

**Pietas Parisiensis or a short description of the pietie and charitie comonly exercised in Paris. Which represents in short the pious practises of the whole Catholike Church / by Thomas Carre.**

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CARRE T.

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PIETAS PARISIENSIS *Psalmi: 39.2.*

OR A SHORT DESCRIPTION  
OF THE PIETIE AND  
CHARITIE COMONLY EXERCISED IN PARIS

Which represents in short the pious  
practises of the whole Catholike

*No:* CHVRCH. *Roydon.*

By THOMAS CARRE Confessour of Sion

*Every Good tree yealdeth good fruites.  
And the euill tree yealdeth euill fruites.  
Therfor by their fruites you shall know  
them.*



PRINTED AT PARIS  
By VINCENT DV MOVTIER

M. DC. LXVI.

*Doctrinam stulti despiciunt. Prou. 1. 7.*

PIETAS PARISIENSIS  
OR A SHORT DESCRIPTION  
OF THE PLETIS AND  
CHARACTER COME BY ENTERED IN THIS  
Which represents in short the pious  
of the whole Catholic  
BY THOMAS CARA & CONSORT  
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TO HIS MVCH HON<sup>D</sup>  
 FRIEND W. D. ESQVIRE  
 T H E S E.



Vch Hon<sup>d</sup> deare Sr

*I had yours of the 20 of May  
 in its due tyme : and noe sooner  
 had I receiued it ( such power of  
 a commande haue your ciuile de-  
 sires ouer me ) but I tooke pen  
 in hand to returne you an answer  
 which had bene longe agoe with  
 you, had not my continuall infir-  
 mitie rendered me litle fitt for  
 speedie compliance,*

A ij

I am not without a deepe re-  
sentment, to obserue that you still  
permitt inconsiderable doubts, cast  
in your way by I know not whom,  
retarde you from fixing vpon,  
what alone can make you eter-  
nally happie. You say in particular  
that you haue mett with so many  
loose and beastly cases among Ca-  
tholike authours, that you haue  
much adoe to beleue that holinesse  
is practised, where so much licen-  
ciousnesse is taught. But I praye,  
are they taught in our councells?  
Doe you finde them in our Decree-  
talls? Haue you heard them in our  
Pulpets? Meete you with them in  
our Catechismes? What are you  
startled at? If the braines of some  
few riotous children run ouer into  
extrauigances, must the good, mo-  
ther haue their excesses pinned on

her sleeue, while she neither teaches  
them, approues, nor conceales  
them? Nay while she expressly  
condemnes, and prohibites them  
with a heauie curse vpon them?  
Must the good wheate be reprobued  
for a litte chaffe? Or Christs feild  
be disowned, because the enemye  
oversowed cockle in it? This your  
ingenuitie will not indge reason-  
able. And therefore, what I haue  
formerly said; (to witt, that fan-  
ctitie is a marke of the Catho-  
like Romane church exclu-  
siuely to all other churches)  
I must still persiste in. Yes, she hath  
alwayes bene eminently knowne  
by that bage to all the world. She  
is holy in her heade Iesus Christ,  
who placed her vpon the rocke, and  
washed her in his owne pretious  
bloode: she is holy in that holy

Spirit who was sent to sanctifie  
her, and to teach her all truth:  
Holy in God the father, authour  
of all holynesse, to whom she is  
dedicated: Holy in all her doctri-  
ne, in her sacrifices, in her Sacra-  
ments; in her discipline; in her  
pious members, amongst whom  
there is neuer wanting numbers  
of persons famous for sanctitie.  
Holy in fine, in her continuall  
prayers to God, and charitable  
practises towards her poore neigh-  
bour. Which two alone I will one-  
ly vrge at present, as being aboun-  
dantly satisfactorie, if compared  
to your cold practises, to make  
appeare where charitie is in her  
raigne, and consequently, where  
sanctitie is to be found, since it is  
indeede noe other thinge then cha-  
ritie. Noe S. I neither know,

nor seeke for, any other holinesse  
then charitie it selfe. It is that  
which is the end of the lawes;  
that, the fulnesse of the lawes; that  
the lawe it selfe. *Lex Dei cha-  
ritas est*, saith *S. Augustine*. The  
scripture commands nothing but  
charitie; nor reprocus it anythin-  
ge but cupiditie; and in these two  
it compriseth all Christian moralls.  
And as charitie is all, so all that  
it is conuersant about, is God and  
our neighbour; God, to loue him  
for his owne infinite goodnesse;  
and our selues, and neighbours,  
because it is his pleasure and com-  
mande. Obserue, I beseech you, in  
the ensuing discourse whether we  
or you make it more absolutely  
their businesse to comply with these  
two duties; and thence you will  
easily iudge on which side charitie,

A iiij



that is sanctitie and holynesse  
resides: and at the same tyme con-  
clude with S. Augustine, against  
your selfe indeede, but to your  
advantage, that there can be noe  
charitie (that is sanctitie,) among  
you, because you hate vnitie. Non  
habēt charitatem, qui Eccle-  
siæ non diligunt vnitatem.  
And againe, they haue noe cha-  
ritie, who are cutt of from the  
communion of the Catholike church.  
Non habent charitatem qui  
ab Ecclesiæ Catholicæ com-  
munionē præcisi sunt. de Bap.  
contra dona. l. 3. c. 16. Be-  
cause, saith he, in the same place  
it is the proper gifte of Catholike  
vnitie. Out of the Catholike com-  
munitie then noe vnitie: without  
vnitie, noe charitie, if charitie be  
wanting all things els profit not

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assures S. Paule. Cast your selfe  
then, deare S. into the bosome, com-  
munion, and vnion of the Catholike  
church, where charitie truly rai-  
gnes, and where vnder her happie  
raigne, the least things profit to  
eternall life. Thither are you ar-  
dently inuiteed. There, with open  
armes, are you cordially expected, by

Hon S.

July 20. 1666,

Your most humble aff.  
and best wishing seruant  
THOMAS CARRE.

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Your most humble  
and fervent servant  
THOMAS CARRE.



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A SHORT DESCRIPTION  
OF THE PRESENT  
PETIE OF PARIS  
THE FIRST ARTICLE.

**T**O the glorie of  
God, and the Ca-  
tholike church; the  
honour of that no-  
ble towne, where I had the  
happines to passe thirtie three  
yeares, the one halfe of my  
life; and to afford you full  
satisfaction, I will make Pa-  
ris appeare the short mappe  
of the vaste Catholike world,  
and by that smale parte, giue

12 *The pietie of Paris.*

the idea of the whole.

Pietie in generall, as S. Augustine tells vs, is the true worshippe of the true God, who, as he saith also, is not worshipped, saue onely by charitie. Now charitie has two respects, or chasty eyes two thinges alone, God incomparably aloue all thinges; and for him, our neighbour as our selues. To describe then the pietie of Paris, is noe other thinge then to declare what is practised there, in order to God and our neighbour, wherin the accomplishmēt of the whole lawe consists.

And againe, as the accomplishment of the lawe consists in two duties; so the ac-

*The pietie of Paris.* 13  
complishers therof may be  
reduced to two classes, the  
Pastours, and the people.

---

*Of the pietie, of the Priests and  
people in the daylie service  
of God.*

ARTICLE II.

**T**O begin with the first,  
what may not be said  
with truth of the excellent  
Pastours of Paris, in order  
to these two duties? They  
are all, generally, knowne to  
be men of exemplarie liues,  
and sound learning, being  
the most of them Bachelours,  
Licentiates or Doctours of  
the famous facultie of Sor-  
bonne, Their places are gi-

14 *The pietie of Paris*  
uen to their merites, not pur-  
chaced with moneys : and  
their whole endeouours are  
imployed, to sute their liues  
and actions to the dignitie  
of their places. They haue  
learnt of S. Gregorie, that  
Pastour of Pastours, in earth,  
vnder the soueraigne Pa-  
stour Iesus Christ in Heauen,  
that *the guidance of soules is the*  
*Arte of Artes.* They know  
that their worke is not to saue  
their owne soules alone, but  
those of many, the highest  
thing that man is capable  
of, being indeede the same  
for which the Almighty fa-  
ther, sent his onely sonne, as  
he also sent them with this  
minace, that if any of their  
flocke perish by their fault

*The pietie of Paris* is  
he will require his bloud at the  
hands of the watch man. Hence  
it is, that they vse so diligent  
studie at the learned Sorbon,  
and els where. So many  
holy conferences ( a blessed  
and common practise among  
the primitiue fathers of the  
wilderneffe (*vt in collationibus*  
PP.) renewd in Paris among  
the clergie-men by good Mr  
Vincent's Zeale, which they  
vse as well in in way of pre-  
feruatiue against the badd  
ayre of the world, to  
which they are still exposed  
by the necessitie of their  
function, as a most effectuall  
meanes to perfect them in  
their holy profession. The  
subiects of these conferences  
are alwayes some vertue or



16 *The piotie of Paris.*

other. Wherin they treat of their nature, of their particular actes, of the motiues to acquire them, and the meanes to putt them in practise &c. Together with the obligation of their diuine state, as well in relation to God as their neighbour. Hence too are so many heavenly Meditations vsed in their spirituall retreates, ( which is frequent among them ) to fitt themselves to that sacred and dreadfull function. The lawe of God is the subiect of these their Meditations, day and night, to begett worthy and sublime thoughtes of God in their owne harts, to be conueyed afterwards into the harts of their hearers,

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*The pietie of Paris.* 17

having learnt of S. Augusti-  
ne, that the truest begining of  
pietie, is to haue a most worthy  
esteeme of God; and of S. Ber-  
nard, that the true waye of  
a good Pastours proceedinge,  
is *prius infundere quam effun-*  
*dere*, first to powre in, to them-  
selues, then to powre out to  
others.

They had reade in Eze-  
chiel, that it was the Pastours  
dutie to strengthen what was  
weake; to heale what was sicke,  
to binde v<sup>p</sup> what was broken; to  
bring againe what was cast away;  
seeke what was lost: and thence  
their whole studie is to ren-  
der themselues skilfull phy-  
sitions.

They reflected of what they  
had heard from the great

is *The pietie of Paris.*

Doctour of the Gentils, that they, as well as he, with due proportion, in qualitie of Christs Ministers; were to accomplishe, those things which want of the passions of Christ, in their flesh, for his bodie which is the Church; to witt, by applying the merits and medicinall grace purchaced by his payenfull passion, to the poore sinfull foules of their flocke, by de-riueing into them those fountains of grace, conferred by their ministerie in the sacraments of Baptisme, Pen-nance, the blessed Euchariste &c. And they apprehend noe care and industrie of theirs sufficiently answer-able to such high functions.

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*The pietie of Paris.* 19

They called to mynd what the said S. Paule taught, and looked vpon it with a venerable astonishment *euery high preist, saith he, taken from among men, is appointed for men, in those thinges which appartayne to God, that he may offerre gifts and sacrifices for sinnes, as well for the people, as also for himselfe.* Hence numbers of priests, which the good Pastours take into their societies, and communities (some 40. or 50. some 100. some more, some fewer, according to the vaste numbers of their Parishoners) approach daylie to the sacred Altars from morning till noone, with humble reuerence and veneration, to answer their peoples expectations

20 *The pietie of Paris.*

and deuotions, who concurre  
with them in a sweete harmo-  
nie, to offerre vp their vowes.  
If this true, cleane, and vn-  
bloudie sacryfice which the  
Prophete Malachye, foretold,  
be offered to God in euery  
place, from the rising of the  
sun to the going downe, se-  
conded by the sacryfice of the  
lipps and hartes of the pious  
people, serue for the happie  
employment of the whole fore-  
noone, the afternoone wants  
not its part neither, which  
is daylie performed in the  
euenfonge and compline, so  
that the church dores are as  
rarely shutt vp in Paris, all  
the weeke longe, as I haue  
rarely obserued them open in  
London, saue onely one day

*The pietie of Paris.* 21

in the weeke , as tho all the other dayes , they had noe God in england to be publikly serued in their Parish churches. Besides these generall pious practises of the people , which they exercise euery day in the weeke all Paris ouer , there is scarce one day in the yeare in which there is not some particular solemnitie , at one church, or monasterie or an other , to which there is great confluence of people , by reason of some great preacher : or the exposition of the B. Sacramet, and pardons to be gayned ( as it appeares by a certaine Almanacke made of sett purpose to direct pious people to the said solemnities ) and

22 *The pietie of Paris:*

as there is noeday passes with<sup>e</sup>  
out publicke seruice done to  
God; so there is noe houre  
of the day, or night, in which  
Gods prayses are not sung  
in Paris ( to say nothinge of  
what is done by the multitu-  
de of Catholike Christians  
in America, where our night  
is their day )

The Oratorians begin the  
diuine office at 7. a cloke in  
the euening. At S. Geneuief-  
ues at 8. The Penitents at 9.  
The Carmelites at 10. The  
Carthusians at 11. S. Victors  
our ladys and others till 2.  
From 2. till 4. at the Bene-  
diction Bernardines and di-  
uers others. From 4. to 5.  
6. and 7. at all Collegiall and  
Parish churches: so that what

*The pietie of Paris.* 23

the Royall Prophete foretold  
is perfectly accomplished :  
*from the rysing of the sun to the  
setting of the same, Gods holy name  
is prayse worthy, praysed, and mag-  
nified.*

Thus is pietie practised all  
the worke dayes of the weeke  
all the yeare longe, <sup>“ The vse  
of holy  
bread will  
not be  
found to  
be any  
new in-  
vention of</sup>  
to which on holy  
dayes is added a ser-  
mon, and vpon sun  
dayes, holy <sup>“</sup> breade

the late church of Rome howeuer tho it  
were so, yet more credit ought to be gi-  
uen to it, then to all the Protestants op-  
positions) but as ancient, at least, as Gr.  
Naz. Otation-19, who saith, *he was wont  
to blisse breade and signe it with the signe  
of the crosse.* S. Aug. de peccatorum mer.  
& remissione c. 26. and in manys other  
places, Paulinus Notanus ep. 1 ad seue-  
rum saying, *that he changed breade in  
eulogiam into a blessed thinge.*

( which might passe for the



24 *The pietie of Paris.*

sacrament in England, for any thing I knowe, especially if receiued with faith ) <sup>b</sup> holy water , <sup>c</sup> the procession and prone ( that is a familiar explication vpon the Gospell

*b.* Holy water was in vse in the tyme of the Apostles, or at least soone after, since Pope Alexander, the fifth after S. Peter commands it in his first cañonicall epistle. As also Pope Damasus libro Pontif c. 7. Epiphanius l. c. Tom. 2. contra Ebionitas, &c.

*c.* The vse of processions is as ancient, at least, as Tertullian in the seconde Age saying: *let the Procession be modest*, Præcip. contra Hære. c. 43. and l. 2. ad vxorem. S. Amb. cōplaines that *sewe came to the Procession* S. Aug. l. 22. de Ciu. Dei c. 8. Tells how the people *came running to him*, (to testifie the newes of a miracle done at S. Stephens shrine in the same church) where *he satt being readie to goe in procession*, as is practised all through the Cath. church till this tyme, every sūday in the midst, or beginning of masse

of the day ) for the fore noone, together with a formal

mall

*The pietie of Paris.* 25

mall sermon and catechisme for the afternoone. This is the ordinarie practise all Paris ouer. But the Pastours zeale for the instruction, and inflamation of the peoples hartes stayes not here, but further, by himselfe or his order, there are most eloquent sermons made all the dayes of Aduent and lent, saue saterday, by the same preachers, who are followed with a wonderous concurse of Auditours, and a noe lesse admirably quiet attention of so great a multitude, without the least hemming or spitting, saue onely when the preacher makes his pawses to giue way to necessitie in that kind. Can then our ad-

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26 *The pietie of Paris.*

uersaries without affected malice pretend that the papists are noursled vp in ignorance, which with the proude Manicheans they impudently object against them.

But as the dignitie of preists and highth of pastorall functions is as venerable, as otherwise dreadfull, and brings with it according to Tertulians profound exprefion *intolerabilis magnitudo*, a waight insupportable to humane shoulders; and as their practices are full of religion and pietie, so is their care as great, as farre as humanly can be deuised, to make a hopefull prouision of younge priestes to assiste them in their life tyme, and to suc-

*The pietie of Paris.* 27

cedde in their places after their deaths. To this effect, a poore secular priest, but a great seruant of God, ( whose admirable workes of charitie haue made him famous all the world ouer, as here belowe we shall see ) suggested an effectuall meanes to the most illustrious and most Reuerend Archebishope of Paris, then being ( to witt aboue 30. yeares agoe ) who highly approued and confirmed it; and ordered it to be obserued by all that should pretend for holy orders at his hands: and it is still continued by like approbation, by his commande, who doth now illustrate the said sea.

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*The meanes suggested by that  
Holy priest to perfect  
the Priests.*

## ARTICLE III.

**T**HAT all that should take holy orders, should be obliged to make a spirituall retreat at S. Lazares, where he gouerned, for the space of 10. days: that none should rashly intrude themselves into so dreadfull a ministerie, nor take the honour to himselfe, vnlesse called as Aaron. And whereas this is a thinge, as worthy the approbation as imitation of all Bishoppes, I haue

*The pietie of Paris.* 29

thought it of vse, and edification, to putt downe the exercises in that holy retreat in particular.

Ten dayes then before the collation of holy orders, all the *ordinandi* repaire to S. Lazars, sometymes 50. or 60. sometymes to the number of one hundred, where they find bedd, and borde, and all thinges readie by Gods prouidence, without their care or coste, and they are all most humanely and charitably receiued, not so much into the house, as into the bosomes of the pious inhabitants.

Two differcnt intertaynements are made to them

30 *The pietie of Paris.*

euery day. The one in the morneing, vpon the cheife heades of morall diuinitie: the other towards the euening, of the vertues, and qualities proper to their intended function.

There are ten made in all of either kind.

The first day they speake of the censures of the Church in generall.

The seconde, of the said Censures in particular, as of excommunication, suspension, interdicts, and irregularitie.

The 3. day of the Sacrament of Pennance. As of its institution, forme, effects, and of the conditions necessarie in the Confessiour.

*The pietie of Paris.* 31

The 4. Dispositions to the Sacrament of Pennance ; to witt Contrition, Confession, and Satisfaction, with Indulgences.

The 5. Of diuine and humane Lawes : and of sinne in generall, with the diuision therof ; the circumstances, the kinds, causes, effectes, degrees, and remedies.

The 6. Of the three first commandements, which con- teyne mans dutie to God : and of three Theologicall Vertues, with the vertus of Religion, and its acts.

The 7. Is an explication of the other 7. Comman- dements which concerne our neighbour.

In the 8. Of the Sacra-



32 *The pietie of Paris.*

ments in generall , and of Confirmation and the Euchariste, in qualitie of a Sacrament.

The 9. Of the Eucharist as it is a sacrifice, and of Extreme-Vnction, and Mariage.

The 10. Is the explication of the Creede. With what is necessarie to be knowne by euery priest, and what they may teach the people therupon with profit.

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*The afternoones incertaynement.*

ARTICLE IV.

**T**HE first day is of mentall prayer. First the motiues to it for cler-

*The pietie of Paris.* 33

giemen. 2. Wherin it consists : 3. The methode and meanes to performe it. And in this they are exercised euery day for some tyme.

The 2. Day the speach is of ones vocation, and of the state of a Church man. That this vocation should be had before one presents himselfe to Orders: wherin it consists, and which are the markes of it, with the meanes to know it, and to corresponde to it.

The third speakes of the spirit of a clergie man : and shewes how he is to enter into this spirit : wherin it consists : the markes of it, the means to acquire it, and to growe perfect in it.

34 *The pietie of Paris.*

The 4. Treates of Orders in general : of their institution, necessitie, matter, forme, effects, and differences. With the dispositions necessarie to receiue them.

The 5. Of the first Tonsure, with an explication of the doctrine of that ceremonie. The obligations contracted by it. The dispositions and qualities required.

The 6. a discours of the lesser orders in particular: their definition, the matter, forme, and functions, with the vertues required to comply with them worthily.

The 7. Of the office of Subdeacon, and the vertues proper to this order, and

*The pietie of Paris.* 35

particularly of chastitie.

The 8. Of the office of Deacon, and the vertues proper to it, particularly of charitie to our neighbour.

The 9. Of preisthood, and of the knowledge necessarie for priests to acquitt themselves of their dutie.

In the 10. Is a discourse of the life of a clergie man. Wherin it is made appeare that they who haue receiued holy orders, ought to leade a much more holy life, then that of lay men, with many aduices to helpe towards such a life.

All these thinges they repeate in their conferences made afterwards, the better to committ them to memorie.

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36 *The pietie of Paris.*

They make euery day about halfe an houre of mentall prayer, and conferences vpon it afterwards, to instruct such as are lesse exercised therein. How to vse considerations, to moue affections, and to make resolutions.

They are daylie exercised in the functions of the orders which they are to take, and in the ceremonies of the holy Masse.

They are made to recite the Office all together, and to obserue the stopps, &c.

They are disposed to make their generall Confessions, at least from their last generall one; and the next day they communicate at high Masse.

*The pietie of Paris.* 37

They haue 7. houres to repose in by night, and two houres of noly conuersation euery day, this is after dinner and supper. In which tyme they reade the holy Scriptures, and Molina of the dignitie and sanctitie of preisthoode.

Vpon sunday after they haue taken Orders, they assiste at high Masse, and communicate, in thankes giuing for their holy ordination, and so returne to their owne homes.

Thus they are most substantially and piously prepared; which good dispositions are visibly obserued to be followed with such blessed effects, that huge benedi-

38 *The pietie of Paris.*

ctions of admirable reformation in the whole Clergie of France, is seene euery where.

I remember I haue frequently heard from the mouthe of that most Illustrious and venerable old Prelate Monseigneur of Chalcedoine ( in whose blessed companie, I had the honour and happineffe to be for about 20. yeares together ) who all that tyme, and before, was ordinarily imployed by the Archbishop of Paris to giue holy Orders, and the Sacrament of Confirmation; I heard, I say, from his mouthe, that the primitive tymes seemed to him to be renewed againe in those ho-

*The pietie of Paris.* 39

ly young men; who, said he  
(with much Emphasis his  
harte being dilated with ioy  
and iubilie) approched to  
me, as tho drunke with the  
newe wine of the Acts: so  
did the abundance of their  
hartes, breake out in sithes  
and sobbs, intercepting their  
words; and their ioyfull tea-  
res forcibly burstforth, and  
watered my handes. This  
truth, which I often heard  
that Saintly Bishope powre  
out with so much feruour  
and high approbation, bet-  
ter knowne to me, then to  
many others, I thought fitt  
to register downe, to the ho-  
nour of God, and that holy  
institution.

If this most happie Insti-



40 *The pietie of Paris.*

tution, spreed its fruites all  
ouer France, and euen ex-  
tend its, flowrishing branches  
into forraine nations too, as  
here after we shall see, how  
iust occasion doth it not ad-  
minister vs highly to extol-  
le the pietie and charitie of  
the good tree whence they  
sprunge. We may well say  
of this holy Authour, what  
S. Henry spelman said in  
the begining of his Coun-  
cells of one admired in for-  
mer Ages: *he was a starre of  
the first Magnitude*, and euen  
indeede a prodigie of pietie.  
If I should vndertake to  
speake of the strength and  
puritie of his faith: the highth  
and confidence of his hope:  
and the euerburning flames

*The pietie of Paris.* 41

of his charitie, I should lesse want matter then tyme to deliuer it, and withall swarue from my designe, which is historically to offerre a smale scantling of a huge abundance; and not to fall into a panigerike which would find noe end. Noe, my ayme is not to prayse this saintly man, but God in him, since in deede the greatest Sainte is neuer prayfed as he ought, but when we prayse God in the Sainte from whom all Sanctitie. Nor is it my meaning to prayse his vertues at home, in what euer degree of speculation or practife he might possesse them, but their profusion abrode vpon his neighbours,

42 *The pietie of Paris.*

that credit may be still giuen  
to workes, not to words  
which are lyable to deceit.  
All the prayse of vertue, can  
a pagan tell vs, consists in  
action; nor is vertue any  
orher thinge, as we are taught  
by a better Master, then  
*the order of charitie.* And whe-  
re was charitie euer better  
ordered, then where huma-  
ne respects had noe hand in  
the distribution, but it strea-  
med indifferently out vpon  
all, saue onely, where it  
found difference of necessi-  
tie, and there it still most  
abounded.

Nature, or prouidence,  
had sorted him out but a  
smale share in the goods of  
fortune, in his abiect extra-

*The pietie of Paris* 43

ction: for he was wonte frequently to tell the world, that he was but the sonne of a poore swinheard or cow heard. The accession of Benefices added but litle to his wants, since he neuer possessed any but a poore Cure, and that for a smale tyme. And as prouidence had begun with him, so he went on with her, making pouertie his portion by his free choyce; and the companie, and care of the poore, his center all his life longe; and himselfe, and all his, their stewards.

---

*Of t'he begining, and Be-  
ginners of the Congregation of  
the Mission, and Missioner  
which complied with the ear  
of this stewardshippe.*

## ARTICLE V.

**I**N the yeare of our Lord  
1624. March the first, be-  
gun the happie establishmen  
of the companie of the Con-  
gregation of the priests of the  
Mission, in the Colledge of  
*Bons enfans* conferred vpo  
M. Vincent Paule, by the  
most illustrious Iohn Francis  
de Gondy Archbish ope of  
Paris, to that purpose. T  
witt, his brother the General  
of the Galeeres, and his mo

*The pietie of Paris.* 45

ertuous lady, being well acquainted what great things Mr Vincent had performed in diuers of their owne Lordships, in that kind, for the good of their poore vassalls, and Gods glorie, they had long conceived a pious desire to concurre ioyntly to be Founders of the said Mission, which they imparted to their brother the Archbishoppe, to make vse of his power ouer Mr Vincents spirit (whom they new to be as slowe in vnder-taking, as diligent and faithfull in performing what he once vndertooke) to induce him to accept the charge. Which was done accordingly, and he wholie acquiesced to the Archbishops pleasure.

46 *The pietie of Paris*

Here vpon was 40000. liures  
tournois, or 4000. pistolls  
putt downe by the most no-  
ble and pious founders in Mr  
Vincent's hands, in readie  
money. Vpon the following  
conditions.

First, that the end and whole  
imployment of these Missio-  
naries should be, to tend to,  
and to procure the corporall  
and spirituall good of the  
poore people of the villages;  
and that too so wholly, that  
they were not to meddle to  
preach or administer sacra-  
ments in any considerable  
townes, saue in case of ex-  
treame necessitie, but to goe  
from village to village to in-  
struct and assiste those poo re  
abandoned soules. Secondly

*The pietie of Paris.* 47

that they were to renounce all church Benefices, dignities and offices, to applie themselves intirely and purely, with the leaue of the ordinaries, to the saueing of those poore people, by sermons, catechismes, generall confessions &c. And that too at their cost and charges, without admitting of any retribution or rewarde, in what kind soeuer.

Thirdly that the election of proper subiects should be at Mr Vincents pleasure, who should gouerne them all his life longe.

And that which is worthy of speciall obseruation, is, that these blessed Founders, so purely and disintressedly



48 *The pietie of Paris.*

aymed at Gods glorie, and  
the good of the poore alone,  
that they made noe reserues,  
of any fixed thinge relating  
to themselves in particular;  
either in point of honour or  
profit. In so much, that they  
imposed noe obligation of  
masses or other prayers, either  
in their life tyme, or after  
their death, saue onely the  
right of Patronage accorded  
by the holy canons of the  
church, part of which also  
they renounced, as the de-  
nomination to offices &c.

*Mr*

*Mr Vincents complying with the  
Foundation: and of the establis-  
hment of the Mission in diuers  
places.*

ARTICLE II.

**W**ITH this vertuous founda-  
tion Mr Vincent be-  
gan to complie, hauing one  
onely companion in the be-  
ginning, which soone after in-  
creased to the number of 10.  
or 12. and ere this, as we  
may guesse with probabilitie,  
mounts euen to thousands.  
Here vpon me thinkes a rea-  
sonable doubt might be mo-  
ued, whether as there was  
neuer holy worke begun, with  
lesse of man, and more of

C

50 *The pietie of Paris.*

God in it, so there were ne-  
uer any which God more  
owned, and bestowed a larger  
benedictiou of successe vpon,  
euen within the compasse of  
his life tyme who begun it.  
For in a short tyme he sawe  
his children as young plants  
of oliue trees, in great num-  
bers, round about his table,  
and the oyle of heauenly  
graces streaming downe in  
great aboundance vpon that  
venerable ancient heade, it  
thence plentifully ran downe  
euen to the hemme of his  
garments. Hence it was that  
from that riche fourse whole  
colonies did spreadd themsel-  
ues not onely all France ouer,  
but euen extended themsel-  
ues to forraine Lands,

*The pietie of Paris.* 51

The first establishment flowing from this fountaine, was begun at Toul in the yeare 1635. by the consent and approbation of the Bishope of the place.

The seconde at Richlieu 1638. founded by the most Eminent Cardinal of the place, with obligation to preach &c according to their pious institute, to the poore of the Diocese of Poitiers, as also to those of Lucon of which he had formerly bene Bishope.

The third was founded by the said Cardinall at Lucon it selfe in the yeare 1645. with full power granted by the Bishope therof to preach, and teach &c. all ouer his Diocese.

52 *The pietie of Paris.*

The fourth at Troye, in the yeare 1638. by the charitable assistance of the Bishope of the place.

The fifth in the Diocese of Geneua in the yeare 1640. where the Cammandour of Sillery founded them a seminarie where they still labour with much suite. Still with the approbation of the Bishope of the Diocese which I shall not herafter neede to mention.

The Sixth in the yeare 1641 at Rome, by the Duchesse of Aiguillon, who also founded seauen of the said Missionaries in her duchie of Aiguillon. The eight was founded againe by the said Duchesse at Marceilles: The

*The pietie of Paris.* 53

nighth in the Diocese of  
Caors in the yeare 1643. by  
the faintly Bishope therof.  
The tenth in the Diocese of  
Reimes by the Archbishope  
Vallancy 1644. The 11. at  
Montmirail in Brye by the  
Duke of Rets in the yeare  
1644. The 12. at Zairtes by  
the Bishope and clergie the  
the same yeare. The 13. at  
Mans by the Bishope 1645.  
The 14. in the Diocese of S.  
Malo at S. Meen in the yeare  
1645. The 15. at Genne in  
Italie at the instance of Car-  
dinall Duraffo, Archbishope  
of the said place, in the yeare  
1645. The 16. at Agen by  
the Bishope of the place 1650  
The 17. at Crecy in the  
Diocese of Meaux in the

54 *The pietie of Paris.*

yeare 1641.

The 18. was founded at Vaso-  
uia in Polognia by the libe-  
ralitie of that most pious  
Queene, in the yeare 1651.

The 19. in the Diocefe of  
Montauban by the Bishope  
of the place. In the yeare  
1652.

The 20. At Treguier in  
Britanie by the. Bishope and  
count of the place. In the  
yeare 1654.

The 21. at Adge in Lan-  
guedoc by the Bishope and  
Count of the place in the  
yeare 1654.

The 22. at Turin in Pied-  
mont at the instance of Mr  
le Marquis of Pianezze who  
founded them. 1654.

The 23. at Amiens by the

*The pietie of Paris.* 55

Bishope of the place, with the perpetuall direction of his seminarie.

The 24. At Noyon by the Bishope of the place, with the direction of his seminarie; This was resolued vpon in Mr Vincents life tyme, but was onely accomplished after his death.

He sent also Missionaries into Africke to Tunis and Argers to ayde, instructe, and comfort the poore Christian slaues, who were there to the number of twentie or thirtie thousand. To Madagascar also beyond the lynes, a voyage of sixe monthes sayle, to endeavour the conuersion of those poore infideles. Finally to the Hebrides in the



56 *The pietie of Paris.*

furdest partes of scotland, and  
into Ireland. O strange be-  
nediction vpon the pious la-  
bours of one poore preist!  
of him certainly may that of  
Ecclesiasticus be verified :  
blessed is the man who is  
without spott , and that hath  
not gone after gold , nor ho-  
ped in the heapes of money.  
Who is this , and we will  
payfe him , for he hath done  
meruelous thinges in his life.  
Meruelons thinges indeede,  
and such as might hardly  
gayne credit , were not all  
Paris a witnesse therof, whe-  
re it was generally knowne  
that he was a person of so litle  
felfe interest that many had  
shewne themselues more rea-  
die to offerre great aduanta-

*The pietie of Paris.* 57

ges, then he to admitt of them.  
So that of him might truly  
be said, that hauing nothing  
he possessed all : to witt the  
noblest harts of Paris ad-  
heard to his pious counfells,  
and their purses lay open to  
his charitable suggestions.

---

*Of the huge assistance, and cha-  
rities which Mr Vincent pro-  
cured to be sent to Lorraine.*

**H**ENCE it is that in the  
extreame wants and ca-  
lamities of Lorraine, though  
otherwise an enemye coun-  
trie, he procured to be sent  
thither at diuerse tymes, and  
caused it to be distributed  
amongst the most needie, by

58 *The pietie of Paris.*

his Missionaries, to the summe of sixteene hundred thousand frankes ( that is 1600. thousand pistolls ) to which the said Missionaries added noe lesse large proportion of their sollicitudes and paines, who spent their whole tyme for many yeares together in visiting the poore and the sicke, and in founishing many thousands of them with all things necessarie for body and soule. All these thinges might haue bene more amply and authentically testified by the acknowledgements of the persons releued by those charities, had not humble Vincents care to staue off vanitie vpon all occasions, prevented the same;

*The pietie of Paris* 59

for wheras one of his, im-  
ployed in the distribution,  
offered to send publicke at-  
testation of his, and his fel-  
lowes fidelitie therin, he re-  
ceiued answer from his mo-  
dest father *that he would not  
haue him to demande any such  
testimonies, it being sufficient that  
God knew their workes, and that  
the poore were assisted, without  
producing any such attestations,*  
these were his words. Yet his  
prouidence who will haue ho-  
nour to follow those that flye  
it, and will exalt him who  
humbles himselfe, fayled not  
to draw diuers authentick  
testimonies from the grate-  
full hartes of the oblidge-  
d persons addressed to him, nor  
shall they lye in obscuritie

60 *The pietie of Paris*

but shall be placed in the light, to Gods honour in him, and an admirable example to others, accordinge to that Euangelicall maxime: *so let your light shine before men, that they see your good workes, and glorifie your father who is in heauen.*

I. Iohn Midot Doctour of diuinitie, Archdeacon, canon, and Vicare Generall of Tou the sea being vacant, doe certifie and atteste, that the preists of the congregation of the Mission, who reside in this towne, continue any tyme these two yeares, to comfort, to cloth, to feede, and giue physicke to the poore, with much edification and charitie. First of all, they haue taken into their owne

*The pietie of Parit* 61

house a matter of sixtie sicke persons ; and haue lodged about 20. more in the suburbs. Secondly they giue almes to a number of other bashfull poore reduced to extreame necessitie, who betake themselves hither for refuge. Thirddie they receiue a many poore naked and lame soldiers which returne from the kings armie into their owne house, and cure. In which charitable actions, and other their pious comportments, all good people are wonderfully edified. In witnesse wherof I haue signed and sealed these presents. Toul  
Decemb. 1639.

62 *The pietie of Paris*

*The copie of another letter.*

**S**<sup>R</sup>. since a great many  
yeares that this poore  
towne hath bene afflicted  
with plague, warre, and fa-  
mine; which hath reduced it  
to this excesse of miserie  
wherin now it is, in lieu of  
consolations, we haue onely  
mett with rigourous dealings  
from our creditours, cruel-  
tie from the soldiers, who  
forceably robbed vs of the  
smale quantitie of bread  
which we had: so that it  
seemed that the heauens had  
nothing but rigours for vs,  
when behold one of your  
children in Iesus Christ, came  
loaden with almes, which

*The pietie of Paris* 63

hugely tempered the excesse  
of our miserie; and rayfed our  
hopes in Gods mercy. Sr. since  
our offences haue prouoked  
his wroth, we humbly kisse  
the hand which doth punish  
them, as we also receiue the  
effects of his diuine mercy,  
with the resentements of an  
extraordinarie acknowledge-  
ment. We blesse the instru-  
ments of his infinite clemen-  
cie, as well these who relieue  
vs with these seasonable cha-  
ries, as those who procure  
them and distribute them  
amongst vs; and you in  
particular, deare Sr. whom we  
looke vpon, after God, as  
the principall authour of so  
singular a blessing. To tell  
you how well it is, applyed



64 *The pietie of Paris*  
to this poore place, where  
the cheife persons are redu-  
ced to nothing, the Missiona-  
ries you haue sent, will relate  
it with lesse interest then our  
selues. They haue bene eye  
witnesses of desolation, and  
you will find in the sight of  
God the eternall obligations  
we owe you, for haueing  
succoured vs in this our mi-  
serable condition.

---

*From the officiers and councell of  
Lunewille 1642.*

A Copie of another letter.

**S**<sup>R.</sup> you haue so singularly  
oblidged vs, in the affi-  
stance you haue afforded to  
our poore begges, to our

*The pietie of Paris.* 63

ere  
du-  
ma-  
late  
our  
eye  
and  
of  
ions  
eing  
mi-  
  
cell of  
  
er.  
larly  
affi-  
d to  
our

bashfull indigent, and to our sicke persons; and more particularly to our religious houses, that we should proue vngratfull if we deferred any longer to testifie our sensible acknowledgements, we being able to assure you, that the charities which you haue sent hither, could neuer be better distributed and imployed then vpon our poore people, who are verie many in number<sup>1</sup>, and specially vpon the religious women, who are destitute of all humane assistance; some of them not inioying any part of their smale reuenues euer since the warrs; and others not receiuing any thinge from the richer sorte of the towne, who formely

66 *The pietie of Paris.*

gaue them almes, they, being now, deprivied of their owne meanes. Whence we find our selues oblidge humbly to beseech you, deare Sr. as by the presents we doe, to continue the same charitable assistances, as well to the poore, as to the Monasteries of this place, which hitherto you haue done. It is a subiect of great merite, for those that doe these good workes, and for you who haue the conduct therof, which you performe with so much prudence and dexteritie, to the gayning a great crowne in heauen.

From the Magistrates of  
Mets Octob. 1664.

*The pietie of Paris. 67*

---

*Informations of the calamitous  
state of Lorraine sent to Mr  
Vincent by some of his Missio-  
naries.*

ARTICLE VIII.

**B**EING arrived at S. Mi-  
chel I find so great a  
number of poore people, that  
I am not able to giue to all;  
there are about 3. hundred  
in verie great necessitie, and  
300. more reduced to ex-  
treamitie. Sr. I tell you noe  
more then a bare truth; there  
are about 100. of them, who  
appeare onely squelletes co-  
uered with skinne, and are so

68 *The pietie of Paris.*

gastlie, that vnlesse God did strengthen me, I should euen dreade to looke vpon them. Their skinns are like taunie marble, and are so dried vp, that their teeth seeme to be drye and discouered &c. At our last distribution of breade there were 1052. poore people, besides the sicke who are in greate numbers, which we assiste with foode, and conuenient medicines &c. O Sr. what a number of soules goe to heauen through pouer- tie ! since I came first into Loraine, I haue assisted aboue a thousand poore people at their death, who shewed all of them, that they were perfectly well disposed to dye &c.

*The pietie of Paris.* 69

In fin to contract much into a litle ( for should we insiste vpon particulars we should neuer make an end ) we may say with truth ( to Gods honour and the vnspeakable pietie of Paris, especially of the Dames of the charitie ) that the profuse liberalities procured by this faintly priest, were extended by his wise care in the distributing therof, to the releeuing of 25. townes, to say nothinge of many bourges and villages. O blessed and admirable example of Parisian charitie, neuer happily to be parelled by any other place in Christendome? O incomparable power of the riche pouertie of one poore priest,

70 *The pietie of Paris.*

who was able piously to picke  
the purses of thousands of  
rich people. May his fruitfull  
pouertie, and their plentiful  
possessions and posteritie be  
blessed for euer and euer.

---

*Of assistance giuen in Paris.  
to many of the nobilitie of Lorraine*

ARTICLE IX.

**M**VCH was done, but  
here was yet noe end  
for the poore ruinated nobi-  
litie of the same countrie:  
hauing obserued how sweetly  
and comfortably the streames  
of Paris pietie had flowe  
vpon the poore of their land.  
while bashfulnesse permitte

*The pietie of Paris.* 71

them to taste noe parte in the same, howeuer their miserie in verie deede was so much more sensible, by how much they had bene lesse acquainted with want, and found it lesse sutable to their condition, the sense of their miserie taught them to practise a lesson which they had neuer learnt, so that they tooke courage to run vp to the fountaines heade, and cast themselues into the open bosome of that comon father of the poore Mr Vincent, who tooke their miserie to harte, by commiseration, and his charitie wanted not an inuention to relieue them; not now by the ladys of the charitie whom he still reserued for a



72 *The pietie of Paris.*

greater imployment, but by certaine men of knowne pietie, and charitie, who had mettings at S. Lazars euerie month to taxe themselves to a certaine summe which might reach to the subsistence of that poore nobilitie, which was caried to their respectiue chambers by persons of honour, euery month for 7. or 8. yeares space; till their countrie at length began to be in a better condition, at which tyme too Mr Vincent fayled not to furnish them with moneys to returne home, and to afford them a liuelihooode for some tyme after.

of

of the releife procured by the  
same meanes for Picardie and  
Champine.

ARTICLE X.

**T**RUE charitie neuer  
meetes with a *non plus*  
*ultra*: by how much more she  
iues, by so much more she  
increases: for the purchace  
of it, should a man giue all  
his substance, he would  
steeme it as nothinge. One  
would haue bene apt to haue  
conceiued, that this poore  
riest had performed his part  
to the full, and that the large  
distributions made to Lorai-  
e, might well nigh haue

D

74 *The pietie of Paris.*

drayned the purses of Paris: were  
but charitie which hopeth all of  
things, is neuer idle, neuer Dan  
wearie, neuer without coura- twic  
ge, neuer without inuention: se. I  
where so euer she meetes had  
with equall necessitie, she about  
finds in her harte equall who  
compassion, which dilates in and  
to an answerable liberalitie. ered  
What had Mr Vincent ther spot  
to doe but to season the ten- stur  
der hartes of the good ladyes led,  
of the charitie, and other ver- in t  
tuous persons with the crying aga  
calamities and miseries of The  
their neerer neighbours of fed  
Picardie and Champine? And brea  
how could he doe this with dogg  
more credit, and effect, ther Our  
by the fresh informations of pitti  
his pious Missionaries who outo

*The pietie of Paris.* 75

were labouring in the middst  
of desolations? His pious  
Dames he assembles once or  
twice a weeke to this purpo-  
se. Reads to them what he  
had receiued. There are  
aboundance ( writes one )  
who are afflicted with fluxes  
and feeuers; others are cou-  
ered with scabbs, and purple-  
spotts, tumours and impo-  
stumes. Many there are swel-  
led, some in their head, some  
in their bellie, and some  
againe all their bodie ouer.  
These infirmities were cau-  
sed by eating wild rootes and  
bread of branne which a  
dogge would hardly eate.  
Our eares are filled with  
pittifull lamentations, and  
outcryes for breade, and how

76 *The pietie of Paris.*

foeuer sicke they are, they  
dragge themselues through  
rayne and mire two or three  
legues off to haue a few pot-  
tage. Many dye without con-  
fession and the other sacra-  
ments, and euen buriall it  
selfe, the poore dead body  
being left in their homly  
cottages til they are eaten  
vp with wildebeasts. Another  
writes thus, we are newly  
returned from visiting 35.  
villages in the deanerie of  
Guise, where we found neere  
vpon 500. people so excessi-  
uely miserable, that they  
seaze vpon deade dogges and  
horfes, which are the wolues  
leauings. And in the verie  
towne of Guise, there are  
about 500. sicke persons, who

*The pietie of Paris.* 77

they are lodged in caues and  
rough dens. Some of them haue  
three eaten noe bread in 6. or 7.  
w pot- dayes, not so much as that  
t con- which they make of barley  
sacra- oranne, which is kept for  
iall it those which are most at their  
body ease. Their meate is lezards,  
nomy frogges and wild herbes. This  
cater title, of the longe relations,  
nother of miseries yet more horri-  
newly de, both for soule and bodie,  
g 35 ffuing from the mouth of  
ie of that pious priest, who gaue  
lneer life and energie to all that he  
xcessi pronounced, had presently  
t the reached the compassionate  
res and bowells of those charitable  
wolute Ladys, who presently vnder-  
e veritooke the releife of those two  
re are provinces, and once againe  
as, whillustrated the pietie and cha-

78 *The pietie of Paris.*

ritie of Paris. All things were wantinge to those poore abandoned persons in the ruined cuntry. And a prouision of all thinges was also presently made at Paris necessarie for body and soule. And that too in such abundance; that the chambers and cabinets of most illustrious Duchesses and marquesses and other great Ladies, might seeme to be turned into the Magazins of Marchants, or Apothecaries shopps; such a number of suites of apparell, shirts, smockes, shoes, stockins, couerlets, sheetes, and other linen necessarie for the sicke, as also drogues for physicke confections &c. Together

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*The pietie of Paris. 79*

with chalices and other ornaments for the church &c. which together with corne to sowe the neglected feilds which lay fallow, and what was sent in drye money, amounted in all to five hundred thousand frankes, making halfe a french million, to the eternall prayse of the charitie of Paris be it remembered for euer.

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*The establishment of an Hospitall in S. Lazars suburbs for the children found exposed in the streetes.*

ARTICLE XI.

*W*HILE Mr Vincents and the pious Parisian ladys

D iiii



80 *The pietie of Paris.*

charities, had wrought and were still working, such wonders amongst the poore distressed people abroad, his pious care did not, the while, overlooke Paris, and was wanting at home. For though he well knew that our dutie of louing our neighbour ought to be extended all the world over, since as S. Augustine saith, *omnis homo homini proximus*, that euery man is neighbour to each other: yet he knew also that there is an order in charitie, wherby we are bound to imploye the cheife part of our care vpon our neere relations, whether for bloude, place, or dependance: whence that of S. Paule: *if any*

*The pietie of Paris* 81

man haue not care of his owne,  
especially of his domesticalls &c.  
he is worse then an infidele. Hence  
it was that his eyes were  
fixed, and his wounded harte  
was bleeding vpon the la-  
mentable condition of poore  
abandonned new borne in-  
fants, whose bodies and sou-  
les are exposed to vtter per-  
dition, either by the vnna-  
turall crueltie of naughtie  
women, or by the extreame  
pouertie of necessitous pa-  
rents, who couertly leaue  
them in the streetes at all  
aduentures. Of such kinde  
of deserted innocents it is  
obserued in this vaste world  
of Paris, that scarce a yeare  
passes without three or foure  
hundred in the towne and

82 *The pietie of Paris:*  
suburbs. Such a growing nour-  
serie euery one will iudge  
cannot be maintayned with  
a litte. And indeede the  
annuall maintenance therof  
mounts to noe lesse then  
4000. pistolls. A large pro-  
portion truly, which is still  
growing vp to more and mo-  
re, *sed charitas nunquam excidit*  
charitie too growes still and,  
knowes noe bounds, and she  
is furnished with a skilfull  
Aduocate to pleade her  
pious cause, whose charita-  
ble harte seemed to be conti-  
nually breading with S. Pau-  
le, his Patrone, and to say  
with Rachel, giue me (these)  
children otherwise I shall  
dye. And so addressing him  
selfe to the good Ladyes,

*The pietie of Paris.* 83

vsfeth this plea with a voyce  
lowder then ordinarie, ani-  
mated with his wonted zea-  
le. Ladys, saith he, compaf-  
sion and charitie haue moued  
you to adopte these poore  
litle creatures to be your  
children, you haue hitherto  
bene their mothers accord-  
inge to grace, euer since their  
mothers, according to nature,  
abandoned them. Leaue for  
a while to be their mothers,  
to become their iudges. Their  
life and death are in your  
hands. I am readie to take  
your votes, it is tyme to pro-  
uounce their sentence; and  
to know whether you will not  
any longer take pittie of  
them. If you continue your  
charitable care towardsthem;

84 *The pietie of Paris.*

they liue: if not, but that you will abandonne them, they infallibly perish and dye, as your owne experience putts you out of doubt. Noe sooner was this said, but the tender harted ladys found themselues so strucke with the energie of his speach, that they all vnanimously resolued, that cost what it would, they would not quitt this charitable interprise. Nor did they; for those poore soules are till this day nourished and brought vp under the care and assistance of ten or 12. good sisters of the charitie, with the helpe of a number of nouses who liue in the said Hospitall, together with a many more in the countrie.

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*The pietie of Paris.* 85

who receiue a monthly pay. When they are once wayned, they are deliuered backe to the sisters of the charitie, who in teachinge them to speake, teach them also to pray, to know God, to loue and serue him. As they grow vp in yeares, they are taught some litle workes to keepe them out of idlenesse, till prouidence sorte them with some fitt occasion for their future beeing. Of these poore soules may be truly said, they had perished, if they had not so perished, since they fell out the vnworthy hands of stepmothers, into mothers tender hands, nay euen into his who saith: hardy is it credible, that a mother should

86 *The pietie of Paris*  
forgett the fruite of her  
wombe, yet should she doe  
it, I will not forgett you faith  
our heauenly forter father.

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*Of the establis'ement of the Dames  
and sisters of the charitie in  
Paris and elswhere.*

ARTICLE XII.

**T**HE whole lawe and Pro-  
phetes faith S. August.  
after his master S. Paule, are  
nothings els but loue, whence  
he feares not to say, *ama &  
fac quod vis.* Nor doth any  
endeuours of man so infally-  
bly euince our loue to God,  
as the loue we shew to our  
neighbour: whence the same

*The pietie of Paris* 87

same S. August saith: beleue  
it, you neuer walke in a more  
secure pathe towards the loue  
of God, then by the charitie  
of man to man. This certainly  
he had redd in S. Ihon,  
that louing Apostle, saying:  
if any man shall say, that he  
loues God, and yet hateth  
his brother, he is a lier, for  
he that loueth not his brother  
whom he seeth, how can he  
loue God whom he seeth not!  
And if our loue to our neigh-  
bour in generall be a certaine  
conuictiō of our loue to God,  
how much more absolutly  
doth it appeare, in applying  
our charitie to those neigh-  
bours, who haue nothing  
hamanly speaking, to gaine,  
our affection or assistance to



88 *The pietie of Paris.*

to them, tho they are otherwise more particularly commended to vs by our deare Lord and master then all others. He hath left them to be his receiuers of our charitable contributions to himselfe in their persons, *what you giue to those least ones of mine you giue to me.* Nay more he hath left himselfe in them, to be fedd, to be clad, to be lodged, to be visited by vs. We haue noe lesse then his diuine word for it: I was hungerie, and you gaue me to drinke: I was a stranger and you receiued me; naked, and you couered me; sicke and you visited me &c. How could he euer, cryes out S. Cyprian ( and

*The pietie of Paris.* 89

we with him ) haue more forcibly prouoked vs to the workes of iustice and mercy; then in declaring that is giuen to himselfe, which is giuen to the poore and needie? To thend that they, in the church who are not moued with respect to their brother, may at least be moued in contemplation of Christ: and that they who doe not consider their fellow seruant in his calamitie and want, may not fayle to reflect, that their Lord and master is represented in that verie person whom they despise. This reflection was deeply ingrauen in Mr Vincents harte, as it appeared in all his actions, yet more particularly ( were it

90 *The pietie of Paris*

possible ) in this which we are about to relate. There appeared nothing of splendour or magnificence in this businesse, but contrarily an absolute contempt of it, and an effectuall meanes to make magnificence, and wordly greatnesse, stoope to the greatest miserie that haply euer heauen beheld; and therby to leaue to the world the most admirable, and amiable example of Christian humilitie, that in the length of tyme it had euer mette with: an example, I say, most agreeable to God, and the Angels: to see Princesses and Duchesses, and other ladyes of the prime nobilitie of Paris, to the number of two hun-

*The pietie of Paris.* 91

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red and aboue, deuestethem-  
selues of the riche robes ador'  
ned with gold and diamants  
futable to their Illustrious  
conditions, and to present  
themselues in the Hospitalls  
in the modest attire of simple  
gentlewomen, with aprons  
before them, to serue and  
comfort the most despicable  
creatures aliue, as comon  
beggars, portours, and woun-  
ded soldiers, most nastie and  
gastly to behold. And this  
they make their businesse,  
and goe seriously about it, as  
a thinge (you would say)  
belonging to them, of dutie,  
without discovering the least  
nicenesse or disdaingfulnesse  
at all. Of this I haue often  
bene an eyewitnesse any tyme

92 *The pietie of Paris.*

these 32. yeares and vpwards,  
and all Paris will testifie it  
till this day.

Nor doe they goe for fashions sake, and by way of diuertifment, but as their hartes are full of compassion vpon the beholding of such sad obiects, so are their mouthes full of consolation and instruction, and their hands noe lesse replenished with charitable presents, agreeable to the infirmities of those, otherwise, contemptible creatures (if they did not eye poore Christe in them) as confections, bisquit, gelee cherries, rosted paires and aples with sugar, and the like; which the pouertie of the Hospitalls could not ordina-

*The pietie of Paris.* 93

rily afford to so vaste numbers. Whereas those good Ladys made plentiful provision therof, in euery kinde, in a chamber neere adioyninge, which they hyred to that purpose: and euerie day by turnes, foure of them, performed that pious ministerie of going from bedd to bedd to make the distribatiō, with an humble meeknesse, well suted to so Christian a worke.

By these familiar and pleasing corporall assistances, the good ladyes gayned the harts of those poore people, and in consequence, their soules: for it was obserued that in the space of one yeare, they induced 700. and sixtie of those

94 *The pietie of Paris.*

infirme and maymed persons ( being some of them Lutherans, some Calvinists, and others Turkes taken at sea ) to abiure their heresie, and imbrace the Catholice faith, to say nothing of multitudes of others who were moued by their vertuous example, and wholesome aduise, to make generall confessions, and to resoluē of a more Christian life then formerly they had ledd.

Nor did this superlatiue example of Christianitie, keepe within the compasse of what these noble ladyes performed in their owne persons, but as the nature of Good is to be communicatiue, it spred it selfe not onely

*The pietie of Paris* 95

all ouer Paris, but euen extended to many remote villages, and Diocesefes, to the extreame folace, and reliefe of poore honest families, who were as litle accustomed to begge their bread, as otherwise litle able to gayne it by their daylie labours.

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*The institution of the Charitie in the most of, or euen all, the Parishes of Paris.*

**T**HE blessed example of these great Ladyes serued as the primum mobile vnder God to incite other Ladyes of an inferiour ranke together with many honest and vertuous bourgesses of the best sorte, to emulate thē



96 *The pietie of Paris*  
in so blessed a practise, and it  
had indeede so powerfull an  
influence vpon them, that the  
most, or euen all the Parishes  
of Paris, haue meetings, at  
least euerie monthe ( being  
all associated to geither in a  
holy confraternitie ) to dis-  
couer and conferre vpon  
the necessities of their respec-  
tiue Parishes, at the Cura-  
tes house, and accordingly  
by collections among them-  
selues to prouide reliefe for  
them. The distribution of  
their charitable collections  
was first performed by the  
good ladys owne hands, who  
tooke the paines to goe vi-  
sitate the poore and sicke of  
the Parishes, and take a more  
particular assurance of each  
ones

*The pietie of Parie.* 97

ones necessitie; but in a smale  
yme they were taught by  
xperience, that some other  
ourse was to be taken to  
arie on so pious a worke effe-  
tually: for they found that  
partly the care of their fami-  
ie could scarce dispence with  
their absence, partly their  
usbands had noe great sa-  
isfaction in their conuersa-  
ion with such infirme and  
astie poore people; but espe-  
ially because they sawe that  
their smale strength and skill,  
in that kind, came not home  
to the necessities of the sicke.  
Vherfor they aduised of  
ome better way. And Mr  
Vincent their *adiutor in oppor-*  
*unitatibus* was consulted; and  
e who neuer was at a losse

98 *The pietie of Paris.*

to inuent meanes to promote  
charitie, found out, and set-  
led a constant and effectually  
way to continue the worke;  
and it was this.

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*The institution of the sisters of  
the Charitie.*

ARTICLE XIV.

**M**<sup>RS.</sup> le Gras, somety-  
me wife to Monf. le  
Gras Secretarie to Queene  
Margarite, now widdowe  
Whose maydenname was Ma-  
rilac of the familie of the most  
vertuous and famous Chan-  
celour of that name. Who as  
she was of an extraction which  
promised much, so she was  
brodd in a schoole which  
taught more; to witt, in that

*The pietie of Paris. 99*

of the most famous, eloquent  
and pious Camus Bishope of  
Bellay, who was knowne to  
haue bene a great loue, and  
practiser of pouertie, and  
might easily teach her what  
himselfe practised, he being  
her spirituall directour, till  
he deliuered her vp into Mr  
Vincent's hands, where she  
was like to loose nothinge  
in point of her propension to  
serue the poore. This ver-  
tuous lady, was the person  
pitched vpon by her present  
Directour as the prime instru-  
ment for the designed set-  
tlement. And certainly di-  
uine prouidence was as much  
in this choyce, as her vnder-  
takings were blessed with ad-  
mirable successe. For she

100 *The pietie of Paris*  
beinge wholly addicted to the  
seruice of the sicke, he tray-  
ned her vp in that way, to fit  
her for some greater work  
for the future and made her  
make the first essayes in the  
villages of diuerse Diocesess  
where there were otherwis  
noe hospitalls to succour the  
poore and sicke: as in that of  
Beauuais, Paris, Sanlys, Soif-  
son, Meaux, Chaalons, and  
Charters. In all which with  
incredible paines, being one-  
lie accompaigned with some  
other gentlewomen, and a  
mayde, she setled confrater-  
nities which last till this day  
But while he and she had noe  
other designe but this lowlie  
way in the villages, God had  
a greater designes vpon them

*The pietie of Paris.* 101

bring it into the great  
towne of Paris, where she is  
made the mother of a com-  
paignie of course countrie  
maydes, which he inuented  
for certaine aydes to the ver-  
tuous Dames of Paris, to the  
effect intimated as aboue.

They are called maydes or  
sisters of the charitie, and  
were instituted by Mr Vin-  
cent to serue the poore, es-  
pecially those that are sicke,  
whom he had alreadie instituted  
missions of men to preach to  
the poore. Mrs le Gras was  
the woman who was putt to  
instruct them in vertue, and  
to breade them vp, and to  
distinguish them to the end for  
which they are gathered to-  
gether, to witt, to assiste the

102 *The pietie of Paris.*

Dames of Paris to serue the sicke in their Parishes, in the Hospitalls, or where els they may be called. As they are brought vp by that good mother in humilitie, patience, and painfull labours, agreable to their end, so are they suted to it in their attire, which is a plaine course gray coate, without welt or gard, made close to their body, with a close plaine cheife to their heade and their employment is to carie the potage pot betwixt two of them, vpon a staffe all vp and downe the parishe (which they keepe as bright as the hollander doth his anders) and to distribute broth and meate, with other neces-

*The pietie of Paris.* 103

saries to the needie, accordinge to the exigencie of their severall wants. This pott is prepared by turns in the burgisheffe house of the confraternitie, who are lyable to afford fire and seasoning, the rest being supplied by the mutuall collections of the Parishe. Mr Vincents prudence and pietie regulated all these proceedings by constitutions which he gaue to the congregation or companie of the said mayds, of the charitie, seruants of the poore which by his credit, he gott to be approued by the Archbishope of Paris, in the yeare 1642. and to be authorifed and confirmed by the kinges letters patents verified in the Parliament.

E iiij



*Of an Hospitall of old men and  
women founded in S. Lazars  
suburbs by Mr Vincent.*

ARTICLE XV,

**L**ET him that is iust be  
still more iustified, and  
him that is holy be more and  
more sanctified, saith the  
word of truth. In charities  
commerce there is noe stay-  
ing at a stand; if she cease to  
acte, she ceaseth to bee. She  
perfectly well resembles fire  
which neuer leaues off bur-  
ning, as long as it can meete  
with matter to worke vpon.  
Thus it fared with this holy  
hart wherin charitie raigned:

*The pietie of Paris.* 105

he let noe occasion passe  
wherin he might render glorie  
to God , and seruice to his  
poore neighbour. And as  
where charitie is knowen per-  
fectly to raigne , she easily  
drawes the hartes of all men  
to her seruice, so in this be-  
halfe, he was not obliged to  
goe abroade to seeke the  
occasion , but it was freely  
presented to him, without his  
care, or euen the least thought  
of it. To witt, a good Bur-  
gesse of Paris came of his  
owne accorde , to Mr Vin-  
cents chamber , who , as it  
appeares, had learnt the true  
way of trading for the king-  
dome of heauen ( for he was  
not willing that his left hand  
should knowe what his right

106 *The pietie of Paris*

hand did, least vanitie should  
robbe him of some part of  
his purchase) his money he  
was most willing to giue him,  
or euen to steale it vpon him;  
but he was not willing to lend  
his name to one the gifte,  
but it was freely giuen, and  
vpon noe other condition, or  
obligation then this, that his  
name should neuer ( be for-  
gotten, would vanitie haue  
indented) be knowen, as hu-  
militie would haue it: and in  
deede it neuer was knowne  
to this daye for he had mette  
with a stewards who was noe  
lesse religiously carefull in  
that behalfe then himselfe: so  
that one may truly say *ama nes-*  
*ciri & pro nihilo reputari*, might  
haue bene both their mottos

*The pietie of Paris.* 07

and that so truly, that could  
the executour of that chari-  
table worke, haue bene as  
easily concealed, as the giuer  
therof; neither of their names,  
I dare well say, had euer bene  
known. Be the giuers of such  
pure gifts blessed for euer,  
whose actions are so much  
more prayse-worthy, by how  
much the Donours ayme at  
lesse prayse.

There was, it seemes, noe  
lesse care vsed by the trustee  
to conceale the summe giuen,  
then the name of the pious  
giuer, since it is shutt vp in  
these indefinite tearmes: *A*  
*considerable summe* yet the im-  
ployment which the good  
steward made of it, will he  
will he, discouers it to haue

108 *The pietie of Paris.*

bene so considerable that it must needes haue passed one hundred thousand liures french, or ten thousand pistolls: for with it, he purchased two houses, a competent garden, and furnished it with all necessaries, together with an answerable liuelyhoode for fortie persons; to witt, twentie men and as many women, which where still to be poore old decayed tradsmen &c. All these he disposed of in two different houses, the women being separated from the men, which yet he contriued so ingeniously, that one Masse said in a litle chappell, and one reader at table serued for them both. He deputed one of his Missioners

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*The pietie of Paris* 109

to say their masse, to instructe  
them, and to administer the  
sacraments: and some of the  
sisters of the charitie, to assiste  
and serue them. This house he  
called the *Hospitall of the name  
of Iesus*; and passed a declara-  
tion of this foundation before  
Notaries, without the name  
of the Founder at all, that a  
new name may be giuen him  
in heauen. And it was ap-  
proued by my lord Archbis-  
hope of Paris, and ratified  
by the kinges letters pa-  
tentes.

*Of the charities which he procured  
for the poore cryminells con-  
demned to the Gallies.*

ARTICL XVI.

**W**HILE he was setlinge a  
liuelyhoode for these  
poore artificers, who through  
their age were not able to  
gayne their liueing, his com-  
passion was called vpon, to  
assiste others who are scarce  
worthy to live. These were  
the Gallislaues, whose double  
miserie he eyd not withstan-  
dinge with much pittie. Com-  
fort of conscience he knew  
they could haue none, being  
burdened with crymes: nor

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*The pietie of Paris.* III

comfort of body, being loaden with chaynes, and excesse of want and miserie. And yet he knew too, that to comfort the comfortlesse, be the subiect what it will, neuer ceased to be a worke of mercy. He doubted not but that their crymes well deserued what they suffered, and that a iust verdict had condemned them to noe more then a condigne punishment, in sending them to the Gallies. Yet he conceiued withall that it was not the iudges sense, that they should perish at Paris, who were sentenced to suffer at Marseilles: and iudgement without mercy to those that shew not mercy.

He takes, then, their sadd



112 *The pietie of Paris.*

and comfortlesse condition seriously into his harte. He instantly applyes his most humble submissions and sutes to kinge Lowis the 13. and the Magistrates, in their behalfe; and obtaynes the old towre at S. Bernards gate for their habitation, till they amount to a competent number to be sent away, accordinge to custome. Thus by his care are they provided of lodgings. But where must foode be found for body and soule? There is he called to a further sollicitude, and charitie, which neuer fayles, finds it out. Foode for their bodys, for a while, issues out of his owne, and Mrs le Gras smale stocke. And for their soules,

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*The pietie of Paris.* 113

the pious priests of S. Nicholas de Chardonnet, and his owne Missioners, plentifully furnishes. But soone after, the diuine prouidēce abundantly prouides : for a person of Paris of a vaste fortune, left by last will and testament, 6000.l. a yeare for euer for the releife of those miserable creatures, whose deserts could lay clayue to nothings. This plentifull founde is left vnder the administration of the Procuratour Generall of the Parliament for perpetuitie. And whereas the said place of their aboade, was in the Parishe of S. Nicholas de Chardonnet, the Curate therof was lyable to administer the sacraments to them, and to

114 *The pietie of Paris.*

burie their deade corps, which being a great burden for that poore litle Parishe, Mr Vincent preuayled with the Administratours to allow the said preists 300. l. per annun out of the Funde; vpon condition, that they should be obliged to say their Masse, to exhorte and catechise them; and performe other spirituall functions requisite, which they discharge most worthily, and with verie great care and charitie.

Thus were the poore Gallerians well prouided for during their stay at Paris. But what may become of them after their departure from their good foster-father, God knowes. *Yet as his prouidence*

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*The pietie of Paris.* 115

reacheth from end to end mightily,  
and disposeth all thinges sweetly,  
he inspires his heauenlie de-  
signes touching his creatures,  
into the hartes of seconde  
causes, to be executed by  
them. Tho they seeme then to  
be separated from Mr Vin-  
cent, his sollicitudes followe  
them, the golden chaynes of  
charitie lincke him to their  
chaynes of iron to accom-  
panie them: nay his care runs  
before them to Marseilles to  
prepare them a better lodging  
then they could expect, or  
their vnhappie predecessours  
euer inioyed. To this in-  
deede he was partly moued by  
a motiue more humane then  
ordinarie, though otherwise  
a most Christian one. He had

116 *The pietie of Paris.*

formerly bene taken vpon the  
Mediterranian sea, and caried  
flaue into Barbarie, where he  
found but rude intertayne-  
ment, so that he could say  
with the Poete *non ignora mali  
miseris succurrere disco.*

*The taste I'ue had of their distresse.  
Hath wonne my harte to their redresse*

He forthwith applyes him-  
selfe to the most Eminent Car-  
dinall of Richelieu, who was  
then generall of the Gallies,  
and to Madame la Duchesse  
of Aiguillon, his vertuous  
neece: represents to them the  
miserable state of the Gallie-  
flaues; and the extreame want  
of a Hospitall for them, where  
they might be assisted in the  
tyme of their sicknesse. Their  
pietie procured that such an

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*The pietie of Paris.* 117

Hospitall was built. Here againe was a house, but other helpes were, as yet, wanting. Wher vpon Mr Vincent had resourse to the bountie of that most constantly religious Queene Regent, mother ( to kinge Louis the 14. who now happily raignes ) whose memorie is in eternall benediction, to deale with him to become the Founder of this Hospitall; which was done accordingly, by his letters patentes in the yeare 1645. and was indowed by his Maiestie with 12000. liures or 12. hundred pistolls. The blessed effects of this royall charitie you may partly know by a letter written to Mr Vincent, by a most charitable gentle-

118 *The pietie of Paris.*

man of Prouence, called Mr de la Coste, who had much contributed to that worke. His letter was as followes.

These are to giue you an accompt of the progresse of the Hospitall which was especially established by your procurement. You will haue vnderstands toode by my last, how after much resistance, by the helpe of our lord and Master, they gaue vs vp those that were sicke in the Gallies. Certes I am not able to expresse the ioy which those poore slaues receiued, when they sawe themselues transported from that hell, to the said Hospitall, which they tearme a Paradise, where, at their verie entrie, they seeme

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*The pietie of Paris* it is  
cured of halfe their sicknesse,  
when they are freed from  
their vermine wherof they  
were full. Their feete are first  
washed, and then they are  
layd in a bedd, a litle softer  
then the borde wheron they  
were wonte to lye. And they  
are quite ouerjoyed to finde  
themselues lodged, serued,  
and treated, with a litle more  
charitie then they were in the  
Gallie, whither we haue sent  
backe a number of conuales-  
centes who had bene deade  
if they had remayned there.  
Truly Sr we may well say that  
God hath blessed this worke  
which appeares not onely in  
the conuersion of badd Chri-  
stians, but euen of the verie  
Tutkes who crye for holy  
Baptisme.



120 *The pietie of Paris.*

The things which I haue hitherto related are part of the new, fresh, growing workes of charitie daylie practised in Paris; and so placed in the cleare light, and exposed to euery ones view, that the highth of malice hath noe specious ground to lye vpon. And vpon such workes I am resolued especially to insiste, least I might meete with the old songe, the Catholikes indeede haue formely bene verie holy, but as truth is perished among them, so hath charitie and sanctitie forsaken them. *As to truth perishing* the cōtrarie hath bene againe and againe made good by better penne then myne, howeuer myne hath not bene wanting

*The pietie of Paris.* 121

ing neither according to my  
smaller talent. But touching  
pietie, &c. we wishe noe  
other tryall then the euan-  
gelicall Maxime: *by their frui-  
tes you shall knowe them.* And  
vpon this satisfactorie way  
shall the rest of my labour  
be employed.

I haue sometymes, vpon  
the contemplation of the  
great diuersitie of the Cha-  
rities of Paris, passed some  
solitarie moments, to trye  
whether I could inuent some  
new well employed charitie  
which the ingenious pietie  
of some good people had  
not alreadie found out, and  
couided for: and truly I  
hardly find it feasible: whe-  
ther it be in point of corpo-

122 *The pietie of Paris.*

rall or spirituall workes of mercy. Such prouisions are made both for body and soule, of persons of all ages, sexes, and conditions, and infirmities of all kindes; as in the series of this discourse will appeare. Shall we begin with those which newly begin to fall into the miseries of this world? They are prouided for, before they haue yet the sense to know it. Or els with those that haue so longe experienced the said miseries, that they are become fitter for the graue then the world? There is prouision also made for them, to liue comfortably, and to end their dayes happily. To be short, the

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*The pietie of Paris* 123

blinde, the lame, the poore,  
the sicke of what curable de-  
sease soeuer, find charitable  
retreates for their solace and  
reliefe. Nay the studious  
and inuentiue eharitie of  
some generous soules, stri-  
uing to outuie (as it were)  
all the rest, haue founded a  
spacious and noble habita-  
tion for such as are past all  
hope of cure; where, in that  
deplorable and desperate  
condition, they are assisted  
and solaced with all the hu-  
manitie and sweetnesse ima-  
ginable.

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*Of the Hospitall of the holy Ghost situated neere the Towne house, in a place called the Greue.*

## ARTICLE XVII.

**T**O begin then to declare the particular charitie of Paris, how can we take a better rise then from the God of Charitie, or euen God-Charitie the holy Ghost (whence this Hospitall takes its name) from whose holy inspirations, both this, and all other workes of Charitie doe originally flowe. It is he who inspires the first good thought of it, he

*The pietie of Paris.* 125

who workes the will, and performance. *Ipsē facit vt faciamus.* Saith S. Augustin.

They that were thus inspired were a companie of Bourgeses of good note, who were moued to compassion by a miserable spectacle of poore children, who through their parents death, or extreame want, were reduced to such pouertie that they were readie to perish with hunger and cold. They repaired to the Bishoppe of the place, who erected a many of them into a Confraternitie to haue a ioynt care to releue those poore children, which pious office till this day they charitably complie with, as their

126 *The pietie of Paris.*

predecessours had done before them ; and that so thoroughly too , that they gave them not onely their cares and paines , while they were stronge , and well able ; but euen themselves too growne old , with all their substance ; and so happily ended their dayes among them : and therby it prospered , and grew vpp to what it now is.

The establishment as it was begun for the necessitie of the poore children of Paris , so it is limited to them alone. In such sorte that none can be admitted there , but children borne in Paris or the suburbs , in lawfull mariage , whose fathers and

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*The pietie of Paris* 127

mothers are deade; bastards  
and others found in the stree-  
tes being excluded, as well  
by the Rules of the house,  
as by the Kings letters Pa-  
tenttes. Howbeit these others  
are well provided for, as you  
haue seene aboue, by Mr  
Vincents care, and his good  
Ladys cost, which would  
properly haue belonged to  
this place, but that I was  
vnwilling to diuide what re-  
lated to that holy man.

These poore children qua-  
lified as aboue, are euen ta-  
ken from the breast into this  
Hospitall, where they are  
provided of nourses at the  
cost therof, and are care-  
fully visited and treated. As



128 *The pietie of Paris.*

they grow vp, they are putt to some trade, as well to masters who reside in the said Hospitall, as to others abroad.

Such of the boyes, as they find of good witts, and otherwise capable, are bredd vp in learning, and become clergiemmen: or els, as well they, as the girles, are provided for in religion, at the charges of the Hospitall, if they haue a will and inclination to that holy course of life.

The rest are disposed of to serue some persons of qualitie. The boyes which haue learnt any trade, are helped to passe Master. And the girles are assisted with some

*The pietie of Paris.* 129

certaine summe of money  
to marie them. And being  
come to lawfull age, what  
euer they may haue brought  
with them, is restored to all  
of them in generall without  
limitation.

They are clothed in decent  
apparell, of a violet colour.  
There are at this day some  
200. in the house. And besides  
those, as many as make vp,  
in all about 230. or 240. at  
nourse. To all these the  
common Charities of Paris  
giue subsistence.

130 *The pietie of Paris*

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*Of the Hospitall of the Blessed  
Trinitie in S. Denys  
streete.*

ARTICLE XVIII.

**O**CCASIONS, and emer-  
gent necessities furnish  
men with inuentions, we  
being still called vpon by  
nature, to prouide for that  
which we feele most presse  
vpon vs. By the instinct of  
the holy spirit, there was al-  
readie prouision made for  
the poore fatherlesse chil-  
dren of Paris. But there we-  
re an abundance of others,  
in and about the towne, who  
had both father and mother,

*The pietie of Paris.* 131

and remayned yet in a more lamentable condition, then those that are deprived of them both. These might perish indeede through want of succour, yet being in their baptismall innocencie, they would be eternally happie.

Wheras those others, by their necessitous and wicked parents, are trayned vp in idlenesse, ignorance, and malice, their parents owne trade (made their miserable childs-part) and by that badd Arte, to which they needed noe master, they become able cheates, cutpurfes, and theeues, and so by that accursed trading often gayne a halter and hell to boote. The Prouost of the

132 *The pietie of Paris*

Marchands and Magistrates were excited by this probable occasion of future mischeife to the citie, to studie the preuention of it, and to turne threatening mischeife, to ptesent mercy. Which was done as followes.

Two noble Almans, as it seemes to be intimated, had longe agoe purchaced two Acres of Land neere S. Denys gate, out of a pious designe to lodge poore pilgrims, who coming wearie, might sooner meete with a lodging, then, in a manner, with the towne it selfe. To this purpose they rayfed from the grownd a noble faire Hall ( together with some other buildings ) of

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*The pietie of Paris* 133

twentie one fadome and a halfe longe, fixe in breadth, and foure in highth within. This in tract of tyme being put to idle, impertinent, and euen profane vses, the Parliament and Magistrates, out of their wisdome and charitie, rescued it out of profanesse, and applied it to the worke of mercy, for which it now serues. To witt, they tooke all the boyes which passed seauen yeares of age, out of their poore and vngodly parents hands, and placed them in this Hospitall, the care wherof was committed to fve honest and able Bourgeses, who prouided them of men and maydes to serue them.

134 *The pietie of Paris.*

As all beginings are weak, so was this in particular: Their smale beginning stocke, would hardly reach to two meales a day, till the charitie of some Bourgesses added to their smale pittance.

They are clad in blew coates and capps: and the place affords them foode, and instruction, till they growe vp to the yeares of discretion, and then they are bound apprentices to certaine iourneymen of diuers trades, who to this pourpose are admitted to liue in certaine houses all within the compasse of the Hospitall for certaine yeares, and by that meanes to passe Masters. a priuiledge which the towne

*The pietie of Paris.* 135

allowed of, for the good of those poore children, who by this meanes are inabled to gayne their liuelyhoode honestly by their Labours, without being a burden, or a mischeife to be towne, &c. They amount at present to the number of one hundred and fittie.

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*Of the Hospitall of les enfans rouges, or Gods children, as a Kinge of France would have them called: in the Streete Portfoin neere the Temple.*

ARTICLE XIX.

**P**ROVISION being alreadie made, as you haue



136 *The pietie of Paris.*

heard, for poore orfants of Paris as well boyes as girles; as also for boyes taken out of the hands of wicked parents, inuentiue Charitie fetts vpon another Hospitall for the assistance of other fatherlesse, and motherlesse boyes, of the villages round about Paris, being about ten or twelue yeares of age, or vnder. This blessed worke was founded by that vertuous Lady Margarite Queene of Nauarre, and Duchesse of Bar, whom Belforest qualifies, *The Mirour of the Ladyes of her tyme.* To this the charitie of good people contributed, and in tract of tyme built a new Chapell and other lodgings.

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*The pietie of Paris.* 137.

These are clothed in rede,  
to intimate charitie, and as  
well these, as the blew boyes,  
gayne parte of their liuely-  
hoode, by carying torches  
at the fureralls of such as  
desire them. They are now  
onely about a matter of fortie.

*Of the Hospitall called the Mi-  
sericorde or worke of Mercye.*

ARTICLE XX.

**C**HARITIE still finds new  
worke, and touches  
christian hartes to complie  
therwith. As it did that no-  
ble harte of the seconde Pre-  
sident in Parliament Mr An-  
thonie Seguier by name,

138 *The pietie of Paris.*

worthy vnkle to his Greatnesse the now Chancelour of France, (of the same name) who followes his pious footestepps, as shall partly be declared hereafter. This Illustrious Patron left nothinge vndone which might contribute to the well, and permanent beeing of this great worke, extending it selfe to the number of one hundred girles, who are plentifully provided of all things necessarie. So that certainly this charitie could not mount to lesse, all thinges considered, then to thirtie or fortie thousand pounds sterl a vast beneuolence to come all from one bountifull hart and purse.

For in the first place, he

*The pietie of Paris* 139

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rayfed them a faire and regular house from the grownd, with a verie decent and competent chapell therto adioyning. The house consists of three quarters ( a bodie, as it were, and two armes ) the fourth quarter being industriously left vnbuilt, to receiue the mornings sun, and so to afford a wholesome ayre to those young children. It contaynes in the first storie ( the lower roomes being imployd for refectorie, workehouse, kitchen, washouse and other offices ) foure great chambers, singularly well peirfed and ayred: in euery one wherof there are 25. iron bedds with white couerlets, each one hauing her bedd a

140 *The pietie of Paris.*

part. They are, modestly, handsomely, and wholsomely attired in violet clothe, and decent linen, and well fedd.

Secondly he hath ordered that they shall all of them be such as want both father and mother: natiues of Paris towne or suburbs: begotten in lawfull mariage, and destitute of all assistance.

Thirdly they must be fixe or seauen yeares old before they can be admitted, where they are enterteyned till they be twentie fve (vnlesse haply they haue leaue for their owne aduantage to goe to some religious house which desires them, or to some good lady, gentlewoman, or Bourgesse to serue them, or to

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*The pietie of Paris* 141

learne some trade by their  
meanes, and assistance ) and  
furnished with all necessaries.  
They haue ouer each cham-  
ber a Mistresse to keepe good  
order among them, and to  
bread them vpp in vertue,  
and all conueniente workes,  
vnder the conduct of a graue  
Gouernante, and learned Do-  
ctour of Sorbone, the cheife  
Gouernour therof 2 fourthly  
at their departure, the house  
allows each one an hun-  
dred shankes to helpe to setle  
them in the world, in mariage,  
or otherwise.

Finally the wise Founder of  
it, bequeathed it to the di-  
rection and care of diuers  
Counsellours and Masters of  
Request, whereof a person of

142 *The pietie of Paris:*  
honour Mr Montholon was  
the cheife in his kinde ; as a  
graue and learned Doctour  
of Sorbon is alwayes to be  
the cheife and immediate  
Gouernour, especially in spi-  
ritualitie. The first President  
of the Parliament , and the  
Procuratour Generall , are  
also Surintendants (*honorarij*)  
of this place.

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*Of the charities done to the En-  
glish Monasterie called our B.  
Ladys of Sion by Monsiegnour  
Peter Seguier Chancelour of  
France, Duke and Pair &c.*

ARTICLE XXI.

**I**T had pleased God in his  
providence to make vse

*The pietie of Paris.* 143

of the singular credit which  
the graue Doctour Richard  
Smith, Bishope of Calcedoine  
had with the great Cardinall  
Richelieu, to procure the En-  
glish nation an entrie into  
France, in point of founda-  
tions of Monasteries of reli-  
gious women, in the yeare  
1634. which till that tyme  
was shutt to them. The first  
that inioyed this grace, were  
the Chanonesse Regulars of  
S. Augustines Order, who now  
liue in the Monasterie of our  
Ladys of Sion neere S. Victors  
gate, vnder the gouerne-  
ment of Madame Marie Tred-  
way of noble extraction,  
who was their first Abbesse  
and euen still gouerns suc-  
cessfully till this day. The



144 *The pietie of Paris*  
forefaid most Eminent Car-  
dinall preuailed with the  
Christian kinge Lowis the 13.  
for his letters parents in her  
name; as also with Monf. de  
Gondy the most illustrious  
Archbishops for his permis-  
sion and spirituall establish-  
ment: all which were after-  
ward verified in Parliament.  
Vnder this ample establish-  
ment, they went prosperously  
on in their holy callinge, and  
by much care and frugalitie,  
they liued competently and  
contentedly of the smale pen-  
sions and portions, which  
euery one brought; without  
being burdésome to any, here  
or els where (for sétled foun-  
dation, or euen any thing to-  
wards it, they neuer had any)

They

*The pietie of Paris.* 145

They wrought indeede at that  
tyme, according to their Rule  
and constitutions, as well to  
auoyde idlennesse, as to make  
ornaments for their young  
chapell, neuer for any money  
at all, till by the calamitie of  
the warrs both here and in  
England, they were reduced  
to a necessitie to practise a  
lesson which they had neuer  
learnt among their noble pa-  
rents, (who were wont to liue  
in plentie, farre aboue the  
reach of want, as is well kno-  
wne). That is, to imploye  
their hands to contribute to  
their liuely hoode, which they  
did, and doe till this day,  
with much sweete resignation  
and vertue, and noe lesse edi-  
fication to all prudent persons

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146 *The pietie of Paris.*

and benedictions from hea-  
uen vpon their willing ende-  
uours : for indeede some  
yeares did passe, wherein they  
scarce receiued sufficient to  
maintayne their agent, the  
the most of their meanes wa:  
left at perpetuitie in their ho-  
norable and rich friends hāds  
to rayse a standing subsistence  
But where the rage of vio-  
lent rebels left them but litle  
much could not be had, no  
indeed euen any thinge fo-  
some yeares space, when re-  
bellion was at the highth. I  
the meane tyme a great num-  
ber of fiftie and more poor  
gentlewomen, being cutt o-  
from their owne, are left to  
Gods prouidence amon-  
stangers.

*The piotie of Paris. 147*

Nor can we iustly doubt,  
but that sweete prouidence  
which extends it selfe to the  
feeding of the inconsiderable  
birds of the ayre, failes not  
in extremities to assiste those  
who in the first place make  
it their businesse to seeke the  
kingdome of God, and his  
iustice: and fayle not withall  
to contribute what they are  
able to their necessarie substi-  
stance, by the moderate la-  
bours of their handes, in cala-  
mitous tymes. Worthily ther-  
for may they thinke, that in  
that coniuncture, Gods pro-  
uidence guided that famous  
Chancelour to their poore  
house, of which haply he had  
neuer heard, till a good neigh-  
bour the *Apelles*, or rather the

148 *The pietie of Paris,*

*Raphel*, of our Age *Monf. le Brune*, who had the honour of his presence at diner with him, out of his owne goodnesse, without any application or knowledge of theirs moued his greatnesse to heare their musicke at euenfonge; which he did, and pleased to seeme well satisfied therewith. After which he had the singular goodnesse, of his owne accorde, to call for the superior, and rather graciously to offerre his charitable assistance, then to stay till he were sued to for it. For *Madame*, sayes he, I belecue in this tyme who sayes *English* sayes *poore*, the *Abbesse* replyd, my Lord, it is but too true. Why then, quoth he,

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*The pietie of Paris* 149

did you make noe application  
to me? Alas, said she my  
Lord, our smale acquaintaine  
affords vs noe such happinesse  
as to haue accesse to your  
Greatnesse: yet in verie deede  
our reall wants callinge sen-  
sibly vpon vs, we moued our  
good friend my Lord mon-  
tagne in it. He is my good  
friend too, replied he, but  
truly he neuer mentioned it,  
and said merily, reproche  
him with it. Howbeit my said  
good Lord by his diligence  
(whose knowen zeale needs  
noe spurring in pointe of cha-  
ritie) preuented our reproche  
for the next newes we heard,  
brought vs one thousād liures  
from my Lord Chancelours  
bountie, by his hands, and

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with in the same yeare, as much more as made it neere vpon 4000. liures or 400. pistolls, together with the continuation of his frequent charities, honours, and gainfull visites of all his numerous and illustrious familie, his powerfull fauour and protection vpon all emergent occasions; so that to Gods honour and his ( be it alwayes kept in a gratefull memorie by vs his most oblidgead beads women ) be it knowen, that that singularly amiable visite of his, has bene worth to there poore house, aboue a thousand pistolls, which still till this day growes to more and more. Sweete Iesus grante that he and his, may liue prof-

*The pietie of Parie.* 151

perously , and in the toppe  
of honour , and crowne his  
charities with eternall glorie.

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*Of the Hospitall in S. Germaines  
suburbs called la petite Maison.*

ARTICLE XXII.

**T**HE children of both  
sexes being well prouid-  
ed for, as aboue, the charitie  
of the good Magistrates was  
called to the care of poore  
aged and distressed persons  
as well men as women, whose  
age and impotencie hindered  
them to gaine their liuing.  
They are diuided into two  
quarters , the men liuing a  
part from the women. This



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house was for the most part as well built as indowed by the bountifull charitie of Mr Boulencour counsellour to the kinge, and President of his Chamber des Compts, who erected many lodgings, and chambers for the lame and impotent &c.

They are furnished with meate, drinke, and all thinges necessarie from the *Grand Bureau des pauvres*, as it is commonly called, which is, in effect the great Court of Audience in order to workes of charitie: of which I intend to make a particular description here after.

Further this Hospitall receiues poore vagabonds, as well boyes as girles, who haue

*The pietie of Paris.* 153

gotten scauld pates, by lying  
in the streetes, or vnder shopp  
stalls or otherwise, who are  
diligently dressed, purged,  
and frequently cured, as it  
hath happened to aboue 200.  
in this place.

Here are also receiued  
poore women who are subiect  
to the falling sicknesse, as also  
others who are distracted, and  
run vp and downe the streetes  
in a frantike manner: who yet  
by good vsage, are often in  
length of tyme, recouered to  
their witts.

The *Grand Bureau de pauures*,  
prouides this house of a Go-  
uernour who is at present a  
verie able surgeon, who out  
of his singular charitie makes

154 *The pietie of Paris.*

choyce to dwelle amongst those miserable creatures, the better to be able to assiste them. And he is so farre from enriching him selfe by his loathsome practise, that contrarily he freely spends his owne fortunes vpon them, in making many medicaments and compositions, with hopes to cure their desparate infirmities (as it often happens) or at least to solace their paines. This good man has another of the same profession to assiste him in that blessed imployment. He liues neere to the place, and fayles not to be with them euery day, or euen as oft as he is called for, to applye the remedies which the

*The pietie of Paris.* 155

other prouides, according to his order.

And wheras this place serues also for a house of correction, there are two prisons to tame incorrigible persons; and to that effect there are foure Porters taken out of charitie (by reason of some infirmitie) as the rest are, who are orderd to watch ouer the comportmentes of the poore, in point of words, or actions, or any inueterate vice they may haue contracted in their rude education, and accordingly to reprehend them by the Governours direction. This is not one of the least charities of Paris, by reason of the strange subiects they are to

156 *The pietie of Paris*  
deale withall, wher of some  
through their decrepit age  
neede continuall assistance:  
others in respect of their irre-  
gular and accidentall defeases  
must alwayes haue eyes vpon  
them: others want witt either  
to assiste themselues, or to  
render themselues capable of  
assistance without much la-  
bour: and others finally  
through their rudenesse and  
incorrigiblenesse, deserue noe  
assistance at all, vnlesse cha-  
ritie taught christians to ren-  
der good for euill. And to  
serue Iesus - Christ in the  
worst of his members.

*The pietie of Paris.* 157

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*Of the Hospitall of the 300. blind  
men comonly called the Quinze-  
vingt, or the 15. tymes twentie.*

ARTICLE XXIII

**H**ITHERTO we haue  
seene young and old ;  
men and women ; fatherlesse  
and motherlesse boyes and  
girles ; well prouided for , by  
the pietie of Paris : it must  
also extend it selfe to their  
comfort who are euen depriv-  
ed of the comfort of the  
light. This was longe agoe the  
care of a greate kinge and S.  
Lowis , who was the first  
Foundour of this spacious  
familie. The first occasion of

158 *The pietie of Paris.*

it, as is deliuered by Belle-forest in the first Tome of his Annalls, was the misfortune of three hundred gentlemen who hauing bene left Hostages in the Holy Land, by the said kinge, were trecherously and cruelly sent home to him with their eys putt out, for whom he made this place.

He built them a large church in a place as then a woode, which is in riched with many holy relickes. Wherof the most pretious, are : a peece of our sauiours crosse. Bones of saint Stephen and S. Lambert. A peece of the same S. Stephen first Martyr, as also of S. Matthew the Apostle and S. Blaise. Bones of S. Laurence. Bones of S. John,

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*The pietie of Paris 159*

S. Paule, S. Martin and S. Hilarie, with many more.

This church is enriched also with many graces and pardons from Rome, granted by Pope Alexander at this holy kinges instance, which for the better vnderstanding of Indulgences, so well expressed by this B. Pope, aboue 400. yeares agoe, I haue thought good to giue in English word for word as we haue it in the said Bull.

Alexander Bishoppe, seruant of the seruants of God, health and Apostolicall Benediction to his most deare and Illustrious sonne in Christ Lowis kinge of France. Tho he from whose gift it comes, that his faithfull doe serue



160 *The pietie of Paris.*

him worthlilye, and laudably,  
doth, out of the abundance  
of his pietie ( which outstrips  
as well the deserts and desi-  
res of the suppliantes ) con-  
ferre more vpon such as serue  
him, then they can any way  
merite. Yet desiring to ren-  
der an acceptable people to  
God, we inuite them to please  
him, as it were, by certaine  
alluringe presents, to witt by  
Indulgences, and remissions  
ete. that they may be therby  
more fitted to Gods grace.  
Wheras therefore ( as it was  
exposed to vs from you ) you  
haue made a house for the  
blinde of Paris, and built  
them a church, we desiring  
that it may be honorably fre-  
quented, haue releesed one.

*The pietie of Paris* 161

yeares pardon of the penance  
which was inioyned, out of  
Gods mercy, relying vpon  
the authoritie of the B. A-  
postles S. Peter and S. Paule,  
to all those that are truly pe-  
nitent and confessed, and  
yearely visite your church to  
the honour of S. Remy ( the  
Patron therof) vpon the day  
of his translation, and three  
monthes immediatly follo-  
wing. Datum Anagnia 6. Cal.  
Aug. Pont. 6. anno.

*Of the blind men Boterays writes  
in Latine verse to this effect*

*With in these wals*

*Three hundred blind are found.*

*Which holy Lowis*

*His charitie did found.*

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In lyuerie gowne

And stiffe in hand. O strange!

They lonely through

The Citties Didalls range.

Before the day peeps out

They're vp and gone

(For dayes and nightes

To those poore soules, are one)

To grope out Churches

By the guessing ayde

Of their discreeter staffe,

Their way is made.

It proues their eyes,

Their whole supporte and strength

Through th' Maze of streetes

to bring them home at length.

They euery Chapell

Church, and altar find,

Each corner of the towne;

Their staffs not blind.

Tho eyes they'ue none.

Their learned tongue can prone

The pietie of Paris. 163

Their crying wants ;

And store of brasse is throwne  
Into their brazen dish :

Which they , at leasure  
Repairing home ;

Adde to their common treasure.

So that their staffe ,

Their hands and feete, doe giue  
What eyes refus'd ;

Enough wheron to liue,  
Being ioyn'd to that

Their Royall Foundour gaue  
Which then sufficd,

But now more ayde doth craue.  
Be Paris blest,

Whose pious hartes can finde,  
Wherwith to feede the sicke,

The lame, the blinde.

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*Of the Hospitall called the Providence.*

## ARTICLE XXIV

**I** had the happinesse to be in person at the establishment of this pious place : where I sawe a greate solemnitie, the chapell being verie richly adorned , and sett out with daintie mathematicall deuises , the musike excellent , and the sermon most eloquent , made by that famous preacher Mr Lingende. Bishope of Sarlate. To witt . that most incomparably vertuous Queene Regent, Anne d'Austrice, was there present

*The pietie of Paris.* 165

not onely to grace the solem-  
nitie, but euen bountifully  
and religiously to found the  
Hospitall, bestowing a house  
and spacious garden vpon  
the inhabitants, situated in S.  
Marceaux suburbs, and erec-  
ting it into a seminarie, where  
there are alwayes about 80.  
in number.

In this are fetled a com-  
panie of graue maydes, who  
liue most regularly and exem-  
plarlie in a secular state, being  
verie grauely and modestly  
attired, after the manner of  
good widowes in the world.

Their blessed imployment  
is, to receiue, gratis, instruct,  
and direct (in order to their  
present and future happinesse)  
certaine poore maydes, who

166 *The pietie of aPris*  
are destitute of Parents and  
meanes , and consequently  
run great hazard , to loose  
that which can neuer after-  
wards be recouered ; and to  
be putt with all, together with  
that irreparable losse , into  
the high way of perdition.  
But Gods prouidence so or-  
dered, that they were deliue-  
red from the snare of the  
Fowlers, and they can happily  
singe with the Psalmist : *the  
snare is brokē, and we are deliuered.*

Meane while all the other  
pious inuentions of Paris  
had not reached to the pre-  
vention of this danger : for  
howeuer there are multitude  
of hospitalls for the educa-  
tion of poore girles of a mea-  
ner condition , yet these be

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*The pietie of Paris* 167

ing, for the most parte, gentlewomen of noble extraction and condition, Hospitalls would but verie ill sute with hartes borne to better, which according to humane frayltie flesh and bloode can not easily forgett. This therfor was left to the ingenious and noble charitie of a Royall breast, Anne of Austrice, who as she had a heauenly Patronesse, that was the mother of the immaculate Virgine, so was she a fitt Patronesse to protect Virgines in earth.

It was her care then, and withall liberalitie, which provided them of this safe sanctuarie, where they are secured from the arrowe flying in the day, from businesse wal-



168 *The pietie of Paris.*

king in the night, from inuasion, and the midday deuill. And while they happily liue in this holy vacancie from danger, they so improue themselves in vertue, and fine workes, that some of them become capable therby, to be admitted into some charitable monasterie: others in tyme, meete with mariages sutable to their conditions; and some finally by their ripenessse in vertue, and care to follow the fooitepps of their Mistresses, are iudged fitt to be made Mistresses themselves, and to remayne there, to exhibite the like charitie to others, as they themselves had receiued.

of

*The pietie of Paris. 169*

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*Of the Hospitall named la Charitie in S. Germaines suburbs.*

ARTICLE XXV.

**T**HIS is governed by a certaine companie of Religious men of the Order of a holy man called blessed *Jean de Dieu*, or Iohn of God, the first Institutour of the same, vnder the Rule of S. Augustine. They adde to the three essentiall vowes of religion, that of seruing theicke all their life longe. An excellent Institute, and a resolution worthy of true Christians, who giue to the world conuincing testimonie thereby, that the loue of God is

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170 *The pietie of Paris.*

in their hartes, since purely for the loue of him whom they see not, they loue his litle ones whom they see: and not in bare words, and discourse, but in the deede doing, and in truth, since the performance of the worke, is an infallible prooffe of the truth of loue.

The extent of their Charities goes thus farre, that they admitt of all poore sicke, and wounded persons, of the Male sexe, without exception, saue onely such as haue incurable, or contagious deseases.

The Hospitall itselfe is nobly built, well situated, and as neatly kept as most private houses in the towne.

*The pietie of Paris.* 171

What is wholly deputed to the vse of the sicke, consists of three longe galleries or Halls. Wherof the greatest conteynes eightie foure verie handsome bedds, with decent curtins, and is especially imployed to receiue honest poore Burgeses, whose house it may seeme to be (so ordinarily are they lodged there.) The second is garnished with 32. bedds equall to the former; and it is wholie allotted for wounded men. The third conteynes 22. bedds, and is for younge boyes who are cutt for the stonne.

As to their manner of receiuing the sicke, it is full of humilitie and myldnesse. At their arriuell one of the re-

172 *The pietie of Paris*

ligious washes their feete, which was the ancient and good manner of hospitalitie. Then they are layd in a bedd alone, as all the rest are (saue the litle children) with faire cleane sheetes, cleane shirtes, pillibeers, night-cappes, and a table-napkin; as also a night gowne, pantoples, a basin to spitt in, and a pott and a cupp to drinke in.

Their manner of treating the sicke, is, to haue them visited by the Doctour euery day once at least, accompanied by the Infirmarian, the Apothecarie, and the Surgeon, who orders what phisicke they are to take, what to eate, drinke, &c. And still from three houres to

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*The pietie of Paris.* 173

three houres, they take some thinge or other to refreshe and comfort them; as new-layed egges, brothe, a coulis, gelee, or comfeitures. In fine those, good religious neuer deserte them day nor night, but watche with them by turnes.

For the good of their soules they are auertised vpon their first cominge, to prepare themselues to make a generall confession, as the most excellent and necessarie remedie, Gods mercyfull providence oft permitting our corporall sicknesses, for the cure of our spirituall infirmities. Either then presently, in case they be dangerously sicke, or at least the

174 *The pietie of Paris:*

next day, they receive the holy communion, which is brought to them by the priest before Masse, being accompanied by all the religious which goe all processionally (with waxe-candles in their hands) singing the *Pange lingua*, and *Veni Creator*. Afterwards they heare Masse every day, which is said in the same place, with many other antems and prayers sung by the Religious. They are also taught their Christian doctrine, thrice a weeke, and besides that a religious is appointed to instruct them more particularly in point of their prayers, the Sacraments, &c.

Before dinner and supper

*The pietie of Paris.* 175

they are ordered to say *Pa-*  
*ter* and *Aue*, for their Bene-  
factours, while the Religious  
recite the Pſal. *Miserere*, and  
*De Profundis*, and then they  
waſhe their hands, and heare  
the bleſſinge of the table ſaid  
with a lowde voyce.

When any one is dange-  
rouſly ſicke, and drawinge  
towards his Agonie, all the  
religious are called together  
by rynging the bell, and come  
with lighted tapers in their  
hands, to ſay the prayers ap-  
pointed by the Church in  
ſuch circumſtances. That do-  
ne there is a religious left  
with them, to aſſiſte and com-  
fort them till death.

Being deade, they are de-  
cently and religiously brought



176 *The pietie of Paris:*

out and buried; all the Religious being present with lighted torches in their hāds, who say the office of the deade, and singe the Masse of Requiem for the good of their foules.

And indeede all thinges are so well disposed in this place, and euen so gentilly, regularly, and religiously, as to all conueniences, which concerne either body or soule, that I haue oft tymes seene, not onely good Burgeses, but withall persons of greate qualitie, make choyce of it in their sicknesse. And some of thē were so much edified with that religious traictement, that a pious Knight of England returned home so well

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*The pietie of Paris.* 177  
seasoned with the agreeable  
odour of that excellent cha-  
ritie, which he saw done to  
any without exception ) that  
by his last will and Testa-  
ment he bequeathed 900.  
liu. ster to that blessed place.

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*Of the Hospitall Generall.*

ARTICLE XXVI.

**H**ITHERTO hath my pen  
bene employed in the  
description of the lesser hos-  
pitalls, which I looked vpon  
as the smaler brookes which  
fruitfully water the poore  
mans field : but now I am  
falling into a Vast Ocean of  
Charities, where it is hard to  
discover either land or limite

178 *The pietie of Paris.*

It is called, but one (*Hospitall Generall*) but branches it selfe into fixe vaste places. That which beares the name, and has the surintendance of all the rest, is situated in S. Victors suburbs (close by the Abbaye of that name) and is knowne by a more particular name, *our Ladys of Pitie*, which the Masters and Administratours of the place built, having to that purpose, bought diuers houses and gardens, and alloted them all to receiue, lodge, and nourish poore old women, and younge girles, wherof there are at this houre twelue hundred and odde.

The Hospitalls depending ypon this, are, the Salpetri-

*The pietie of Paris.* 179

ere, Biscestre, Scipion, the Teignierie, and the Sauonnerie. In which fixe places, aboue 8000. poore creatures are conteyned, and mainteyned at present, by the care of the kinge, and the Magistrates, and the free and common charities of all the people, which is receiued in smalle trunkes or boxes, placed in Churches and shopps, all the towne ouer.

The Salpetriere is farre the most ample of all these places, being built from the ground in a faire and regular quadrangle, and is capable of foure or fise thousand persons. It is finely situated in a medowe, by the ryver side, ouer against the Arce-

180 *The pietie of Paris.*

nal. It was especially deputed to the vse of vagabonds and beggers, which importuned and infested all Paris, whither they swarmed from all the Prouinces. It is diuided, in the vse of it, into three quarters. One quarter is imployed to logde poore families not otherwise able to liue. Another for men who are oblidge to worke according to their abilities. And the third for litle girles, euen from two yeares old.

Scipion is in S. Marceaux suburbs, and is wholie imployed in a worke of singular charitie. To witt, poore women with child who haue not meanes at home to be

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*The pietie of Paris.* 181

brought to bedd, are freely receiued there, brought to bedd, and lye inn, being provided of nourses and all thinges fitting in such a condition.

The Castle of Biscestre, is an ancient building standing a litle out of S. Victors suburbs. It is for those who haue strength and abilitie to worke. There are in it at this tyme, about 1800. men, who are kept closely to the exercise of their diuers trades.

The Teignerie is in S. Germain's suburbs, and is imployed to keepe 120. who are troubled with scauld heades. As the sauaterie is allowed for the charitable inter-

182 *The pietie of Paris.*

taynement of 60. poore sick-  
lie boyes.

Now as this is the thinge  
of most publicke and gene-  
rall concerne of all the rest,  
as being a royall establish-  
ment, and royally endowed  
by his Maiesties liberall con-  
cessions in many kinds. And as  
the end of it, is, not onely to  
releeue the poore for the pre-  
sent but to preuent pouertie  
and beggerie for the tyme to  
come, greate arte and industrie  
is vsed, to trayne vp the youn-  
ger sorte in such manufactu-  
res, as may alwayes afford  
them an honest liuelyhoode:  
and others, who though stron-  
ge and lustie, and well able  
to worke, yet chused rather  
to liue in idlennesse, and beg-

*The pietie of Paris.* 183

ge their breade, are now taught, and forced to gayne it by their labours. Which, that it might be followed without any interruption, it is ordered by publicke authoritie, that when any of them chances to be sicke, they are transported to the Hostel Dieu that generall *Refugium afflictorum* which neuer refuseth any.

Hence it is that the greatest officers of his Maiesties Courts of Iustice, Magistrates, &c. are intrusted and take a religious concerne in the management of this vaste worke, in qualitie of honorable Suruifours, hauing store of able, honest, and intelligente Burgesses, to putt in



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in execution, what by their frequent assemblies, and conferences, is found most conducing to the publike weelfare.

And noe lesse care is taken for the spirituall aduancement, of those laysie vagabonds, who were too neglectfull of their soules good, and would willingly haue loytered it out, in the stree-tes, and by corners, with too probable hazard of eternall perdition, had they not bene forced in, according to the Gospell, with faire hopes to gayne the day-pennie of Beatitude. This care is principally left to the wise conduct of a Doctour of Sorbon of great learning and vertuous

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reputation. His name is Mr Polier Governour of this Hospitall in cheife ; Directeur of the visitation ; and of the Carmelits. He humbles himselfe to take a place, and liue among these poore beggers. Which as it is a place of litle splendour , so proues it to him of lesse emolument , saue onely that it affords him full vtterance for ten or twelue thousand frankes a yeare , which he stood possessed of, in patrimonie or benefices , before he imbraced that deare beggerlie preferment. *Blessed is the man that walketh not after gold , nor placeth his hopes in the heapes of treasure : Mr Polier is he, and we will prayse him.* And

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right well may we, since he giues not onely what he has, but euen what he is, himselfe, which is harder to be parted withall. He giues ouer his tyme to the necessities of the poore, and sacryficeth his repose to their rest. He has the sollicitudes of all the fixe places vpon his owne shoulders, being assisted with a matter of twentie pious Priests, who incessantly, vnder his directiones, preach, teach, instruct, comfort, confesse, communicate, &c. who but the Catholike Church alone, is able to shew, such fruites; such men; such manners; such assistances, shewen to the poore for Gods pure loue alone?

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*The pietie of Paris.* 187.

Here I must not omitte to relate to Gods glorie, and the honour of those excellent *Ladys of the charitie*, so often mentioned aboue with deserved commendations; that they were the first mouers to this vaste worke: for so I finde it, in the first booke and 45. chapter of Mr Vincents life, who was often, in their weekly charitable assemblies, sollicitated, yea importuned by them, to giue way to, and accompany their zeale in that kinde. But his graue counsell still was, that they went too faste a pace for him (whose custome was to walke slowly) to keepe companie with them, That it was a businesse of so greate importance, and so

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vast extent, whether one looked vpon the manner how to compasse it, or the meanes to mainteyne it, that it required a longe and mature deliberation. For the rest, that he was singularly edified with their zeale, and infinitely blest God in it. And truly he had greater reason to prayse God, who had so inflamed and dilated the hartes of those good Ladies, that they vsed more industrie to be deliuered of their meanes to pious vses, then euen the most couetous wretch to scrape it together. The first lady that spoke, had a mynd to be quitt of fiftie thousand liures which she freely offered. The second was readie to oblige her-

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himselfe to giue three thousand  
liures annuall rent in fine,  
they assured him againe and  
gaine, that there should be  
noe want of meanes, since  
many ladies of their acquaint-  
ance were resolued to con-  
tribute in a verie large mea-  
sure. Good Mr Vincents most  
tender harte was noe longer  
able to resiste so deliciously  
wounding assaults, which he  
so visibly discovered to pro-  
ceede from their loue to God  
in their poore neighbour,  
where his faintly soule was  
inseparably lodged. In a word,  
he gaue way to their inuinci-  
ble feruour to gett vtterance  
for their monyes. And to  
giue testimonie for his owne  
part that he was noe lesse sure

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then flowe, and that at longe  
runing he was able to ouer-  
take the swifteste charitie,  
Where vpon he had presently  
recouse to that heauen-borne  
breast, the Queene Regente,  
and obteyned, of her free  
charitie, the salpetriere, as  
he had before the castle of  
Biscestre, which he and those  
vertuous Ladys, vpon better  
consideration, and seconde  
thoughts, freely consigned  
vpp into the handes of the  
Magistrates, who had no  
onely stronger armes (for  
stronger and more couragious  
hartes they could nothauere  
to wealde so heauie a frame  
but by their power withal  
they were able to call many  
hands to lighten the burden

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Meane while those *mulieres fortes*, valiant women, would not be quitte beaten backe. What they were not able wholie to graspe with weake armes, they would not fayle to haue a finger in. Nay they threw notable summes into stronger hands; not much caring, by whom, so God his worke were done. By their owne, and good fathers, care and coste then, a great quantitie of linnen, beddes, and other moueables, together with ten thousand shirtes, by number, were prouided for Gods new house-keepers, to make the poore welcome. Neuer was pouertie so competently fitted, by so greate Ladys daintie hands; who



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have opened them to the needie,  
and stretched out their palmes to  
the poore. Let their workes prayse  
them in the gates, of heauen.

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*Of the great Hospitall called  
l'Hostel-Dieu, or Gods house  
in Englishe,*

ARTICLE XXVII

**T**HE perfect description  
of this vaste familie  
may well be called *Hic labor,*  
*Hoc opus*, a worke rather to be  
admired, then to be expressed  
to the full. It is a sea which still  
so ebbs and flowes, that it is  
continually high water, still  
a full sea there. Scarce a day  
in the yeare passes, but there  
are

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are 50. 60. 80. or some tymes  
100 new commers, and happily  
too, a like number may de-  
part to make place for their  
poore neighbours, whether as  
being recouered, and sent  
backe to their owne howses,  
or being sent to their graues.  
In a word this sea is euer so  
growing, and so growne, that  
20. at least, or 25. thousand,  
come and returne, or dye in  
a yeares space. But who are  
they who receiue all these  
multitudes of people I pray?  
who are they, of what towne  
or countrie? What are they, of  
what sexe age or condition?  
What kind of infirmitie brings  
them thither? Of what reli-  
gion must they be? With what  
letters commendatarie must

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they come to be admitted?

The answers to these Queeres will fully euidence the boundelesse charitie of this blessed house, and shew it to be *Gods House* indeede which is shutt vp from none. Gods I say, who opens his hand and replenisheth euery creature with benediction; who is noe accepter of persons, but maketh his sunne to ryse vpon the good, and the badd: and rayneth vpon the iust and the vniust.

Whence are they whom they receiue? That question is neuer asked in this place. They see them to be men, and consequently to be their neighbours, according to S. Augustins generall rule, *ene-*

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*erie man is neighbour to euerie man,*  
without exception: and if  
neighbours, those then whom  
God hath commanded them  
to loue.

Of what towne or countrie?  
that they iudge not necessarie  
neither, because sith all the  
waste world is the wise mans  
countrie, all the inhabitants  
of the world, are their coun-  
trie men, vnlesse, haply, that  
question be asked that they  
may be better inabled to  
vnderstand them, and serue  
them by the helpe of some  
interpreter, whom their cha-  
ritie has readie, or endeuours  
to find out, to which effect  
I my selfe haue bene sent for.

*Who are they?* That againe as  
litle troubles the good crea-

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tures. They see poore Christ  
in their infirmitie and pouertie,  
& he has iust title to enter into  
his owne house. Be they men,  
be they women; be they old  
be they younge; be they poore  
be they rich; it imports not;  
if they be onely sufficiently  
sicke, they are fitt matter for  
their spirituall commerce,  
and in that name alone suffi-  
ciently commended to them:  
they haue quarters a part for  
both sexes, and hartes dilated  
by charitie, euen readie to  
lodge more then their other-  
wise vast house is capable of.  
Whence it is that they laye  
sometymes two, yea or three  
poore boyes in owne bedd,  
vpon which I haue obserued  
some protestant lookeing still

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a squinte, eye that particular  
with more scandall, then all  
those and other excesses of  
charitie with edification. O  
*curue in terris animæ & cœlestis*  
*inanis! ô animalis homo! ô ani-*  
mall, or carnall man, who  
inderstands not what belongs  
to the spirit? Did they im-  
portune any body to come  
to oppresse them with an  
ouerplus of labour? Or must  
charitie be blamed because  
she has a latitude of harte to  
*suffer all, to solace all, to doe good*  
*to all?* Must they be blamed  
for chusing rather to faue the  
liues of two in one bedd, then  
to suffer one of them to dye  
on a dunghill, or in a ditch?  
*Credat iudeus appella haud ego.*

What kind of infirmitie

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renders them capable of being admitted there? Marrie euen euery one. Old age, which is it selfe a desease; feauers, goutes, proxes, the stone, woundes receiued in warrs, or by misfortune; any thing, in fine, which either Hypocratis or Galian vnder-tooke to cure, saue onely the plague or pistolence. Nor doe they except against them neither for their owne particular safetie, but for the fastie of all, since while they refuse them there, they goe to receiue, to assiste, and serue them, at the Hospitall of S. Lowis, which is allotted for that purpose alone. In which heroicall seruice, as it is obserued, though diuers of them

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haue bene strucken therwith,  
as some of themselues assu-  
red me, yet neuer any of  
them dyed therof. *Sit nomen  
Domini benedictum.*

With what commendatarie  
letters must they come accom-  
panied? Verily with noe other  
but their crying miseries, se-  
conded with the kinge of hea-  
uens letters patentes written  
by one of the penmen of the  
holy G. S. Matth. saying, in  
the person of Christ, *What you  
did to these litle ones, you did to me.*  
How cā euer a more powerfull  
commendation be addressed  
to any Christian harte?

Of what religion must they  
be? Here indeed, it seemes  
they might make a refusall  
not irrationall; since being



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sometymes infidelles, they hauebut a weake clayme to Christian charities, while they deny Christ: or being protestants, and not communicating with them in the sacraments, in vnitie of faith, why should they share with them in the charitable fruites thereof? Nay since they obstinately deny the merites of good workes, in opposition to holy scripture, they merite not at all to participate therein. How euer, none are refused by them, who haue learnt of their holy father, *that to assiste and doe good to euery one, tho they had otherwise hurt vs, or wished our harme, is the true, perfect, and onely religion.*

According to this vaste,

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illimited, Christian way, of  
charitie they proceede. And  
as they keepe alwayes a free  
and open House, so they ne-  
uer want good store of guests  
who eate, and drinke, and  
repose therin, whitout ere  
reckoning with their Host, its  
Gods house, and God payes  
all. Their ordinarie numbers  
are alwayes vaste; they haue  
rarely lesse then 1700. or eigh-  
teene hundred; often tymes  
2000. nay sometymes they  
passe three thousand, as I was  
certainly informed by one of  
the Doctours therof. Yet that  
great Prouisour *who with five  
barlie loanes and two fishes could  
sociate a farre greater multitude  
in the wilde deserte,* can when  
he pleaseth, and doth in due

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tyme, open the hartes and purses of the good Parisians to feede those huge numbers of his distressed members.

And howeuer their constant annuall reuenues mounte to an immense summe, to witt, to two hundred fiftie eight thousand three hundred and therteene liures french, as it is stated by the Administrators of the place, yet are they still oblidge to haue their hands vp to their heauenly forterfather for sixtie seauen thousand three hundred liuers (some tymes lesse, some tymes more) in comon yeares, which yet out of his singular mercy, neuer fayles to ryse out of the free charitie of particular persons,

*Of the first and principall Founders or benefactors of this place, as I find it in the Antiquities of Paris.*

ARTICLE XXVIII.

**I**N the yeare 660. S. Landry the 28. Bishope of Paris, in the raigne of kinge Clouis the second, was the first who putt a hand to this holie worke, now called Gods house, where he nourished the poore out of his owne reuenus. This we find recorded in these tearmes: S. Landry commanded the Hospitall, commonly called the house of God, to be built neere

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our ladys Church, and main-  
tayned the poore out of his  
owne stocke.

In the yeare 1258. (accor-  
ding to Gaguin ) S. Lewis  
kinge of France, imployed a  
great summe , to enlarge the  
said Hospitall , and to aug-  
ment the reuenus therof, as  
saith William Nangis in his  
life.

The Chapell was built by  
a Bourgisse of Paris named  
Gudart Mocreux as appeares  
vpon a plate of brasse , in old  
rymes.

*A certaine Mocreux by surname,  
A master changeur of good fame  
This chapell in Gods house did make  
May he in's glorie ere partake.*

In the yeare of our Lord  
1535. Chancelour Pratte, who

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was afterward Cardinall, and Legate in France, made this Hospitall be verie much amplified, by the addition of one spacious Roome which is called the Legates Hall. He gaue withall a great substance to maintayne the poore of the place, the Religious women, who serue them: and the surgeons, Doctours, and to buy Physicke.

In the yeare 1602. kinge Henry the greate, caused the greate and litle Hall of S. Thomas to be reedified. They were begun the foresaid yeare and were finished in the yeare 1606. together with the three massie pillers which were rayfed out of the riuer.

Thus by many hands, and

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fundrie additionall ende-  
uours, at diuers tymes, it  
grew vp at length into a huge  
bulke: yet for all that, it was  
neither answerable to their  
large hartes, who haue the  
care of it, nor to the vaste  
number of the poore and nee-  
die which continually super-  
abounds. What did prouid-  
ent and vaste charitie, which  
will be confined within noe  
bounds, suggest in these strai-  
ttes? Marrie, wheras the land  
could allowe them noe elbo-  
roome, the place being limi-  
ted on all sides ( to witt with  
two streetes, our ladys church,  
and the riuer ) they forced  
the riuer to afford them place  
making a bridge ouer the  
backe of it, vpon which they

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haue gayned a faire, large, and  
longe gallerie, and by that  
again, they discouered a way  
open to a greater inlargemēt:  
for hauing purchaced a com-  
panie of old buildings on the  
other side of the water, they  
rayfed vpon their ruines a  
stately vaste, and euen a royall  
quarter, consisting of three  
most spacious Halls, all of hew-  
en stone. Nor are these and  
the old halls diuided by the  
riuer, but it is euen it, which  
affords a faire large court in  
the middle of them; which is  
noe lesse agreeable to the eye  
then vsfull for the sicke to  
take the ayre, and to ayre the  
whole house.



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*Of the number of the diuers halls  
and offices, and the disposition  
therof.*

## ARTICLE XXIX.

**A**LL the anciët building  
consists of foure great  
Halls, and seauen offices. The  
Legats Hall and the new Hall  
are appointed for sickewomē.  
The Hall of women brought  
to bedd, is assigned for their  
lying inne The Hall of the in-  
firmerie, is allotted for men  
that are most sicke. The office  
of S. Denys, is for those that  
are wounded. The office of  
S. Thomas, for sicke men. The  
office belonging to Dame Pri-

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oreffe and three other Religious, is imployed to winde the deade. The office of the washe-house, is vsed to drie the linen of the sicke, and that of the communitie. The office of the Watchers, for those who watch with the sicke fifteenne nights together. The office of her who keepes the trunke and the Relickes, and dresses the Church, for that vse. The office of the Porter, is deputed to receiue the sicke, to see them visited, lodged, and confessed: who is withall to giue out bread and wine for them. There is also an Apothecairerie, where oyntments, salues, and medicinall drogues are kept in a readinesse. A great wash house for

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all the clothes in generall. A little one, where thrice a day they wash the linen of such as are more greuously sicke. The vesterie, out of which the sicke are furnished with bedds, which yet might rather be called the trash house wherin all the poore people's riches, I meane, their ragges, are kept for their vse. There are also many more places, for the Priests ( who are ten constantly, besides many others who out of their particular deuotion come frequently to instruct and comfort the sicke) and domesticall seruants &c. as euery one will easily conceiue. There are also foure Doctours of Physicke intertayned in ordinarie, with sur-

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*Of the number and qualitie of  
those who tend the sicke*

ARTICLE XXX.

**A**LL these Halls, and  
offices, and all these  
multitudes of sicke and lame  
creatures, are looked to, ten-  
ded, and prouided for, by the  
painfull ād perpetual labours  
of about 100. vertuous Nuuns  
of S. Auguſtines order (who  
make their solemne professiō  
of the three vowes of pouer-  
tie, chastitie, and obedience,  
in the presence of the Deane  
and Canons of our Blessed

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Lady, who haue all spirituall and temporall iurisdiction in this place ). These fewe religious virgines ( fewe, I say, compared to the vast numbers of the sicke ) freely renouncing their owne libertie, and all hopes of wordly preferment, to become the seruants of the most poore and despicable seruants of God: that I may not say, their slaues, since a more abiect and flauish life can hardly be deuised. Whence Boterays, an ancient Poete, admiring the charitie, and constancie of the said Religious women who serue the sicke amidst so much filth and infection, expresses himselfe in foure latine verses to this effect.

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*They make themselues the slaues  
of sicke and lame,*

*To dresse the loathsome sores,  
we scarce dare name.*

*Their baulme is goare; their ciuet  
festered wounds;*

*Hence th' odour of their vertue  
mere abound.*

But what doe these good religious performe in particular, or rather what disgustfull drudgeries, abiections, and humiliations are they not lyable to? They washe all the clothes, of those multitudes of nastie, goarie, impotent, and euen, too often, impudent people. I haue some tymes bene a spectatour of the painfull labours of those poore maydes in the most rigorous cold of winter, if not

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with edification, certainly not without confusion to my selfe and others, to see them striue to purchase the same heauen we all pretend to, at so deare a rate, while we are confident to buy it for a songe  
At so deare a rate, I say, speaking according to flesh and bloode, though otherwise it beares noe proportion to that ineffable, eternall, waight of glorie we all ayme at. Truth out of the Apostles mouth, puts is out of doubt, *the passions, afflictions, or sufferances of this tyme, are not condigne, or any way comparable, to the greatnesse of the future glorie which shall be reuealed in vs.*  
Thence they stand in the riuer all the day longe in great

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stiffe bootes, not vnlike to those of fisher men, be it frost, or snow, or blowe what weather it will, they are hard at it, with their beetles in their hands, being many tymes all garnished round about their habites with isheakles, the rude winters cristalls, or riuer diamants. To witt they haue some thousands of sheetes and shirts to washe, such (which I leaue to euery ones imagination) as come from the bedds, and backes of those poore, sicke, wounded and dying wretches. Certainly nothing but the vnction of the holie spirit could euer sweeten, or euen render tolerable, such abiecte and loathsome employments.



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Further they must euery one in their turnes serue them with their meate, deinke, and all thinges necessarie. They must turne and winde them in their bedds, make the same, dresse their scabbs, and wounds &c. watche them amidst the gastly horrour of the night, where death is domineering in the Hall round about them: finally assiste them dying in great numbers, winde their deade bodies, and send them to their graues.

This is truly so admirable, as it would hardly be thought credible, were it not euery day obuious to the eyes of all commers: and more admirable would it yet appeare, were  
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if not onely beheld in grosse,  
but looked into in particular.  
For let vs make computation  
of the numbers of the assis-  
tants and the assisted, and we  
shall discouer a strange dis-  
proportion. The assistātes are  
one hūdred onely, the assisted  
2000. (now more, now fewer,  
as we haue seene aboue) now  
100. compared to 2000. is  
twentie to one, so that euery  
Nun has twentie to her parte.  
Which I presume will be iud-  
ged a sufficient burden by all  
men who well confidere it.  
One Garde or keeper ( as we  
find by experience ) has her  
hands full to tend and watche  
one sicke person , especially  
if for any longe tyme : what  
an oppressing burden hath one

nun being charged with the care of twentie, not for a smale tyme, not by spirits, and at her owne choyce and pleasure, but at all tymes, by obligation of a vowe as longe as life lasts? Certainly one might truly affirme of those good soules, that they suffer a burden Aetnagrauius, did they not experience in themselves what their holy father assures them, that they who loue, suffer indeede, the same thinges, but they are not burdensome to the Leuer, *præ amore non sentiunt* loue lets them not feele it, which truth all beholders may reade in their faces: for neuer was bride more gay and cheerefull amidst her parents vpon her

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mariage day, then they appeare amidst their beggars euery day: so that I hope I may not improperly applye (by way of participation) that of the canticles which is addressed to the whole Catholike church, to this illustrious parte of it: *multæ filie congregauerunt diuitias*, many charitable maydes, and men of Paris, haue heaped riches together; some by one charitable inuention, some by another, but you haue outstripte them all, by the huge vnlimited amplitude of your charitie, which may seeme, at once, to driue the whole commerce or trading of all the workes of mercy corporall and spirituall, with the whole world,

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without exception. And conclude with S. Athanasius that if holy Virgines be a certaine marke of the true Church, since none but a virgine mother brings out virgins, you more and more confirme the same truth, since to your virginitie, which is truly Angel-like, you ioyne charitie which is the God-like vertue indeede, yea God himselfe. *Deus est charitas*, which by your holy practises appeares to be putt as absolutly in her raigne, as the condition of this miserable life may permitt.

*Live euer blest, deare mayds,  
adorne your state*

*And pious sexe, and plac'd at  
highest rate.*

One would haue thought,

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after the obseruing of all that hath bene said of this vaste place, that pietie had noe more to haue projected in relation to it, yet some zealous soule, conceiued that it was not enough, to relecue poore people in their sicknesse, and to send them home, being prittie well recouered to make place for others, according to the necessitie of the place, vnlesse their charitie prouided further, for their future well beeing, and reestablishmēt in their accustomed strength and vigour; relapses being frequently found more dangerous then the sicknesse it selfe. Here vpon it was, that those cōsiderate persons tooke a house not farre di-

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stant, where those new convalescents haue libertie, to passe a longer tyme, in that fresher ayre, and so wholie to confirme their strength.

The good sisters of the Hostel - Dieu haue yet two houses more which depende vpon their charitable assistãce; to witt S. Lowises in S. Laurances suburbes, a most specious, magnificent, and truly kinglike building, whose Maiesticall aspect speakes the greatnesse of the royall Foundour, Henry the greate: and an other, called *la Santé*, a litle distant from S. Marceaux suburbs. And they are both allotted to the releife of poore people who may chance to be afflicted with the plague, whō

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these goode soules haue the  
heroicall charitie to tend. In  
their ordinarie imploy, in the  
Hostel-Dieu, they freely giue  
themselues ouer to the most  
abiect and flauish life imagi-  
nable. But in this, they sacri-  
fice vp themselues to the  
most dismale death possible.  
So that they putt the highest  
rate vpon their charitie, that  
man is capable of: as is made  
good by our sauiour himselve  
noe man hath a greater cha-  
ritie then to giue his life for  
his friends. Liue they happie  
for euen.



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*Of the Hospitall called our Ladys  
of the Incurables.*

## ARTICLE XXXI.

**H**ERE I might well haue  
putt a periode to this  
smale worke, but industrious  
charitie has yet further to  
goe, and more to prouide for:  
if she cannot find a fitt and  
setled place for the poore in-  
curables in all the greate va-  
rieties of Hospitalls yet foun-  
ded, she will haue one foun-  
ded on sett purpose for them  
alone; where if she cannot  
cure their desperate deseases,  
she will, at least, solace them  
in their continuing afflictions.

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And this blessed office of christianitie, is performed with so much sweetnesse, and affectionate care in this place, that those poore desolate creatures, obseruing, that they suffer not alone, but that their brethren in Christ, beare a part of their burden with them, by compassion; they seeme to be halfe cured.

The illustrious person, who first inuented and founded this heauenlie habitation, seconded by the bountifull liberalities of his pious Maiestie Louis the XIII. who freed them not onely of all duties belōging to the crowne as *los & vents, maine morts &c.* but also gaue them his rightes of *entrees of wine &c* together

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with a generall exemption from  
all subsidies and impositions &c.  
By his letters patentes of  
Aprill 1637. This illustrious  
Patron, I say, did so litle af-  
fecte to feede of the emptie  
huskes of worldly reputation  
that he caused his name not  
to be putt in the kinges let-  
ters of establishment. Yet to  
Gods honour, his, and his  
noble families, I shall not  
feare to offend, if I publish  
to the world, that it was the  
most religious and Eminent  
Cardinall *de Rushfaucud*, who  
liued, beyond the ordinarie  
course of nature, to see a  
good parte of his designe on  
foote. To which he contribu-  
ted bountifully. To witt he  
endowed the place with, a

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yearly rent *in perpetuū* of three thousand and sixe hundred frankes, or three hundred and sixtie pistolls: and layd downe where with to build a faire church, and two Halls, in the yeare 1637.

The place fixed vpon for this most agreeable worke, was in S. Germins suburbs. In a most healthfull and delicious aire; consisting of noe lesse then ten akres of ground in one faire peece. There the vaste charitie of Paris finds a large field to dilate it selfe vpon. And in verie deede, it seemes it will meete with worke enough for a longe tyme; since, as I am told, the designe is to build eight or ten faire large Halls, all

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to be furnished with bedds, as we see at presente, with comlie white fustian courtins with each one a strawe bedd, a feather bedd, and a good quilte; together with an altar to euery Hall, where those impotent people may heare Masse in their bedds. Of all these designed Halls, there are, as yet, onely foure perfected. And yet the iudicious beholder of the statelineffe, and soliditie, of what is already compleated, will easilie iudge it was not compassed for a litle. *Sed charitas omnia sperat.* And the excellent Administratours of the place, are yearly improving the reuenues; as well by common charities, which by their singular

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*The pietie of Paris.* 229

industrie and dexteritie, they procure, as by the addition of their owne meanes; some of them paying 1500. liures french or 150. pistolls for himselfe and his man *per annum*, and freely contributing as much more yearelie out of pure charitie; besides 3000. l. which he gaue the first yeare to plainte and beautifie the garden. So farre are those holy men from rayfing themselves a fortune out of their great places, that they doe not take a competent, and most iust liuely-hoode for their continuall cares and paines, but euen pay for it, five tymes ouer. So that their purely charitable, and successfull labours, together with

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their owne liberalities, high-  
ten their hopes to such a de-  
gree, that they confidently  
propose to themselues, to  
extende that pious founda-  
tion which was first made for  
a douzen onely (sixe men, and  
five women) to foure hun-  
dred. Nor will it be much to  
be doubted of (if God grant  
life to those admirable Pro-  
uifours, in whose manage-  
ment the place now florishes)  
since by their care, liberalitie  
and prosperous endeouours,  
they haue abreadie, in a fewe  
yeares, multiplied twelue to  
160. which are imployed at  
present. If the rest be once  
accomplished, it may iustly  
be stiled the *non such of France,*  
and the world, for wholsome

*The pietie of Paris* 231

aire; magnificent Halls; singular order; good diete; amiable treatement, in all thinges behooffull for body and soule.

And indeede Gods bliuings haue abreadie so visibly appeared vpon this holy foundation, that since the yeare 1637. as aboue, till this present yeare 1666. it is augmented by the charities of Paris, in point of buildings, to the value of 500. thousand french liures; and as much more in foundatiō of beddes; making in all, a french milliō, besides sixtie thousand liures in annuall reuenues.

That parte which relates to the bodily care of the incurables, and the continuall



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assistances which are necessa-  
rie for those poore creatures  
which are incapable, in the  
least to helpe themselves, is  
performed by good young  
men (as to the poore men),  
who out of deuotion subiect  
themselves to that abiecte im-  
ployment, taking a reaso-  
nable consideration for that  
holy and hard seruice: and  
as to the women, there are  
modest secular maydes, who  
comple with the like good  
offices, with much religion,  
sweetnesse and compassion.

The other dutie which con-  
cernes their soules, is aboun-  
dantly discharged, by the con-  
tinuall sollicitudes of a com-  
panie of most pious preists,  
who liue in the place, to be  
readie vpon euery call, and

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*The pietie of Parie.* 233

who are so absolutly free from all selfe-interest, that they powre out their owne substance, in that Christian feruice, in lieu of gathering together any riches therby.

Wicnesse Mr despond the Vicar who hath the cheife charge of the spiritualitie of the place, who out of his owne patrimonie (in a fewe yeares that he has liued there) hath giuen the house aboue 12. thousand liures; with intention to leaue his faire and well choysen librarie, which is worth 10. thousand more for the vse therof. So that *auri sacra fames* which hath so absolute a raigne in the world, among them is turned, to a spirituall prodigalitie, and

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holy strife to outvie each other. In a word, the beautifull contriuance of the whole buildinge; the maiestie of the Halls ( which might rather seeme to be *Louures*, then lodgings fore poore distressed people ) the excellencie of the situation, and the odour of the admirable charitie practised therein, delightfully allure persons of great worth and honour, to reside there, as Abbots Counsellours &c. who after they haue giuen ample testimonies of their abilities, in profitably seruing the publike the best of their yeares, know to make a holy retreat, and to sacrifice vp the honorable rest of what they sometymes were, to

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God alone, in that deuoute  
sanctuarie, where they build  
themselues noble quarters,  
which are looked vpon as *do-*  
*nationes inter viuos*, during their  
liues, to be left to the Hof-  
pitall, as monuments of their  
pietie, after their deathes.  
Most worthily may be added  
to these, that most famous  
Bishope of Bellay, that loue-  
of the poore and pouertie,  
which he truly practised: for  
tho he did not actually liue  
with them, yet did his affe-  
ction and approbation, al-  
wayes accompaignie them,  
his ambition, as he oft said,  
neuer going higher, then to  
be reputed a poore Cha-  
plaine of that holy familie.  
Hence he left them what he

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had, and the reliques of what he  
had bene, to be interred in  
their Church. *Requiescat in pace*

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*Of diuers other charities which I  
cannot so wel particularise.*

ARTICLE XXXII

**I**F here I make an end, it  
is not for want of matter  
further to inlarge my selfe,  
but for want of tyme and  
health to informe my selfe of  
the particulars: for I am not  
ignorant, that there are many  
other excellent workes of cha-  
ritie exercised in Paris. As in  
that Hospitall of the Racquett  
in the Suburbs of S. Antonies  
which depends vpon a nother  
in the towne, behind the place

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royall: governed by a cōpanie of good nuns of S. Augustines order, who receiue a many good burgesse, in their infirmitie and incommodities, and treat them with much charitie and goodnesse, affording thē hanfome bedds, good diet, and all thinges necessarrie.

I know there are other two houses, effects of the late charities of Paris. The one for men, the other for women newly conuerted. The first in S. Victors suburbs: the other neere S. Eustaches. They are taken in, and main-  
tayned *gratis* for three mon-  
thes space at least, to be  
thoroughly instructed, and cō-  
stantly setled in the truth.

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I remember also, that aboue  
20. yeares agoe, there came  
a good Lady ( from Bour-  
deaux as I am told ) to Paris,  
called Madame l'Estang, with  
a harte as full of good will to  
doe workes of common cha-  
ritie , as hands emptie of  
meanes to performe it. Yet  
God hath so blessed her pious  
endeuours among the Good  
people of Paris , that she has  
procured subsistence for 250.  
poore young maydes, ( which  
her care hath gathered to-  
geither ) who by her graue  
prudence , are modestly and  
christianly bredd , and carre-  
fully kept out of harmes way,  
to which that sexe , and those  
greene yeares, are but too in-  
cident.

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*The pietie of Paris.* 239

All Paris knowes, and sees  
daylie, multitudes of girles,  
taught ( for meere charitie )  
to serue God, to reade, to  
write, to worke diuers kinds  
of workes, wherby they are  
inabled to become good hous-  
wiues at home, or to gaine  
their liuelyhood among the  
marchands. And this as well  
at religious houses, especially  
the vrsulaines, whose proper  
profession it is, as in diuers  
particular cōgregatiōs ( which  
are common all ouer Paris )  
where good widdowes, and  
ancient matrons, deuote thē-  
selues to that pious care.

To conclude, poore distres-  
fed people of the generall  
Hospitall, the otherwise de-  
serted gallie-slaues, and the



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desolate prisoners, often ex-  
perience the comfortable vi-  
sits of the noblest Ladyes  
of Paris, who solace the first  
with their affabilitie and pious  
discourse, and, often tymes,  
deliuer the latter, by paying  
the summe for which they  
were imprisoned. These thin-  
ges, I beleue, will be farre  
from being paralled by the  
protestants practises. Howbeit  
there are yet others that much  
further outspeake the, which  
for breuities sake I will onely  
point at.

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*Observations to be made of other  
great workes of pietie.*

ARTICLE XXIX.

**S**OME of the greatest ar-  
guments of true pietie,  
zeale

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zeale and religion, especially towards God, I haue not yet touched. For what indeede doth antiquitie deliuer vs, which speakes more honour to God, and the noble founders, then the erection of temples dedicated to his name; those royall and permanent monumētts of primitiue zeale, whose venerable old lookes decrye prophane noueltie, and prescribe against it, with Tertulians *prior possideo, olim possideo*: *I possesse first, I possesse of old*. Whose verie exteriour forme ( which is ordinarily found the same all christen- dome about ) preaches a crucified God, in a silent languadge, which heresie could nener refute, saue onely by

L

242 *The pietie of Paris*  
the new way of pulling them  
downe.

Hence it was, that the wisest of kinges, Salomon: the greatest of Emperours, Constantine the great: the Peerlesse Emperesse his mother, Helena; and Edgar the most religious of our kinges (whereof the three last are the incomparable ornaments of our *olim* holy Hand) commended the memorie of their most renowned pietie (to omitte millions of others) in pointe of building Temples, to perpetuall posteritie.

In this point what glorious aduantages could I not meete with, should I prosequute it to the full: How rare and leane fruites hath England

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scene in this kind , in 100.  
yeares and vpwards , that is,  
euer since the young birth of  
protestancie? while the Ca-  
tholike pietie of Paris, in thir-  
tie yeares space , hath produ-  
ced at least 40. considerable  
churches and chapells ( with  
faire Monasteries to the most  
of them ) which I am able to  
giue a catalogue of, without  
stirring my foote out of my  
studie, to inquire them out.

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*And firsts in S. Iames his sub-  
urbs are these which follow.*

- |  |                     |
|--|---------------------|
| 1. The Institution<br>of the Oratoire. | 4. The Fuliantines. |
| 2. Port-Royall.                        | 5. The Vrselines.   |
| 3. Vall de Grace.                      | 6. The Visitation.  |

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*In Germains suburbs.*

- |                               |                                |
|-------------------------------|--------------------------------|
| 7. Caluaire.                  | 12. Chasse Midy                |
| 8. The Carmes.                | 12. The Incurables             |
| 9. The Iesuits No-<br>uishop. | 14. Belchace.                  |
| 10. The misericorde           | 15. The Iacobins               |
| 11. The dixie Vertue          | 16. The Petits Au-<br>gustins. |

*In S. Mercels suburbs.*

17. The misericorde 18. The Pitié.

*In the Vniuersitie*

- |                                     |  |
|-------------------------------------|--|
| 19. 'S. Stephens<br>reedified a new | 22. S. Nicolas, now<br>makeing all a<br>new. |
| 20. The Sorbon,                     |  |
| 21. Clarmont                        | 23. Bon Enfans.                              |

*In the Isle de Nostre-Dame.*

24. S. Lovis.

*In the Isle de Palais.*

25. The Bernabits.

*In S. Honories Suburbs.*

- |                     |                    |
|---------------------|--------------------|
| 26. Villeuesqne.    | 29. The Feullieng. |
| 27. Conception      | 30. S. Rock.       |
| 28. The Assumption. |                    |

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*In the towne it selfe.*

- |                           |                               |
|---------------------------|-------------------------------|
| 31. The Oratorians        | 36. The Carmelites            |
| 32. The litle Augustins:  | Rue Chapon,                   |
| 33. Filles de S Thomas.   | 37. The Iesuities S. Antoine. |
| 34. The Carmelites        | 38. The Visitation S. Antoine |
| 35. S. Eustace reedified. | 39. The Minimes               |
|                           | 40. The Carmes Mitigez.       |

And note by the way, that there are five or fixe of the foresaid churches, in particular that of *Val de Grace*, the monument of a most pious queene, and the worldes Paragon: that of Sorbon, the worke of the vnparelled Cardinal Richelieu. And that of the Iesuities in S. Antonies streete, wherof the first (which is iudged to haue cost some millions) is able to pay fore more churches (to speake sparingly) thē all England has

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built since the fall of Catho-  
like religion. A royall munifi-  
cence! worthy of the daugh-  
ter, the wife, the sister, the  
mother of a kinge: a Deoda-  
tus or child of miracle: and  
grand - mother of a kingly  
issue. And yet that which out-  
speakes all, is that this vast ad-  
holily profuse liberalitie, in  
this kind, hindered her not  
bountifully to open her hand to the need-  
ie, and to stretch out her palmes to  
the poore, so that she was obser-  
ued (by faithfull and knowing  
persons) annually to contribute  
twentie, or twentie two thousand  
pistolls, with her owne royall  
hands, to the poore and ne-  
cessitous, those liuing, and  
better Temples of God. And  
as to the rest, wheras I in my  
chamber, without further in-

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quisition, counte but vpon  
fortie, others better able to  
stirre abroad, and so better  
versed in the towne, make  
noe difficultie to affirme, that  
there are many more, which  
I easily beleue. How soeuer  
it may be, as to the iust num-  
ber, the number I haue spe-  
cified is most certainly true,  
and ministers most iust occa-  
sion to me, to say to your  
church, what S. Augustine  
said to the Donatists, *produ-  
cite aliquid simile*, produce some  
thing like to this, for the  
prooffe of your pietie.

Now if thus much be said  
for the pietie which appeares  
in the walls, what might not  
iustly be said, for the religious  
liues of the heauenlie inha-



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habitants? who endeuouring to followe Christs counsell (which certainlie was not giuen by wisdome it selfe to fall fruitlesse to the ground; to be neglected by all men, to be imitated by none) of a more perfect way of life then the meere keeping of the commandementes, went and sold, or abandonned, all that they had, and all that they could hope for, in this poore world to become therby the poore of Christ, and tooke vp their Crosse, that is, a penitentiall life; gaue it to the poore, and followed him, by imitating his diuine chastitie, pouertie and obedience, as farre forth as by his grace, they are capable therof. Who haue but

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one harte , and one soule in  
our Lord : one comon habi-  
tation , one purse , one pan-  
terie : and liue at such a di-  
stance from any reall proprie-  
tie , that those colde wordes  
*meum & tuum* , myne and  
thyne ( the sourse of all dif-  
fension ) are banished out of  
their societie. Whose whole  
application , as well by pro-  
fession as practise , is to God  
and godly studies : whose ex-  
ercise is to pray , and singe  
heauenly Psalmes, Hymnes,  
and cāicles before the throne  
of God day and night : in a  
worde , whose conuersation  
is intirely in Heauen. Hence  
Monasticall persons are sty-  
led by S. Cyprian, the most  
illustrious parte of the church  
of God : by S. Ambrose an

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imitation in earth of the Angells in heauen : and S. Augustine, breated backe by the glorious luster of their Angellicall practises, professeth, that hauing a mynd to prayse them, he dare not vndertake it, because expression, saith he, would fayle him. The like fayling might I much more iustly feare, should I aduenture to prayse (whom, in passing by, I onely ayme to point at) those infinite numbers of Religious men, and holie virgins, who adorne Paris at this day, with the like sublime pietie and sanctitie, as he magnified in his tyme, in the Catholike church when he prouoked the Manichies to reprehend, if they could, those manners, that life, that order, that institute ( which he

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had described in his booke *de moribus Ecclesie Catholice*) and not still to goe on in vainely boasting of our chaffe, to blind men, who are not capable to iudge of light. With him therefore I will conclude with you, humbly beseeching you for Gods loue, not to giue further eare to your mens slaunders of the Catholike church in catching an occasion, by the reprehension of their manners, whom she also condemnes, and continually striues to correct, as being the faultes of naughtie childrē. & yet if they persiste in their wiche desse, or euen adde more greeuous faults to the former, they are suffered not withstanding to remayne in our Lords field,

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and to growe vp with the good  
feede, according to Christsor-  
der in the gospell: *suffer both*  
*to grow vntill the haruest:* but a  
tyme will come, that the  
cockle shall be separated, and  
the pure wheate shall be pur-  
ged from the chaffe. In the  
interim, deare Sr, I leaue your  
equitie to iudge, *whether it ap-*  
*peare not a kind of impudence (as*  
*saith S. August) in your men, to*  
*seeke, and as it were, to exacte,*  
*that perfection in our looser mem-*  
*bers, and euen in the chaffe of*  
*our Church (therby to seduce the*  
*ignorant) when they, the while, shew*  
*not, in the least measure, the same*  
*perfection, in theirs, to those*  
*whom they seduce.*

**FINIS.**

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