

Notwithstanding its length and its rather archaic style we reprint the document which has never yet been published.

Founded in 1290 by Charles de Montigny, Guardian of the *Prevôté* or *Prevostship*, the confraternity of the joiners of Paris was at first united with the carpenters' guild and, like it, was

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hope to go, through God's mercy and the prayers of our great and incomparable St. Anne. Therefore as the most recluse as well as those who were the freest, having considered the antiquity of our religion with the prayers and the care that our Holy Fathers have taken in preserving it, and the abandonment of their goods and habits, to perform some action pleasing to God, (whereof we have seen the effects that still continue through faith and the works that make us subsist), we believe that there is not one more agreeable to God than that by which you take care to establish so holy a confraternity, which is not only for us, but for a large number of persons of condition and merit, of either sex, who have enrolled themselves in so holy an undertaking in which God is adored, the most Blessed Virgin and our great saint and patroness are honored, and assuredly, we receive graces in this life and still more at the hour of death; and we protest that we cannot express our gratitude to you as we would wish in connection with so happy a subject.

You ask us to send you copies of the bulls and indulgences that we may have. We would say that on the day of the solemnity of our great feast, there have ever been, from all time, plenary indulgences for all the faithful, both of our confraternity and of others, in the church of Billettes, wherein is situated our chapel, that has belonged to us ever since, the church was built on the site occupied by the house of a Jew, who took the sacred host from a woman who had made believe to receive communion and had kept it on her lips, had placed it in a handkerchief and gave it to a Jew, on Holy Thursday, in order to redeem her clothes that she had pawned for thirty two-sols. As she had no money but wished to have her clothes for Easter Sunday which was near, and as the Jew made a request to that effect, she committed this horrible sacrilege in the year one thousand two hundred and ninety, Philip the Fair being King. She belonged to the parish of St. Médéric. As soon as the wretched Jew had the holy treasure in his hands, instead of admiring the constant miracle, he became hardened. Not content with stabbing it with a knife while blood poured from it, he attached it to the chimney, struck it violently with the point of a spear (the blood spurring in all directions); he threw it into the fire a number of times but it always came forth uninjured. Finally his rage impelled him to put it in a kettle full of boiling water which, at once became red and bloody and from which the host always came out. Finally he became weary of persecuting it and his son stood at the door, when a woman of the neighborhood, who had witnessed a portion of these unheard of cruel proceedings, came pretending that she wanted some fire and when the Jew's son spoke to her on the subject, she asked him to let her see the sacred host, which he did. She took it and carried it to the pastor of St. John's, her parish, who received it with every possible honor and respect. The fact became known.

The Jew was caught and afterwards burned, when still another wonderful thing happened which does not usually occur with fire. Hardly was it kindled when it