

Woman cannot have depos'd as they have made her, since she says in this very Deposition, as Father *Girard* heard, when they were confronted together, *That he had always exhorted her to do her utmost to overcome the Difficulties she met with in praying.*

The Deposition of the Lady *Aubert*, Superior of the Monastery of *St. Clare* at *Ollioules*, who says, *that la Cadiere could not perform the Exercises of the Society; that she was never seen at Prayers in Church; and that she never practised any Mortification*, is made void by herself. For, first she attributes all the Passages that happened in the Monastery to *Sorcery* and *Magick*: What Weakness! Secondly, she says, *that she never saw la Cadiere at Prayers in the Church, which made her suspect that she was not arrived at such a high Degree of Perfection*: What Reasoning! Ought she not to have said, *that this made her conclude, without Hesitation, that la Cadiere had no Religion and was only a Hypocrite*? Thirdly, did not she write to Father *Girard*, June 29, *That la Cadiere was under great Afflictions, but nevertheless she never omitted any of the Exercises of the Society, and that this was the Effect of the Graces wherewith the Lord favoured her.* What a Contradiction is this to her Depositions? Fourthly, how could the Lady *Aubert* see a Candidate, as *la Cadiere* was, neither use any Prayer, nor Act of Mortification, without being alarmed about her Vocation, and without apprizing her Confessor and her Relations

lations thereof; nevertheless she never did. What Negligence! Fifthly, How comes she to be the only one of that numerous Society, who perceived these Facts? How could it happen, that not one of the Nuns in the same Monastery, and especially the Mistress of the Novices, who in this Point has a particular kind of Direction, ever took notice thereof? Sixthly, How comes it, on the contrary, that the Mistress of the Novices, in the Memoirs which she sent to Father *Girard*, and which are inserted in the Proceedings, represents *la Cadiere* (who according to the Superior's Account never pray'd) as another Seraphim, who by her Raptures, the Fervency of her Prayer, and the Ejaculations which she utter'd even with a loud Voice, ravish'd and inflamed the whole Society. For, had it been otherwise, would the Superior have allowed, and continued to allow, her the Liberty of receiving the Communion every Day? Would the whole Convent of *St. Clare* have express'd so much Earnestness to retain her, and so much Fear of losing her? This Earnestness, and this Fear, is very evident in the Memoirs above-mentioned.

The last Deposition, which is that of *la Batarelle*, cannot be thought a Proof in any Degree; she being a young Woman who has made herself notorious by her Extravagances at *la Cadiere's* Farm, where she pretended to be Possessed, or at least she believed herself to be so; and to have been delivered from the Devil by the Exorcisms of Father *Nicholas*.



Father Girard had long been sensible of her Character, and of the Weakness of her Brain.

As for the rest, it is fact, notwithstanding all she has advanced in her Deposition, that she has been seen praying in many Places, and especially in the Chapel of the Third Order of the *Carmelites*, where she chanted the Litanies and Hymns, and sung regularly the Vespers of the *Virgin Mary*, with an audible Voice. And besides, she owns even in her Deposition, which was read to Father Girard, that he always advised her to use vocal Prayer, and to exercise good Works.

As to Father Girard's Letter of July 22, it is far from containing the Errors of the *Quietists*. God be prais'd (says he in this Letter) I render a thousand Thanks to our Lord for the Continuation of his Mercies. But the *Quietist* returns no Thanks to God, he performs no Acts of Devotion; that would be disturbing his Rest: Being intellectually united to God, he no longer acts, but is absolutely passive: I have need of Assurance, adds he, but you shall not fall a Sacrifice thereunto. This Expression is in Answer to the Letter which he had received from *la Cadriere* that very Day, wherein she informed him, That God shewed her by the Pains she suffered, that he had not call'd her to that Monastery, and that in order to manifest his Will, he would yet add to her Sufferings: Hereupon, the prudent Director mistrusts this Account, and suspects it to be the Effect of his Penitent's Levity, wherefore he

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demands farther Assurance. Now, a *Quietist* never troubles himself about any thing, he never departs from his Indifference; but without thinking either of what is past, present, or to come, is undisturb'd at all Events. I will recommend you (continues Father Girard in the same Letter) to our good God; do not you, for your Part, forget my Patient, my Sister, and the others whom I have recommended to you. Does a *Quietist* order the saying Prayers for others? he does not even pray for himself, he is not at all concern'd about the Care of his own Salvation, much less about that of others; that would be to be still attach'd to worldly Concerns, and all Things are become alike to him. On the contrary, Father Girard, in this Letter, recommends himself to the Prayers of his Penitent, as well as his Patients, and all other Persons for whom he had any Respect. Begin always (says he in the same Place) these Days of Abstinence with forbearing Meat. This wholesome Counsel is in Answer to *la Cadriere's* telling him, That her Constitution positively would not allow her to abstain from Flesh, and that the Aversion she had to it, proceeded certainly from the Divine Permission, which shewed her thereby, that she was not called to this Monastery, where it was the Rule to eat no Meat all the Year. But can such an Order as this, given by Father Girard, come out of the Mouth of a *Quietist*? Does the *Quietist* recommend Mortifications? Does he even own the Commandments? Not at

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all; he believes himself freed from the Yoke of the Law, and he is, in his Opinion, authorized to use all his Liberty; to him all Things are good: *We shall discover the holy Will of our Master*, continues the Letter. Do we ever find any such Care in a *Quietist*? Does he think of consulting God? Does he apply himself either to know, to enquire after, or to execute his Intentions? No, without doubt; because that would be doing Acts of Reflection, which he is forbidden, and which are even impossible to him, if he is arrived at the Perfection of his State.

But *la Cadiere*, and her Brothers, undoubtedly will answer, *That it is not in these Expressions that the heretical Venom lies; 'tis in these Words which we have cited from the same Letter; Forget yourself, and be passive.* But what! can this Letter intil *Quietism* in one Part, and destroy it in the other? Is that possible? Don't they know, on one Hand, that a *Quietist* cannot disguise his Sentiments, especially in a private Letter? And are they ignorant, on the other, that his Principles are coherent, and that he must necessarily talk a Language that is uniform.

But how can they put a malicious Construction upon an Expression, which signifies no more than a Sacrifice of our own Will, in order to cleave fast to the sovereign Will of God, and to obey it as soon as it is known to us? Is it not in this Sense that it is said in the *Imitation of Jesus Christ*, a Book altogether

ther divine, Book 7. Chap. 37. *My Son, deny yourself entirely, and I will be entirely yours. How often, and in how many Things must I deny myself? At all Times, and in all Things; for I will see you stripp'd of all. — I say to you again; deny yourself entirely, deliver yourself up into my Hands; give All for All. — Let the sole End of your Desires, of your Prayers, and of your Labours, be to divest yourself of all Property, &c.* Expressions which may be equally found in all Books of solid Piety.

*La Cadiere*, in her Letters of July 21, and 22, expresses some Doubts concerning her Vocation; with uneasy Reflections on what passes about her; Difficulties about her Diet; a continual and particular Repetition of what she suffers, and yet greater Fears of what she may have to suffer afterwards. Thereupon Father *Girard* answers, *Forget yourself. Forbear all Reflections about yourself; don't consider yourself; resign yourself; renounce yourself; if possible, lose Sight of yourself; Leave God to operate; that is to say, Don't stop him; don't resist him; keep yourself in a Dependance upon his Grace, and a Submission to his Spirit; receive kindly what he does, what he wills, what he gives; refuse him nothing, but follow in all Things his good Pleasure, as soon as it is manifested to you by his Light.* Is it not in this Manner that all our spiritual Fathers speak? And is inspiring such Sentiments instilling Error into the Mind of a Penitent?



But in what Sense did *la Cadriere's* Brother's themselves understand this Expression of Father *Girard*? Did they imagine it to contain the Errors of *Quietism*, when they made her say, in the Letter which they composed for her, in Answer to that of July 22. *I bless the Lord for your great Courage in exhorting me to Perseverance; be assured that I will perform your Orders exactly.* Is not that saying, *That she would forget herself to comply with the Will of God; that she would strive to abstain from Flesh; that she would again put her Vocation to the Test, and neglect none of the Advice which had been given her?* With what Face then can they now put an ill Construction upon an Expression of which they at that Time approved, and which they looked upon, as containing very wholesome Counsel? The Letter has not changed its Nature, neither can it have any other Meaning now, than it had formerly.

To all these Proofs of the Purity of Father *Girard's* Doctrine, let us add a few more Reflexions. He has preach'd, directed, and heard Confessions for these twenty-five Years; has any one before ever made any Objections to his Doctrine? He has spoken from the Pulpit, and the Confessionary to several Thousands during many Years in the City of *Aix* alone; if amongst such Numbers there is one single Person who ever heard him utter one single suspicious Sentence, let him declare it aloud and confound him.

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But, on the contrary, of all the Persons who have disclosed the Secrets of their Hearts and Consciences to him, is there any one who has not been edified by his Discourses; any one who has not been affected with his Remonstrances; or any one who has not exercised good Works, Fastings, Mortifications, and all other Christian Virtues? Such is the Assurance which results from the Testimonies of a good Conscience, that Father *Girard* is not afraid here to Appeal even to *la Cadriere's* Advocate as a Witness; and he challenges him to declare before God, whether, during the Time that he was under his Direction, he ever perceiv'd any thing in his Discourse that was contrary to the Holiness of his Profession, a Submission to all the Decisions of the Church, the Purity of the soundest Morals, and the Observance of the sacred Laws of the Gospel. What then! did this Father stay till he went to *Toulon*, and was fifty Years old, before he embraced *Quietism*, and set up for a Teacher \* of *Fanaticism* and *Licentiousness*? No, no, they whose Inclinations take such a fatal Byas, begin their Course much earlier, and don't wait till that Season, when the Passions begin to lose their Force, and subside.

It is therefore resolving to destroy the Truth, and substitute vain Phantoms in its stead, to found such a heinous Accusation upon the mistaken Depositions of two or three

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\* Mr. Robert's Translator p. 25 renders *dogmatiser en fanatique & en libertin*, to turn Fanatick and Libertine.



illy Women, who being full of extravagant Notions, have rather been guided by their Fancy and Imagination than the Truth, to which alone they ought to conform their Evidence. Besides, is not the World over-run with such Devotees, who either having overburthen'd themselves, by their own Choice, with vocal Prayers, till they are ready to sink under the Fatigue, hurry them over afterwards precipitately, and believe they have wholly done their Duty, when they have gone thro' them, whether well or ill; or else, who finding in themselves a Reluctance to perform their spiritual Exercises, immediately cry out to their Confessor, *That they are lost, that they can't pray, and that they are abandoned by God?* Now, if Father Girard has advised the former to omit certain Prayers, which were merely Works of Supererogation, in order to bestow some Time upon more necessary Duties, such as learning to know themselves, purifying their Hearts, disengaging them from the World, and from themselves, in order to advance in the Love of God, has he therein done any thing more than follow'd a constant Maxim, and Rule of Direction prescribed by all spiritual Fathers? And whatever the Author of the *State of the Case*, who understands nothing of these Affairs, may say, is *not this Advice as far from all Appearance of Quietism, as Light from Darknes?*

As to the Devotees of the second Sort, if some of Father Girard's Penitents have found,

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at certain Times more Difficulty than ordinary in attending to Prayer (as God does not always communicate himself alike, but uses to try even the most devout Souls) can any one with Justice, or even with the Shadow of Probability impute the Fault to him? And especially if he recollects, (what appears plainly from the Proceedings) that he has always used his utmost Endeavours to combat the Repugnance of these Persons to that Exercise, and has particularly recommended the Practice thereof to them.

Let us conclude therefore, that as the Charge of *Sorcery* is an Extravagance, which they have not been able to impose upon Mankind; so that of *Quietism* is only a palpable Falshood, and a gross Calumny; since it is contradicted by the Writings, the Discourses, and in short the whole Conduct of the Accused; and besides 'tis proved false even by the Depositions of the Witnesses produced against him.

*Of the SPIRITUAL INCEST, and procuring ABORTION.*

IF Father Girard had been accused only of *Sorcery*; if the odious Imputations, wherewith they have endeavour'd to blacken him, had tended only to make him pass for an absolute Master of the *Black-Art*; we may venture to say, *That how great soever this Crime may be in itself, there would have been no need of justifying him, either to his Judges, or to the Publick;*



Publick; and that for this Reason only, that People are not mightily dispos'd to think a Man's Breath capable of working so many Miracles.

It was not therefore sufficient, for those who had formed the Design of ruining Father Girard, to assert, That he was a Sorcerer, at the Hazard of not being believed by any one; it was necessary to subjoin thereto such Crimes as should proceed more from human Weakness, than the Wiles of the Devil, because they were Men whom they design'd to persuade. Hereby they gain'd two Points of the greatest Importance; first, They gave a plausible Reason for Father Girard's Sorcery; for no body makes a Compact with the Devil for nothing, or only to play Tricks, from whence he can reap no Advantage: And, secondly, They at the same time saved *la Cadriere's* Honour, she being to maintain boldly, as accordingly she does, that she has always preserv'd her Heart and her Mind very chaste, even in the midst of the greatest Liberties, which she accuses her Confessor of taking.

Let us see however, if notwithstanding the Advantage which *la Cadriere* may derive from the Corruption of human Nature, she will be more successful in proving the Crimes of Incest, and procuring Abortion, than she has been in convicting us of Sorcery. In her State of the Case, the first Proof of so heinous an Accusation is founded upon the Morals of the Jesuits in general, which allow, as they say,  
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all sorts of Sins of Uncleanness. But they who are acquainted with the Jesuits, will dispense with our refuting this Proof; and as for those who do not know them, they will be willing, if they are equitable, to have some little Knowledge of them, before they believe the Author of the Memorial; and then we flatter our selves that they will soon be incens'd at such an impudent Calumny: Wherefore let us take no more Notice thereof, but proceed to the other Proofs which he brings, which may be reduced to four.

First, Father Girard's frequenting his Penitents Company.

Secondly, The Care he took to lock himself up frequently in her Chamber.

Thirdly, The criminal Liberties he took with her.

And, Fourthly, The Letters he wrote to her, where his Passion breaks out in every Line.

We will give a particular Answer to each of these Proofs, or Presumptions; and we hope to do it in such a Manner as to satisfy every impartial Person: But permit us first to demonstrate by some Reflections the Falsity of this Accusation, and at the same time to shew its Impossibility according to the System advanced by *la Cadriere's* Advocate.

In effect, if there is no Truth in the Charge of Sorcery; if Father Girard's breathing upon her is a mere Chimera; if he is no Sorcerer, as has been demonstrated, the Consequence that naturally



naturally follows from thence is, *that he is not Incestuous*; since they have interwoven these Crimes one with the other after such a Manner, that they cannot be separated, and that the Non-existence of the one, necessarily carries with it the Destruction of the other.

For since, according to *la Cadiere's* Language, she has always preserved herself perfectly pure and innocent, it was impossible to offer the least criminal Idea to her Imagination, but it would have thock'd her immediately; consequently she would not have failed forsaking a Director, who should have attempted more than once to satisfy his infamous Desires, unless, as she declares, *He had taken Advantage of those Moments wherein the entire Privation of her Senses rendered her incapable of knowing the Liberties that were taken with her.*

This is *la Cadiere's Hypothesis*; this is what she still maintains in her Memorial. Take away the *Sorcery*, take away the Breathing upon her, take away this Privation of her Senses, restore her to her natural State, it is no longer possible to comprehend how a Person, who talked of nothing but God, who wrote of nothing but God, who was almost always in an Extacy, and Rapture with God, who in her *Lent Journal*, in all her Letters, appears ready rather to sacrifice herself a thousand Times, than to offend God; it is not possible to comprehend, I say, how in cool Blood, and enjoying her right Senses, she

she could deliver herself up to the Abominations of a Priest; nay, a Regular Priest, and even her Confessor; no, that cannot be; nor could she be dishonoured, but when she was not herself.

Suppose we should grant this for once, what would be the Consequence of such a Supposition? But that Father *Girard* must absolutely be a Magician; or otherwise *la Cadiere's* System will fall to Ruin, and can no longer be supported.

Now we have proved, as we think, irrefragably, that Father *Girard* was never guilty of *Sorcery*; that his pretended Breathing upon her was Nonsense, and her Possession a *Chimæra*. Wherefore let us conclude, that this Crime whereof he is accused, is the blackest of all Aspersions. Not only, because this Crime cannot subsist without *Sorcery*, but also, because *la Cadiere* having been once convicted of falsely charging Father *Girard* with so great an Impiety as that of being a *Magician*, there is no Calumny whereof she may not be capable, nor no Crime whereof she may not accuse him; and consequently she ought no longer to be believed, or heard, in any Point that regards her Confessor.

But let us for a Moment realize this Phantom of *Sorcery*, and suppose, that by some very occult Virtue, Father *Girard's* breathing upon *la Cadiere*, might possibly deprive her of all Sense and Knowledge. Upon this chimerical



merical Supposition, we ask, whether, after this diabolical kind of Trance, she came to herself, and called to Mind what had passed, or whether she could not recollect it? If she did recollect those Passages, could she have continued such an obscene Commerce, and have preserved her Innocence, as she pretends? And if she could not call them to Mind, how was she able to remember them afterwards? Was it by the Means of the Exorcism of Father *Nicholas*? But it is apparent from her own Account, that before she was exorcised by Father *Nicholas*, she made him a general Confession of all the Particulars of her deplorable Condition; and consequently it cannot be by the Virtue of the Exorcism that she recollected herself; besides, that an Exorcism cannot make Persons remember what they never knew.

Nevertheless, *la Cadriere*, in her Declaration to the Grand Vicar of *Toulon*, (a Declaration stuffed with Infamy) gives a shocking Account of a thousand Circumstances which accompanied Father *Girard's* Crime. However, she was not herself, as she says, from whence we ought to conclude, that she could not remember them; and that, consequently, the *Incest* wherewith she charges Father *Girard*, is no more true than the *Sorcery*; and that it is but a malicious Invention, and a black Aspersion.

Can we desire a more decisive, or more convincing Proof, then that wherewith *la Cadriere*

*diere* herself has supplied us in the Declaration just mentioned, which is published, although she durst not insert it in her Memorial, because of the Absurdities and Contradictions wherewith it abounds? Let us see what she says there of the Crime here in Question. It must be excused if we enter into Particulars, which we would willingly have avoided, and if we are forced to quote some Expressions of this infamous Piece. *La Cadriere* assures us, That her Confessor ordered her to get upon her Bed, saying, that it was not that Bed which she deserved, but the Scaffold she had seen at *Aix*, where she had made a Journey not long before; and that, after many Preparatives, he consummated his Passion, which put her to exquisite Pain, having never had a Notion before, how such sort of Things were done.

Now, here is a Period of Time fixed by *la Cadriere* herself, which destroys all that she advances in this Declaration, or afterwards. In effect, it is proved in the Letter which she sent to Father *Girard* from *Aix*, and which is at the End of the Memorial, that she was in that City on *May 19, 1730*, from whence she returned on the 23d. Now, as she never was at *Aix* at any other Time, it can only be after her Return from thence on the 23d that Father *Girard* debauched her first, because that, till then she had never known how such Things were done, Nevertheless, she proceeds to say, in this same Declaration, That after this Action she had Reason to believe that she was  
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with Child; and that Father Girard, who was equally uneasy at such a Suspicion, brought her, for eight Days successively, a reddish Liquor, which in the End made her miscarry. Thus the Falstity of all these Facts discovers itself, as soon as one reflects, that from her Return from Aix, which was on the 23d of May, till the Day that she entered the Monastery of St. Clare at Ollioules, which was on the 6th of June following, there was but an Interval of about ten Days; wherein there could neither happen any Suspicion of being with Child, nor any Abortion, nor any other of the Facts which she has heaped together to make Father Girard appear Criminal. This Reflection alone, wherewith *la Cadiere* has supply'd us, without doubt unwillingly, and undesignedly, ought to suffice, one would think, to discover and confound at once the Imposture of the two heinous Crimes whereof she accuses Father Girard.

Let us however subjoin to all these convincing Proofs, some Reflections which come naturally into the Mind, and which, we are persuaded, all Persons of Sense have not failed already to make. Either Father Girard is an old Libertine, and then how is it to be imagined that he could impose upon the Publick for so many Years, and pass constantly for a Person of an unblameable Reputation and Morals? His different Employments have obliged him to converse with an infinite Number of People of both Sexes, and of all

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Ages and Conditions; have not we a Right to affirm, that he always edified them? If there had been any Hypocrisy or Debauchery lurking in his Heart, some Marks of it would certainly have broken out upon some Occasion or other; and, in spite of all the Precautions he could use, his Failing could not have escaped those Numbers to whose Eyes his Function kept him continually exposed. Is there any one, nevertheless, who has ever conceived the least Suspicion of him? And now that he is delivered up, as it were, to publick Infamy, can it be said, that one single Complaint has been made against his past Conduct?

He must then be grown, on a sudden, a Profligate and a Libertine, who being blinded by his Passion, gives himself up without Reserve to every thing that can advance his Designs. But if he had a Mind to make a Conquest of *la Cadiere*, why did not he follow the common Method, which, to our Misfortune, we find succeeds but too well in the World? *Because he was a Sorcerer*, replies Father Nicholas, and the Disagreeableness of his Person would infallibly have made him miscarry in that Attempt. Nothing therefore but extraordinary Means could surmount this Obstacle; accordingly Father Girard's first Step was to breathe upon her brutishly, in order to inspire her with the same Passion which had so violently seized him; for before this enchanting Breath, Father Girard, as *la Cadiere* herself owns,

had



had never mentioned his Love to her, or so much as been at her House.

But what was the Consequence of such an odd and extraordinary Beginning? Why, no doubt, being transported with Love for his new Conquest, he would omit no Means of pleasing her, and giving her the strongest Proofs of his Affection. Not at all, Father *Girard* is a *Sorcerer*, he does not love like other Men; wherefore he delivers *la Cadere* up to the Devil, who first bangs her soundly, and puts her to the most exquisite Anguish and Torments; this done, by Virtue of his *Magick Art*, he makes her live forty Days only upon Water; nor is this all, he crucifies her, and afflicts her with the most noisome Sores, capable of disgusting the most passionate Lover: Or rather let us say, capable of extinguishing the lewdest Flame, by the Idea of that awful Mystery which they represented. To confess the Truth, our Posterity will never be able to imagine how such Tales of a Tub could find any Credit in so discerning an Age as ours; and their Surprize would be irrecoverable, were they not to be inform'd, at the same time, how far some Persons in our Days have carried their Prepossessions against the *Jesuits*.

We should never have done, were we to suffer ourselves to be carried away by all the Reflections which croud in upon us from the Consideration of this fanatical System; it is high time to answer the particular Proofs that are

are brought of this spiritual Incest of Father *Girard*.

*A CONFUTATION of the FIRST PROOF  
drawn from his frequent Visits.*

With what an odious Comparison is *la Cadere's* Advocate pleased to begin his first Proof? He will have the Visits of a Confessor to be of the same Nature with the Assiduities of a Man of the World, who frequents a young Person whom he has no lawful Call to visit, and is soon accused of a Rape, not only by reason of the Fruits of his Crime, but even on Account of these same Assiduities: Who is there that does not immediately see the Difference between the Behaviour of such a one, and that of Father *Girard*? The first can have no other View but to satisfy an unlawful Passion; whereas, the second is lawfully incited by his Zeal, and the Exercise of Works of Charity; the one is almost always suspicious; but the other ought to be exempted from Suspicion; unless the Malice of Man's Heart will brand Virtue with all the Characteristicks of Vice.

If it were lawful thus to invert Ideas, nothing would be more easy than to form an Accusation against any one. But, had the Author of the *State of the Case* ever any such Suspensions of Father *Girard*, when he went regularly, for four Months, to his House, to attend his first Wife in the lingering Sick-

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ness whereof she died? Why then does he now find Fault with an Action which then seem'd to him so innocent, and even so generous, only that Prejudice has destroy'd all Notions of Justice and Charity in his Soul.

Indeed, if Visits of this Nature could be condemn'd, what Disorders would it not cause in Families? All Persons who are sick, indisposed, and incapable of stirring out of their Houses, must die without any Help for their Souls; there would be no Confessor who would assist them, for fear of exposing himself to Censure, unless some charitable Person, thro' an uncommon Principle of Virtue, would run the Risque of being ruin'd himself, to save them. Strange Hardship! Father Girard is overwhelm'd here with Reproaches and Aspersions, only because he has discharg'd the Duties of his Function zealously, and has exercis'd Works of Charity.

Now, this Father protests, and we don't doubt but it appears from the Proceedings, *That he never saw his Penitent but in her Mother's House; that during the first twenty Months that he heard her Confession, he never set Foot within her Door; that he never began to visit her 'till after she was sick; that then he only went at the Desire of her Relations, and that always in open Day, either with a Jesuit in his Company, or the Abbot her Brother, because the Society of Jesuits at Toulon is so small that they cannot always spare a Brother as a Companion.* Now we ask any equitable Person, if Visits thus

thus circumstanced can be maliciously interpreted?

The Journies Father Girard took to *Olioules*, during the Space of three Months that *la Cadiere* staid there, (which they have affected to represent as so frequent, but which we hope the Proceedings, which have more Truth and more Sincerity than their Declamations, will reduce to their just Number) proceeded from the same Motives as those at her Mother's House; that is to say, *from Zeal and Charity*. To be convinced of this, we need only recollect the Part which *la Cadiere* acted in the Convent, as, the pretended Miracles she wrought there, her Scruples concerning her Vocation, and extreme Desire of coming out gain, and we shall find that the Presence of a Confessor was absolutely necessary; whether to discharge the Duties of his Office, or to satisfy himself of the State and Miracles of his Penitent, or, in short, to root out of her Mind the continual Doubts which perplexed her, and exhort her to Perseverance.

A CONFUTATION of the SECOND PROOF,  
*drawn from Father Girard's locking himself up in la Cadiere's Chamber.*

IF Father Girard has locked himself up in *la Cadiere's* Chamber, ought one immediately to conclude without any Consideration, *That he abandoned himself to the Passion with which they charge him?* Would it not be more rea-



reasonable, and more Christian-like, to believe that, at the most, he was guilty only of an Imprudence therein? Nevertheless, if we reflect upon the Circumstances and Time when he locked himself in with his Penitent, we shall be forced to own, that what we now look upon as an imprudent Act in him, could not then create any Suspicion; much less be of dangerous Consequence, and that he was under a sort of Necessity of doing in that Manner. To this End, it will be proper to imagine our selves in his Place, and enter into the Character of the Parties concerned.

We are not ignorant, that we are going to use a Language but little known to the People of this World; but we do not do it so much to justify the Excess of Father Girard's Credulity, as to relate Things, with the utmost Sincerity, just as they happened, and in the same Light, as Father Girard himself had considered them. Wherefore we resolve to use his own Terms; 'tis he himself who is going to explain to us how he acted, and by what Artifices he was his Penitent's Dupe, no body being better able than himself to inform us.

Let us first represent to ourselves *an artful, cunning Girl, who has not only impos'd upon Father Girard, but upon all Persons in general who approach'd her Devotees and Worldlings, Seculars, and Regulars, Persons of the greatest Character, and of all Conditions.* On the other Hand, let us imagine to ourselves, a Confessor

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*steering his Course directly to God, and judging of other Peoples's Intentions by his own; who, after having for two Years carefully observ'd his Penitents Conduct, has never perceived any thing therein, but what was highly Praise-worthy, and has found her, on all Occasions, very tractable, humble, retired, a Lover of Prayer, and eager after Penance.* This Girl, after having inform'd her Confessor, during some time, of her receiving many inward Graces, whereof she seems to have made very good Use, declares on a sudden to him, *That her Breast being dilated, in a violent Transport of divine Love, her two first Ribs were rais'd three Inches above the rest, as happened to St. Philip de Neri.* Hereupon Doubts arise in his Mind; but upon reflecting afterwards upon the Girl's holy and regular Behaviour, he cannot imagine that she is so abandoned of God, as to attempt to impose upon her Director, in an Affair of such Importance. Still Doubts arise, and he looks upon them as very rash and injurious Suspicions; besides, nothing is impossible to God: He has heard of such Favours granted to Saints, whose Lives are not reckon'd fabulous; wherefore he suspends his Judgment, and contents himself with recommending Silence to his Penitent, and exhorting her to improve all the divine Gifts, without reflecting too much upon them.

On Good-Friday, *la Cadiere* is seen with her Face covered with Blood, and in a sort of Trance, which lasts (as they say) a considerable

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ble Time ; she declares afterwards to Father Girard, *That she had had our Saviours sacred Stigmata, and the Crown of Thorns, visibly imprinted upon her Head and Body ; these are not vain Chimæra's which she frames out of her own Head, but Matters of Fact which she offers to prove.* Some time after she pretends to have found in her Bed, upon her awaking, a miraculous Cross sent from Heaven, and she is ready to produce it ; then within a few Days she perceives, *That some Caps are surprizingly stain'd with the Blood which has flow'd from the Print of the Crown that is upon her Head ; and lastly she affirms, That on the 8th of May she shall appear miraculously suspended in the Air.* In this gradual Succession of wonderful Events, artfully disposed at proper Intervals, one prepared the way for another, and care was taken to relate each Incident with all the Humility, all the Confusion, and all the Reluctance imaginable. Ye inlightned Confessors ! Ye experienced Directors ! Tell us, what would you have done, had you been in Father Girard's Place, on this Occasion ? A Man of the World would not be at all puzzled to answer, but would soon come to a Resolution ; *You should,* says such a one, *either have abandon'd la Cadiere, and have sent her packing for a Cheat, or have stop't her Mouth for ever, by treating her as a Mad-woman.* But a Minister of the Lord does not proceed so fast, and precipitates nothing ; he suspends his Judgment, he begs of Heaven the Light that is needful

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he consults, and he reasons with himself. *The Lord's Arm, says he, is not shorten'd, and he can now, as well as formerly, if he finds faithful Souls that are worthy of it, communicate to them, thro' his Mercy, the same Favours as he has granted to other Saints.* I find nothing in this Penitent whereof I don't read Examples in the History of the Church ; as to God's Part then, all this may be without Difficulty : But what is the Girl's Character ? If I judge by what Knowledge I have of her Virtue, she is not, absolutely speaking, unworthy of the singular Favours which she pretends to have received ; such Favours are without doubt very uncommon ; but, in short, the Lord is the Sovereign Arbitrer, and he may dispense his Graces to whom he pleases. Since *la Cadiere* has made me the Depository of her inmost Thoughts, and of the Secrets of her Conscience, I have never observed that she has endeavoured to deceive me, even in the most indifferent Matters ; and can I now believe her capable of having Recourse to Fraud and Imposture, and abusing all that is most sacred in Christianity to delude me ? Upon what then must I resolve ? Shall I rid my Hands of her ? That would be a convenient Way to extricate myself from all Perplexity ; but would not that be avoiding Trouble, being wanting in my Duty to God, who has intrusted me with the Care of this Soul, and exposing her to be wanting,

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on her Part, to the Designs which he may have upon her. Shall I look upon her as a distracted Creature, that ought to be dieted? But these are no longer Visions and Revelations which she relates; these are real Matters of Fact, whereof I can satisfy myself by my own Eyes, and upon which she requires me to form my Judgment: Shall I make no Account of what she tells me? And shall I let it drop like a thing indifferent? But if she is in an Error, shall I let her quietly continue so? And if she is not, shall I myself fall into one, by despising the Gifts of God? It is as glorious and advantageous to Religion to be able to make full Proof of a Fact truly miraculous, as it is important and necessary to make appear the Imposture of a false Miracle.

*Piety and Charity incline us to believe all things, says St. Paul; but, as he adds likewise, Reason and good Sense require that we should prove all, and satisfy ourselves as far as possible.*

'Twas upon these Reflexions that Father Girard determin'd to examine Matters himself: There are particular Cases, wherein we find ourselves oblig'd to act contrary to general Rules; and Prudence itself sometimes makes us guilty of imprudent Actions. Wherefore Father Girard alter having long hesitated and deferr'd it, altho' he had been very much press'd by *la Cadiere*, in the Name,

as the said, of *God himself*, consented, at last, to see her Wounds. And as the Nature of this Action did not allow of his exposing himself to be surpriz'd; and as on both Sides their Intentions were very pure, for Fear any Relation or Friend entering suddenly into the Room, should happen to discover what they desired so carefully to conceal, he at last consented that *la Cadiere* should lock the Door for some Minutes, till he had made the Inspection; the Door was likewise fasten'd in the same Manner, for a very short while, sometimes by *la Cadiere*, and sometimes by Father Girard, on five or six other Occasions, when they had a Mind to be private, either to shew or put up Crosses, or Caps, or for some other Reasons, almost of the same Nature.

This is a sincere Account of F. Girard's Conduct, and the Motives that induced him to follow it; and the Candour and Uprightness of Heart, wherewith he hath confessed Things which are not favourable to him, altho' they cannot be proved, ought to convince all the World, how worthy he is of being believed, as to the Falsity of the Facts which he disowns. Let the Authors of the *State of the Case*, and all the *Cadiere's* cry out then as long as they please, that Father Girard, during seven or eight Months, spent almost every Afternoon lock'd up with *la Cadiere*; let them quote thereupon all the Laws and all



the Canons; let them call out to Heaven and Earth for Vengeance; Father *Girard* will join with them in calling for it against himself, if he has done what they impute to him.

But let them take Care what they advance; if they speak Truth, what a strange Notion do they give us of the Virtue of a Girl who is not startled at such private Interviews that have no End, and the Consequences of which have been so dreadful, even in their own Judgment! What must one think of a Mother, a Regular, a Deacon, and a married Man, who not only suffer these continual private Interviews, but even who procure them, and approve of them? Will not the Publick justly conclude, *That la Cadiere was but a loose Woman, and that she was prostituted by her own Family?* Ye infernal Spirits, rise from the Abyss, and fly to the Assistance of the *Cadies*, who have no Refuge but in you! But 'tis now too late to save the *Cadies*, they should have said at first, *that they had all been fascinated by Father Girard;* but that Time is now past.

Let us conclude this Article by refuting the Evidence of a certain Pensioner of the Nunnery of *St. Clare* at *Ollioules*, whom they make say, in the *State of the Case*, that *Father Girard* remained shut up in *la Cadiere's* Chamber, on the Day that he enter'd the Monastery, from nine in the Morning till four in  
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*the Afternoon.* To this End, we have Need only of the Evidence of the Superior herself, and the other Nuns of the same Convent, who will not be suspected of having favour'd *Father Girard*, and who say, in *la Cadiere's* State of the Case, that the Door was always open after twelve a Clock; besides that we hope it will be proved by the Proceedings, that the Door was never shut; or that, at most, it was so a very short Time, which *Father Girard* cannot certainly remember; protesting loudly that he never touch'd the Door, and that if it was shut for some moments, it must have been shut on the outside.

A REFUTATION of the THIRD PROOF drawn from the criminal Liberties which they pretend *FATHER GIRARD* took with *LA CADIERE*.

THEY pretend to found the Proof of these criminal Liberties, both upon the Confession of *Father Girard*, and the Deposition of two or three Servants. But before we particularly confute what they alledge upon these two Heads, let us try to shew by some Reflexions the Falsity of the Accusation.

*First Reflexion.* *La Cadiere* does not pretend to have been so much out of her Senses, from the Time of *Father Girard's* breathing upon her, till *Father Nicholas* exorcis'd her, which is above a whole Year, that she



had not from time to time lucid Intervals of Reason and Liberty; she positively affirms it in her Declaration before the *Great Vicar*; and if she did not agree to it, is it not known that during all the Time, she has acted, spoke, reason'd, work'd, and apply'd herself to several Affairs, with all her Reason and Liberty? Let us grant her nevertheless, that she had neither of them the Day after her Return from *Aix*, when Father *Girard* would satisfy his Passion; and even, if they will, on other like Occasions. She cannot however disown but she had the Use of them at the Time of the Embraces and Kisses which she accuses this Father of giving her: For even the Witnesses, which she herself produces, say, *that they mutually embraced and kissed each other*, which can only be understood of a reciprocal Consent. Now it is not possible to comprehend, how a young Woman of good Sense, as they say she is, could arrive at the Age of Twenty-one, without knowing that it is not lawful to suffer herself to be approached in that Manner, I won't say by a Priest and a Regular, but even by a Man of the World. It is one of the first Lessons which Mothers teach their Daughters; besides, can such Ignorance agree with the Exhortations and Sermons which she heard, and with the Spiritual Books which she so frequently read? She ought to have look'd upon Father *Girard* as a Miscreant and a

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Profligate; nevertheless it is proved both by all her Letters, and by her *Lent Journal*, *that she has always esteemed him as a divine Man, as one of the Elect, and, in short, as a Man who was to guide her to Heaven.*

It is very true, say they, *but yet she had her Doubts, which her being prepossessed with an high Opinion of her Director's Virtue, made her reject; whence we conclude, that at least she had some Knowledge of the Matter in Question, and that she was herself when her Confessor took these Liberties.* Who then hinder'd her from satisfying her Doubts? Were there no other Confessors, no other Persons of Understanding to consult? Or even had she any Need of them? And was it not sufficient to remove her Doubts, in a Case of that Nature, that she attended the Catechizing and Homilies, where she had more than once heard the Commandments explain'd?

*Second Reflection.* If Father *Girard* is guilty of the Crime wherewith *la Cadiere* charges him, whence comes it that not the least Footstep the smallest Sign thereof appears in the Letters written to each other? In private Letters the Heart usually lays itself open, discloses its inmost Thoughts, and reveals its most secret Passions; but, as to these, in vain should we try to wrest and torture them, in order to give them a loose Meaning, they will always breath an Air of Piety, whereof 'tis impossible to deprive them. Whence

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comes it that *la Cadiere* as must appear from the Proceedings, extoll'd her Director incessantly before her Companions, for his Modesty and extreme Reservedness? Does not this last Article alone shew that she was not so innocent as she would make us believe?

*Third Reflection.* Lastly, if Father *Girard* had been inflam'd with such a violent Passion for his Penitent, as they pretend, would he have been so earnest, would he have used so many Exhortations to induce her to go into the Convent? Would he have opposed her quitting the said Convent so warmly, to break with her, as soon as she had executed her Design? Is it in this Manner that the Passion whereof he is accused influences its Votaries? We hope that they who are conversant in the World will easily conceive the Force of so simple and so natural a Reflexion.

Let us now proceed to a particular Examination of the Proofs. What has Father *Girard* confessed that is so criminal? He acknowledges, *That to satisfy himself of the Truth of what la Cadiere had told him, he saw her Stigmata transiently, three or four times, in the Space of five Months, with all the Precaution and Modesty that could be desired.* And what did he see after all? Why Sores. And can any one believe in good Earnest that these were Objects fit to satisfy impure Desires? *But, say they, Matters were not transacted with that modesty which Father Girard*

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*pretends.* Who says so? Where are the Witnesses? *La Cadiere* alone; but ought she to be believed? Did not she retract it? And can her Evidence be of any Weight after this Retraction?

Father *Girard* could not be convicted of these Facts, since they were transacted without Witnesses; and consequently is not the Confession he made, of the Consequence, whereof he could not be ignorant, a very plain Proof of his Innocence. 'Tis granted, that a Man whose Conscience reproaches him with having perpetrated the most execrable and profligate Actions on Pretence of examining these Wounds, would not have confessed it; but as for Father *Girard*, being convinced, as he is, within himself, that he was induced to this Action by the purest and most innocent Motives, and that he was forced to it by a kind of Necessity, he does not blush to own it; or if he does blush at Present, 'tis on Account of the Impieties and Sacrilege which he committed with Intent to deceive him.

He farther agrees, *that his Penitent having assured him, that two of her Ribs were raised three Fingers Breadth above the rest, by a Transport of Divine Love, and having pressed him to satisfy himself of the Truth, he did once pass his Finger very lightly over the Handkerchief which was about her Neck, without having the Curiosity to see them.* The World may laugh as much as they please at Father *Girard's* Credulity; at



been attack'd but by mercenary Souls, and Persons of this Character. But Providence, which takes Care to protect the Innocent, has thought fit that these Witneses should be convicted of giving false Evidence, in such a Manner as to leave no Room for a Reply; which we shall presently demonstrate.

*La Cadiere* had already suborn'd *Mary-Anne Materonne*, when she with her Accomplices took the Resolution of ruining *Father Girard*; which Resolution they began to put in Execution, that very Day that *la Cadiere* acted at *Toulon* the publick Scene of her pretended Possession, wherein she charg'd *F. Girard* with the most execrable Crimes.

One need give no stronger Proof of the black Design form'd by *la Cadiere* against *Father Girard*, than the Note written and signed by her own Hand, wherein she gives leave to *Father Nicholas* the *Carmelite* to reveal her Confession even before the Judges, and which is dated some Days before she was pleas'd to act the *Demoniac*. This being premis'd, we have Need only of the following Reflexions to evince the Falsity of this Witness's Deposition; which, to say the Truth, is the only one which seems to affect *Father Girard*, and without which, all that the others say would be of little Moment, and deserve no Attention.

First, This Evidence deposes, That having left *Father Girard* at the Grate of the Choir,

Choir, *la Cadiere* being on the Inside, this *Father* order'd her, in Presence of *la Cadiere*, to go to his Inn, and that thereupon she withdrew, but nevertheless staid within by the Church Door, whence she saw them embrace. Now *la Cadiere* says, upon that very same Head, that *Father Girard* being desirous to embrace her at the Grate of the Choir, assured her that he had shut the Church-Door. How is it possible to reconcile this Deposition with *la Cadiere's* Declaration? For, either *Father Girard* went from the Grate of the Choir, where the Deponent left him, to shut the Church-Door, and then he would not have fail'd seeing the Deponent; or he never stirr'd from the Grate of the Choir, and then, how can *la Cadiere* affirm, that *Father Girard* assured her he had shut the Church-Door?

Secondly, This Deponent says, That she went softly up into the Parlour, where *Father Girard* was with his Penitent, and open'd the Door suddenly. We ask her, Whence came her Suspicion? Since both at that Time and long after, she look'd upon *la Cadiere* as a Saint.

Thirdly, We have just seen that she says she open'd the Door suddenly, as must appear from the Proceedings; accordingly *Father Girard*, when he was confronted with her, did not fail to take Notice of this Circumstance; because it is certain that the



Door could not be open'd on the outside, but only on the inside with a String, in the same Manner as the Parlour-Doors of all other Nunneries. This shows the Reason why *la Cadiere's* Advocate, in his Memorial, omitted these Words, *having open'd the Door suddenly*; and this Omission is a Proof of what we here advance, *that the Door could not be open'd on the outside*, altho' the Evidence says very positively, *that she open'd it on that Side.*

*Fourthly*, If she pretends that she open'd it by pushing or thrusting violently against it; in that Case Father *Girard* would have had Time to retire, and she would not have seen what she pretends; neither can she say *that the Door was half open*, for she affirms positively *that she open'd it.*

*Fifthly*, What is it this Evidence does, upon seeing Father *Girard* and *la Cadiere* embracing, notwithstanding the Noise the Door must make in being forced open? Why, she goes up to him very coldly, and asks *when, and with what colour'd Ornaments he will say Mass?* Was ever any thing more horrible? This alone, were it true, ought it not to prevent giving any Credit to her? Since she looks upon the vilest Actions as things indifferent, and, if we may dare to say it, as a Preparative to the Holy Sacrifice of the Mass.

*Sixthly*, She says, *That she saw them embracing and kissing*; And how? Thro' the Grate  
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of the Parlour which was then open. Now it must appear by the Proceedings, and by an Inspection of the Place, that this Grate, which is said to have been open'd, is but eight Inches and some Lines square, so that one cannot, without great Difficulty, put one's Head alone through, nor, when through, cannot hold it up. How then can one believe, that they could embrace, as this Evidence avers.

*Seventhly*, This Witness must have very little Honour or Religion, since she neglected informing either her Superior, or the *Observantine*, Confessor to the Society, or, in fine, some other Nun, in order to apply some Remedy to such Licentiousness. And as a Proof that she never mentioned a Word of it to any one, not even to her Companions in Jest, which would have been very difficult for a Woman, if it had been Truth; *la Cadiere* preserved her Reputation for Sanctity till she was exorcis'd by the *Carmelite*, which was two Months after.

*Eighthly*, Besides the continual Visits which *la Cadiere* and her Brothers made to the Nuns at *Ollioules*, who have given Evidence in their Favour; it ought to appear from the Proceedings, that Father *Cadiere* was there, in Company with this Witness, for two Hours, two Nights before *la Cadiere's* Declaration, and that his Brother the Abbot went to *Ollioules* to fetch her, and conducted



ducted her to their House, from whence she went directly to the Bishop's Court to make her Deposition.

*Ninthly*, This Deponent says, *That on the Eve of St. Clare*, the only Day that Father *Girard* (who had been making an Exhortation to the Nuns) din'd in the Parlour by the Invitation of the Abbess; *she saw this Father with one Hand hold one of la Cadriere's, and \* feed himself with the other*: Nevertheless it is proved by the Letters of *August 15*, that Father *Girard* left *Ollioules* very much incensed against his Penitent, because she either would not, or could not give him the *Lent Journal*.

*Lastly*, It must appear by the Proceedings, that *la Cadriere's* Family promised a Pension to this Witness. Now, can it be deny'd that all these Reasons being added together, amount to the strongest Proof against the Evidence of *Mary-Anne Matronne*, Servant, belonging to the Turning-Box in the Convent of *Ollioules*, and that they, at the same Time, render the Depositions of the other Witnesses, whom they bring against Father *Girard*, very suspicious. For, if it is proved, that this Evidence bore false Witness, what ought to be thought of the Deposition of *Lucretia Materonne* her Sister? This will be seen more

\* In *Roberts's* 'tis render'd (*and eat with the other*); How long have People eaten with their Hands?

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plainly by the Disquisition upon which we are going to enter.

The second Witness whom they oppose to us is, *Mary-Anne Materonne's* own Sister, likewise a Servant belonging to the Turning-Box at *Ollioules*. Who does not perceive the Collusion at first Sight? But let us see what she deposes, as it is quoted in *la Cadriere's* Memorial. She says, *That the Day the Father Rector enter'd the Convent, on Account of the Transfiguration of the said Cadriere, he asked Leave of the Abbess, on his going out, to speak one Word in private to the said Cadriere, and that thereupon she saw them both embrace and kiss each other.*

This is the real Matter of Fact. Father *Girard* enter'd the Convent (and 'tis the only Time he ever did enter it) to hear his Penitent's Confession, and to see the Remains, if we may so call it, of her Transfiguration. He went out again in the Evening, and was accompany'd to the Gate of the Convent by the Confessor of the House, the Mother Abbess, and the principal Nuns. Before he went out, *la Cadriere* desired to say a Word in private to him, to which end, having taken him aside, she talk'd with him a little while; the Place was dark: Father *Girard*, as is well known, is entirely deaf on one Side, and can only hear Confessions with his left Ear; wherefore he went very close to *la Cadriere*, and probably stoop'd forward, that he might



might understand the better what she said. Where then was *Lucretia Materonne*? At a Glass-Window, thro' which she pretends to have seen *Father Girard* kissing his Penitent.

Let us now hear what the Lay-Sister *du Prat*, who was with her, says upon the same Head; 'tis *la Cadiere's* Memorial which still supplies us with the Depositions: Sister *du Prat* then deposes, that on the Day that the *Father Rector* went into the Convent, on Account of the Transfiguration of the said *Cadiere*; in the Evening, as he was going out, she saw the said *Cadiere*, who accompany'd him, embrace him. We cannot tell in what Posture she saw, or thought she saw, *la Cadiere*; and somebody saying to her they are kissing, she look'd, and saw thro' the Glass that they were talking with their Heads close together, and Face to Face, but she did not see them kiss; she who told her she saw them kiss, was *Lucretia Materonne*, the Servant belonging to the Turning-Box. Suppose we should grant that no Alteration has been made in the Depositions of these two Sisters (as we are persuaded they have mutilated and changed a great many others that are cited in the Memorial, suppose we keep to what is there testify'd; Who is it that affirms she saw them kissing? Why *Lucretia*, Sister to *Mary-Anne Materonne*, who is convicted of bearing false Witness. Who would have made Sister *du Prat* believe it? *Lucretia*; who says, they embraced and kissed each other, whilst Sister  
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*du Prat*, who was in the Dark, and looking thro' a Glass-Window, has the Honesty to confess that she thought she saw, or did see, if you will, *la Cadiere* put her Arms round *Father Girard*. Did ever two Sisters understand lying better? And does not this prove clearly what we said above, that we ought not to be surprized, if having resolv'd to ruin *Father Girard*, they first made sure of the false Evidence of these two Servants.

The other Testimony quoted in the State of the Case, is, that of the Lady *Guerin* a Nun; and what does she depose to prove the Incest whereof they accuse *Father Girard*? She says, That this *Father* being on the outside of the Grate of the Choir, and *la Cadiere* within, she saw them touch each others Hands. Can one possibly offer any thing more childish, or that could be of less Consequence to prove such a heinous Crime as that in Question? But if the Deposition of the Lady *Guerin* is invalidated by other Circumstances, to what will this Proof be reduced, so very weak as it is already? 'Tis certain that a Witness who affirms in her Deposition a thing absolutely impossible, deserves no Belief, and ought to be rejected. Now this is the Case of the Lady *Guerin*; for it is apparent from the Proceedings, that she has deposed, that *Cadiere* had discover'd her inmost Thoughts; and this she did in order to prove *Father Girard* a Sorcerer.

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Now can any one be ignorant that God (as we have already observed) reserves the Knowledge of the Secrets of Hearts to himself; and that it is absolutely impossible for the Devil to discover, not only all our Thoughts, be even any one of them that is purely internal. We believe likewise, that it will appear by the Proceedings, that the same Lady *Guerin* says, *That she saw a thick Smoke in la Cadiere's Chamber, in the midst whereof the Devil was undoubtedly playing his Gambols*; and that *la Cadiere* having told her, *that she would come and see her at Night, she actually felt herself embraced the Night following as she lay in Bed, altho' la Cadiere never stir'd out of hers.* 'Tis true that these two last Facts will at most prove only that the Lady *Guerin* is fanciful; but what she affirms *that all her Thoughts were known and discover'd by la Cadiere*, forces us to conclude, that her Evidence is false, and deserves no Credit.

Now this is the Substance of the Evidence brought against Father *Girard*; the two Sisters belonging to the Turning-Box of the Convent at *Ollioules*, and the Lady *Guerin*, whose Depositions join'd to *la Cadiere's* Declaration, we were told would amount to a compleat Proof of the Incest imputed to Father *Girard*; for it is not doubted but if *la Cadiere*, or her Advocate, who has rummaged over the Proceedings as much as he pleas'd,

pleas'd, could have found therein any stronger Evidence, or even any equivalent to this which we have refuted, they would have been careful enough to produce it.

Father *Girard* therefore, and the Jesuits, may now be easy, they know what they have to fear: It must be own'd, indeed, that they were apprehensive, and not without some Reason, that the continual Pains which has been taken to procure Evidence at any Price, or, to speak more properly, that the Prejudice which many Persons have conceived against them, and which they take a malicious Pleasure in expressing upon all Occasions, would have prompted many more to appear. Father *Girard* himself, notwithstanding the Testimony of a good Conscience, which he has the Happiness to enjoy, was not without his Fears upon that Head. But, in fine, all this great Noise, all these Threats of Conviction, have ended only in producing three Witnesses, whose Depositions we have just refuted, after such a Manner as must satisfy, as we think, any sensible and reasonable Persons. Let us now proceed to examine the fourth Proof of Incest.





A CONFUTATION of the FOURTH PROOF of INCEST, drawn from the Letters of Father GIRARD, wherein 'tis pretended that his Passion breaks out in every Line.

WE shall not trouble ourselves with entering into the Particulars of this fourth Proof, since it has been resolv'd to print the Letters of Father *Girard* and *la Cadere* together, and to annex them to this Memorial. We are persuaded that the bare Perusal of them will soon undeceive Mankind, as to the perverse and malicious Construction, which the Author of the *State of the Case* has labour'd to fix upon the former; and that far from finding therein the least Trace of that foolish Passion wherewith they charge Father *Girard*, they will on the contrary discover only Lessons of Piety, salutary Maxims, and such Advice as directs to the Practice of the most exalted Virtue. But after all, who is it that indited the Answers to Father *Girard's* Letters? Was it not the *Cadieres* themselves? As will be proved, after an incontestable manner, by the Discourse prefix'd to these Letters. Now this being once proved, can *la Cadere's* Advocate maintain with a good Grace that Father *Girard's* Letters contain the Quintessence of Gallantry? For this being granted, will he not be obliged to confess that

that the Authors of the Answers were Confederates with this Father; consented to the Crime; and shared the Guilt with him? Would he be willing to admit of Consequences so contrary to the End he has proposed to himself in his Memorial? Into what a Perplexity has he brought himself? The only Method he has to take, is to acknowledge (as all Men of Sense must) that Father *Girard's* Letters abound with Expressions of that *Divine Love* wherewith his Soul is inflam'd, instead of being full of that impure Passion which he has hitherto sought in Vain therein.

One would think at first, that after having thus refuted these four Proofs, one might be dispensed with from justifying Father *Girard* from the Charge of procuring Abortion: since if he is not guilty of taking the least Liberties with *la Cadere*, as we have just prov'd, he cannot be guilty of the new Crime whereof they accuse him. Nevertheless not to omit any Thing in a Matter of this Importance, wherein the Reputation of a Priest and a Regular is so essentially concern'd, we will proceed to examine particularly this Grounds of this fresh Accusation.

A CONFUTATION of the CHARGE of procuring ABORTION.

IT must be own'd, that Prejudice cannot be carried to a greater Height than it has



has been in this Cause. They misrepresent Father Girard's most innocent Actions, and charge even his Works of Mercy as Crimes. This Father, in the Space of five or six Months, that he went to visit *la Cadiere* when sick, or at least affecting to be thought so, carried her some fair Water four or five Times, in a Porringer, to quench her burning Thirst. Immediately they cry out *Murder*, 'tis a *Potion to make her miscarry, he has put some red Powder in the Water*. But who says this? Why *la Cadiere* herself; Who are the Witnesses? *La Cadiere*: For it must be observed that *la Cadiere's* Maid, who is the only Witness of his giving her this Water, makes no Mention of any Thing's being put into it. What, did no Body but *la Cadiere* see him prepare this murdering *Potion*? Did no Body even see him buy the Drugs to compose it? Not at all. With what Impudence then dare they prefer such a black Accusation? Strange Blindness! But what they ascribe to Father Girard, is still much greater. He is about to commit the most horrible of all Crimes, and what the Law punishes with the utmost Severity, and he goes himself, and either asks her Relations, or takes in their Presence, what, in the End, will convict him of his Crime. But what need had he to make up this Draught at *la Cadiere's*? Could not he have prepar'd it at Home? And have carried it her afterwards

in

in a Bottle? After all, he was a *Sorcerer*; why, has he Recourse here to human Means to make *la Cadiere* miscarry? Is not the *Black-Art* sufficient for this Purpose, without the Help of Physick; aye, and to confound it too? But, say they, *Why did he take the Pains to fetch this Water himself? Could not he make use of some other Means to procure it her?* Into what a particular Account are we forced to enter to justify a simple natural Action, which infinite Numbers of People have, perhaps, practised with a pure Intention in the like Case? He did it then for two Reasons. First, to do an Act of Charity to his Patient; and, Secondly, because there being but one Servant in *la Cadiere's* Family, she might happen to be out of the Way, or busy when *la Cadiere's* Thirst was most pressing.

But let us hear what she says herself of this *Potion*, in her Declaration before the *Great Vicar*; that Father Girard, at that Time, brought her a Kind of reddish Liquor to drink in a Porringer, for eight Days together. She says the same Thing in her Complaint before the Criminal Judge. Now, Father Girard, who is as worthy of Belief as *la Cadiere*, maintains, that she never did keep her Bed for eight Days together, nor ever kept her Chamber eight Days together, neither was he ever at her House eight Days successively.

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To corroborate the Proof of this Draught they call one Witness, and they call but one; and who is this Witness? *Clara Berarde*, *la Cadriere's* own Maid. We may judge of the Force of her Evidence, by what we have seen of the Lay-Sisters at *Ollioules*, whom the *Cadieres* had engaged in their Plot. However, what does *Clara Berarde* say of this Draught? If we refer to the Abstract of her Deposition, as it is in *la Cadriere's* Memorial, she deposed, *That from the last Carnival, to about the 5th of June following, the Father Rector of the Jesuits came almost every Day to see la Cadriere.* The contrary of this Fact, and of those that follow, will, as we hope, be proved by the Proceedings. *That he lock'd the Chamber-Door, that he generally came thither about One or Two in the Afternoon, and did not go away till towards Night; that he often fetch'd a Porringer of Water which he carried to la Cadriere.*

First, there is no Mention made by this Servant of a Compound-Draught, only of a Porringer of Water; wherefore, as we have observed, *la Cadriere* is the only Witness of this pretended Composition,

In the Second Place, the Contradiction there is between this Deposition and *la Cadriere's* Declaration must needs make us sensible of its Falsity. In Effect, when does *Berarde* say that *Father Girard* carried these Porringers of Water to *la Cadriere*? From the Carnival till the 5th of *June*, which com-

comprehends above three Months. When does *la Cadriere* pretend that these Porringers of Water were brought her by *Father Girard*? From the 23d of *May*, till the 6th of *June*. Since she says in her Declaration, that *Father Girard* did not consummate the Crime of Incest with her, till after her Return from *Aix*, which was on the 23d of *May*; and that about that Time he brought her a Porringer of Water to drink for eight Days successively.

But this Contradiction, however great it is, will seem nothing in Comparison with that which we find in the following Fact, upon which *la Cadriere's* Advocate insists so strenuously.

*La Cadriere*, about a Fortnight after last Easter, declar'd to *Father Girard*, that *after having been crucified by the Divine Justice on Good-Friday, she should soon be crucified again by the Divine Love.* And to the End that it should not be thought that we would impose upon her, the *Dominican*, her Brother, makes her say the same Thing in her Lent Journal. She added, that, *in Order to prepare her for this Death, God made her lose all her Blood by little and little, as may be seen in the Beginning of the aforesaid Journal, and in several of her Letters.* *Father Girard* who saw her always in the same Plight, could not, without Difficulty, persuade himself of the Truth of what she told him, wherefore he gave but little Heed thereto.



thereto. One Day, when he was with her, she, on a sudden, drew an Earthen-Pot from under the Bed, and shew'd it to Father Girard, who had hardly Time to take Notice that there was a reddish Liquor therein, because she hurried it out of her Chamber. This is the Matter of Fact directly as it pass'd, and wherein Father Girard had no farther Concern than has been related. 'Twas not he who ask'd to see this Pot, it was shown him *en passant*. Nevertheless it is upon this simple Fact that *la Cadiere* persists in founding her Charge of *procuring Abortion*. But we hope most evidently to demonstrate the Imposture of this Accusation, by shewing on one Hand, the Contradiction into which *la Cadiere* herself has fallen, in relating this Fact in her Declaration; and on the other Hand, that which we find between what she asserts, and what her Servant deposes: So true it is that whatever Care is taken to disguise a Lie, it never fails detecting itself some Way or other.

*First Contradiction.* About what Time does *la Cadiere*, in her Declaration, fix the showing the Pot to Father Girard? Certainly after the *Incest*, wherewith she charges this Father. About what Time does she charge him with committing the *Incest*? We have already said it was after her Return from *Aix*, which was on the 23d of *May*, and consequently the *Incest* could not be perpetrated

trated till the 24th or 25th of the same Month. At what Time did *la Cadiere* go into the Convent at *Ollioules*? On the 6th of *June* following, that is, about twelve Days after her Return from *Aix*. Wherefore how can she affirm in her Declaration, that after Father Girard's having committed *Incest*, she was three Months without her *Menses*; after which she voided a Mass of Blood, which she shew'd to Father Girard in her Chamber, at her Mother's at *Toulon*, Could ever any Imposture be so ill concerted! And can one avoid discovering it!

*Second Contradiction.* About what Time does *la Cadiere's* Maid place this very same Fact? We need only read her Deposition in the Memorial which we are refuting.

Two or three Days after *Easter*, about an Hour after Father Girard had been in the Chamber of the said *Cadiere*, she half open'd the Door, and gave her, the Deponent, a Chamber-Pot of Blood, ordering her to throw it out.

Now *Easter-Sunday* happen'd last Year 1730, on the 9th of *April*, and consequently the Maid places the Fact of the Chamber-Pot's being shown to Father Girard, and receiv'd by her about the 12th, or 13th at most of the same Month; nevertheless we have just seen that *la Cadiere* herself places it after the 23d of *May* following. Is not this to be call'd a notorious Contradiction? Let us add a few



more Reflexions which arise from the very Circumstances of this Fact, which fully demonstrate the Impossibility, and consequently the Falsity of the Crime, and with which we shall conclude this Article.

*First, La Cadiere* says, in her Declaration before the Great Vicar, *That what she show'd to Father Girard was a Mass of Blood*; and in her Complaint before the Criminal Judge, *that it was a Lump of Flesh*: 'Tis granted. Now, how had she the Courage to trust a Vessel in such Circumstances to a Maid, who might have taken, and actually did take Notice thereof? Had she let her into the Secret? Was she sure she would keep it inviolably, and not speak of it? But, was a Secret of this Importance, wherein her Honour, her Reputation, nay, her Life, was at Stake, to be trusted to a Servant, who might have been turned away next Day? It is not to be believed.

Is it not as incredible, that *Father Girard* should stand by a calm Spectator of a Fact wherein he was so deeply concern'd? There is no mention made of his Uneasiness, his Perturbation, or his Anger, when he saw this Vessel pass out of *la Cadiere's* Hands into her Maid's; they content themselves with making him cry out, *Oh, what Impudence! What, could a Priest, a Regular, a Confessor, who saw the Conviction of his Crime in the Hands of a Servant, stand by, in cool Blood, and not fly into any Passion, nor do his utmost to*  
bury

*bury this Proof in the thickest Darkness?* What Measures had he then to keep? He was sure of being utterly undone, if the Vessel should remain in the Hands of the Servant, and she should speak of it: Was it not natural, in the first Transports of his Passion, to have cry'd out *Murder*? To have snatch'd it away from her; and afterwards to have consider'd how to dispose of what they pretend it contain'd?

*Secondly,* The Lady Abbess of the Monastery at *Ollioules*, and the Lady *de l'Escot* say, in their Re-examinations, as the Author of the Memorial informs us, p. 143, that the first Time *Father Girard* saw them, he ask'd, *whether la Cadiere had lost much Blood*; and that he added, *that when she was at Home she had lost above twenty Pounds*; whence 'tis concluded that this great Discharge was the Consequence of a Miscarriage.

Now, supposing this Fact to be true, which would prove that the Abortion happen'd after her Return from *Aix*, eight or ten Days before her entering the Convent of *Ollioules*, and not two or three Days after *Easter*, as the Servant avers; supposing, I say, the Fact to be true, would not *Father Girard* have been the most senseless extravagant Wretch upon Earth, to ask such a Question, if he knew himself in the least guilty of procuring the Abortion wherewith he is charged? Could he have acted a more stupid or more indiscreet Part, according to *la Cadiere's* Account?



count? On the contrary, is not even this Question itself, granting it to be true, a most natural and full Proof of his Innocence?

But, notwithstanding the Advantage which Father Girard might derive from what they make him say to these Nuns, he had rather forego it, than the Truth, which is infinitely more dear and more precious to him. Wherefore he positively denies having ever spoke such Words; and he ought the more to be believed, as he has confessed Things infinitely more dangerous than this to which he refuses his Assent at present.

In short, if we take the Pains to recollect, what we have said elsewhere, of the Evacuations of Blood which *la Cadiere* had regularly every Month, and which she had the Cunning to turn to her own Advantage in the Parts which she intended to act, we shall be at a Loss to find where to place the three Months wherein her *Menses* stopt, as she pretends, after that Father Girard had committed Incest with her; and consequently the *Abortion*, which she charges him with procuring, will prove but a *Chimera*, or an *outrageous Calumny*.

In Effect, according to *la Cadiere*, this Stoppage of her *Menses*, and this Suspicion of Pregnancy, must happen about the Middle of the Year 1730. Now, if it is proved that from *February* to the following *October*, she has never missed the *Infirmities* common

to Women, what will become of her Miscarriage?

On the 14th Day of her *Lent Journal* which falls precisely on *March 8*, she says *This Sorrow for the Sins of Mankind was so piercing, that it oblig'd me to keep my Bed and made me spit, and otherwise lose a considerable Quantity of Blood, &c.*

On the 7th of *April*, being *Good-Friday*, she had a *Transfiguration*, when she was seen with her *Face all besmeared with Blood*.

On the 8th of *May*, another *Transfiguration*, attended with the same *Besmearing*.

On *June 11*, She wrote to Father Girard, that she had just had a violent *Spitting of Blood*, together with a great *Discharge* otherwise.

On *July 7*, she had another *Transfiguration* in the *Convent of Ollioules*, and her *Face was besmeared with Blood*.

On the 8th of *August*, she wrote to Father Girard, *The Physick has caused such a Spitting of Blood, that I am forced to keep my Bed, which has frighten'd all the Society, who, at their Return from Mass, found me quite cover'd with Blood.*

And in her Letter of the 9th of *September* to the same Father, she says, *My Hands and Feet were all stain'd with Blood at the same Time, as the Abbess, who was Witness thereunto, first made me observe.*

Now, since we have proved that the extraordinary Incidents which beset *la Cadiere* did not proceed from the Operations of the



Devil, but from her own *Impostures* and *Malice*, these *Discharges*, and these *Besmearings of Blood*, which happen'd regularly at the End of each Month, can no longer be ascribed to any other Cause, than the usual *Infirmities* of her Sex; and consequently there could be no *Stoppages*, nor no *Suspicious of Pregnancy*, about the Time that *la Cadiere* has pitch'd upon, to render her *Charge of procuring Abortion* more probable.

It will be thought, perhaps, that we have dwelt too long upon this Part of the *State of the Case*; but could it be avoided? After all, a *Regular Priest*, and a *Confessor*, was to be vindicated from the most heinous *Accusation* that could possibly be brought against him; ought we to have neglected any Thing that might justify his Innocence in the Eyes of the whole World? Accordingly we flatter ourselves that we have demonstrated it incontestably.

If one could desire any thing more, it would be, that *la Cadiere* herself should at last acknowledge his Innocence. And has she not acknowledged it by her *Retraction* on *February 27*, and so on till the *10th of March*? What more authentick *Justification* could *Father Girard* have wished? And do not all Persons, who are not animated by *Passion*, or misled by *Prejudice*, acknowledge therein how prevailing the Force of Truth is over a Conscience perpetually tormented with the Sense of its Guilt? Our Adver-

Adversaries, who have been but too sensible of the mortal Wound given them by this *Retraction*, have in vain endeavour'd to exclude the Force thereof, by the most ridiculous *Suppositions*, and the blackest *Aspersions*. All their Efforts have only served to show the *Perplexity* into which it has plunged them; this *Recantation* wherein *la Cadiere* persisted so many Days, and which was founded upon *Truth* and *Reason*, carries with it such a *Conviction*, as they will never be able to get over.

How many *Reflexions*, sufficient to justify the Conduct with which *Father Girard* is now reproached, will not this *Retraction* furnish? But we leave that to the discerning Judgment of the Court; and that we may not relapse into *Prolixity*, wherewith we almost reproach ourselves, will hasten on to the Article of *Subornation of Witnesses*.

Of the Subornation of Witnesses.

IN this Part of the *Accusation*, as well as the former, we shall meet with several *Contradictions* that are very sensibly repugnant to *la Cadiere's* Proceedings, as well as to the Arguments which she brings in *Justification* of them.

On the *16th of November*, at Night, *la Cadiere* was pleased to act the *Demoniac*, and she was exorcis'd with a great deal of *Clamour* and *Scandal*.



Hereupon the Bishop of *Toulon's* Great Vicar went to her House on the 18th to draw up a verbal Process of all the Facts which had confusedly come to his Knowledge. He is inform'd by *la Cadiere's* own Mouth, that she had been bewitched by Father Girard's breathing upon her; that at his Instigation she had consented to be possessed, and that thereupon she was so; that Father Girard had taken Advantage of the Moments when she was deprived of her Senses, to satisfy his Passion; and, as she alledg'd Facts without any Probability, in order to confirm the Truth, she assures the Great Vicar, that she had acquainted *la Guyol*, *la Battarelle*, *la Gravier*, *la Laugier*, and other Penitents, of Father Girard, with her Condition, during the two Years that she was under his Direction; and that they, in their Turn, had been in the same Case; from which some of them had been deliver'd by Exorcism.

The Great Vicar then finding that these were Facts of too great Importance, not to be inquired into by a judicial Information, communicated this verbal Process to the Proctor, who thereupon demanded an Information.

Could\* the Proctor avoid making an Enquiry into Crimes which so nearly concern'd him

\* Mr. Roberts's Translator has fallen here into another gross Mistake, for Want of Understanding the English of *Cette Partie Publique*, which is a French Phrase for the Proctor, who, in the Exercise of his Office, is call'd *la Partie Publique*, and *le*

him in the Exercise of his Office? And could he take a more certain Method for the Discovery of these Crimes, than by hearing the Depositions of all the Persons who had been pointed out by *la Cadiere* herself, and who thereby were become necessary Evidences?

If the Proctor had not proceeded, they would not have fail'd objecting to us, that this Dissimulation in him was a Sign of his conniving with the Party accused.

If, after having preferred his Complaint, he had summoned Strangers as Witnesses, who had had no Knowledge of the Affair, they would not have fail'd saying, that far from endeavouring to dive into the Truth, his only Design was to suppress it.

Wherefore he apply'd himself to discharge his Duty, by proceeding in the very same Method which *la Cadiere* herself had set him; he summoned the Witnesses whom she had named, and as the Accusation is laid against a Confessor, who, according to *la Cadiere*, had abused his Function, debauch'd all his Penitents, and form'd a little *Seraglio* of them, to use her own Words, these very Penitents are summon'd, the verbal Process and the

*Vengeur Public*, as he might have seen if he had consulted his Author, in Page 57 of *la Cadiere's* Factum; accordingly, instead of saying (Could the Proctor, &c.) he says (as Father Girard was now publicly accused, could he neglect procuring an Information which so nearly affected his Ministerial Capacity? mistaking again the Word *Ministere*, which signifies the Proctor's Function, for Father Girard's Ministerial Capacity, Part II. of Father Girard's Defence, Page 71.



Complaint which *la Cadriere* had preferred before the Criminal Judge was read to them; what could be more exact and regular?

Were not these the Witnesses that were necessarily to be heard, in order to discover and come at the Truth?

These Witnesses have accordingly been examin'd, both for the *Plaintiff* and the *Defendant* conformably to Law; Now, if, instead of proving what *la Cadriere* has advanced in her *Declarations*, they justify Father *Girard's* Conduct; if they make it appear, by their Depositions, that there has neither been any *Sorcery*, *Quietism*, *Spiritual Incest*, or *Procuring of Abortion*; if their Testimony gives the Lie to *Cadriere's* Memorial; it must be ascribed to the Truth alone, and not to the *Subornation* or *Forgeries* of the Witnesses. They were not suspected when *la Cadriere* call'd upon them to prove the Facts which she advanced; why should they become so, when being bound by a solemn Oath, and constrained by the Force of Truth, they depose the contrary to what she affirm'd?

In vain does *la Cadriere*, in this Part of her Memorial, crowd Facts upon Facts, without any Proof, to demonstrate the *Subornation* of Witnesses; not one of these Facts is true. Yes, we protest it in the Face of the Court, and of the whole Universe (we ask Pardon for the Expression;) 'tis false that Father *Sabatier* any Ways contributed to the raising the Prosecution; 'tis false that ever any Violence

ence was used to *la Cadriere*, in the Convent of the *Ursulines* at *Toulon*, in order to oblige her to retract her Complaint; 'tis false that when *Messire Berge* went to her, out of Charity, to hear her Confession, he was guarded by Father *Sabatier* and two Witnesses; 'tis false that the *Chancellor* and the *Register* ever carry'd the Proceedings to the Jesuits, to shew them the Depositions of the Evidences; 'tis false that any Jesuit stood at the Entry into the Bishop's Court, to tamper with the Witnesses, and persuade them to conceal the Truth; Lastly, 'tis false that the *Chancellor* has struck out of the Depositions Part of the most material Facts. And with what Face dare they heap at all Adventures, and without Proof, so many Falsities one upon another? One can attribute this Rashness only to the desperate Efforts of Passion, on seeing itself abandon'd by Truth.

But, say they, *has Father Girard* left one Stone unturn'd to elude the Proof resulting from the Information, and the Deposition of the Maid belonging to the Turning-Box in the Convent at *Ollioules*? Did not Sister *de Cogolin* offer her Service to engage the Lady *de Beauillier* the younger to suborn some Witnesses, in order to infuse Suspicious of this Maid, and thereby bring the Veracity of her Evidence in Question.

This Objection will fall to the Ground, as soon as one is inform'd of the real Matter of Fact. Sister *de Cogolin* being persuaded, that the Accusation form'd against Father *Girard*

was



was an Imposture; and having besides some Knowledge of Part of the Facts which prove the Falsity of the Maids Deposition; consults the Lady de *Beaussier* about the Methods to be taken to come at the Discovery of the Truth. There are neither Menaces, Promises, nor Authority, made Use of in her Letter, to engage any one whatsoever to bear Witness, even in Favour of the Truth. Wherefore it can neither be a Design to corrupt or suborn Evidence, but pure Zeal which induces her to write familiarly to her Friend, to do what Truth should require of her.

One need only read this Letter to be convinced thereof; it is but an Answer, as the Letter expressly shows, to a third Person, who interests herself, if they will have it so, in what concerns Father *Girard*; but neither Sister de *Beaussier*, or the Lady de *Cogolin*, do any thing herein which can make them in the least suspected of *Subornation*.

The Lady *Beaussier* had written to the Lady de *Cogolin* her Friend, with whom she had long had a Correspondence, that the Maid, who had deposed against the Father Rector, was a Woman of a loose Life; that they had good Proofs thereof; and that several Witnesses who had given Evidence, and some others who had not yet been summoned, would be able to attest it. She added, that these same Witnesses had heard this Maid say, that la *Cadiere* was a Saint, and that she work'd Miracles; that they

*were*

were assured of her particular Acquaintance with the Family of the *Cadieres*; and that they had understood besides, that she was promised a Pension from them for deposing. 'Twas upon these Circumstances that the Lady de *Cogolin*, being urged by her Friend, immediately answers; As to what concerns the Maid's bad Morals, we must not pretend to prove in what, for that would be commencing a new Prosecution; 'twill be sufficient to summons Madame *Camelin* the younger, Madame *Portalis*, Mademoiselle *Vialis*, and some others of your House, who have not as yet deposed. These are the Witnesses whereof the Lady *Beaussier* had spoken in her Letter. Certainly hitherto there is nothing from whence any *Subornation* can be infer'd; it was natural for Persons, so well assured as they were of Father *Girard*'s Innocence, to write thus mutually to each other, and discourse of a Prosecution that was carried on under their Nose, and become very much the Subject of Conversation; the Deposition of the Maid in particular being publickly known at *Toulon*, and even at *Aix*, through the Pains the *Cadieres* had taken for that Purpose.

The Lady de *Cogolin* goes on; Fear nothing for your own Part, you shall not be exposed in any manner, or for any thing, that may create you the least Trouble. This shows that the Lady *Beaussier*, who knew to how great a Degree the Abbess, the Mistress of the Novices, and some others had espoused the

Cause



Cause of the *Cadieres*, was apprehensive of their knowing that she concern'd herself in discovering the Truth, and the Innocence of the Defendant. We don't always care, when we give Informations about any Matters of Importance, that they should be known to come from us. She afterwards gives her an Account of the Tryal, and says, *That it will be enough to invalidate the Maid's Evidence, if the Persons mentioned by the Lady Beauffier, attest not a falsity, but what they know.*

Is not here a *Subornation* finely prov'd, because two indifferent Persons conferr'd together by Letters, unknown to Father *Girard*, about what might conduce to his Justification? We say, unknown to him, because Father *Girard*, who is so scrupulous of speaking Truth on all Occasions, protests that he never had any knowledge of this Letter; and altho' the Lady *de Cogolin* presents his Respects to her Friend, she does it, as it often happens, without Commission. It is also contrary to Truth, as it is well known to the whole Convent of *Ursuline* Nuns, and even to all *Toulon*, that the Lady *de Cogolin* ever owned, much less declared on making Proof of the Letters being Genuine, as they have dared to affirm, that 'twas Father *Girard* and the Lady *de Guerin* who made her write this Letter. What they farther add, of the Scene that was acted in the Monastery of the *Ursulines* at *Toulon*, on

on Account of the Lady *de Cogolin's* Confession, is no less false and base. One must know little of the *Piety*, *Politeness*, and *Education* of the Ladies of this Monastery, to ascribe such a kind of Behaviour to them.

But if the Depositions of the Ladies *de Beauffier*, *de Camelin*, and others have concurred to justify Father *Girard*, whereof we are as yet ignorant, it is not at all owing to any Impression which the Lady *de Cogolin's* Letter made upon their Minds, but to the Force of Truth; since it is certain that Sister *Beauffier* never receiv'd it, but that it was intercepted by the Abbess who deliver'd it to *la Cadiere*. Besides, what need was there to have Recourse to the Depositions of these Witnesses for Father *Girard's* Justification? Is it not evident by all that has been advanced in this Memorial?

In vain do they endeavour to render void the Evidence of Father *Aubany*, Guardian of the Convent of *Observantines* at *Ollioules*; as if our Cause stood absolutely in Need of such a Support. Nevertheless, in order to do Justice to Truth, and re-establish the Reputation of this Regular, who has been so unworthily used in *la Cadiere's* Memorial, it is proper here to inform the Publick, that that Father was actually accused by the Instigation of the Maid *Materonne*, seconded by some Nuns, over whom she had an absolute Ascendant, not of having ravish'd a Girl of thirteen Years old, as they assert in the Memorial,



morial, but of having been guilty of some indecent Behaviour with this Girl, who was only Servant to an ordinary Tradesman at *Toulon*. He was afterwards clear'd of this Charge, by the Discovery of the Imposture and Calumny, and by the Recantation of the Girl herself, in an Instrument executed before *Hugues*, a Notary at *Toulon*, on the 9th of *August* 1730, above two Months before *la Cadiere* prefer'd her Complaint.

Again, How is this Accusation of *Suborning Witnesses* to be reconciled with what they affect to publish every where, that the Proceedings contain an entire Proof of the Crimes which are imputed to *Father Girard*. This *Subornation*, according to *la Cadiere's* own Account, tended only to invalidate the Maid's Deposition; nevertheless this Deposition, which they have taken Care to cite at length, with what exactness we don't know, cannot support itself, as has been clearly shown; and even if it should subsist in its full force, it would not prove one of the Crimes wherewith they charge *Father Girard*.

What Advantage do they pretend to derive to themselves from Examples taken out of Books which have been decry'd a long time? They ought to have confin'd themselves to the particular Circumstances of the Cause; and not to have broke out (as they have done) into injurious Expressions against the *Jesuits*; nor to have reviv'd odious Facts,  
the

the Falshood of which has been so often proved, and which serve only to discover more and more the Passion wherewith *Father Girard's* Accusers are animated.

If *Father Girard's* Defence had Need of being set in a fairer Light, and we were obliged to have Recourse to the same Methods which are used against us, that is, to make the same Outcry as they have about *Subornation of Evidence*, with what Ease, and with how much more Justice might we not convict *la Cadiere* herself of *Subornation*.

The Witnesses she has produced have only been able to alledge Facts, the Fality whereof they know; we have already proved this upon the *three famous Witnesses* who have acted so great a Part in this *Information*; we mean *la Cadiere's* own Maid, and the two Sisters belonging to the Turning-box in the Convent of *St. Clare* at *Ollioules*. We have proved it upon the *Lady Guerin*, a Nun in the same Monastery; and we can make it appear equally of several others, by only citing their Depositions as they are set down in *la Cadiere's State of the Case*.

*Mary Hermitte* says, that *she has seen the Blood trickling down la Cadiere's Head and Face, and her Hands dropping Blood at the same time*: Whilst it ought to appear by the Proceedings, that in all the Scenes which *la Cadiere* acted of metamorphosing herself into an *Ecce Homo*, this Blood was always observed  
to



to be dry and congeated, as is owned even in the Memorial, by the Lady *de l'Escot*.

The same *Hermitte* asserts, that when Father *Girard* was at the Convent at *Ollioules*, he was shut up in *la Cadiere's Chamber*, from nine a Clock in the Morning till four or five at Night; which is contradicted by all the other Witnesses cited even in *la Cadiere's Memorial*.

One *Dalmasse*, a poor Beggar, who earns a miserable living very hardly, by going to and fro between *Ollioules* and *Toulon*, deposes the most absolute Falshoods; we cannot quote the very Expressions, because they have taken Care not to insert them in *la Cadiere's Defence*; but the Court will not fail taking notice of them, as well as of the two Witnesses, whose Names we can't remember, who boldly affirm that Father *Girard* went thrice a Week to *Ollioules*, altho' it must evidently appear by the Proceedings, that he never went above once a Week; and most commonly but every Fortnight.

What must one think of those Witnesses who having seen *Mary-Anne Laugier*, in Convulsion Fits, and knowing that she had been subject to such hysterical Ailments from her Childhood, have nevertheless sworn concerning them, as if they had been the Effect of her being possess'd with the Devil, and relate as a Proof thereof what she said in her *Delirium*, her heated Imaginati-

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on bringing into her Mind what she had heard her Acquaintance *la Cadiere* say, when she pretended to be actuated by the Devil in *December* and *January*?

The Lady *de l'Escot* relates, in her Re-examination, the ridiculous Story of the Sacrament's being given to *la Cadiere*, on the 9th of *July*, by Father *Girard*, altho' he was then at *Toulon*, and says, that she had heard from the Lady *Beaussier* that he had confess'd it. The Lady *Guerin* also affirms, that she heard the same from the Lady *Beaussier*; and yet this Lady says not a Word thereof, neither in her Deposition, or her Re-examination; for if she had mentioned it, the Author of the *Memorial* would not have fail'd taking Notice thereof.

What Credit ought to be given to Witnesses, who affirm that they have seen Marks of the Devil's Claws upon *la Cadiere's Body*? Does not this Evidence carry with it a Proof of Weakness, or Malice, in the Person who asserts it?

As for the rest, it must be observ'd, that 'tis always in their Re-examinations, that these *Nuns* testify the most singular and the most important Facts against Father *Girard*. Were they ignorant of these Facts when they deposed? Or, will they say, with the Author of the *Memorial*, that the Chancellor prevaricated in taking their Evidence? Wou'd the criminal Judge have suffer'd this? How comes it then that the Chancellor is so exact in



in writing at Length the Depositions of the two *Materonnes*, and of *la Cadiere's* Maid, which would make a much greater Impression than what these *Nuns* say, if their Depositions were true? Let us add, that if we examine well what these *Nuns* say in their Re-examinations, we shall find that they contradict themselves, and that what they aver is not consistent with the Good they have said, and the Character they have given of Father *Girard* in their Depositions, as may be seen particularly, in the Re-examinations of the *Lady de l'Escot* and the *Lady Abbess*.

In order rightly to understand what we now mean, it is proper to know that *la Cadiere* having been confronted at *Toulon* with above forty Witnesses, and having thereby found what the Substance of their Depositions against her and her two Brothers was, the latter, with Father *Nicholas*, left no Stone unturn'd to avert the Danger that threaten'd them; and as all the Witnesses had been examin'd but those of *Ollicules*, they had no other Refuge but to gain over, at any Price, these *Nuns*, that they might add in their Re-examinations, *right or wrong*, any thing that might affect Father *Girard*, and favour them.

To be convinced hereof, one need only take Notice of this one Point, which must appear from the Proceedings. *La Cadiere* had seen by the Letters which Father *Girard* had put into the Hands of the Com-

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missioners in her Brother's Writing, that it would be concluded they had indited them as well as the *Lent Journal*. What Course should they take in this Extremity? They could find none more plausible than to get the *Nuns* who were of *Materonne's* Party, to subjoin in their Re-examinations, that they had seen *la Cadiere* dictating the Letters, and the *Lent Journal*, to Father *Cadiere*, a Circumstance, which they had pass'd over in Silence in their Depositions, and which is absolutely false. For were they present when the *Cadieres* were writing? And, how did they know whether they were writing these Letters or the *Lent Journal*, so as to be able to swear it [as they do, and as *la Cadiere* says in her *State of the Case*?]

Let us conclude; that if it were necessary for Father *Girard* to make his Adversaries appear guilty of *Subornation* of Witnesses, he could bring infinitely stronger Proofs than *la Cadiere* has brought against him.

But, add they, who can believe that *la Cadiere* prefer'd her Complaint to the Criminal Judge out of Wantonness, at the same Time that she only desired to bury her own Shame, and her Confessor's Infamy in the thickest Darkness? Can a Person, who has always been so unblameable in her Conduct, be suspected of such an Extravagancy? Was it not rather the *Great-Vicar's* *Accedit* to her House, and causing a great Noise and Scandal, which forc'd her, in Spite of her-

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self, to make her Complaint, and discover all that she had suffered under Father Girard's Direction? And can this Complaint, which was prefer'd immediately, and without Premeditation, be the Fruits of a Conspiracy?

'Tis Time to discover the secret Motives of the Proceedings of *la Cadiere*, her Brothers, and Father Nicholas the discalceated Carmelite. [To this End, we must first lay down, as a Principle, that there is in this Cause a Body of Delinquency, and that the only Question is, to set the Saddle on the right Horse. *La Cadiere* has placed all the Guilt to the Account of Father Girard, whom she accuses of Sorcery, Quietism, Incest, procuring Abortion, and Subornation of Witnesses.

But as all these Accusations have been overthrown, this Body of Delinquency no longer subsists; wherefore we must find out another, which can only be the Crimes with which *la Cadiere*, her Brothers, and Father Nicholas the Carmelite are charged.

This being granted, let us now see what the Crimes of these co-accused may be? 'Tis certain, that when one considers Father Girard's Character for Virtue, with his constant Reputation for Piety, and his unblemish'd Innocence, which the sharpest Darts of the keenest Malice have not been able to wound, one cannot help thinking that there is a Confederacy form'd against him. We don't mean hereby that the criminal Design of ruining him

him was form'd at once; no, at first it was only Spleen and Jealousy, afterwards it grew to Hatred, and at last to Rage and Malice. They did not at first design to dishonour him publickly, but only to decry him in the good Opinion of his Diocesan. But this Stratagem not succeeding, but, on the contrary, turning to the Disadvantage of the Contrivers, they have had Recourse to all Manner of Means, and carried their Design as far as it would go. All the Characters were properly disposed for the Execution of this execrable Tragedy; to be convinced of this, one need only recollect what has been said throughout this Memorial. *La Cadiere*, especially, was very capable of succeeding either in the Part of a Saint or a Demoniack, and Father Girard, a Man of the utmost Uprightness and Integrity, was very proper, for his Part, to fall a Victim to their Machinations.

Accordingly, we see *la Cadiere*, at first, practice only common Virtues, and proceed from thence insensibly to the Exercise of those of a more exalted Nature; and when she has gain'd her Confessor's good Opinion, when she is fully assur'd thereof, she dazzles his Eyes with Miracles. In Vain does he resist, and desire Time for Reflexion before he believes, they would not allow him that Leisure; the Miracles crowd one after another, if I may use that Expression, and in still greater Abundance.



Hereupon Father *Girard* is surpriz'd, and fluctuates between Admiration and Mistrust; he thinks he knows his Penitent, and don't believe her capable of deceiving him, inasmuch as a miraculous Apparition directs her to go into a very austere Convent. She is no sooner in this Retirement, but new Miracles are wrought; the whole Society being surpriz'd, publish them, and look upon *la Cadiere* as a Saint. But so great a Constraint as she put upon herself cannot last; she grows disgusted with the Religious State which she has embrac'd; whereupon she counterfeits new Miracles in Order to show that she must quit it. However, Father *Girard* will give no Credit to these last Miracles, but begins to distrust her, and strenuously opposes this Alteration: In short, she quits the Convent in Spite of his Advice, and he breaks with her.

The Fear of losing the Fruits of so many Miracles, now seizes her; she apprehends, and not without Reason, that being abandoned by a *Confessor* who is highly esteem'd, she should likewise lose her Reputation for Sanctity, wherefore she makes several vain Efforts to retain him, as may be seen by her three Letters in the Month of *September*; but finding she cannot succeed, she puts herself under the Direction of Father *Nicholas*, a very proper Person to support the Fame of her Miracles.

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Accordingly they did revive in the Hands of this new *Confessor*; but no sooner did the first Miracle make its Appearance, than it is confounded; and by whom? By Father *Girard*, who detects its Imposture. *Hatred* and *Despair* immediately succeed in the Room of *Spleen* and *Envy*; wherefore being no longer able to preserve the Character of a *Saint*, and maintain the Credit of her false Miracles, she resolves to act the Part of a *Demoniac*, in order to palliate her sacrilegious Impostures. There is a great Affinity between these two Characters; and whoever has met with Success, in acting the one, need not fear being qualify'd to succeed in the other. re, i

Behold then *la Cadiere*, who is in an instant made to pass from the Society of *Angels* into the Company of *Devils*, and Father *Nicholas* who offers to deliver her from such unwelcome Guests. Accordingly he does deliver her, but without Noise, and in the Country, having no other Spectators but the Bishop of *Toulon*, in whose good Opinion 'twas design'd to ruin Father *Girard*.

But this Scene not meeting with all the Success that was expected, in convincing this Prelate that *la Cadiere* was possess'd; an Offer was made to produce before him between fifteen and twenty of Father *Girard's* Penitents, who, like her, were under the Power of the Devil. A Day and Place

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is appointed to give evident Proof of these Persons being possessed, (as if 'twas in one's Power to make the Devil act as one pleases;) and great Pains are taken to persuade Father Girard's Penitents to pass for *Demoniacs*; but this Point could never be gain'd of any but *la Battarelle*, and *'Allemande* the Mother, two Persons very famous in this Story, whose weak Understanding must appear from the Proceedings.

They set out then from *Toulon* with *la Cadriere*, and Father *Nicholas*, who is arm'd for the Encounter with the *Violet Stole*, the *Ritual*, and *Holy Water*. All the Company, who were then very gay, after having dined at *la Cadriere's* will repaired to her Country-House, where the Devil was not yet arrived to take Possession of them. But no sooner did the Bishop come thither, but Father *Nicholas* went to meet him, and told him that he should soon see what he would not have believed. After which, having conducted him into the Apartment where these Women were, *la Battarelle* throws herself upon the Ground before his Face, rolls about the Floor, and shrieks hideously; whilst *'Allemande* being possessed with a Devil that was more moderate, and more suitable to her great Age, is contented with groaning in a Chair.

In the mean while, Father *Nicholas* triumphs in the midst of these pretended *Demoniacs*; but no sooner does the Bishop express his

his Uneasiness, (more in order to discover the Truth, than to free himself from *la Battarelle's* piercing Cries) but they promise to put an End to the Uproar. Accordingly, it instantly ceases, without the Help of an Exorcism; which made the Prelate immediately perceive, that the whole Design of this grossly contrived Artifice, was to impose upon him.

Accordingly, some Days afterwards, Father *Nicholas* and Father *Cadriere's* Power of Preaching and Confessing was revoked; upon which they made many vain Efforts to get re-instated; but as it was not thought proper to mind them, they had no Refuge left but in Despair. Wherefore, in order to justify, in the Sight of the World, the pretended Necessity of their Exorcisms, they engaged *la Cadriere* to act this Scene over again, at *Toulon*, but in a much more remarkable Manner, between the 16th and 17th of *November*, when the whole City flock'd thither; and what Witnesses were wanting before, were abundantly supplied here. 'Twas after this Scene that *la Cadriere* made her Declaration before the *Great Vicar*, and her Complaint before the Criminal Judge of *Toulon*; wherein she belches out, against Father *Girard*, all the vilest Reproaches that the Devil himself could have suggested to her, had she been actually possessed by him.

Can one then see a more evident Confe-  
deracy? First, in *la Cadriere's* two Brothers,



to make their Sister pass for a *Saint* that work'd Miracles; and afterwards in Father *Nicholas*, to have these same Miracles (which have been discovered to be Impostures) thought the *Operations of the Devil*, and the *Effects of the Black-Art*.

We see *F. Cadiere* and his Brother ready to be subservient to their Sister, in all the different Parts which she is pleased to act; either to extol her Sanctity; to cry up her Miracles (of the Falsity whereof they must be convinced); to compose Memorials and Letters, in order to give them Credit, and make them publick in the World; to follow and second her in her pretended State of Possession; to exorcise her without Authority as did the Ecclesiastick, or to enter into all her Views, and even to suggest them to her, in order to destroy *F. Girard*.

As for *F. Nicholas*, do not all his Steps make it plainly appear, not only that he is in the Confederacy, but even that he is actuated with a Sort of Fury? And, if *la Cadiere*, in her Retracting, wherein she persisted 11 Days, had not inform'd us herself who was the principal Author of this truly diabolical Contrivance, could we be mistaken therein, when we consider his Conduct during the whole Scene? The Imposture of *la Cadiere's* Miracles is no sooner proved, but in order to extricate her and her Brothers from this false Step, he introduces the System of *Magick* to explain them, and make the Guilt fall upon *F. Girard*. These Miracles cannot be ascribed to the *Almighty Power of God*, *F. Nicholas* converts them on a sudden into the *Operations of the Devil*; and in order to concert with *la Cadiere* and her Brothers some Method to persuade first the Bishop thereof, and then the Publick, he is seen to disappear from his Convent, and shut himself up Night and Day at *la Cadiere's* Country-House; where, as is well known, he little observed those Measures and that Reservedness which is always to be expected from Persons of his Function.

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He has not been able to disown it himself. Does *la Cadiere* return to Town? He follows her, and is every Day at her House, from whence, very often, he does not retire till unseasonable Hours. 'Twas in these continual private Interviews that they plotted, and concerted all the Measures of the Scheme which we see at present put in Execution.

There is no Room to doubt thereof; let us examine *la Cadiere*, let us not even, if they please, have any Regard to her Retracting, but hear her in the Accusation which she at first form'd against him. Who gave her Instructions to attribute all the Extraordinary Accidents that befel her to the Devil? 'Twas *F. Nicholas*, he has gloried in it himself. Who directed her to fill her two Declarations with so much *Obscenity and Infamy*? *F. Nicholas*. This Point is evident by the System she at present follows, pretending that this Father's Exorcism open'd her Eyes, almost as the *forbidden Fruit* did those of our First Parents. Let them not say that *F. Girard* taught her such Lessons, she would herself cry out against this Supposition; for if *F. Girard* had given her any evil Instructions, she would not have failed to quit him, and would not have had so much Esteem and Veneration for him, as she expresses in all her Letters to the End.

Who inform'd her that she had been made to miscarry? Father *Nicholas*, 'tis not to be doubted. What would she have suffer'd *F. Girard* to approach her, if she had known that he had made her miscarry? 'Tis easy to be seen that we might, in the same manner, go thro' and account for all the Crimes wherewith she charges *F. Girard*; but Modesty will not permit us to proceed any farther.

'Tis *F. Nicholas* therefore who has invented this whole System; accordingly he has spared no Pains to make the most, and inculcate the Truth, of this admirable Contrivance. The Proceedings must contain



Part of the surprizing Methods to which he has had Recourse to compass his Ends. He will have it at any Rate, that most of F. Girard's Penitents are in the same Condition with *la Cadiere*; wherefore he sollicit and presses them very earnestly, and at last does persuade two of them to be exorcis'd, by which Means he has made them stark mad. Every melancholy hypochondriack Humour changes immediately upon his Appearance into the being possessed by the Devil; and he exorcises not only without any Foundation, but even without observing any of the Rules prescribed by the Church.

He is suspended; he no longer observes any Measures, nor follows the Dictates either of Truth or Justice; hence proceeded the Part which he was so eager to act in *la Cadiere's* last Scene. He calls in Witnesses, he maintains, in Opposition to the Ministers of the Cathedral, that she is possessed; and cites, as a Proof, all the different Grimaces whereupon *la Cadiere* and he had, no doubt, agreed between themselves. He does more, and to the end that nobody may doubt of his being resolutely determined to ruin F. Girard by any means whatsoever; persuades her to give him, before this publick Scene, a Permission in Writing to reveal, even before the Judges, the pretended Confession she had made to him; and by an almost unprecedented Sacrilege, makes no Scruple, in order to satisfy his Resentment, to disclose this Confession with the most horrid Circumstances, making that which he ought for ever to have forgotten, subservient to the Destruction of a Regular Priest like himself. We doubt not therefore but his Deposition, which he has had sufficient Leisure to compose, will discover yet better than all that we have said, that if the *Cadieres* have been Accomplices in this Confe-deracy as it is but too true, F. Nicholas has been the principal Support of their infernal Machinations.

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To conclude therefore, if *la Cadiere*, as has been proved, has never been either a Saint, or a Demoniack; if her Brothers, the *Jacobin* and the *Ecclesiastick*, have been conscious to the Impositions of her different Conditions, and have nevertheless upheld her in them, to impose upon the Publick; if F. Nicholas has been actuated by the same Views and has even carried them farther, which Facts must all appear from the Proceedings; if they have had Recourse to all these Artifices to ruin F. Girard; they are all guilty of Irreligion, Prophanation of our Holy Mysteries, Contempt of the Ceremonies of the Church, and the blackest Calumny that has ever been heard of.

'Tis not without the greatest Regret, and being constrained by the Necessity of a just Defence, that we find ourselves obliged thus to expose the Character and Actions of the two principal Actors in so bloody a Tragedy. Why were we not permitted to bury Crimes so odious in eternal Oblivion, were it only in Respect to their Function? But the Faults of particular Men ought not to reflect upon their Societies, which are otherwise so religious and so much to be respected. And altho' these two Fathers have either suffer'd others to insert, or have inserted themselves in *la Cadiere's* Defence, such slanderous and envenom'd Aspersions upon the whole Body of which F. Girard is proved to be a Member, we will not imitate their Example. On the contrary, we will take this Opportunity to declare, that the Crimes committed by them shall never deprive us of those Sentiments of Esteem and Veneration, which are so justly due to the State which they have had the Misfortune to dishonour.

[Of the POINTS depending before the COURT.

I N vain have we proved Father Girard's Innocence, if the Proceedings which justify it, which



discover the Confederacy, and lay open to the Eyes of the Court such enormous Crimes as have been perpetrated by *la Cadere* and her Accomplices are null, and must be made void. But, on the other hand, how can we secure ourselves from such Attacks? How can we justify the Proceedings in Father *Girard's* Name, when *the Plea in Abatement* is made out only against the *Attorney-General*? This, in our Opinion, is a *Dilemma* into which they have designedly plung'd us; on one hand, they won't admit him to be a Party, and on the other, he is summon'd to give in his *Reply*, and threatened with having Advantage taken of his Silence.

*La Cadere*, although summon'd and co-accused, pretends contrary to the Course of Law to be the *Complainant*, and disputes that Title with the *Attorney-General*. According to her, the Council for the King ought only to join with her in her Prosecution; if she is to be believed *F. Girard* is convicted by the Proceedings of the most enormous Crimes; nevertheless she talks a different Language, and takes quite contrary Measures. She summons only the *Attorney-General*, and thereby acknowledges him as the only Party against whom the Prosecution is to be managed; and the Proceedings being made ready for a Hearing, seems to fear, that far from containing a Conviction of *F. Girard*, they will, on the contrary, prove the *Calumny* and the *divers Crimes* wherewith she and her Accomplices are charged.

In this Perplexity, what Course must he take? *F. Girard* freely owns that he is not the *Plaintiff*, but only the *Defendant* at the Petition of the Suit of the *Attorney-General*; he is content with lamenting in Silence the Crimes which have been committed, in order to blast his Honour and Reputation, and does not at the present sue for Vengeance. It ought to suffice him to have justify'd his Innocence; and accordingly, one would think, that his only View being

ing answer'd by the first Part of this Memorial, he ought to leave to the *Attorney-General* the Care of defending the other Points that are depending before the Court; as the *Appeal against the Incroachments committed by the Chancellor and Proctor upon the Liberties of the Subject*; *the Plea in Abatement of the Proceedings*; and the *Appeal from the Writ of personal Appearance*. But, then, would they fail taking Advantage of his Silence? Wherefore, since *la Cadere* will have Father *Girard* thought the Director of all that was transacted at the *Bishop's Court*, and that she will even pretend to show, that the sole End of these Proceedings was to procure him before-hand a *Justification*, which he could never have obtain'd otherwise, he is thereby oblig'd to prove their Regularity: Inasmuch that without being a Party concern'd in supporting the Legality of the Proceedings, we may at least be permitted to justify them in the Form of a Representation, wherein we shall only follow at a Distance the *Reply*, which will be made with much more Energy by the *Attorney-General*.

### Of the APPEAL against INCROACHMENTS upon the LIBERTY of the SUBJECT.

First Incroachment, or Occasion of Complaint,

IS founded upon this; That according to the Acts of Parliament cited by Corbin and Boniface, all Judges are prohibited making Searches and Accedit in the Houses of other People, even in Case of Theft; which Acts ought to be conform'd to by the Ecclesiastical Judges, on Pain of an Incroachment, as was ordain'd by another Decree of the Court, made in the Case of Messire Fouque, where these Regulations were renew'd with Relation even to the Chancellors of Bishopricks; whence they derive this Consequence, that the Accedit made by the

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Chancellor of the Diocese of Toulon, in *la Cadiere's House*, without a previous Information, is an Inroadment.

Answer. *First*, The Point in Question is not concerning an *Accedit* made in a criminal Case, nor even in a contentious Jurisdiction or Supreme Court. A Report is spread throughout the City of *Toulon* of *Miracles*, of *Stigmata* caused by a divine Impression, of *Magick*, of *Sorcery*, of *Enchantment*, of *Infestation*, of *Possession*, of *Exorcisms*, and other Facts which have happen'd in *la Cadiere's House*, in the Presence of the Ministers of the Cathedral, of Priests, and of Regulars. These Facts affect Religion, and come within the Cognizance of the Bishop of *Toulon*, who desires to be inform'd of the Truth. To this End, he orders his *Great Vicar* to repair to that House, with the two Ministers of the Cathedral, the *Proctor*, and a *Register*, to draw up a verbal Report. They make an Entrance upon the Premises, the *Great Vicar* draws up his verbal Report, and thereby discovers that there is Room for laying an Information, and refers it to a contentious Jurisdiction, by communicating this verbal Report to the *Proctor*. Is there any thing in this Proceeding contrary to what is practis'd in like Cases, and whereof divers Examples may not be found in *Descombes*, Part II. p. 311, and so on.

The Assistance of the *Proctor* in this verbal Report of an *Accedit*, did not transfer to a contentious Jurisdiction a Case which was certainly within the Cognizance of the Bishop of *Toulon's* voluntary Jurisdiction; because the Canon Law allows an infinite Number of Acts of the voluntary Jurisdiction, where the Function of the *Proctor* is nevertheless necessary. Such are for Instance, the Acts which relate to the Union of Benefices, the erecting of Livings, the Alienation of Ecclesiastical Effects, and several others.

In the second Place, supposing that this *Accedit* had not been only with Design to enquire into the Truth

Truth of the *Facts*, *Miracles*, *Possessions*, and *Exorcisms*, but also to discover the Crimes that had been committed; is it not the Rule that before the lodging an Information the Body of Delinquency must be made appear? As for Instance, when it is reported that such a one has been bruised, or assassinated, that he keeps his Bed, or his House, they begin by repairing to the House of the Person bruised or assassinated, to take his Answers, and enquire into the Authors of the Assassination.

Now, in the present Case, *la Cadiere* pretended by turns to be *possessed* and *exorcis'd*; the publick Report which she had taken Care to spread, was, that 'twas by a *Series* of the *Black-Art*, and the *Possession of the Devil*, that Father *Girard* had reduced her to this Condition; others said that she had been exorcis'd, without any Manner of Need, by her Brothers, and by Father *Nicholas*. As these Facts came within the Cognizance of the *Great Vicar* and of the *Chancellor*, as they were all equally important, and required that an Information should be lodged; before this Information was taken, they make an *Accedit* upon the Premises to ascertain the Fact, and take Cognizance of the Body of Delinquency; what could be more regular?

In the third Place, there must be a Distinction made between publick Crimes, and private Offences: The first may be proceeded against in the Suit of the *Proctor* alone in the Bishop's Court, he having Authority to act of his own Accord; whereas he can take no Cognizance of the latter but upon the Complaint of the civil Parties; as it is provided by Art. 63 of the Statute of *Orleans*, by Art. 8 of *Tit. 3*, of the New Statute, and as it is observed by the Criminalists.

Now, from the Moment that the *Proctor* may lodge an Information of his own Accord, he may equally require the *Accedit* to be made upon the

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Premises to ascertain the Delinquency; this was adjudged by the Decree of the Council of State of July 17, 1713. quoted in the New Memoirs of the Clergy, Tom. VII. Page 798, which revokes the Decree of February 21, 1713, made by this Parliament in the Cause of *Messire Fouque*, and which has been alledged as establishing a Principle which is destroyed by this Decree of the Council. Hence it follows, that the Acts of Parliament which prohibit *Accedit* being applicable only to private Offences, cannot be made Precedents in the present Case. Besides, these Acts allow *Accedit*, when they are on Account of grievous Crimes whereof there is probable Evidence.

Second Incroachment is founded upon this; *That the Chancellor entered the House of la Cadere, who was not within the Cognizance of the Bishop's Court; which is, add they, in the Chancellor, an Incroachment on the Royal Justice, and so much the more condemnable, that it was only done with design to dishonour la Cadere scandalously, by forcing her to confess Facts which cover her with Shame, and which she would have bury'd in Silence.*

Answer. The Question here is not to Examine whether when the Case is relating to Miracles, Possessions, or Exorcisms, it comes within the Cognizance of the Ecclesiastical Judge, even tho' the Person concern'd shou'd be of the Laity, because it affects Religion and the most sacred Mysteries; it is sufficient to observe that *la Cadere* forming by her own Confession the Body of Delinquency, and having declared to the Publick, that her Director was the Cause thereof, the spiritual Judge could not avoid taking Cognizance of the Matter.

Besides, what Sort of Niceness is this? *La Cadere* is not ashamed to Counterfeit being possess'd in publick, and to Name *Father Girard* as the Cause thereof; she makes herself a Sight to the whole

whole Town; and would afterwards have the Account she gave to the *Great Vicar*, (and the two Ministers of the Cathedral, who had been present at her acting that Part) look'd upon as a greater Scandal, than that she had already caused.

Third Incroachment consists in this; *That the Chancellor began the Proceedings by interrogating la Cadere, which is an Incroachment, according to Fevret in his Treatise upon that Subject.*

Answer. First, It has been already demonstrated that the only Design of this *Accedit* was to draw up a verbal Process of the Body of Delinquency in the voluntary Jurisdiction; wherefore the Question at present is, not to examine whether one may begin a criminal Process by an Interrogatory.

In the Second Place; the Interrogatory now in Question, is not of the same Nature with that mentioned by *Fevret*. The Interrogatory whereof we are now treating, is taken of her who forms the Body of Delinquency, and that mention'd by *Fevret* is taken of the Party accused, which makes a very sensible Difference.

Fourth Incroachment is founded upon this; *That in the Complaint preferr'd by the Proctor in Consequence of the verbal Report taken at the Accedit, he has demanded (that an Information might be lodged against the Criminals) meaning by these Terms to direct his Prosecution, and the Information that was to be taken against la Cadere.*

Answer. First, By the Term *Criminals*, the Proctor cou'd only mean *F. Girard, F. Cadere*, the *Abbe Cadere, F. Nicholas*, and others who came under his Cognizance; and not *la Cadere*, who by her Declaration, far from confessing herself guilty of any Fault, pretended on the contrary to have been only the Victim of the Crimes committed by these Fathers.

Secondly, If by a false Supposition it shou'd be pretended that this general Denomination of *Criminals*



minals wou'd comprehend *la Cadiere*, which is not true; *Miracles*, and *Exorcisms*, as Spiritual Things, come within the Cognizance of the Spiritual Judge, according to the Statute of *Francis I.* 1539. Art. 4. *Feuret.* Liv. 8. Chap. 3. which compares *Magick* and *Sorcery* to *Heresy*, the Facts relating to which are only to be ascertain'd by the Ecclesiastical Judge, according to the Statutes of *Henry II.* 1556, and of *Charles IX.* 1568, even against the Laity.

Besides, Did not the *Proctor* require the Criminal Judge to be called in, to reclaim those who came under his Cognizance, and join with him for the priviledg'd Case?

Fifth Incroachment they found upon this, *That the Moment la Cadiere preferred her Complaint before the Criminal Judge of Toulon, the Proctor hasten'd to examine Witnesses, in order to prepare Matters for the Justification of F. Girard, and thereby secure him from the Punishment due to his Crime; which is contrary to the Intent of the Statute, whereby it is forbid to make a Proof of any Facts tending to justify the Accused, before the Accusation is made ready for a Hearing: Besides, add they, did not he examine several who were actually then Penitents to Father Girard?*

Answer. *First*, It must appear by the Proceedings, that the first Witnesses were heard at *la Cadiere's* Request, wherefore the *Proctor* did not hasten to examine them to procure Facts tending to the Justification of *Father Girard*.

*Secondly*, The joining of the Civil Party can never stop the Course of publick Justice; wherefore the *Proctor*, as well as the Substitute of the *Attorney-General*, who is the principal Party in publick Prosecutions, has always the Liberty of having Witnesses heard at his Request.

*Thirdly*,

*Thirdly*, The Penitents of *Father Girard* were become necessary Evidences, since *la Cadiere* had not only mentioned them in her Declaration as Witnesses to all the Facts which she had advanced, but as having been themselves bewitched as well as her. Accordingly she summon'd them, as well as the *Proctor*, as must appear from the Proceedings; why then should the object against them as being his *Penitents*, when she herself has cited them for the Justification of her Complaint?

*Fourthly*, These Witnesses have been heard on both Sides, as well upon what resulted from the *Verbal Process*, as upon *la Cadiere's* Complaint; and not upon any Fact tending to justify *Father Girard*. Wherefore there can be no Application of the Intent of the Statute to the present Case; and if in the End, these Penitents, who were summon'd as Witnesses, have contradicted the Facts, alledged by *la Cadiere* in her Complaints, they were compell'd thereunto by the Obligation of a solemn Oath, and the Force of Truth.

The Last Incroachment is founded upon Oppression, which is, as they say, the Source of Appeals against Incroachments: And this Oppression consists, as they add, in all the Steps which have been taken in the Course of these Proceedings by the Spiritual Judge and *Proctor*.

Answer. 'Tis agreed that Oppression is the greatest of all Incroachments; and that the Appeals against Incroachments were first introduc'd with design to restrain the Attempts of that Kind made by Ecclesiastical Judges, and prevent the Subjects of his Majesty's being Oppress'd, as is observ'd by *Salgado* in his Treatise de *Regia Protectione*.

But in order to found an Appeal against Incroachments upon this Head, 'tis necessary that the Proofs of the Oppression should be so evident as that



that it should be impossible not to see it. Now what Proofs do they bring us in the present Case? Do they consist in the superiour Orders, by Virtue whereof *la Cadiere* was confin'd in a Monastery? But does not all that proceeds from the Supreme Authority ought to be respected? And have the King's Subjects any other Remedy left but the Glory of Obeying? *Dii tibi summum Rerum judicium dedere, nobis obsequi Gloria relicta est.* Besides, had she not entire Liberty to Act, to see her Relations, to consult her Advocates, to take their Counsel, and wou'd she likewise have been at Liberty to have entertain'd the Publick with a new Scene of a feign'd Possession? Does the Oppression consist, in the 2d Place, in her having been serv'd with a Writ of Personal Appearance? Cou'd she flatter herself that being convicted of *Impiety*, and of *Prophaning our holy Mysteries*, the Zeal of the *Attorney-General* would not be inflam'd against her? Lastly, does it consist in her having been removed from *Toulon* to this City under a sure Guard? Cou'd it be otherwise, when it was necessary to conduct her from one Monastery to another by Virtue of Orders from above? Besides, all this was done by the *Attorney-General's* Authority, why then does she reproach *Father Girard* therewith?

If there is any Oppression in the Case, is it not *Father Girard* who has suffer'd it thro' the false Accusation which *la Cadiere* has brought against him, and which she endeavours to maintain? An Accusation, which is founded only upon Lies, and which they have no other Hopes of supporting but thro' his downright honesty, by making those Actions pass for Criminal, to which Zeal, Piety, and Credulity, prompted him, and to which he was induc'd by *Impostures*, and an Abuse of the most sacred Mysteries.

of

*Of the Single APPEAL brought by la Cadiere from the Proceedings of the Commissioners delegated by the Parliament to Inquire into that Affair.*

WE begin by owning freely that we cannot understand what *la Cadiere* means, when she assures us that she does not design to contest the whole Proceedings, but only that Part of them which immediately affects her.

The *Attorney-General's* Complaint has been directed, as we have Reason to believe against all the Persons guilty of the Body of Delinquency committed, and their Accomplices; which comprehends *la Cadiere*, her Brothers, *Father Nicholas*, *Father Girard*, and all others who may have had any Share in this Body of Delinquency, whatever it may be.

The Prosecution form'd then upon this Complaint, and all the Proceedings before the Decree of Council, which refers the Cognizance to the Parliament, ought to relate to all who may be guilty of the Crimes committed, and who being conjoin'd together form the whole Body of the Delinquency. Therefore how can *la Cadiere* alone require to be separated from the Co-accused, and to have the Proceedings made void with respect to her, and yet leave them to subsist in full force with regard to the others? This Method of Defence is incomprehensible; wherefore let us leave to her Advocate the Care of clearing it up, and proceed to shew that the Nullities which she proposes against the Proceedings are not valid.

First



*First NULLITY, or ERROR in the Form of  
the Proceedings.*

*THIS Nullity refers to la Cadiere's personal Answers; it is founded upon her having answer'd, during the Adjournment of the Proceedings.*

*La Cadiere having been sentenced to appear Personally on the 23<sup>d</sup> of last February, the Attorney-General order'd her to be acquainted with this Sentence, and had her summon'd to appear before the Parliament within the Month, unless she rather chose to appear next Day, and the Days following before the Commissioners, who were then upon the Spot in the City of Toulon. She requires by Word of Mouth the Commissioners to accede to the Monastery where she was confin'd, to receive her Answers, and take her Examination; and because she did not send them a Petition in Writing, she pretends that this Examination is void.*

Answer. In order to destroy this Objection, it need only be observed, that every Person who is sentenc'd to appear upon Trial, is at Liberty to shorten the Time of the Adjournment and that they ought to be heard the Moment they put themselves upon Tryal, according to the intent of the Statute. Now as *La Cadiere* might have appear'd in order to be examin'd before the Court, the Day after her being summon'd, she might equally require the Commissioners to come to the Monastery and receive her Answers.

There was no need of her sending a Petition in Writing, because that as soon as she answer'd the Commissioners upon their *acceding* to the Monastery where she was confin'd, she thereby agreed that she would not take Advantage of the Respite offer'd her by the Summons, and that she accepted the Alternative offer'd in the same Summons. For if she had not

been

been willing to shorten the Time of the Adjournment, she need'd only to have refus'd answering, and said that she accepted the Summons which had been sent her to appear before the Parliament, and not the Alternative of appearing before the Commissioners. Besides, according to *la Cadiere's* own Declaration, the Attorney-General sent a Petition to the Commissioners, wherein he represented to them that having sent a Tip-staff to *la Cadiere* to know whether she would answer, he had brought Word that she desir'd it, and therefore he required them to accede to the Monastery, and take her Examination. It was not therefore of their own Accord that the Commissioners went to the Monastery; and do not the Answers *la Cadiere* made to their Interrogations prove the Truth of the Attorney-General's Petition?

Second Nullity consists in this; *That the Commissioners by their Decree of March 1, had order'd the extraordinary Prosecution to be commenced against Father Girard and la Cadiere only, and not against the other Parties summon'd; which is, as she alledges, dividing the Proceedings which are in their Nature not to be divided.*

Answer. It is no where to be found, that the Statute directs, that, when there are several Persons summon'd, they must wait till all those Persons have been examin'd, before the extraordinary Prosecution is commenced; is it not, on the contrary, order'd by the Statute, to use all Manner of Expedition for the Discovery of Crimes, and making ready the Proceedings? Wherefore as soon as one or two of the Parties summon'd appear to answer to their Charge, they ought to be heard, and the extraordinary Prosecution may be commenced against them, without prejudicing the Right of commencing it against the other Parties summon'd. This is the In-

tent



tent of Art. 6, of Tit. 15, of the Statute, which says, That the Prosecution may be commenced at different times, especially when their are many Defendants. Besides, how can *la Cadiere* speak of the *Indivisibility* of the Proceedings, she that would render them divisible, by demanding the Abrogation of that part only which concerns her?

Third Nullity is founded upon *la Cadiere* and *Father Girard's* having been mutually confronted, before that all the other Witnesses had been re-examined and confronted; whereas they ought not to have been mutually confronted, till all other Witnesses had been re-examined and confronted; there being, add they, no Precedent to the contrary.

Answer. First, in order to invalidate any Proceedings, 'tis necessary to alledge an express Contravention of the Statute; now, there being not one Article of the Statute which ordains that the mutual Confronting should not be made till after the Re-examination and Confronting of all the Witnesses, the Commissioners might confront *la Cadiere* with *Father Girard*, before they proceeded to re-examine and confront the other Witnesses.

In the 2d place, does not Art. 13 of Tit 15 of the Statute direct the Writing of the Confrontings on separate Papers, and every one by itself, which necessarily supposes that one may at any Time after the Re-examination proceed to the confronting of one single Defendant, and consequently to the mutual Confronting of two, since the Confronting must be written on a separate Paper?

In the 3d place; *la Cadiere*, as she declares, had vary'd in her Answers; wherefore this mutual Confronting was become necessary thereby, in order the better to discover the Truth of her Answers.

Fourth Nullity consists in their having proceeded to the Re-examination of the Witnesses, whereas the extraordinary Prosecution had not yet been order'd  
against

against *Father Nicholas the Prior of the Carmelites, and the Cadiere's her Brothers*; altho' the Witnesses thus re-examin'd ought to have been confronted with them, as they were afterwards.

Answer. According to the Intent of the Art. 6, of Tit. 15, of the *Criminal Statute*, the Re-examination ought never to be repeated, altho' it should be made in the Absence of the Party accused, and the Prosecution should be begun at different Times, or there should be several Parties accused. Wherefore in the present Case, when there was two of the Parties accused who appeared to answer, and had undergone their Examination, the extraordinary Prosecution might, and ought to be order'd against them, all the Witnesses ought to be re-examined by Virtue of this Order for an extraordinary Prosecution; and when *la Cadiere's* Brothers, and *Father Nicholas*, appear'd afterwards to be heard, they ought to be confronted with the Witnesses already re-examined; and if they had proceeded to another Re-examination, it would have been a Contravention of the Statute, to which they expressly conform'd themselves.

The Last Nullity they make consist in this, That several Witnesses who were heard at *la Cadiere's* Request, were not confronted with *Father Girard*.

Answer. According to the Intent of Art. 1. Tit. 15, of the Statute, the Re-examination and confronting of Witnesses, is required only so far as the Judge finds that the Witnesses charge the Accused, and it is left to the Discretion of the Judge either to proceed therein, or to omit a Re-examination, and a Confronting that would be useless. Besides, tho' it were true that these Witnesses had accused *Father Girard*, (as *la Cadiere* affirms) the not having confronted them, would be no Nullity, since the Court might order their Confronting.



## Of the ROYAL LETTERS of Restitution.

BY these *Royal Letters* *La Cadiere* demands to be restor'd to her former Rights, as to the Confessions made by her in her Answers of *February 27*, in her Re-examination, and in her being mutually confronted with *Father Girard* on the 6th of *March* following. She defends the granting of these Letters. *First*, Because these Confessions are contrary to her Declaration, and to what appears, as she says, from the Proceedings. *Secondly*, Because these Confessions were the Effects of a Draught which she was made to take, and of the Violence that was offer'd to her. *Thirdly*, Because of the Renunciati-on made by her the 10th of *March* following.

Answer. *First*, *La Cadiere's* Demand of these *Royal Letters* has already been tacitly rejected; and even expressly: for having by a particular Petition desired to Answer afresh to the Accusations, on Pre-*rence* that her Answers were the Effects of a Potion, and the Violence that was used to her, this Petition was rejected; wherefore she cannot at present obtain the same Advantage by a Subterfuge, and by the Favour of a *Restitution*, which is never granted as to Confessions made by the Parties Accused.

In the 2d Place, *la Cadiere*, in her *State of the Case*, is full of nothing but the pretended Confessions made by *Father Girard*; she maintains that these Confessions amount to a compleat Proof; that 'tis to the Obligation of a solemn Oath, to the Force of Truth, and to the Perplexity wherein *Father Girard* was, on his not being able to disguise the Truth, that these Confessions are owing, which can no more be recall'd. Why shou'd not the same Principles be in force against her? Why shou'd not she submit to the same Law?

In the 3d Place, *la Cadiere's* Declaration not amounting to any degree of Proof, and being even founded only upon extraordinary Facts, which are destitute even of probability, it is not to be thought strange that in her Answers she has abandon'd Ideas that were not supported by any Proof.

In the 4th Place, Who ever heard of a Potion of such a Specifick Nature as to regulate and direct the Answers which one is to make to Interrogatories? It was certainly reserved for *la Cadiere* to ascribe to such a Motive the Confession she has made of the Truth.

In the 5th Place, Of what Nature was the Violence exercis'd upon her? Her Answers were made in the Presence, and upon the Interrogations of the Commissioners, which excludes all Pretence of Constraint and Force; accordingly she alleges no Proofs of Constraint but what were subsequent to her Answers, and consequently cou'd have no retroactive Effect.

In the 6th Place, she persevered in her Confessions from *February 27* to *March 10* following, that is to say 12 Days; now, cou'd this Draught, which she alleges as the Cause of her Confessions, have an Effect upon her during such a long Time? And cou'd the Impression, which the Violence that was offer'd her had made upon her Spirit, subsist whilst she had the Liberty of seeing her Mother, her Brothers, and her other Relations, who, being all exasperated against *Father Girard*, did not certainly approve her having made Confessions contrary to their Designs? Accordingly, the Retractation of these Confessions is owing to their Sollicitations.

In the 7th Place, Can they seriously bring as a Proof of this Constraint, her Retractation of her Confessions? It wou'd be a very convenient way of freeing ourselves from the Engagements which we contract, to alledge, as a Motive to invalidate these Engage-



Engagements, our being disposed to recede from them. Finally, It has never been known in Criminal Cases, that a Liberty has been given to take *Letters of Restitution* as to Confessions made in the Course of the Proceedings.

*Of the APPEAL from the Writ of Personal Appearance serv'd on la Cadiere, and from the Writ of single Appearance, issued against Father Girard.*

THE Writs which are serv'd upon the Co-accused, are always proportion'd according to what appears from their Charges. Wherefore, as soon as we have related the Matters of Fact, as soon as we have refuted the different Heads of the Accusation form'd against *Father Girard*, and have discover'd the Source of the Calumny, the Motives whereon it is founded, with the odious Methods that have been us'd to maintain it, we have thereby proved the Justice of the Writs. Besides, to what purpose is it to demand a Reformation of the Writs at the Time that, on one Hand, the whole Proceedings are drawn up, and the Cause is ready to be finally determin'd; and, on the other hand, *Father Girard* has offer'd to go to Prison with the Co-accused, being satisfy'd, as he is, of his own Innocence, and being only alarm'd with a just Fear, with which Charity inspires him, even in Favour of his Slanderers.

So concludes as in pleading.

*Pazery Thorame,  
Levans Attorney.*