'd by a Power which she could not resist. But Father *Nicholas*, to work this last Cure, had no need to have Recourse to those Exorcisms which he had just before used with such immediate Success; he only very prudently desired her to consider, that both Father *Girard's* Person and Age were sufficient to disgust a young Woman like her. Would one believe it! this Speech, as simple and artless as it was, had the same Effect as the Exorcisms; the Inclination, or rather the Madness ceased, and was never more heard of since.

A little after her Deliverance, *la Cadiere* returned to *Toulon*, that is to say, on the 14th of *October*; as she knew better than any one Father *Nicholas's* Power of ejecting the Devil, she employed the first Days after her Arrival, in persuading all her Companions, who were Father *Girard's* Penitents, that they were possess'd by an evil Spirit, and in soliciting them to be exorcis'd by Father *Nicholas*. On the other Hand, he was not idle himself; he went about to their Houses, discoursed them, and did his utmost to convince them that they had Need of his Assistance; but altho' he had asserted, that almost all Father *Girard's* Penitents had the Misfortune to be possess'd, he could never, after abundance of Care and Pains, convince but two thereof; viz. *P. Allemande,*

mande the Mother, and *la Batarelle*, upon whom he exercis'd as often as he pleas'd, and in every Place, his admirable Talent at casting out Devils; all the rest having absolutely rejected him.

L'Allemande the Mother, is an old Woman, at least Sixty-five, who, * although she was continually laughing, and that without Reason, very often saw the Devil, as she said, and always under a grotesque Figure.

La Batarelle is a young Woman about Twenty-three, of a weak Brain, and lively Imagination, who pretends to have Visions, and believes them very real; but if they proceeded from the Devil, 'twas not Father *Girard* who breathed him into her, since she had them above two Years before that Father came to *Toulon*, and that to every one's Knowledge.

All these Endeavours and Exorcisims could not be put in Practice so secretly but they got Vent; for it must be observed, that all that had been said or done till then, as the Possession and Exorcisims of *la Cadiere*, *L'Allemande*, and *la Batarelle*, had been performed in Secret and without Witnesses. But the earnest Applications that were made to Father *Girard's* other Penitents, as well as the injurious and indecent Expressions that were used in speaking of this Father, having discovered this Mystery of Iniquity, the Bishop of *Toulon* thought it his Duty to search into the Bottom of this Evil,

* Mr. Roberts's Translator has render'd *vireaux Anges*, to give Intercourse with Angels; whereas it signifies only to laugh without Reason. What Nonsense!

Evil, and put a Stop thereto. To this End he order'd his great Vicar to make all the Inquiries possible, and afterwards use his Authority, according as he should think proper. Hereupon the great Vicar, after having punctually perform'd the Orders he had receiv'd, and having discovered that the Fathers *Cadiere* and *Nicholas* were the Authors of all these Proceedings, suspended them both.

This unforeseen Stroke so much exasperated the two Fathers, that they thought themselves no longer obliged to observe any Measures; but before they would proceed to Extremities, they resolv'd to try to appease the Bishop of *Toulon*, by promising him, *that there should be no more Mention made of Sorcery, Possessions, or Exorcisims, if he would be so good as to revoke their Suspension.* But this Prelate, understanding very well the Meaning of such Language, told them, *that since they could dispose of Devils, and make them speak or be silent at their Pleasure, he did not think it proper to reinstate them.*

Being deprived of this their only Hope, they gave themselves up to all the Fury wherewith they were possess'd.

'Tis reasonable to imagine, that these two Fathers only design'd at first to ruin Father *Girard*, and thro' him all the Jesuits, in the good Opinion of the Bishop of *Toulon*, with whom, one may venture to say, they are in some Esteem: But not being able to succeed in that Design, they have since spared no Pains to decry them, in the Opinion of the Publick.

In

In order hereunto, they stood in need of Evidence, by whose Means they might be able to support the Charge of Sorcery, which they designed to bring against Father *Girard*; intending afterwards from thence to conclude him guilty of Spiritual Incest. Wherefore, as the Possessions and Exorcisms already mention'd, happen'd in Secret, and without Witnesses, they contriv'd the Acting of the following Scene.

On the 16th of *November* at Night, that is to say, three Days after their Suspension, the young Priest *Cadiere* cry'd as loud as he could out of the Window, *That his Sister was dying by the Hands of the Devil, who was strangling her.* Hereupon Father *Nicholas* flew thither one of the first, and called for Assistance himself, all the Neighbourhood was soon alarmed, and *la Cadiere's* Room fill'd with People in an Instant. What a Spectacle was it for the Company! To see on one Hand *la Cadiere* stretch'd out upon her Chamber-floor, without Motion or Sense; and her Neck swell'd to that degree as to be almost even with her Chin; * and on the other Hand, the Ecclesiastick *Cadiere*, who had been in Priest's Orders but two Months, standing in his Shirt, with a violet Stole about his Neck, and holding a Holy-Water-Sprinkle, and a Ritual, which Father *Nicholas* had taken care to bring with him, whilst the Latter was himself holding a great

Crucifix,

* This Mr. *Roberts's* Translator, page 34 renders *with her Neck swell'd, and the Swelling still rising towards her Mouth*; whereas the *French* says, *le col enflé, & qui Savaçoit presque jusqu' au Meaton.* An egregious Blunder.

Crucifix, and both together were bawling out, *That la Cadiere was possessed, and had need of the Prayers of all good Christians.* Hereupon all the Company fall immediately upon their Knees, they pray, they lament, and are frighted; during which the young Priest began to exorcise the Demoniack. At the same Time, the two Priests belonging to the Cathedral enter'd the Room with their Assistants; whereupon the Exorcism was suspended for a while, in order to yield them the Honour; but after having maturely examin'd her Condition, they declared openly, *That they saw no Sign of Possession.* A Surgeon, who happen'd to be present, was likewise of their Opinion; and ordered some Cupping-Glasses to be fetch'd from his House, which were no sooner brought, but the Disorder vanish'd, and she began to breathe, open her Eyes, and come to herself. They took the Advantage of this Interval to lay her upon her Bed; but it lasted but a very little while, before she began to twist her Arms, her Limbs grew stiff, her Eye-balls roll'd in her Head, and she distorted her Face more frightfully than before, and shriek'd out very loud. Thereupon every one was again terrify'd, and intreated the Priests of the Cathedral to begin the Exorcisms, which they still refuse, seeing no Necessity for them; nevertheless, to satisfy in some measure the Desires of the Company, they repeated the Litanies of the *Virgin Mary*, and when they pronounced these Words, *Sancta Trinitas*

unus Deus. LA CADIERE said, *God is a Spirit, there is no Trinity*; when they proceeded to the Mysteries of our Saviour's Life, her Distorsions increased; and lastly, when they said *Agnus Dei*, she answered in the Dialect of *Provence*, *There is no Lamb.*

Towards Midnight she was a little composed and quiet; whereupon the Priests of the Cathedral went away, as did likewise most of the Company.

At two in the Morning they ran again to fetch them; and that they might induce them to come, told them that *la Cadriere* was dying. As soon as they entered the Room, her Brothers said, that she had spoken *Latin*, and said *Non Credo*; and that being asked who was the Dæmon that tormented her, she answered, *John Baptist Girard*, and afterwards, *The Devil of Uncleanness*; that she had said another Time, *That she had a Legion of Devils in her Body*: But they took care not to inform them of a Passage, to which the Curiosity of one of the Spectators gave Occasion; this Person having told Father *Nicholas*, that the *Latin* which he spoke to *la Cadriere* was too trite and easy to be understood, this Father, instead of *Credis Diabolo?* which Expression he had used till then, changed his Phrase, and ask'd, *Credis Spiritui immundo?* And as she was entirely silent hereupon, the Father concluded, that, since she made no Answer, 'twas a certain Sign she believed in the Devil, according to this Maxim which he quoted, *Qui tacet*

tacet consentire videtur. Then one of the two Priests approaching her, ask'd, *Whence her Devil came, and how Father Girard, &c.* To which she immediately answer'd, with a confident Air, *I shall tell all that in its proper Time. Would you have me make my Confession here in Publick?* In the mean while Father *Nicholas* was not idle: For whilst the Priest *Cadriere* continued exorcising her, this Father address'd himself to the Devil, and called out to him with a strong masculine Voice; *Come out, thou Wretch, come out; and give Place to one who is stronger than thee.*

Thus ended the first Part of this Scene, which lasted till Four in the Morning; when *la Cadriere*, being come to herself, desired to rest, as she did accordingly till *Nine the same Morning; but † then *l'Allemande* the Mother coming to visit her, immediately began to act the Part of a mad Woman and Demoniack, crying out, *That Father GIRARD had appeared to her in the Carmelites Church.* Hereupon *la Cadriere*, seeing *l'Allemande* act the Demoniack, began to do the same; and to spend in this violent Agitation, the Strength she had just recover'd by Rest. The whole Neighbourhood was again alarm'd; Father *Nicholas* came amongst the rest, and repeated before the Spectators all that had passed in the Night: But the unbelieving Priests of the Cathedral

* Mr. Roberts's Translator says nine next Morning, which is a gross Mistake, for the French is *jusqu' a neuf heures du matin.*

† A *cette heure la*, left out, which is very material.

thedral were sent for no more. *L'Allemande* was not very alert in her Agitations; her great Age not permitting it: But *la Cadiere*, who was younger and nimbler than she, acted her Part to the Life; tumbled about the Floor, and shriek'd that she might be heard in the middle of the Street. This Spectacle lasted till Night, the Door of the House being open all the while, insomuch that it was successively fill'd with Persons of both Sexes, and of all Conditions, Citizens, Artizans, and Officers of the Navy; every one whereof ask'd *la Cadiere* such Questions as their Fancy and Inclinations led them, which she answered in such a manner as created both Curiosity and Scandal.

This publick Scene, which is design'dly pass'd over in Silence in *la Cadiere's* Memorial, was the Occasion of the Bishop's sending his Great Vicar next Day, being the 18th, in Company with the two Priests of the Cathedral, the Proctor, and the Register, to inquire into all that had pass'd with respect to these pretended *Miracles*, the *Possession*, and the *Exorcisms*. [Messire *Larmodieu*, the Great Vicar or Chancellor, going to her House, examined *la Cadiere* concerning all these Facts; and the verbal Process being communicated to the Proctor, he, judging that it was the Duty of the Publick to take Cognizance of these Facts, presented a Petition to the Chancellor, that an Information might be lodg'd with the Civil Magistrate, of the Contents of the verbal Process, in order to discover the

Truth,

Truth, and punish the Guilty. *La Cadiere*, on the other Hand, brought her Information before the Lieutenant Criminal of *Toulon*, against Father *Girard*, the Contents whereof she has related Word for Word, as she assures us Page 50, &c. of her *State of the Case*.

As this Information could not put a Stop to the Proctor's Proceedings, it was taken after the Form of the Edict of *Melun*, by the Chancellor, and the Criminal Judge, jointly, and the Witnesses call'd both at the Proctor's and *la Cadiere's* Suit, were examin'd.

The Information was not yet closed, when, by a Decree of the Council of State of the 16th of *January* last, his Majesty refer'd to the Parliament of *Aix* the Cognizance of this Affair, to decide it finally, and without farther Appeal, according to Law, at the Suit of Mr. Attorney-General, and *Mary Catherine Cadiere*, if they should think proper.

Mr. Attorney-General presented a Petition to prosecute this Affair in his own Name, pursuant to the Decree of Council.

By the Decree of *Feb. 16*, the Counsellor *M. de Faucon*, and *M. l'Abbe de Charleval*, Counsellor-Clerk, were appointed to go to *Toulon*, in order to prepare Matters, examine into, and give their Judgment on the Affair; and altho' *la Cadiere*, before the Arrival of these Commissioners at *Toulon*, had prefer'd several Complaints against the Chancellor, and the Criminal Judge, for Refusal of Justice, on Pretence that not having any more Witnesses

to

to interrogate, they ought to close the Information; nevertheless, several Witnesses were afterwards heard, at the Suit of the Attorney-General, and the Desire of *la Cadere*, as she informs us, Page 64, of her *State of the Case*.

The Information being taken, the Commissioners cited *la Cadere*, Father *Nicholas* the *Carmelite*, and Father *Cadere* the *Dominican*, to appear personally, and summon'd *Messire Francis Cadere*, the secular Priest, to appear either himself, or by his Attorney, as they did likewise Father *Girard*. All these Persons were afterwards examin'd, and the extraordinary Process was commenced and carried on.]

We are told, Page 64. of *la Cadere's* State of the Case, *That after having undergone the Interrogations of Feb. 25, and 26, when her Answers were conformable to her Deposition, they gave her a Glass of Wine fasting, which she found very Salt, and which intoxicated her to that degree, that she did not know her own Mother; and that having been examined in this Condition, she denied all the Facts contained in the said Deposition, which Denial she ascribes to this Glass of Wine, and to the Menaces and Violence which was used to her. But whom do they pretend to persuade that there are specific Liquors, indued with such extraordinary Qualities, as to make the Persons who drink them say whatever they who prepare them please?*

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A Draught may make one either mad or stupid, but neither of these can be said to have been the Effect of this pretended Philter. For if *la Cadere* had been mad, the Commissioners would, no doubt, have perceived it, she neither could have answered, or signed her Answers, and her Examination must have been deferred; if she had become stupid, she could at most have answered only *Yes* or *No*. Yet those Interrogatories that were read to Father *Girard*, at the Time of his being confronted, (the Purport whereof he in general remembers,) consisted of long Answers, wherein she did her utmost to clear herself and her Relations, (of which she seemed to be very particularly mindful) and wherein she observed such Precautions as were beyond the Capacity of a stupid Person. *La Cadere* was therefore necessitated to find out a third Sort of Potion, whose Operation should determine the Drinker to such and such Things; and, in order to maintain such a singular Paradox, she is forced to have Recourse again to Sorcery, her usual Support and Refuge.

[After having persisted several Days in her Denial, being at last weary of maintaining the Truth, or rather intimidated by the Menaces of her Advisers, she retracted it; and after having undergone the extraordinary Process, was carried to *Aix*, and put into the *Second Monastery of the Visitation*, according to Orders from above] There she received, as she

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she affirms, an Anonymous Letter, which she is pleased to charge upon the Jesuits; a new and very commodious Method of forming an Accusation, against which no-body can be secure, if it could be allowed; since it is in any one's Power to have several Anonymous Letters written to himself, and afterwards charge upon others, what was his own Act and Deed.

[The Proceedings being carried before the Parliament to be finally decided, *la Cadiere*, altho' she was cited to appear in Person, and co-accused, is nevertheless become Appellant, a *Minimâ* from the Writ of single Appearance served upon Father *Girard*, and also from the Citation to appear personally served upon herself, and the Proceedings which she supposes to have been carried on against her.

La Cadiere is become necessarily Appellant, from the Incroachments committed by the Chancellor in the Course of his Proceedings at the Proctor's Suit; she has since obtain'd the Royal Letters of Restitution as to the Confession made by her in her Answers of *February 27*, and in her Re-examination and Confronting on *March 6*.

We shall not here take Notice of the different Petitions presented to the Parliament by her Brothers, Father *Nicholas*, and herself; sometimes to be allow'd to answer afresh; sometimes to have a Copy of her Depositions, of the Interrogatories, and other Parts of the Proceedings; all which Petitions were rejected. We shall only observe, that

that all these Steps of theirs were taken only in a kind of Derision of Justice; since at the very Time that they all demanded a Copy of these Pieces, they had them in their Possession, as well as all the Proceedings.

This may be seen in her Memorial; since they affect therein to quote, Word for Word, Scraps of the Witness's Depositions, even of those who were not confronted with them. From hence *la Cadiere* pretends to derive this Advantage in the Eye of the World, to persuade them, that all that is advanced in her *State of the Case*, is supported by the Depositions of the Witnesses; whilst Father *Girard*, who has no other Knowledge of the Proceedings, but what he can recollect of the Occurrences that happen'd before his Eyes, in the extraordinary Process which he has undergone, is unable to shew the Falsity of what is quoted from these Depositions.]

He has, therefore, no other Refuge, but the Assurance he carries within him; that he never either spoke or acted as they say appears from these Depositions; and the Hopes that the Case will be different with respect to his Judges, who, by reading the Whole of the Depositions, will, no doubt, be undeceived as to the false Suggestions in *la Cadiere's Memorial*.

It is true, that in Page 61 of the same Memorial, *la Cadiere* has taken Care to insinuate, That the Proceedings were communicated to Father *Girard*, and the Jesuits; and they seem

seem thereby willing to persuade the World, That if, in answering that Memorial, we don't take the same Liberty to quote the Contents thereof, it is not because we can't do it, but that, if we appear reserved in that Respect, it is only because we can't contest the Veracity of these Depositions. To this we shall only answer then; That since they have the Proceedings in their Power, we challenge them to publish them entirely, that the World may judge impartially, which of the two is guilty, Father Girard, or la Cadiere.

[Neither shall we take Notice of the different Subterfuges that have been used * to elude Judgment's being given upon the main Point, nor of the extraordinary Methods to which they have had Recourse to that End; but shall content ourselves with only justifying Father Girard from the Crimes they have imputed to him, which are, Sorcery, Quietism, spiritual Incest, procuring Abortion, and the Subornation of Witnesses.

Altho' we have a Right to maintain that Father Girard ought only to answer the Attorney-General, because la Cadiere has ceased to be a Party ever since his Majesty, by the De-

* Amongst other Methods to defer passing Sentence, Father Nicholas the Carmelite, and Father Cadiere the Dominican, were not afraid of telling an enormous Lye in the Face of the Court, by giving Notice on the 21st, and 22d of May last, of an Evocatory Schedule on a Pretence, known by themselves to be false, of a chimerical Consanguinity, between Father Girard and several Members of the Parliament.

Decree of Council of the 16th of January last, refer'd the Cognizance of the Affair to the Parliament, and order'd, that it should be prosecuted at the Suit of the Attorney-General; and besides, because la Cadiere being summon'd to appear in Person, and thereby involv'd in the Accusation, cannot assume the Title of an Accuser; nevertheless, as an Objection to the Legality of an Evidence is not a Ground of Justification; and besides, as it is fit to undeceive the Publick as to the false Impressions which la Cadiere's Memorial may have made upon their Minds, it was thought proper to refute the different Heads of the Accusation form'd against Father Girard, in the Order above-mentioned.]

Of the SORCERY and ENCHANTMENT.

AS the Charge of Sorcery is the principal Article of the Accusation, as it is the Basis, if we may so speak, of all the Crimes imputed to Father Girard, and that it was only thro' this diabolical Means (as la Cadiere pretends) that he became incestuous, it seems necessary to endeavour chiefly to destroy this Charge; since, if Father Girard is not a Sorcerer, it follows, necessarily, that he is not incestuous.

If these two Crimes had not been so firmly link'd together, as they have, by la Cadiere, we own freely, that we should not have thought it worth losing our Time in refuting

such an Accusation. But since, on one Hand, we are assured, that it was only by Delusion and Enchantments that Father Girard obtain'd the Satisfaction of his Desires; and since, on the other Hand, we are threaten'd with being tax'd with a senseless Incredulity, if we seem, in the least, to doubt of the Existence of Magick, we find ourselves oblig'd, as it were, in spite of ourselves, to enter into an Examination from which we should have been glad to have been excused.

Let us enquire then, as briefly as possible, whether Father Girard is really a Sorcerer, and whether the Proofs they bring can have any Foundation.

La Cadiere, say they, has had Visions, Revelations, and Trances; she has been lifted up into the Air, tormented by the Devil, and has work'd Miracles; she has been seen to have Stigmata in her Feet and Sides, as well as the Print of a Crown of Thorns upon her Head. These Visions, Trances, &c. continue they, began soon after her Confessor's breathing upon her a magical Vapour, and her Torments, after his persuading her to accept being possessed by the Devil. In this extraordinary Condition did she continue as long as she was under the Direction of Father Girard; nor was she delivered from this State, 'till she was put under that of Father Nicholas, Prior of the discalceated Carmelites, 'till she had made him a general Confession, and had been exorcis'd. They farther add, That several more of Father Girard's Penitents have been in the same State of

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Possession; and in order to prove the Reality of all these Facts, they cite some Depositions taken from the Proceedings. After which, they conclude, by the Help of some Authorities, which they don't understand; *That since these Operations cannot be the miraculous Effects of divine Power, they must necessarily be the Work of the Devil.*

Now if, after agreeing with the Author of the *Memorial*, that all these Effects do not proceed from God, we prove, after an incontestable Manner, that 'tis equally impossible they should be the Operations of the Devil, he must, in his Turn, be forced to own a third Cause, to which he will, himself, be obliged to ascribe them.

'Tis agreed, that these surprizing Incidents do not proceed from God; for, otherwise, what Room would there be for Complaint? Where would be the *Sorcery*, and consequently the Crime of Father Girard? They must therefore come from the Devil, whom the Director breathed into his Penitent; this is the Inference which they draw.

In order utterly to destroy this ridiculous Story at one Stroke, if we may use that Expression, we need only, in our Opinion, have Recourse to some obvious and natural Reflections, which we intreat our Judges attentively to consider.

First Reflexion. It is apparent by the Proceedings, that *la Cadiere* has had Visions before she knew Father Girard, since he was

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shewn, and nam'd to her, long before he went to *Toulon*, and as soon as she saw him, an inward Voice told her distinctly, *That is the Man that I have appointed to guide you to me.* Now we ask *la Cadriere*, if these Visions proceeded from God or the Devil? If they came from God, to whom did God conduct her? to a Magician, and a lewd profligate; What horrible Blasphemy is that! If they came from the Devil, *la Cadriere* must have an Intercourse with the Father of Lies, before she knew *Father Girard*, or had ever spoken to him.

Second Reflexion. It is equally proved by the Proceedings, that *la Cadriere* had natural Sores in her Feet and Sides, whereof she could never get cured by all the Remedies which she took care to apply, and which she had since the Cunning to make pass for *Stigmata*.

Father Girard therefore ought not to be look'd upon as the Author of these first Visions, nor of *la Cadriere's* pretended *Stigmata*. Now, if she has had Visions and *Stigmata* independent of *Father Girard's* magical Breath; what Judgment would any unprejudiced Person make of her subsequent *Visions*, *Raptures*, and *Trances*, &c. which they say have been the Consequences, and infallible Effects of this pretended Breathing?

Third Reflexion. What was the End of *la Cadriere's* *Visions*, *Revelations*, &c. and to what did they tend? She must be forced to answer us herself, since her own Letters, and Memorials,

Memorials, produced by *Father Girard* in the Course of the Proceedings, contain her Thoughts upon this Head without any Equivocation; viz. *That they directed her to the Practice of Virtue, to give good Advice to her Neighbours, to suffer herself, in order to redeem Sinners, to be crucify'd for them, and to deliver by her Prayers a Vessel that was upon the Point of being shipwreck'd.*

Now is it possible that any one should maintain these to be the Works of the Devil? Nevertheless they do maintain it; and they pretend even to be Christians who dare to assert this strange, not to say, impious Paradox. *Alas! How long has the Enemy of Mankind inspired so much Zeal for the Salvation of Souls? How long has he inflam'd Hearts with the most fervent Charity?*

Fourth Reflexion. It is proved by the Letters of *la Cadriere* to *Father Girard*, *That he being stagger'd by the Recital of the Incidents which she said had happen'd to her, demands new Assurances, and more decisive Proofs, before he would believe them.* Now if *Father Girard* had been the first Cause, and envenomed Source of these Incidents, could he have entertain'd the least Doubt of them? And is it not natural to think that he must have an exact and perfect Knowledge thereof? What! Can the Author of so many Miracles and Prodiges suspend his Judgment, and require more convincing Evidence before he will give

Credit to them? This is what is not easily to be comprehended.

These Reflexions alone might be sufficient to overthrow the chimerical System of Magick which they have labour'd so much to fix upon *Father Girard*. Nevertheless, as it is to be feared, they would take Advantage of our Silence, if we should stop here, let us proceed to demonstrate that the Devil is not the Author of the extraordinary Passages which happen'd to *la Cadiere*; to which End we will run them over as succinctly as possible.

La Cadiere says first, That *Father Girard* breath'd upon her, and that, in consequence of this Breathing, she had Visions, and all the extraordinary Incidents which she relates. But what Proof is there of this Breathing, which has been so productive of Prodiges? Where is the Evidence of its necessary Connexion with the surprizing Effects which they pretend it wrought? On such a heavy Accusation as this which is brought against *Father Girard*, they ought to begin, one would think, by making it appear that he is a *Sorcerer* and *Magician*, and then proving that he exercis'd his Enchantments upon his Penitent. But as long as they confine themselves only to demonstrate, that the Incidents which befell *la Cadiere*, must necessarily proceed from the Operations of the Devil, we shall always have a Right to conclude against the Author of the Memorial, that he has proved, if they

they please, that *la Cadiere* has been the Victim of an evil Spirit, but by no means, that *Father Girard* is a *Magician*, and a *Sorcerer*. For, once more, where is the Proof of this pretended Breathing, wherewith he fascinated his Penitent? Where is the Evidence of the specifick Virtue of this Breathing? In what nocturnal Assemblies has he been surprized? What Sorcerers has he been seen to frequent? In fine, what Compact has he made with the Devil, and what were the Conditions? *La Cadiere* informs us in her Deposition; *He has made this Compact about forty Years*; that is to say, when he was about ten Years old, and the Conditions were these; *The Devil promis'd Father Girard the Gift of Persuasion, and the Art of winning Hearts in the Pulpit, which is the Chair of Truth, provided that, for his Part, he would be exact and faithful in delivering up to him the Souls, which he shall gain by the Force of Truth, join'd to his Eloquence.* 'Tis true, indeed, the Nurses of our Fore-fathers used to lull them to Sleep with such Tales as these; but their Successors, whose Minds are better form'd, and have had better Notions instill'd early into them, require something more solid to satisfy their Enquiries, being little moved with such frivolous Amusements.

In effect, what new Course does the Devil take here? He consents that the Creatures, whom he designs for his Prey, shall first be the Servants of God, practice all manner of Christian Virtues, such as Mortification, Penance,

nance, and avoiding Temptation, in a Word, that they shall gain the most signal Victories over him, provided they throw themselves at last into his Arms. What can be more shamefully ridiculous.

But, say they, *Angels of Darknes have frequently transform'd themselves into Angels of Light, in order to surprize Mankind, and gain their Ends more securely.* 'Tis true, we have had the Misfortune to see an Angel of Light, a virtuous Man, a zealous Director, and a Preacher trampling Vice under Foot, where *la Cadiere's* Advocate can perceive nothing but a Devil, and an Angel of Darknes.

La Cadiere says secondly, *That Father Girard persuaded her to submit to be in a State of Possession, on Pretence of delivering a Soul from a State of mortal Sin, and that after having submitted to be in this State, she was tormented by the Devil.*

It was not Father *Girard* who advised *la Cadiere* to submit to this State of Possession; on the contrary, 'twas *la Cadiere* who press'd her Confessor earnestly to allow her to consent to it, which he opposed, not thinking her to have Resolution enough to go thro' such a fiery Tryal. But if it were true (which certainly it is not) that Father *Girard* had persuaded her to undergo it, what could they thence infer against him? At most they could only say, *That he was an imprudent and indiscreet Man, to advise a young Person to imbrace a State so difficult to be supported; but not, That*
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he was a Sorcerer and a Magician; since, upon this Supposition, he would have labour'd to destroy the Empire of the Devil, by persuading *la Cadiere* to undergo the most exquisite Torments, to satisfy the divine Justice for a Soul, that was in a State of mortal Sin.

Thirdly, she says, *That she has been lifted up into the Air, and that this has happen'd to her several times.*

But we positively affirm, that no-body ever saw any such thing befall her; in vain does she assert, *That she felt herself forced off her Seat, and raised up in a Chaise upon a Journey;* we shall believe it never the sooner for that. What is there extraordinary in touching the Roof of such kind of Carriages with one's Head? Does not this pretended Miracle often happen, even to Persons who don't desire to make the Experiment, and that without the Devil's intervening?

Fourthly, *She had Stigmata in her Feet and Side, as well as the Marks of a Crown of Thorns upon her Head, from whence the Blood would frequently trickle down her Face.*

If it is true, as has been said, and as must appear from the Proceedings, that these pretended *Stigmata* were nothing else but natural Sores, with which she was afflicted, this Proof of the Operation of the Devil falls to the Ground of itself.

And, as to the Marks of the Crown of Thorns, and the Blood that was seen upon her Face, we beg our Judges to consider that these pretended

pretended Miracles never failed of being foretold, and that they happened periodically at the End of each Month, when it was not difficult for *la Cadiere* to set herself in order, so as to surprize innocent People, who were not sufficiently upon their Guard.

But, continue they, if these Sores had been natural, as is pretended, would they have been healed immediately by the Exorcism of Father Nicholas, so as that nothing remained afterwards to be seen but the Scars?

'Tis from these very Scars, which *la Cadiere's* Advocate brings as a Proof, that the Sores were not natural, and that they were healed by the Exorcism, that we conclude the contrary: For if these Sores had been the Work of *Satan*, and had not proceeded from some Disease to which Mankind are subject, the Exorcism, which is the only Remedy for Disorders of this Nature, ought not only to have cured her, but even to have effaced the most minute * Traces of them, unless 'tis to be thought that *Father Nicholas's* Exorcism had not Virtue enough wholly to dispel the Charm.

Fifthly they affirm, *That la Cadiere discovered the Secrets of Men's Hearts, and had a perfect Knowledge of their inmost Thoughts.* Suppose this should be granted for a Moment, altho' the excessive Prepossession of those who looked upon her as a Saint and a Prophetess, might probably lead them into this Error, from

* Mr. Roberts's Translator, uses the Word (*Vestige*) for Traces, which is not English.

with what Rashness will they dare to conclude from this Concession, *That this is an Effect of Sorcery and Magick?* Do not they know, or at least ought they not to know, that the Secrets of Consciences are reserved by God to himself alone, and that he alone is the Searcher of Hearts? Besides, as we have already said, does the Devil correct Sin? Does he inspire Virtue? Does he bring back Sinners into the Way of Salvation? But these were the Lessons which *la Cadiere* read to those Persons, the Secrets of whose Consciences she is said to have discovered.

Sixthly 'tis said, *That Father Girard believed the Transportation of Bodies; because the Lady de Lescot, according to la Cadiere's Memorial, Page 40 and 41, testifies, that she had heard the Lady Beauffier say, that Father Girard had assured her thereof; which struck her so, that she fell sick two Days afterwards.*

But we affirm boldly, that *Father Girard* never said, or thought of saying, any such Thing to *Sister Beauffier*; we even defy *la Cadiere's* Advocate to find in all the Proceedings, which he no doubt has turned over and over for this Purpose, that *Sister Beauffier* has in any Part thereof owned what they have here made her say. From hence one may conclude, that *Father Girard* not only never spoke after that Manner, but also, that such Evidence as the *Lady de Lescot's*, deserves to have no Credit given to it, upon any other Heads which it may contain.

Lastly

Lastly they will have it, that *la Cadiere* has spoken *Latin*, a Language to which she was utterly a Stranger; and that she had such Distortions, and made such frightful Faces, as scared all the Company; they add, that several more of *Father Girard's Penitents* have likewise been in the same State of Possession.

If speaking a few *Latin* Words, which most Books of Devotion explain in *French*, were a sufficient Sign of being possessed with the Devil; if it were sufficient to have Convulsions, and a Stiffness in their Limbs, how many Persons might pass for *Sorcerers*, at an easy Rate?

But in order to expose more fully the Ridiculousness of this Proof of *Sorcery*, let us take the Pains to recollect for a Moment the Circumstances of the particular Facts which we have just cited.

We intend to speak of the Publick Scene which *la Cadiere* acted at *Toulon*, on the 16th and 17th of last *Novem.* after her Return from the Country. One would be apt to think that the Devil, who had left her about six Weeks, had only done it with Design to resume his Power over her in the City, where he might have a greater Number of Witnesses, of his Legerdemain. Accordingly, no sooner is she at Cuffs with the evil Spirit, but immediately *Father Nicholas* flies thither, and, like an active and prudent General, is at Hand every where, he bauls, he fatigues himself, he calls the Devil to an Account, he talks *Latin*

to

to him, the Devil answers; he alters his Expression, the Devil is struck Dumb; but *Father Nicholas* is not. He interprets his Silence, he makes Reflexions thereupon, he suggests as he pleases, and both with his Gestures and Voice assists the young Priest *Cadiere*, who being yet a Novice, and in a panick Fear, exorcises, altho' he is suspended. In fine, after several of *la Cadiere's* Distortions and Grimaces, which so plainly proved the Operation of the Devil, after the Priests of the Cathedral, who were sent for to that End, would not exorcise her; after the Surgeons had advised *Cupping-Glasses*, and some sensible Citizens a *Bull's-Pizzle*; the Devil took his Flight, returned no more, neither has he thought fit to make his Appearance ever since.

It must be owned, this Devil was of a very singular Kind; others will hardly give Way to Prayer, Fasting, Mortification, and the lawful Authority of the Church; but this is such a Novice, such a simple, or rather such a good-natur'd Devil, that he flies for ever at the very first Command, even of those who have no Authority to command him.

Such was the End of *la Cadiere's* Devil; he was engender'd, brought up and maintain'd by *Father Girard's* Breathing; and *Father Nicholas*, the discalceated *Carmelite*, by a Virtue peculiar to him, since he was suspended, and had no lawful Authority, tramples him under Foot, and destroys him
past

past Recovery. A Victory so much the more certain, as it was follow'd by an equal Advantage gain'd over the Devils of *l'Allemande*, and *la Battarelle*; and if his Zeal did not extend to all the rest of Father Girard's Penitents, who he affirm'd, had equally Need of his Assistance, as is prov'd by the Proceedings, 'twas because they had not generous Docility to confess themselves possess'd by the Devil.

But is not this detaining our Readers too long upon a Subject which we have promis'd to abridge; wherefore let us conclude, and say in two Words, *That since the Devil cannot be deem'd the Author of the extraordinary Incidents which beset la Cadiere, we must necessarily ascribe them to more simple and natural Causes.* Now, what can these Causes be? The World without doubt begins already to have some Suspicion of them, and we are persuaded, that no body can be mistaken therein.

In effect, the Devil abhors the Cross; but that of *la Cadiere* makes one descend from Heaven, and procures it to be brought to her even by Angels, his most cruel Enemies. The Devil taints the Principles of all our Actions, and perverts our Consciences; but this searches them in order to purify them, and deliver them from Sin. The Devil by his Temptations wiles and prompts us to Evil, and draws us in to commit it; this, by wise and salutary Counsels, incites us to Virtue, and makes us embrace it. What new kind

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of Devil then, unheard of 'till our Days, is this of *la Cadiere*? But if they will absolutely insist that there was *Sorcery* and *Magick* in the present Case, let us accuse *la Cadiere* alone thereof; since she had the Address to fascinate the Eyes, and impose upon the Understanding, of Father Girard, to that Degree, that he never discover'd her Impostures and Malice 'till it was too late.

Of the QUIETISM.

FATHER Girard is not only a Sorcerer, but he is likewise a *Quietist*. It seems at first ridiculous to bring the second Accusation, after having brought the other. For, can one reasonably ascribe the Opinions of any particular Heresy to an impious Wretch, who must have renounced his God, and his Religion, to make a Compact with the Devil? Would a Man of this Character follow one Sort of Error rather than another? Or would he endeavour to insinuate it? One might as well accuse him of being an *Arrian*, a *Monothelite*, *Pelagian*, &c. as of being a *Quietist*. He would be all these, or rather he would be none of them, since he would believe nothing. Besides, is not the *Black Art* sufficient to effect all the detestable Designs which a Sorcerer can propose to himself? Or does he think to accomplish his Ends by the Way of Persuasion? Does he pretend to make Exhortations to those Persons whom he intends

tends to seduce? No, *Fascination* and *Enchantment* are his univerval Remedy; and he gives himself up to the Devil, only in order to succeed more speedily, and more effectually.

But *la Cadriere*, and her Accomplices, had their Views herein. They well knew that they could not blacken Father *Girard*, and that they should make but a slight Impression upon most Persons, by the single Charge of *Sorcery*; wherefore, they have artfully join'd Heresy to Impiety, with Design to infer his Guilt equally from both; to the End, that if the Publick should not be weak enough to be imposed on by the chimerical Accusation of Magick, they might, at least, give into the more natural, and more plausible Charge of *Quietism*.

Now this Heresy is of two Sorts; the one is a *Quietism* purely spiritual, and the other entirely sensual. We shall take Care not to explain distinctly in what the one and the other consists. None but a Pen that is used to be defiled with dipping into the most shameful Obscenity, dare enter into a particular Detail of Errors which ought to be conceal'd from all the World; wherefore, we shall satisfy ourselves with proceeding to the Matter of Fact. They here charge Father *Girard* with being guilty of the first *Quietism*, and thereby lay the Foundation of the second, which is imputed to him in the following Article.

But

But upon what Grounds is such a heavy Charge founded against a Regular Priest? If Providence sent any Souls to Father *Girard* to guide them to Virtue, the Custom of his Direction has always been to excite them to Prayer, Mortification, Humility, Obedience, the Exercise of good Works, and the renouncing of their own Inclinations, in order to follow the Will of God only, and unite themselves more closely to him, by recollecting themselves, and setting their Hearts upon him. This, we suppose, must appear from the Proceedings, where his Penitents have been summon'd to give Evidence upon the Facts falsely imputed to him.

But, say they, Page 79, and 80, of the Case; *Quietism* is an Error, which, under Pretence of an immediate and intimate Union with God, reduces the highest Perfection of the Soul to a passive and lifeless Contemplation; looks upon the Exercise of Christian Virtues, and vocal Prayer, not only as useless, but even as Imperfections and Obstacles to the Divine Operation. Now Father *Girard* (add they, Page 81, 82,) is convicted of having instill'd these pernicious Maxims into his Penitents: First, by the Depositions of [Messires Giraud and Gandalbert Ministers of the Cathedral; of the Lady Marianne Aubert; Anne Battarelle, and Theresia Lionne, Widow to l'Allemande,] and afterwards, Page 84, by his own Letter to *la Cadriere*, of July 22, where they find these Expressions: *Forget yourself, and be passive*; these

two

two Words comprehend the most sublime Disposition: Expressions which contain the very Quintessence and Encomium of *Quietism*.

As to these Depositions, that of *Messire Giraud* is founded only upon some Conversation which, he says, he had with *la Reboul*, and *la Laugier*, wherein he takes it for granted, that these two young Women being examin'd about their State, acknowledged sincerely, *That they had not for a long time used any vocal Prayer; that they never said the Office of the Virgin Mary, nor their Beads; and that they never read the Gospel.* In the mean while, both the one and the other of these have been interrogated; and 'tis to be presumed, that their Depositions fully justify the contrary; since *la Cadiere*, who seems so well versed in the Proceedings, does not quote the Tenour of them, at the same Time that she is very careful to cite that of *Messire Giraud*, which is of no Force any farther than as it is conformable to theirs.

'Tis of the utmost Importance to observe here, what *Father Girard* remark'd upon the reading the Deposition of this Minister, *viz. That knowing he was to give Evidence, he previously went in Quest of Proofs of this pretended Quietism, wherewith to compose his Deposition; and that, to this End, he artfully examined four of Father Girard's Penitents, la Laugier, la Reboul, la Gravier, and l'Allemande.* Now, where would be the Wonder, if such simple ignorant

ignorant Souls, being put, as one may say, upon the Rack, by an ingenious Man, who puzzles them with a Chain of ambiguous and captious Propositions, should make some Mistakes in answering innocently upon a Subject infinitely delicate, where very learned, and very pious Divines have stumbled. But, is it not yet more surprizing, that they should have dared to make *Father Girard* responsible for what they have said, and lay down as his Sentiments, and the Principles of his Direction to his Penitents, what a Logician may have extorted from these Women by the Force of his Arguments?

Neither ought one any more to draw any Inference from what [*la Cadiere* says, page 83. of her Case] was depos'd by *Messire Gandalbert*, the other Minister of the Cathedral, on his being confronted with the *Abbe Cadiere*, where he declares, *That the Widow l'Allemande had confess'd to him, that when she was under Father Girard's Direction, she not only never used any vocal Prayer, but was even utterly unable to pray.* For, altho' they quote Part of her Deposition, which says, *That finding it impossible for her to pray, and having inform'd Father Girard of her Condition, he told her, that she must keep herself united with God, for that one * Look from him might, by his Grace, put an End to all our Dryness and Barrenness.* Nevertheless we are assured that this Woman

* It is a Glance of an Eye towards him, in *Mr. Robert's*, which is a gross Mistake.