

MEET THE SALETTE

**HISTORY OF THE MOVING APPARITION OF MARIA
SSMA. IN PRANTO**

Fr. Dr. Simão Baccelli, M.S.

1952

**EDIÇÕES PAULINAS
BRAZIL**



Seen by delegation of the Superior

São Paulo. December 2, 1952

Fr. Guido Pettinati

On behalf of the Pious Society of St. Paul

You can print

São Paulo, May 30, 1953

Fr. Celeste Lenta, S.S.P.

"Nihil obstat"

Rio de Janeiro, April 19, 1952

Pu. André Dugust, Sup. Prov., M.S.

"Nihil obstat"

Rio, November 4, 1952

Msgr. Henrique de Magalhães

(Censor Member)

Print

Rio, November 11, 1952

R. Costa Rego, Archbishop. Tit.

Vicar General

Author's Preface

On the occasion of the solemnities commemorating the centenary of the Apparition of Our Lady of La Salette in the capital of the country, an illustrious and very good friend of ours, a member of the working Brazilian Episcopate, asked us unexpectedly: "So, there is no way of having a proper book on La Salette?" with a low voice, we replied that in the embryonic state there was a project in our minds, but....

In this ill-fated but more than a few excuses, such as the urgent and continuous service of vicar of a populous parish, the concerns of the superior, at a very advanced age, and also, a major obstacle, our deficiency in the Portuguese language.

This rich language we did not receive from our maternal lips, but it came to us as if by force, at a time of life when we only missed adolescence, resulting - as we have too much noticed - in a rather inappropriate instrument in our hands.

Let this be stated outright, not to provoke the usual "unsupported", but in the sense of a sincere appeal to the benevolence of the dear reader, kind enough to reveal our imperfections, perhaps, our errors of language.

In our case, moreover, it is not literature, but a religious event of the greatest importance, which is the marvellous Apparition of the Blessed Virgin Mary, in which she, in tears, as it has not happened up to now in any of its manifestations, has widely, energetically and maternally verbalized the deep religious and moral evils of our time, and for this reason has been so fought by some malicious and particularly by the declared enemies of religion.

In the Catholic field, many, almost completely forgotten of the true purpose of the Virgin's message - that is, the people's return to Christ - limiting themselves to obstinately the fact, of every secondary, of the secrets, wrongly boasted of having unveiled them and were dreaming of moral heinousness and proclaiming catastrophes and the next end of the world, thus throwing the disgrace on the same apparition.

Finally, others, keeping in the shadows of the acrisolated virtues, and showing themselves too much admired, with a hint of scandal, for certain aspects of the procedure of the seers, produce doubt and disturbance in the souls.

This set of contrasts results in a dark-sightedness which overshadows the thoughts of not a few excellent people, but who were misinformed about the Apparition; and, in order to clarify them, there was no appropriate writing in Portuguese, - precisely another causa did not mean the words of the Bishop.

In this year of 1952, when the centenary of the Congregation of the Missionaries of Our Lady was taking place, there was no appropriate writing, - precisely another causa did not mean the words of His Excellency the Bishop. of La Salette and the

fiftieth anniversary of her arrival in Brazil, in order to meet the manifest need, we decided to publish this book, in which we try, as God is served, not only to enter into the heart of the matter, illustrating the radiant truth, but also to examine its outlines and penetrate the arches of the enemies, the opponents and with due vengeance, the enlightened, to analyze and refute the unreasonable, and finally to point out the so beneficial radiations of the heavenly apparition.

To this end, we have been compiling what we have read in numerous books, especially those of the intrepid and illustrated defenders and glorifiers of the great event today.

In fact, there is the widest documentation concerning the fact of La Salette, as the bibliography, although incomplete at the outset, shows.

Grant, O N. Sra. de La Salette, our Queen and Mother, that this humble missionary of yours may place at your feet this modest work which he has already done at the end of his life in order to carry out your final command: "Well, my children, you will transmit all this to all my people". Lay your powerful blessing on her to appreciate her, drop your tears to give her warmth, and so into the hearts of your people that she may reach, deepen your sorrows and your message, expressed in mourning, there in your chosen Mount de La Salette.

Dr. Simão Baccelli, M.S.

LETTER FROM THE SUPERIOR GENERAL OF THE MISSIONARIES OF OUR LADY DE LA SALETTE TO THE AUTHOR

Father,

You were well inspired in wanting to make available to the Portuguese-speaking nations the history of the Apparition of N. Sra. de La Salette. These nations, in fact, are privileged, for the Virgin Mary's Good Adventure for them manifested itself in the apparitions of Fatima, whose repercussions are increasing more and more and are rapidly reaching the whole Christian world. Now, Fatima is nothing but the repetition and prolongation of the merciful manifestation at La Salette.

For this reason, the Catholics of Brazil will be grateful to you for making the event of La Salette known to them in its true aspect, stripping it of all that certain spirits, not minors, have tried to add to it in recent decades, under the inspiration of the intended secret of Melania. In this way you bear witness to your own primitive and public message, the only one which the Church has in her favor and which was approved only by the Ordinary responsible, Mgr. Felisberto de Bruillard, Bishop of Grenoble, in his Doctrinal Letter of 189 September 1841, in which he declared: "that the faithful have a basis for believing that the Apparition of La Salette is certain and undoubtable. May God grant that your work may give new impetus to the Marian devotion so strongly evoked in the Apparition of La Salette, a devotion which reanimates our faith and our trust in Mary's merciful love for our poor sinful souls, and which urges us to assist her with our prayers and our sacrifices so as to remove the just punishments of God from our unhappy humanity!

Hopeful, then, I wish you every success in your undertaking in this land of Brazil, so devoted to Mary, and I bless you with all my heart.

Rome, March 30, 1952.

J. Imhof. M. S.

Superior General

BIBLIOGRAPHY

PREDICTING THE AUTHOR

It is indispensable, in our opinion, that the dear reader take seriously the Bibliography presented here, because in it you will find the necessary clarifications about the books cited particularly in the various notes below the pages. After each citation there is, almost always, the number that the book has in this bibliography, for example "Notes Lagier", Bibliography 17.

Bibliography by the date of publication of the various writings.

1) Pope Pius IX, due to the doctrinal sentence of the bishop of Grenoble, granted, in 1852, nine pardons in favor of the Shrine, the Missionaries, the Pilgrimage, the pilgrims of La Salette.

In his own hand, on February 10, 1857, he granted many indulgences to the devotion of Our Lady of La Salette established in the church of the Rvmos. Recoletos de Saint Trond, Belgium; in 1858 the same indulgences to the rvmos. Passionist Fathers of Remonde, Holland (Pius IX in the first place, "Honoris causa"; for the Apparition was on 19-IX-1848 and various publications were soon to follow).

2) Archive concerning the La Salette of the Bishop of Grenoble, in which there are specifically the "Minutes" of the eight sessions of the Episcopal Commission, examiner of the fact of the Apparition, and copious correspondence; a report of the Apparition of January 30, 1847, by Father Orcel, secretary of the Bishop.

3) Archive of the Missionaries of Our Lady of La Salette, particularly in the house of the place of the Apparition (where in 1865 there were already 50,000 letters):

A) Perrin Manuscripts, that is, those of Brothers Luiz and Tiago Michel Perrin, respectively vicar and curate of the Parish of La Salette, which began about fifteen days after the Apparition, from the beginning of October 1846 until May 1852, with the following titles:

"1st Journal d'impressions des pélegrins; 2nd recueil de copies de lettres édifiantes; 3rd Recueil des faits extraordinaires obtenus par l'intercession de Notre Dame de La Salette;

4th Confraternity and Nouveau in the honour of Notre Dame Réconcliatrice de La Salette; 6th Plenary Letters unpublished."

B) Manuscripts by Fr. Bossan, M.S., that is: "La Sainte Aparition de Notre Dame de La Salette et ses suites", 1st vol., written from February 12 to July 9, 1863; and 2nd vol., written from June 22 to October 30, 1863.

In these manuscripts there are numerous documents since 1847, particularly from 1852.

C) Notes Manuscripts do R. P. José Perrin;

D) manuscripts of Fr. Deschaux, etc.

4) In the municipal library of Grenoble the so-called "Dossier Chaper" i.e.: "Autos Chaper". This Chaper was a factory worker in the parish of St. Joseph of the same city, whose vicar, Father Cartellier, was a close opponent of the Apparition.

5) Relationship "of Baptist Prá", patron of the seer Melania, goes up whose saying he wrote the discourse of Our Lady on Sunday, September 20, 1846, therefore one day after the Apparition.

This "Relationship" was signed by Baptist Prá, Pedro Selme (this was Maximino's master) and John Moussier, the first missionary of Our Lady of La Salette who came to Brazil.

Laiger, on February 28, 1847, made a copy of the original and the copy was published as a photocopy by the Missionary Fathers of Our Lady of La Salette in 1935 in the Third Volume of the Work "Notre Dame de La Salette, études d'Histoire Religieuse et de Théologie".

6) Abbreviated report of the Archpriest of Corps, Father Melin, to the Bisop de Grenoble, October 4, 1846.

7) Report of Fr. Luiz Perrin, appointed Vicar of La Salette on September 28, 1846, to the Bishop of Grenoble, dated October 16, 1846, written in the very place of the apparition while the seers were being questioned.

8) Report of Father Guiland, professor and Grenoble - October 21, 1846 - based on the testimony of the child Maximino.

9) Report of Father Cat, Archpriest of La Mure (the city where Blessed Father Eymard was born), written in the place of the Apparition in the presence of the seers and four priests, on October 23, 1846, sent to the Bishop of Grenoble. Report of Fr. Verdon, coadjutor of this archpriest, November 3, 1846.

10) The report of Fr. Day, Vicar of La Salles, Deanery of Bodies, October 25, 1846.

11) Three Reports of Father Emery, end of October 1846.

12) Report of Fr. Chambon, Rector of the Minor Seminary of Grenoble, November 10, 1846.

13) Report of José Laurente, hatter of the Bodies, birthplace of the seers, who, having obtained great grace, wrote this report on November 27, 1848, of which, fulfilling his promise, he had 100,000 copies printed in Grenoble (late December 1848).

14) Notes Lagier, This priest, vicar in the diocese of Grenoble, born in Corps, (1805), and therefore fellow-countryman of the seers, whose dialect spoke perfectly and in good condition, therefore, of making his inquiry successful. He writes in these "Notes": unbelieving about the event, I was only interested in the truth; I am not afraid to confess that I began my lectures with Pastor Melânia, with the desire to discover some imposture, with a very determined intention to use all the knowledge that God gave me, to disturb, surprise, intimidate, frighten, even threaten this girl; I wanted to achieve compliance - I hoped, with my first provisions. "

Being in Corps due to his father's serious illness, staying there for 15 to 20 days (end of February, mid-March 1847), Father Lagier questioned, speaking in the dialect, Baptist Prá, whose Relationship he copied, several times Melania, little boy Maximino, because he was ill, taking note, sometimes in pencil, in the French language with many words in dialect, both questions and answers and returned to his parish convinced of the veracity of the seers.

The originals of "Notes P. Lagier" are in the archives of the Missionaries of Na. Mrs. de La Salette; They were printed with great notes by Father Adreix, M. S. in the third volume of "Apparition de La Salette" in 1935, also a native of the La Salette region and a dialect expert. They are therefore a precious source of information about the Apparition.

15) Report of Dumanoir, graduated in law, in the spring of 1847.

16) Report of Guesdan, a native of Corps, in the spring of 1847.

17) Official report by Mr. Long, Deputy Judge of Corps, on May 22, 1847, of the interrogation of Melania and Maximino by order of the Attorney General, to whom he wrote: "Mr. Prosecutor, I have the honor to refer you to A statement made by the two children who announced the apparition of a Lady they did not know, on a mountain site in La Sallette last September, is a little different from what they did to their employers when they arrived the same afternoon. If there is any difference is in the words, but the background is the same, it is at least what Pedro Selme told me. "

18) Plarinage à la Salette, July 1847, by Father Bez, Honorary Canon of the Dioceses of Saint Diez and Evreux. He was with Bodies, spoke to the seers; the next day he ascended the mountain; In his words, his booklet is "a critical examination of the apparition of the Virgin." Of the same, in 1851, the book M. Vianney, Curé d'Ars et Maximin Giraud, Berger de La Salette.

19) New Recital of the Appearance of the Sainte Vierge on the Montagnes des Alpes by Bishop Villecourt, Bishop of La Rochelle, later Cardinal; he was the first bishop of

La Salette; back he published his book at the end of October 1847 in Lyons. "I spoke because I believed," he wrote to Fr Perrin, archpriest of Corps, July 18, 1847.

20) Souvenirs intimes d'un Pélerinage a La Salette le 19 Septembre 1847, by Fr Arbaud, 1848, professor at the Forcalquier Seminary.

21) La vérité sur l'événement de La Salette du 19 Septembre 1846 published in July 1848. This book is nothing but the Report of the Inquiry made in 1847 in nine dioceses of France by Fr Rousselot, Canon, Professor at the Major Seminary of Grenoble and Fr Orcel, Honorary Canon and Superior of the same Seminary, both members of the Commission appointed by Bishop Bruillard and was then discussed and approved by the same Episcopal Commission; one copy was sent to Pius IX.

Nouveaux Documents sur la Salette, in 1850.

Un nouveau Sanctuaire à Maria, January 1853.

Summary and Court of Motives of a Catholic of Croire on the Appeal of the Apparition of the Sainte Vierge on the Mountain of La Salette on 19 September 1846.

Defense of L'Evenement de La Salette contre de nouvelles attacks, February 1851.

Manual du Pélerin by N. Da. De La Salette, in 1848, with many successive editions.

Apparition of the Sainte Vierge sur la Montagne de La Salette, June 1855. All these books by Canon Rousselot (1865) taught dogmatic theology for 18 years and Moral for 24 years. They are basic works especially the first three.

22) Dom Romil, Archbishop of Milan, had the first of these books translated and the pastoral letter of Bruillard translated into Italian.

23) Histoire de Nnotre Dame de La Salette, in 1848, in the German language, by Father Lourenço Hecht, Benedictine of the Einsedel Abbey, canton Schwitz (Switzerland). In 1852 he translated D. Bruillard's pastoral letter into German, proclaiming the reality of the Apparition of September 19, 1846. The spread of this book in Switzerland and Germany was prodigious.

24) Lettre M. Du Boys June 11, 1848, by Mons. Dupanloup, future bishop of Orleans. Being a very competent and talented educator, psychologist, this Letter written after the author has interrogated the seers for hours, especially Maximino - is a document of the utmost importance. This letter was published in the newspaper "Ami de la Religion", April 7, 1849.

25) Pélerinage a La Salette in 1850 and Influence des procès sur l'avenir de La Salette, 1869. Nouvelle aureole de Marie, in 1856, by Similien, science graduate, professor of physical, chemical and mathematical sciences in Angers, who did chemical analysis of La Salette water, finding it natural without any medicinal element.

26) Pélerinage a La Salette or examen critique de l'Apparition de la Sainte Vierge to deux bergers. June 1848 by Fr. Lemeunier, chaplain of the hospice of Séz, France, on the occasion of an inquiry into an extraordinary cure in 1847.

27) Instructional Instruction on the Verité du Fait de l'Apparition, on 19 September 1851, by D. Felisberto de Bruillard, Bishop of Grenoble, officially proclaiming the reality of the Apparition of Na. Mrs de La Salette, after five years of study and examination. The random. On May 1, 1852, a bishop published another mandement or pastoral letter announcing the construction of the Shrine of Na. De La Salette and founding the congregation of the Missionaries of Na. Mrs. de La Salette.

28) Mandement on June 3, 1852. In this pastoral letter to his clergy, D. Baillés, Bishop of Luçon, buying the reality of the Apparition, authorizes preaching and the celebration of the anniversary.

29) The pelgrimage to la Salette by M. J. Spencer Northede, licensed by the Bishop of Clifford London 1852.

30) L'Evenement de La Salette et Pélerinage à cette Sainte Montagne, 19 September 1853, by Fr. Isidoro lassagnet, General Road of the Diocese of Luçon in collaboration with Fr. Prospero Guilbert, Secretary of the same diocese. both went on a pilgrimage to la Salette on September 19, 1852 and returned to talk to Melania on the outskirts of Grenoble. The book came to light in 1854.

L'Echo de la Sainte Montagne, Nantes, in 1852, 5,000 copies; in 1853, 10,000 copies; in 1854, 15,000 copies, by Miss des Brulais. This author, a teacher in the city of Nantes, was from the beginning, in several pilgrimages, Na. Mrs. de La Salette; lived months in Corps in relation to the seers. The work is very important.

31) Mandement of November 4, 1854.

Lettre Circulaire on the occasion of recent publications on the fait and devotion of Notre Dame de la Salette - 19 Sept. 1857.

Lettres Circulaires, of various dates, by D. Ginoullac successor of D. Bruillard in the bishopric of Grenoble. In these documents, and particularly in the Circular Letter, D. Ginoullac shows himself to be strenuous, talented, and very keen defender of the fact of Na's Apparition. Mrs. de La Salette, September 19, 1846, so much so that particularly after the Circular Letter of 1857 the opponents, thinking they were crushed, no longer dared to publicly fight the great event.

32) La Sainte Montagne de La Salette, by D. Ullathorne, Bishop of Birmingham, England, in 1854. This author went on a pilgrimage to La Salette in May 1854. In 1858 and 1860, he published letters in London newspapers in defense of Apparition. This book was published in Portuguese with the following title: "The Holy Mountain

of La Salette, a pilgrimage of the year 1854, by D. Ullathorne, translated in Portuguese by AJ da S. de Almeida Garret, 1879, with remarkable" prologue to Translator "and famous writer.

33) A Pélerinage à La Salette, by Father Gobert in 1854.

34) Venez avec moi à La Salette, by D. Dupuch, first bishop of Algeria, then resignee, in 1855.

Un Message du Ciel, by official M. Vuillet, in collaboration with Father Girod, sponsored by the Saint-Espirit Seminary, Paris, 1855.

35) Triomphe de La Salette, or Solution des Objections les Plus Specieuses, by Father Marmonnier, Vicar of the Diocese of Grenoble in 1856.

36) L'Apparition de la Sainte Vierge sur la Montagne de La Salette, by A. Rivet, lawyer, in Lyons, 1857.

37) La Salette Vengée, in 1857, by Father Doyen, Namur, Belgium; subject treated theologically. Great work.

38) Entertainment of the Apparitions of the Sainte Verege by Father Delchambre in 1857.

Le cri du Repent à la voix de Notre Dame de La Salette, by Father Viard, with the approval of the Bishop of Langres.

39) la Divine Messagère, by Father Sibillat, M. S.

40) La Salette Devant la Raison et le devoir d'un catholique, 500 pages, by Amédée Nicolas, lawyer, in 1857.

From the same: Defense du Secret de La Salette, in 1884.

Nouvelle defense of the Secret of La Salette.

41) A Pélerinage à La Salette, mid-August 1855.

L'Abbé Jean-Baptiste Gerin. Souvenirs, 1879. Both of these books, by Dausse, engineer, virtuous and trusted person of the Bishop of Grenoble. This priest Gerin, curate of the cathedral of Grenoble, took, along with Father Rousselot, the secrets to Pope Pius IX.

42) La viérge à La Salette, by Father Rouquette, in 1857.

43) Pourquoi je crois à l'Apparition de La Salette, by Father Barthe, Canon of Rodez, in 1858 - Le Mystère de La Salette, by him.

44) Hommage d'un pelerin - Notre Dame Réconciliatrice de La Salette, by Father Meslé, Canon at Rennesí 1857.

45) Mes impressions of peerinage to Notre Dame de La Salette, by Father Debeney, with the pseudonym Gustave de La Tour, in 1857.

- 46) *Affaire de La Salette*, in 1857, by J. Sabbatier, court stenographer in Grenoble, on the occasion of the Lamerlière case.
- 47) *L'eau de La Salette et le Rationalisme*, in 1858, by Dr. Jourdan. It is, he says, "in order to show that the cures obtained by La Salette's water cannot be explained by either medicine, chemistry, or philosophy, but only for a supernatural cause." Paris.
- 48) *Pèlerinage à La Salette*, by Father Simoisin, bishopric of Arras.
- 49) *Muret Journal religieux*. This newspaper was published from July 1859 until July 16, 1870, under the title "Notre Dame de La Salette." It is a very rich source of information, extensive documentation.
- 50) *Notre Dame de La Salette mieux connue*, by R. P. Huguet, Marist, in 1860.
- 51) *Le Curé d'Ars et La Salette*, by the canon priest des Garets, in 1860, and *Voyage de Grenoble à La Salette*, by De. Toyhetot, 1863.
- 52) *Annales de Notre Dame de La Salette*, Official Monthly Magazine of the Place of Apparition, begun May 1, 1865 and continuing. Documentary treasure of incalculable value.
- 53) *Ma Profession of Foi sur L'Apparition de Notre Dame de La Salette*, in 1866, by Maximino Giraud, one of the seers, responding to certain attacks of a light magazine of Paris. Of the same exists in the Archives of the Missionaries of Na. Mrs. de La Salette a manuscript from the time he was a student of Father Champon, from 1853 to 1856.
- 54) *Auguste Marceau - Capitaine de Frégate*, pair of three, 2 volumes; 2nd edition. - In this work there is a large bibliography about Na. Mrs. de la Salette
- 55) *Manuscrits of Fr. José Perrin - notes sur le Pèlerinage*, 2 notebooks, 1865 to 1871.
- 56) *Notre Dame de La Salette - ses Harmonies*, by Fr Durand in 1873.
- 57) *Le Nouveau Sinai. Menaces et promesses de Notre Dame de La Salette*, by F. Delbreil, 1873 - There is a lot of oratory in this book.
- 58) *Notre Dame de La Salette*, by Fr Nortet, in 1878.
- 59) *reits of Maximin (or Maximin peint par lui meme)*, by Fr. cahmpon, professor of the seer from 1853 to 1856. These narratives were published in "*Annales de Notre Dame de La Salette*" in 1891.
- 60) *Les Merveilles de La Salette*, in 1888, and *Notre Dame de La Salette: son Apparition, son culte*, by Fr John Berthier, M. S.
- 61) *La Salette, Bibliographie et Documents sur La Salette* in 1889. - *Controversial Epistolaire* between Bertrand et Deleon, in 1889-1890, by Fr Bertrand.
- 62) *La Salette: étude critique*, in 1906, by Fr. Verdunoy. The author purposely did not examine the miracles, merely declaring that there were true miracles.

- 63) Celle Qui Pleure (Notre Dame de La Salette), by Léon Bloy, from 1907 to September 8.)
- 64) Leon Bloy, 2 volumes, by Joseph Bollery, in 1947; It is the biography of the infamous writer.
- 65) Les Grandes Amitiés, 2 volumes, the 1st in 1941 and the 2nd in 1944, by Raissa Maritain - there is a Portuguese translation.
- 66) Histoire de l'Apparition of La Mère de Dieu sur la Montagne de La Salette, by Fr. Luiz Carlier, M. S., in 1912. It is a work of major importance.
- 67) Les Grands Pélerinages - Notre Dame de La Salette, in 1922, by Father Borrel.
- 68) Les Miracles de La Salette, by D. José Giray, Bishop of Cahors, in two volumes, 1921. In this work D. Giray makes a very documented historical study and a close critique of the miracles obtained by the intercession of Na. Mrs. de La Salette, showing them with meridian light the authenticity.
- 69) Our Lady of La Salette, by Fr. Fortier, M. S.
- 70) L'Apparition de La Salette, in three volumes: 0 1st in September 1932; the 2nd in 1933; the 3rd in 1935 by various priests, especially missionaries from Na. Mrs. de La Salette, who studied, with true science, the holy Apparition from the point of view of history, criticism of texts, and theology. Primitive documents, particularly the Notes du P. Lagier, are edited. It is a work of great value.
- 71) Les Missionnaires de La Salette, 1930 - Joins Belle Mission to Madagascar, 1935 - La Galerie des Portraits de La Salette: - Première Series: Les Evêques, 1931 - Deuxième Series: Les Curés, 1933. - Histoire Séculaire de La Salette, 1946. - These four works of PV Hostachy, Missionary of Our Lady of La Salette, constitute an inexhaustible source of information.
- 72) La Salette - Récits historiques, in 1941, by Fr Picard, M. S.
- 73) La Grace de La Salette, in 1946. deals with the great event of the Apparition particularly from a psychological and theological point of view with a solid historical basis; by Fr. Jauen, M. S.
- 74) Pélerinage à Notre Dame de la Salette, by Mons. Garon, M. S. Apostolic Prefect of Morandava, in 1946.
- 75) La Salette, by Gaétan Bernoville, in 1946.
- 76) L'Expansion de La Salette dans le monde, by Canon Gariner, in 1946. - Presents the diffusion of the cult of Na. Mrs. de La Salette on five continents.
- 77) La Grande Nouvelle de La Salette, in 1946, by René Duvillard.
- 78) Centenaire de Notre Dame de La Salette, 1946. - La Vierge sur l'Alpe, 1946. - Both by Yvonne Etienne, beautifully illustrated works.

79) La Salette - Témoignages. collection of 34 great contemporary writers, each praising in their own language, the ever beautiful Maria SSma. in tears.

80) "Marie" magazine edited in Quebec, Canada. In the special issue of May, June, and July 1951, it reached Na. Mrs. de La Salette, splendidly illustrated; 42 different authors tell magnificently what is in their souls about the Virgin crying.

81) "Centenaire de Notre Dame de La Salette, by P. Y. Etienne, beautifully illustrated brochure.

ASETIC BIBLIOGRAPHY

- La Pratique de La Devotion to Notre Dame de La Salette, in 1906, by Father S. M. Giraud, M. S.
- les fleures Mystiques de La Montagne de La Salette in 1897, by Father Liaud, M. S.
- Le Mois de La Salette, in 1903, by Canon Sockeel.
- Mois de La Salette, in 1911, by Fr. Giray.
- Elevations sur Le Mystère de la Salette, in 1924, by Fr. A. Ducrot, M. S.
- Notre Dame de La Salette.
- Mois de Marie in 1945 by Fr Sougey, M. S.
- Actualité du Message de La Salette, in 1945, by Y. Etienne.
- The Message of the Virgin, by Henry Perin, 1945, translated by Father Caimi, M. S.
- Na's appearance. Mrs. de la Salette, 1946 by Edith Sarthou - Voices Publishing House.
- Tears of Mother. Father Francisco Czarnik, M. S. - This is a new Month of Mary. Brazilian adaptation by Fr. Casemiro Biesek, M. S., from the original Polish, published in the "Revista Leitura Católica", Niterói, Dom Bosco Industrial School - 1952.
- Apparition of Our Lady of Salette, by Father Matias Gassner, M. S. - 1946.
- Le Symbolisme de La Salette. Pau Claudel, de l'Académie Française, in 1952.

FIRST PART

The Big Event

CHAPTER ONE

A "Beautiful Lady" in La Salette

§ I - The preliminaries

"La Salette", huge and beautiful shell, whose border is nothing but the imposing unfolding of the highest peaks of the Alpine range, whose end, full of reliefs, is made of meadows, torrents, small villages with the tower of the small and vetusta tower. parish church. There is a single breach on this border, from which you head out to Corps village and deanery, Diocese of Grenoble, south-eastern France, about 70 kilometers straight from the Italian border.

In Corps was born on August 27, 198345, Maximino Giraud, and on November 7, 1831, Melania Calvat. Since she was 8 years old, she had been employed as a shepherdess outside Corps. Maximino was also a pastor, but they didn't know each other. They met for the first time in their lives on Thursday afternoon, September 17, 1846, high in the hills, in the territory of La Salette (1).

(1) From Brulais - L'Echo de la Saint Montagne - Bibliography 30.

The next day, meeting again, they caught a broader knowledge and played "with their knives, cutting squares in the grass" (2). On Saturday morning, the big day, September 19, 1846, after they had climbed the steep and very steep slopes, again they were naturally tending their cattle, but joking and chattering. At the touch of Ave-Marias, by noon, Maximino's boss told him to take the cows to drink. "I'll call Melaniazinha and there we go". And they went tanging the cattle to a spring on the north slope of flat ground called the Plateau, well over 1800 meters high. After the cows drank at the Fountain of the Beasts, they drove them across the small stream by the name of Sézia and left them on the Gargas cliffs, a 2,200-meter hill.

(2) Nortet - Notre Dame de La Salette. 58. Notes Lagier - Manuscrits Bossan - Bibliography 3. Bibliography 14.

Rising about fifty meters, they sat on the edge of the Sézia, near a spring, the Fountain of Men, ate bread and cheese, drank fresh water and, carrying their

saddlebags, descended to the then dry fountain, lying there. in the grass of the little wall, against their custom, they fell asleep. It was not known how long the little shepherds slept.

§ II - The Apparition

Who first woke up was Melania who, quite worried, called: "Boy, let's see where our cows are." They hurried up the slope to the Plateau and saw the cows cuddling, lying placidly near. They were quietly going down to pick up their saddlebags when Melania exclaimed, "Boy, look at that light!" "At where?" "Down there". Then both saw, filling the ravine, a globe huge, three to four meters in radius, much brighter than the sun. This one, however, glowed in the sky without a cloud.

Behold, the globe, opening, reveals, in the expression of the seers, a "Beautiful Lady" even brighter than the globe, seated on the same stones on which they had just sat with their elbows on their knees. , his face hidden in his hands, his body bent forward against the weight of suffering, his feet on the bed of the little fountain, seeming to cry. It would be at two to three in the afternoon, when, at the hymn of the first vespers of Na. Mrs. of Sorrows, one sings: "Oh, how many tears flood the Virgin Mother's countenance!"

Such an unexpected and extraordinary sight greatly frightened the shepherds, especially the fearful Melania, who, raising her arms, shouted, "My God!" But Maximino, but braver, said, "Take your staff Melania, I have mine, and if she does anything to us, I will hit her."

The "Beautiful Lady" stands up, folds her hands into the long, long sleeves, puts her right arm over her left, steps forward, and in a very soft voice calls out, "Come, my children; do not be afraid." , here I am to tell you big news "

Irresistibly drawn to such motherly words, they run and stand in front of the "Beautiful Lady": Melania on her left and Maximin on her right; and "so close that one person, they said, could not pass between us and Her." The dog came, lay down at Maximino's feet, and slept.

Totally overwhelmed, the happy shepherds could then contemplate the wonderful sight. Melania, more attentive, was more favored, because the boy, glimpsed, could not see the face of the Lady. As human language permits, Melania gave the following description: "All She was but light, of regular height, well proportioned, white and beautiful face, somewhat elongated, with fine features. A very white cap covered her head, the hair, the forehead above the eyes, the ears and the neck, crowned the

"Beautiful Lady", with magnificent diadem, with shining rays of light, adorned at the base with roses of various colors, from whose centers there were luminous jets. The white dress, set with pearl-bright points, closed to the base of the cap, was down to cover part of the feet. It is wide enough not to emphasize the body shape. From the belt, reaching a finger above the edge of the dress, hangs a gold-colored apron ".

She is draped over the shoulders of a dress the color of her dress, but without pearls, crossed over her chest, with a knot behind her, the contours adorned with a diadem-like wreath of rose, and a kind of golden garter, the width of three fingers, whose design looks like a chain made of untwisted links, only juxtaposed.

On his chest, dangling from his neck by a little chain, was a crucifix about five inches long, whose Christ shines above all the rest. On the arm of the cross, on the right side, a ajar torquesa, and on the left side a hammer; Everything has the luster of the finest gold. White shoes, strung with pearls, with gold buckles and smaller wreaths, but of the same shape and hues as those of the diadem.

She was so distressed that, as the seers said, she looked like an unhappy mother whom her children had mistreated, always crying. "I saw her tears well," said Melania. she said in the French language, "If my people will not submit, I must be forced to drop my Son's arm; it is so strong and so heavy that I can no longer support it. Oh! how long I have suffered for you! If I want my Son not to forsake you, I must pray to him without ceasing, and you do not mind it. " I have given you (3) six days to work, I have reserved the seventh, and you will not grant me. This is what makes the arm of my Son so heavy. Those who drive carts are not able to curse without "My son's name, whose arm becomes so heavy for both of these things. If the crop is spoiled, it is because of you. I showed you last year with the potatoes, but you did not, on the contrary, find it." "They are spoiled, they are cursing, they bring in the name of my Son. They will continue to spoil, and by Christmas no longer." there will be more ".

Very impressed, Maximino exclaimed: " Not that much, the potatoes won't all disappear. always some will meet. "

Melania, hearing the word "potatoes" which she, in her dialect, only called "truffles", turned to Maximino to ask for clarification, but the "Beautiful Lady" warning her said: "Ah, you do not understand French, wait, I'll talk otherwise ". (4). He began in a dialect of the region with these words: "If the harvest is spoiled ..." until " there will be no more "; he continued in the same dialect: " If you have wheat you must not sow, for whatever you sow, the animals (insects) will eat it, and whatever comes will become dust when it is grounded A great famine will come, but before that, children

under the age of seven will be shaken and die under the eyes of those who have them. in the arms, the adults will do penance for hunger. The grapes will rot and the nuts (5) will become bad. " Here the "Beautiful Lady" turns to Maximino who, without noticing a change in the tone of his voice, receives a secret. Melania hears nothing, although she sees the movement of her lips. In turn she gets her secret and Maximino hears nothing. The secrets: they were told in French language.

(3) Understood: "The Lord said." Prophets before Christ sometimes addressed the people as if God Himself spoke. This is the very Mother of God who speaks.

(4) For a better understanding, it should be noted that in French potatoes it is called "pomme de terre". and that 'pomme' 'means' apple ", and Melania, because of the few French words she knew, did not understand.

(5) Walnuts were one of the great productions of that region.

Making themselves heard by both of them together. she continued in dialect: "If they are converted, the stones and rocks will become heaps of wheat and the potatoes will be sown in the land per se. (6).

Then he asked them, "Do you pray well, my children?" "Oh no, ma'am, not much," they answered frankly. "Ah! my children, she said, we must do it well, morning and night: when you have no time, say at least one Our Father, and one Hail Mary, and when you can say more. "

"Only elderly women go to church. The others work on Sunday all summer, and in winter when" they don't know what to do, they go to church just to mock religion. "In Lent they go to the butcher's shop like dogs" (7).

One more question she asked: "Have you never seen spoiled wheat, my children?" Maximino soon answered by both: "We did not see, not Madam ". -" But you, my son, well saw him once, near Coin (8), with your father. A landlord said to your father, "Come and see my spoiled wheat." Both of you went there. You took two or three ears in your hands and rubbed them and it all crumbled to dust. Then you came back. from Corps your father gave you a loaf of bread, saying, "Take, my son, eat bread this year; I don't know who will eat it for the year if the wheat continues to spoil this way. "

(6) Let us remember the milk and honey of the Bible, running in the Promised Land.

(7) Such an energetic way of verifying evil is found in S. Scripture. The sinner who falls into his sin is like the "dog that returns to his vomit" (II Pet. 2, 22).

(8) Coin is a hamlet situated on a ground forming a wedge between two torrents to a league of Corps.

- Maximino replied: "It is true, Madam, I remember now, I just didn't remember."
Then the "Beautiful Lady", speaking again in French, said: "Well, my children, communicate this to all my people! "

Turning to the left She passes in front of the children, crosses the creek, setting her foot on a rock, and without stopping, without turning, repeats in French: Well, my children, communicate this to all my people. "

III - The return to heaven

The "Beautiful Lady", slowly sliding over the grass, slowly climbed the same slope formerly approached by the shepherds; she described in her path a half-open S-shape, true reproduction, albeit a minute, of the painful way, traveled by Jesus on the way up to Calvary, as many pilgrims in Jerusalem found out.

The two seers follow her: Maximino, following in his footsteps, and Melania, cutting a straight line, walks ahead.

High above, She stops for a moment, then rises a meter and just above the ground, hangs in the air for half a minute, looks up at the sky, then lowers them to the earth and fixes them in the direction. from the southeast, that is, from Italy, from Rome.

Melania, to better contemplate her, stood right in front of her and noticed that she no longer cried, though her countenance was very distressed. At that moment the radiant Vision was gradually and rapidly disappearing.

"It melted," in the children's expression, first the head, then the arms, finally the feet. Soon there was only a sliver of light and nothing else. When his feet were still visible, Maximino, with a great desire to pick up one of the roses from his shoes, quickly extended his arm, but all was gone.

Melania, recalling the images of the church niches, exclaimed, "She was perhaps a great saint," Maximino replied, "If we had known, I would have told you to take us with her." So they expanded, continuing to look for a while. upwards, hoping to see again the One who had thrilled them with her unspeakable charms, her tears, her softly penetrating melodious voice.

"We ate the words to her" But she was gone forever, after showing herself and talking to the shepherds for half an hour, according to the time it took to narrate the extraordinary event.

It should be noted that all the while, despite the comings and goings of the prolonged dialogue aloud, Maximino's dog, very attentive and shrewd, remained quiet, lying in one place, without moving or barking.

Gone to the "Beautiful Lady" the little shepherds "who were happy" in Maximino's words, were taking their cattle to the pasture, exchanging their impressions.

Suddenly, the boy asked Melania: "Listen, what did she do?" "I told you when I moved my lips without saying anything?" "She said something, answered the girl, but I don't want to talk about it, because she forbade it." "Ah! I'm very pleased, you know, Melania, because she has entrusted me with something, but I don't want to say either," Maximino replied (9).

(9) In the manuscripts of Father Bossan, .. Bibliography 4.

In this way they both learned of their respective secrets. Then they went on to other matters and continued to play as if nothing had happened.

CHAPTER TWO

SPEAKS OF "BEAUTIFUL LADY"

§ I - First narratives

Behind the hills was the sun hiding. Then Maximino and Melania, tending their cattle, went down through the ditches and came, in the evening, to the house of their respective employers.

Pedro Selme, seeing his little maid as he made his statement on September 28, 1847, asks, "So, Maximino, did you not come looking for me on my land, as we had said?" "Ah! Is that you do not know what happened. We found a beautiful lady who occupied us a lot. First I was afraid, but she called us: "Come, my children, do not be afraid, here I am to tell you a great new ". - Then the little one gave the boss the narrative that always repeated to all who questioned him" (10).

(10) Bossan Manuscripts - Melle. des Brulais, Echo de la Sainte Montagne; - Biog. 3

Admired, Pedro Selme decided to go immediately to find Batista Prá, in order to both interrogate Melania, who still cared for the cattle in the stable.

Mrs. Prá went to call her: "Tell me, Melania, what you saw with Maximino." - "For I saw what he saw; if he spoke, they already know." And also made his narrative. Listening to the children spoke at night in a language they ignored in the morning, things they could not invent, they were all deeply impressed. Batista Prá's mother, already very old, pondered: "This beautiful lady whom you saw is certainly Mary SSma., Because she alone has a Son who rules us in heaven." And turning to James, his younger son:

" Did you hear what the Mother of God said to this girl? After that you will still work on Sunday ".

James, to apologize, replied: "Yes! I will believe that this little one saw Mary SSma., She who does not even pray." The villagers, excited, advised to talk to the vicar.

Among those present was a city official who hurried to bring the case to the attention of the mayor, Mr. Peytard, and told him as best he could what he had heard. The next morning, Sunday, the two children knocked on the door of the canonical house. The one who opened it was the good of Francisca, the maid, who immediately stated: "Talk to the vicar? No, not possible, too busy." More boldly, Maximinus insisted, "We have come to announce you a great news." - "So tell me, it's the same thing."

And the children told, but the vicar he had heard introduced himself and wanted to know directly. He was a holy old man, Fr. James Perrin. Moved, he exclaimed tearfully, "Ah! My children, it was the Virgin Mary who you saw yesterday on the mountain."

And the good of the vicar, without considering prudence, of laws in the Church forbidding to speak of new apparitions, scribbled some lines and in the sermon of the mass, among sobs, tried to repeat the words of the "Beautiful Lady".

Very few understood it, except the mayor who was aware, as we know. The mayor at the council meeting asked, "Who can explain what the vicar meant?" Only Mr. João Moussier, father of two future missionaries from Na. Mrs. de La Salette - Pedro Selme's neighbor - said something she had heard the day before.

§ II - Inquiry of Mr. Mayor

The mayor decided on his own to open an inquiry. It was in the afternoon, looking for the little shepherds. Only found Melania, because Maximino was already in Corps.

At Batista Prá's house he skillfully questioned the girl, striving anyway to make her fall into contradictions. Failing to do so, he offered her some beautiful silver coins, on the condition that she no longer tell the event. Melania, though so needy, despised the coins: "Even if you gave me this house full of money, I would not care, nothing will lead me to say the opposite of what I saw and heard." Then the mayor remembered to resort to threats: "Melania, why are you lying? I'll have you arrested, tried and jailed." Calmly answered Melania: "All your threats do not frighten me, nor your money pleases me. I have said all that that Lady commanded me to say."

Faced with such an energetic response, the mayor fell silent and withdrew. Regarding this interrogation, Batista Prá ponders: "When I saw the manner in which the Mayor questioned my housekeeper, I was certain that it was true, I believed; especially since

the mayor did his studies and is an illustrious man; I believed, but after this discussion with the girl he also ended up believing like me ". (Reported in writing by Fr. Lagier, February 1847).

The mayor, Mr. Peytard, on Monday, September 21, went early to Corps to Maximino and, calling him alone, told him brutally; "Oh bastard! What have you done? You're spreading a story that takes everyone's peace and will have the worst consequences. I didn't want to be in your place, I would rather have killed someone, than invented what you and Melania are telling." . "

Quietly, Maximino replied, "We speak only what we have seen and heard."

As the day before, the mayor resorted, without much result, to the force of money and threats: police, judge, jail. - "Well, Mr. Peytard concluded; next Sunday you'll be there on the mountain." - Indeed, on Sunday, September 27, in the place of the event, were the mayor, Maximino and Melania, and also the police sergeant. Again the children repeated the narrative as they had done so many times before. At the appropriate moment, the sergeant broke in: "Minds, Maximino, I'll tie your hands and take you to jail." And it was unrolling the ropes it had purposely brought. The boy shuddered for a moment, but then replied, "All your threats will not lead me to say the opposite of what we have seen and heard."

- Well! Tell me, where did that lady go?

"It disappeared into a light and the light didn't let us see where it went.

"And then you never saw her again?"

- No sir: · She didn't come back to tell us where she went.

"However, she was found, and soldiers arrested her and took her to jail.

- Oh! very smart will be who can arrest her!

These details, the mayor himself, in response to his request, communicated by letter dated 2 October 1847 to Bishop Villecourt, La Rochelle, Concluding: The Children's Narrative, September 27 from 1846, it was the same as they had done the previous Sunday and they have done today "(11).

(11) Villecourt - Verité sur l'événement de La Salette - Bibliography 19. Full text of the letter in the book: "L'Apparition de Notre Dame de La Salette" - I volume, page 70 - Bibliography no 70.

CHAPTER THREE

Who was the "beautiful lady"?

Reality of the big event

In order to get the truthful and indisputable answer to the question of such capital importance: "Who was the beautiful lady?", We will proceed with prudence and graduality in order to carry out our intention. We will see then:

1) that we are quite sure that Maximino and Melania narrated the great event as reported in the previous Chapter;

2nd) that Maximino and Melania did not want to deceive in their narrative;

3rd) that Maximino and Melania, even wishing, could not mislead in their narrative;

4th) that Maximino and Melania were not deceived in their narrative.

§ 1.0 We are quite sure that Maximino and Melania have faithfully narrated the great event, as reported above. Indeed, we read this narrative in documents that trustworthy people wrote at the same time as it happened, while Maximino and Melania were speaking to them or answering the questions they were asked. We will present here the main documents, adding some historical notes.

1) - Document called "Baptist Pra Report". We noted in the previous chapter that the Mayor of La Salette, on Sunday September 20, 1846, had extensively interrogated Melania at Batista Prá's. As soon as the Mayor withdrew, the same Baptist Prá called his neighbors Joao Moussier and Pedro Selme.

Then, at his request, Melania was narrating as he wrote the words of the "Beautiful Lady." This writing, naively titled by these rednecks: "Letter dictated by the Blessed Virgin to two children on the mountain of La Salette," signed by the three, constitutes the first document.

We have a handwritten copy of it - as the original was lost - made by Fr. Lagier, of whom we will soon speak, with these words: "By copy according to the original communicated to me by Batista Prá, son of V. Prá. Corps, 28 February 1847 "(13).

2) - Report by José Laurent, born and resident of Corps, where the seers were born, November 27, 1846, with hymn to Our Lady of La Salette, which was sung in the place of the Apparition on November 28, 1848. , in thanks for miraculous healings for people in your family. This Report was printed in the city of Grenoble in December 1846.

3) - The extensive notes of Father Lagier, Vicar, also a native of Corps, where he was, in February 1847, due to his father's illness: "Taking the opportunity, he decided to make an inquiry in order to unmask the imposture".

He interrogated the Seers separately, and then together for hours at a time in the region's own dialect; He tried, however, to lead them into contradictions. With so many efforts being wasted, he became convinced of the reality of the great event.

Now he knew not only the words of the "Beautiful Lady," but also circumstances before and after the fact, in their details.

(13) Photocopy of this manuscript from Father Laquier's fist is in the work: " N. D. de La Salette, III Vol., P. 54 - Bibliography no. 10

4) - The Report of F. Long, Notary, and then Deputy Judge of Corps. Having the public authority resolved to intervene, the king's prosecutor ordered the local judge to open a rigorous inquiry. In doing so, Judge Long summoned Maximino and Melania, warning them severely of the penalties they would incur if they lied to justice; and, duly assisted by the registrar Giraud, who drafted the minutes, submitted the frightened shepherds to very skillful interrogation, both separately and jointly. On May 23, 1841, he sent to the prosecutor his official report, which was nothing but the familiar narratives presented separately. This Report was published in 1850 in Fr. Rousselot's book "New Documents on the Event of La Salette".

5) - Report of Fr Lambert. of 29 May 1847, vicar in the diocese of Nimes, southern France, who had gone to La Salette, where he spent six days. This document reads the separate narrative of Maximino and Melania, with the words in French or dialect, as the "Beautiful Lady" pronounced them. Narrative written word for word, under the dictation of the children, with the presence of six witnesses.

There are thirteen other reports written from the end of 1846 to the middle of 1847, but they are not as complete - just a summary of the narratives, as the authors, priests, recalled days after hearing the children, - or were communicated only after the year 1850 (14). As books of that time we simply mention: "L'Echo de la Sainte Montagne" (Echo of the Holy Mountain, by Miss des Brulais,

(14) The originals of the eighteen reports mentioned are, partly in the archives of the diocese of Grenoble, partly in the archives of the Missionaries of Our Lady of La Salette who printed them all in the work " Notre Dame de La Salette " 2nd vol., Page 131, and 3rd vol., Page 88. Bibl.

director of a boarding school in the city of Nantes, which went up to La Salette on September 10, 1847 and returned there another seven years, spending months in

Corps, taking every opportunity to hear and interrogate Melania and Maximino; and the books of Fr. Rousselot.

Well, it is clear from all these documents that Maximino and Melania narrated for the first time the great event on September 19, 1846, and that the narratives they later made, in Judge Long's expression in their official report, "are no different. what they told their bosses when they got home on the afternoon of the same Apparition day. If there is any difference, it is in the words, but the background is the same; it is at least what Pedro Selme has told "(15).

It is therefore necessary to conclude:

We are sure that Maximino and Melania narrated the great event as reported above.

§ II - The seers Maximino and Melania did not want to deceive

It is not possible to suppose that the little shepherds of La Salette made a thoughtful, combined purpose of consciously and always deceiving their employers, their relatives, their countrymen, the whole world, for it would be the same as accusing him of being reckless liars. refined impostors, bad-name criminals, true phenomena of hypocrisy, audacity, cunning, wickedness, finally monsters. There is nothing like that in the picture that out of these children sketched reputable, credible, and proven wits who knew, examined, and frequented them.

Father Mélin, Vicar of the Seers, "a man of vigorous spirit and great prudence" in the opinion of Bishop D. Ullathorne (16), wrote of his little parishioners in his letter to the Bishop of Grenoble of 4 October 1846: "I have questioned them. The authorities threatened them, offered them money."

With wandering I took information, and nothing, absolutely nothing I could find that showed a lie or cheating. "

The mayor of La Salette, after his inquiries above, wrote: "I confess that my unbelief was defeated and that I was totally convinced that these two children said nothing but the truth."

The bishop himself who addressed this letter, back from his pilgrimage to La Salette in 1847, noted: "In Maximino, at once, the candor and charm of his soul can be seen... Melania, very silent, simple, in speaking. it is naive and blunt "(18).

(15) Selme Stone was Maximino's boss during the week of the Apparition.

(16) Letter to Bishop D. Villecourt. - Bibliography 19.

(17) The Holy Mountain of La Salette, translation by Almeida Garret, Bib.

(18) Villecourt - Nouveau Recit. - Bibliography 19.

The companion of this bishop, Canon Latta, in a letter dated August 16, 1847: "There are in the two shepherds of Corps inimitable and naive simplicity. It will not be in similar souls that there will be cunning and imposture. They are not even capable of such thinking."

De Maximino, his boss Pedro Selme, said: "He is an innocent without maliciousness." Miss des Brulais, in his first pilgrimage to La Salette, in 1847, was thus dialoguing with his guide: "Is it true that they threatened to take Maximino prisoner?" - it's true, ma'am; the police sergeant shouted to him: Minds! and tightened the strings that bound him. - This boy is frank, they say - Oh! My lady, you will see, it is natural! don't know how to lie "

"Do your companions believe he tells the truth?"

- Everyone believes it.

"Never treated him a liar?"

- No, ma'am. Neither is possible. "

She continues in her book "Echo of the Holy Mountain" (19):

"On my return, I heard a priest say that he himself had asked the school children: " Maximino speaks lies, when he tells all this, doesn't he?

- Oh! no, sir, he speaks the truth. "

It is well known how easily among mates lies are discovered. After having questioned the boy herself, she declares, "He is taken, but is unable to preach a lie, let alone support it."

The mother superior of the college where Maximino and Melania were, said to Father Arnaud: "When they were mischievous, they sometimes tried to apologize themselves by words that were not so accurate, but they could not long sustain their little lies. , because they soon pleaded guilty "(20).

These unimportant lies in no way detracted from the truth of the two children's statements. By the way what reasons would lead them to lie?

Self-love and boasting had none. When asked Maximino, "What did you do before you were employed?" - I answered: I was at my parents' house and was collecting manure on the roads "(21).

(19) Bibliography 30.

(20) Amaud. Souvenirs intimes d'un Péler "Septembre 1847. Page 64. Bibliography 20.

(21) Rousselot - La verité sur l'évenement de la Salette - Bibliography 21. It was this author who asked the question.

“Melania is remarkable for her withdrawal and great modesty, she does not like being occupied with her. Regarding the event: "I would rather not have to tell it," he said, "provided that others know it, and that she would not tell me to."

- Because?

- This forces me to show myself (22).

For the pleasure of lying? Then they would soon stop making their narrative. Annoyed that so many people would come to interrogate his son, Maximino's father, the day after the event, forbade him to attend.

Seeing people talk to him, he hit the boy violently (23).

The same was true of Melania. Mons. Dupuch reports: “My servant was asking; I, who was listening, heard the answers Melania received from her father "(24).

(22) Des Brulais. Echo of the Sainte Montagne. Bibliography 30.

(23) Nortet - Notre Dame de La Salette - Paris 1879 - Bibliography 28.

(24) Mons. Dupuch - Venez avec moi to La Salette - 1855. - Bibliography 34.

To make money?

We have seen from the testimonies reported above how they have rebuffed the offerings with all their might. Their families remained poor. They spoke frankly. In their narrative they said that to the "Beautiful Lady" Question: "Do your prayer well?" They answered simply, "No, Madam." We are therefore quite sure that Maximino and Melania did not want to deceive.

§ III Maximino and Melania, even if they wished, could not deceive.

When mr. Giraud, Maximino's father having listened to Pedro Selme's narration, coming home from the tavern, late in the evening of September 20, 1846 - woke his son to tell him what had happened, listened for a while and He suddenly exclaimed, "The person who put all these things into your head so quickly is very clever. While I was very costly, I was able to teach you Father Mary and Hail Mary in three years." . And, not wanting to know anything anymore, she went to sleep rather moody "(25).

(25) Norbert - book already cited. - Bibliography 68.

Orphaned by her mother, given to her stepmother, so bad that she was sometimes denied food, careless by her father, because he was either in the workshop or at the tavern, only eleven-year-old Maximino, smart and alive, almost always running away from school and from the catechism, he led a life of loitering, through the streets of Corps or the slopes of the hills, taking care, with his puppy, of only one goat (26).

Melania, about 15 years old, of mediocre and slim stature, looking 11, due to the great poverty of her family, since the age of eight placed by her parents, lived continuously employed, only being in the paternal house during the three months Winter

He would then help his mother, take care of his little brothers, away from school, absent from the catechism.

The seer knew the Lord's Prayer and the Hail Mary, which her mother had taught her. But she said to Fr Arbaud, "Melania has a hard head" (27).

(26) Bez. Pélerinage à la Salette - Bibliography 18.

(27) Book already quoted. Bibliography 20.

After the apparition, already in the sisters' college, she spent 18 months preparing for the first communion (28).

Both spoke only the local dialect, though they knew a few words of the French language. Maximino knew a little more, having greater opportunities in Corps, village of a certain movement, being situated on the national road.

Father Arbaud asked Melania's mother: "How did your daughter not understand French since you are speaking that language regularly?" "Of course, she replied, Melania understood some French words when the Virgin Mary appeared to her. She might have known more if she had stayed in her paternal home; but she lived most of the year in homes where it is customary to speak only. the dialect "(29).

Although originally from Corps, their families lived at opposite ends of the village; That is why Maximino and Melania only came to know the afternoon of September 17, 1846, before the eve of the great event (30).

(28) Dea Brulais. Echo of La Sainte Montagne. Bibliography 30.

(29) Souvenirs intimes d'un Pélerinage, 19 Sept. 1847. Pag. 79. Bibliog. 21).

(30) Notes Lagier. Bibliography, 14.

Given his young age, considering all the circumstances, considering his intellectual incapacity, his enormous difficulty in acquiring religious knowledge; recalling his rudimentary upbringing, examining the environment in which even people lived, which is very inappropriate to provide them with the indispensable elements for the creation of fantastic scenes and attitudes; Moreover, in no chapel of the region there is the model of the Virgin so characteristic of La Salette, bearing the cross with hammer and torquesa; and finally, reflecting on the narrative of that sliding over the grass, it must be concluded that Maximino and Melania were utterly unable, however

much they wished, to compose, in such a short time, and to keep in their memory, the speech in language partly. they almost unknown, and with excerpts of high religious reach, finally everything they narrated with meticulous accuracy.

We are therefore quite certain that Maximino and Melania, even if they wished, could not deceive by reporting what the "Beautiful Lady" told them.

IV. Maximino and Melania were not deceived either by themselves, by hallucinations, or by others.

The Encyclopedic Brazilian Illustrated Dictionary of 1943 reads: "Hallucination: Sensitive anomaly that leads the patient to perceive objects or phenomena that do not actually exist."

Now they soon embroider: "There is the amazing world of hallucination, unstable and uncertain world, mysterious world where a strange light, but, say, identical to daylight, illuminates sometimes unseen wonders" (31).

(31) Queroy - Les Hallucinations, Vol. Pag. 29; by Jaunem La Grace de La Salette "; page 29. Biography 13.

Hallucination therefore comes from a very unhealthy state, in which the person, with an overly excited nervous system and overexcited imagination, cares to perceive objects that do not actually exist.

Now Maximino and Melania were in perfect health, and did not live in these busy environments, filled with romantic and often morbid episodes, shaken and infected by violent and corrupt police chronicles; but they came from healthy ancestors, rustic, worried rednecks, and scarce and quick religious acts, only with their farming and cattle, unrelated to mysterious thoughts.

Maximino and Melania never had, until the day of the great event, the slightest contact with the marked environments that could contaminate them. His unnoticed life, in remote corners, in the fresh mountain air, took place in the backlands of country nature, under the sun of the good God.

In them, therefore, there was not even the slightest germ that, deposited in the infamous subconscious, could evolve or explode reproducing what they narrated. of the "Beautiful Lady", because it is of meridian clarity, that no one gives what they do not have and never had.

Moreover, in hallucination, spontaneous or drug-induced, when the person is as out of his mind, having lost control of his ideas, only inconsistencies and chaotic scenes arise from the aforementioned "shifting and uncertain world."

Well, the great event that Maximino and Melania narrated, both in vision, in words and in attitudes, constitutes a masterfully coordinated ensemble, a wonderful harmony.

They kept masters of themselves when they woke up, they did not think of extraordinary things, simply of finding their cattle; Maximino's word: "Guard your staff, Melania ..." denotes the greatest presence of mind. During the Apparition, they react normally, answering precisely the "Beautiful Lady" questions. Melania, wanting to know the meaning of the word " potato ', turns naturally to Maximino, like anyone who wants to ask for clarification. Apart from what remained in their minds, of the great event, they continued as before. in your way of acting and thinking.

The hypothesis, therefore, of a hallucination, is about this subject, in an article in The Month magazine, February 1933, reads as follows: "The unpleasantness is that for most of these problems, such as those of Fatima, Salette, Pontmanin, and Beauraing have no hope of a satisfactory solution, but we can only wait until the study of abnormal and morbid psychology has made such progress that none of those currently living on earth are likely to see them. (quoted in La Salette, m, 66) (32).

(32) The author is Fr. Thurson, S. J.

(33) Declaration at Rousselot, La vérité sur l'événement de La Salette, Bibliography 2, (reproduced in Notre Dame de La Salette, p. 59- and 60. Biblig, 70).

We urge you to ponder:

To such progress in other fields and to unknown laws, unbelievers turn to deny Our Lady's own miracles. Jesus Christ.

Confessing the author that psychology in its present state explains nothing, is he seriously believing that the day will come when someone, because he is abnormal, will give what he does not have and never had?

Is it by chance that someone, or perhaps some impostors came up with and then taught, as a lesson, all the circumstances of the great event to Maximino and Melania who, naturally accomplices of the criminal imposture, agreed to stubbornly disclose it?

It is only a reminder of the above evidence of the candor and sincerity of the shepherds, of their rebellious memory that it took several years to teach them the Lord's Prayer and Hail Mary and well eighteen months of daily teaching by the Religious Sisters for them. acquire the doctrinal knowledge indispensable for admission to the first communion, and that they met for the first time on the afternoon of the day before the great event, and it is immediately concluded that in

such a short time they could not memorize such a long and complicated lesson in two different languages, one of them being almost ignored, with all the detailed details of the Apparition; it was simply total impossibility.

By the way, we know from the testimony of Pedro Selme, Maximino's boss, that no one met them until twelve o'clock on September 19, 1846, the day of the Apparition. Here goes the statement of Pedro Selme, all passed on with simple sincerity: "On Sunday 13 September 1846, I went to Corps to look for a boy who could take care of my cows, because the shepherd, my servant, was sick. "I went to my friend Giraud, begging him to trust me with his son for about eight days. He refused first. I insisted a lot and he eventually gave in."

Giraud had sent his son Maximino to give a message to Mr. Vieux in the village of Saint Julien. Having arrived at night, this gentleman would not let him go and made him sleep in his house. There I went to pick him up the next day, Monday, 14th of the same month, around three in the morning and took him with me.

Maximin was an innocent boy with no malice and no foresight.

Before he left to drive our cows to the mountain, we made sure he drank the soup and packed his food for the day. Well, by the way, he ate everything, giving part of what led to his puppy. When we said, "But what are you going to eat during the day?" Maximin answered: "But I'm not hungry." That boy went, on the same day, September 14 and the following days, to take care of our four cows on the land I own, on the southern slope of the Baisses mountain. Fearing that little Maximino would not watch very carefully for my cows that could easily fall into the countless cliffs of the mountain, I went personally to work on that land; Monday, September 14, and Tuesday, Wednesday, and Friday of the same week.

I declare and attest that I have not lost it for a moment. The little boy. It was very easy for me to see him, anywhere on my ground where he was, because there is no hill there. On the first day I took Maximino to the plateau to show him the creek where the cows should be watered.

Then he would always lead them around noon, then immediately return to my watch. On Friday, 18th, I saw him playing with his little neighbor.

These two children both went to their grounds very early in the morning and did not return until the evening and go to sleep after having had their soup.

During the four and a half days the boy took care of my cows, I did not lose sight of him; and I attest that I saw neither a priest nor a layman come unto him to speak unto him.

Little Melania went several times to take care of her cows on her master's ground while Maximino was with me. I further attest that I saw her continually alone, and if anyone had come to speak with her, I would have noticed, because my land and that of Batista Prá are contiguous on the same slope of the mountain. Both terrains have a flat surface, so it is sufficient to stand, to fully dominate them and to cover them from an eye view.

I forgot to say that one of the days of the week little Maximino went to feed the cows on the other ground; Even so, he was not alone, being watched, as on other days, either by my wife or by me (33).

In order to confirm that Maximino and Melania met for the first time, on the eve of the Apparition, Thursday, September 17, we present here their dialogue with Miss. Des Brulais: Melania on September 13, and Maximino on September 14, 1847, which she copied:

"O Melania, have you and Maximino known each other for a long time?"

- There were two days.

"How have you not met Maximino before?"

"He was with his father in Corps."

- What day did you meet Maximino?

- On thursday.

"O Maximino, when were you with her?"

- On Thursday I saw her.

- Did you know her?

- No. We met for the first time that day (34).

It is therefore indisputable that during this period there was no vacancy left for any impostor to teach the supposed lesson.

We are therefore quite certain that: 1st, Maximin and Melania were not deceived by either hallucination or 'by any imposter' about what they narrated about the 'Beautiful Lady'. 2nd, themselves, willing, could not deceive. 3rd, they were unable to deceive because of their sincerity and candor; therefore, what they narrated is a real, very true fact, that a "beautiful lady" appeared to them in extraordinary conditions.

(34) Des Brulais, *Echo de la Montagne*, 1852, p. 10-71. - Bibl. 30. In *Notre Dame de La. Salette*, Vol. II, p. 80 - Bibliography 70.

§ V - A Document of the Famous Educator Mons. Dupanloup

To illustrate the arguments presented above, we transcribe here the most characteristic excerpts from a letter he wrote to a friend on June 11, 1848, Mgr.

Dupanloup, future bishop of Orleans, no doubt one of the most competent and experienced educators of the last century. Mons. Dupanloup went to Salette in early June 1848, where he found, examined, and interrogated Melania and Maximino with whom he was well 14 hours. Let's hear it:

“I undertook this pilgrimage, I confess, with an unfavorable early opinion; the very reports I had carefully read instilled in me contrary prejudices. It must be confessed that if my testimony turns out to be in favor of these children, it will not at least be a suspicious testimony; I have certainly not been seduced by them.

Although these children greatly displeased me before their narrative and continued to displease me afterwards, I must confess that by reciting it they did so with such simplicity, gravity, seriousness and a certain religious respect that I was greatly admired, for the contrast was complete with the boy's always vulgar and generally rude tone and the girl's so generally boring way.

Yes. They suddenly become so serious, serious, they take on an involuntary attitude that they have something just plain and naive, something of such great respect for themselves and what they are saying as to communicate those feelings to them. who listens to them, imposing on them something of religious fear for the things they say, something of respect for their people. I noticed constantly, and sometimes very strongly, these impressions and yet never failed to find them quite unpleasant.

When they speak of the great event of which they have witnessed, or the most insidious questions they give astonishing and unquestionable answers, beyond all expectation, they do not manifest the slightest bragging: they are impassive, not even the slightest smile comes to their lips.

It is a fact that both do not like to talk about this event that makes them so famous, simply responding simply and being strictly necessary.

However indiscreet the question may be, the answer is always adequate, never going beyond a certain extent; No matter how much one insists, there are in them without noticing it, something invincible.

Who knows what children are, these naughty, curious, vain, chattering, indiscreet natures. Whoever makes the attempts I have made will share my astonishment by asking himself if he has been overcome by the two children or by some superior and divine force.

They seem nothing of complicity; indeed, it had taken an unprecedented talent to be in constant agreement with themselves for two years now, and that tremendous and rigorous inquiry has continued and continued ...

This is the first note of truth that I checked in children.

I admired Melania in her numerous really amazing, perfectly unexpected answers, which disconcert interrogators, settle all indiscreet questions, simply resolve, utterly, absolutely the greatest objections, all of them beyond her age and reach.

Here are some:

They asked him:

- You said that "Lady" has disappeared.

Certainly it disappeared into a cloud.

- There was no cloud.

"Well, it's easy to get in a cloud and disappear."

"Then get yourself into a cloud and disappear."

- This "Lady" spoke French and you did not understand; how do you remember? Is she repeated many times ...?

"No, he said it once, and I remembered." By the way, what about this? If I couldn't understand, who knew French would understand, that's enough.

- The "Lady" entrusted her with a secret, but God revealed it to a nun. I wish. for you to say so, to see if you speak the truth.

"If this nun knows, let her say so;" I will not tell you.

"You have to tell the confessor the secret, to whom nothing should be hidden.

- My secret is not a sin; to the confessor there is only obligation to count the sins.

"Your guardian angel well knows your secret."

"Yes, but my guardian angel is not of the people."

- The "Lady" you saw was the demon that came to disturb the Church.

"But the devil doesn't carry the cross on his chest."

Now this! The devil who led Jesus to the top of the temple in Jerusalem, can carry the cross.

- No sir, God would not let the devil carry the cross, for it was on the cross that He died.

"If you let yourself take it?"

"But it was by the cross that he saved the world." Jesus had not yet been glorified.

The beauty and depth of this answer made everyone shut up.

The Maximino:

- The "Lady" was wrong because she announced hunger, however the harvest is great.

- I have nothing to do with it. She said, it's up to her, or maybe they've done penance.

- The "Lady" you saw was a cloud?

- Cloud doesn't speak.

"You're a liar, I don't believe it."

- 'What matters to me! I'm in charge of saying, not forcing you to believe.

"Perhaps it was the devil who entrusted you with the secret you speak."

"The devil has no cross and no blasphemy.

"Your secret is certainly for the sake of souls, so write it down, put it in a sealed envelope, and send it to Mr. Bishop and when you die he will open the envelope and you will have kept your secret.

Is that someone could be tempted to open the letter, then I do not know who is in that office; (putting his hand on his heart) the best office is here.

- You want to be a priest; Well, I talk to Mr. Bishop, I'll take care of everything if you tell me the secret.

"If I have to tell my secret to be a priest, I never will be."

"If you had to write your secret or die, what would you do?"

- (firmly) I would die.

"And what did you feel," asked a priest, "after the apparition?"

- We feel very happy.

- And the following days?

- It was like you: very fervent in the celebration of your first mass, a little less in the second, and then like everyone else.

Mons. Dupanloup: - " Maximino hung on my arm and no longer left me all day. So we come down from the mountain together. I made him have lunch and dinner with me. "Then Mgr. Dupanloup renewed his insinuations to secure the secret. Bald efforts.

"I had, he says, a briefcase, the lock of which opened and closed by secret. Being very curious little boy, messing with everything, looking at everything, saw that I opened without a key and asked me how I did: I replied: "It's a secret ... He asked very insistently to show her. Taking the opportunity, I said to him: "My son, it is my secret; you did not want to tell me yours I will not tell you mine ...

"It's not the same thing," he said shortly.

- It's because?

"Because I'm forbidden to tell my secret, and nobody has forbidden you to tell yours."

The answer was without reply. But I continued:

"Since you don't want to tell me your secret, I won't tell mine either."

He was deliberately closing and opening the lock without his secret, for hours; he always begging, begging. And in love, as if burning: "But tell me!"

It's ok! I say, but you gotta tell me yours.

Then his curiosity was gone. Always seeing him steady:

"Tell me at least if your secret is for good or for bad."

- I can not! answered.

Pitying, Mons. Dupanloup taught him the secret. The boy, jumping with joy, was repeatedly opening and closing the briefcase. Mons. Dupanloup ponders, "He might well have told me any story had the Apparition been their own invention." Continuing: "A particular case had led me to bring with me a large amount of gold. Maximino was once again looking at everything, fiddling with my objects, sniffing and suddenly found the bag with the gold coins.

He picked them up quickly and set them on the table, played counting them, packed them up and tore the package apart. When I realized that he was already all enchanted, overwhelmed to count, hold and touch this gold, I thought it was a good time to experience and know with certainty its sincerity. I said to him in a friendly tone, "Well, my son, if you told me the secret, at least part of what you could say, I could give you all this gold for you and your father. I would give it all now and not worry I have more for my trip.

Then I saw a very special moral phenomenon, and telling it I am still impressed. The boy was all possessed by the gold, enjoyed seeing him, touching him. Suddenly, hearing my words, he was sad, moved quickly away from the table and temptation and said to me: - Sir, I can not.

I insisted:

"However, you would have enough to be happy with your father."

He answered once again:

- I can not! He said those words so firmly that I was overcome.

But I disguised, and in a voice that was both moody and ironic:

"It's just that you may not mean it because you have no secrets." You are just joking. "

He was not offended by my words and answered vividly:

- Oh yeah! I have one, but I can't say it.

- Who forbade it?

- The Blessed Virgin.

I stopped I felt that the boy's dignity surpassed mine.

I placed my hand on his head with friendship and respect and, making a cross on his forehead, said to him: - Goodbye, my dear son, I hope that the Blessed Virgin will forgive me all my insistence that I did. Stay true to the grace you have received "(35).

(35) This letter was published in the newspaper of the time: "Ami de la Religion", No. 7, April 1849.

Such a document, whether by its content or by its author, is a testimony of the highest value that most strongly supports our argument. This is our conclusion: - "A Beautiful Lady really showed herself to Maximino and Melania at La Salette on September 19, 1846, under the extraordinary conditions they described, and gave the speech they reported, and these conditions demonstrate clearly that she was not a being of the present world.

CHAPTER FOUR

"BEAUTIFUL LADY" IS MARIA SSMA.

Mother of God and Mother of Men.

§ I - Foreplay

The reader certainly recalls that on the very day of the event, Batista Prá's mother declared:

“My children, have you seen the Virgin.” The next day, Sunday, the vicar of La Salette has already preached about Our Lady of La Salette, and on Monday, September 28, Father Mélin, archpriest of Corps, as he later confessed, was convinced that this was an apparition of Mary SSma. (36)

We currently find this belief somewhat hasty. It's just that we judge more than a century later. But they were in direct contact with Maximino and Melania, they were immediately acquainted with the environment, the qualities and the shortcomings of these shepherds, nothing prevented them from accepting the fact.

The professors at the larger seminary of Grenoble, consulted, were more reserved in speaking; and while admitting the simple and firm candor of the children, it seemed that the fact should be examined by the ecclesiastical authority in order to become undeniable, and even better, to be confirmed by miracles, the true mark of divine intervention. This attitude was very prudent (37).

So that we can be absolutely sure that the "Beautiful Lady" is Mary herself, Mother of God and Mother of men, let us proceed gradually:

(36) Letter from Fr. Blanc - Anales de Notre Dame de La Salette - August 1874 - Bibliography 52.

(37) Rousselot, Nouveaux documents sur l'événement de La Salette, 1850, Page 1 \$; Bibliography 21.

We will examine what She said.

2nd We will present marvelous wonders that precede the great event.

3rd We will remember some miracles themselves, which prove to be the "Beautiful Lady" the very Mother of God.

4th The decision of the competent ecclesiastical authority.

5th La Salette in Rome.

§ II - Examination of the words of the "Beautiful Lady" in La Salette.

Irrevocably proven in the previous chapter, the complete reality of the event, it is necessary to study it with some difficulty, because it is a religious fact, to find out if, perhaps, something contrary to the divine Religion is contained in it.

Well, let's look at the "Beautiful Lady" speech.

First of all, let us look at the admirable unity, the strong coordination of this speech, in a direct "I" - "you" style.

It is soon noted that it is a severe and maternal warning at the same time to the very guilty Christian people.

In the first sentence: "If my people do not want to submit", the Speaker indicates the evil in its universality, that is, the general revolt against God, provoking "the strong and heavy arm" of divine Justice, which She intervening on our behalf, endeavors to placate. "I have long suffered for you (38), I have been forced to pray without ceasing for you," with appeal to generous souls: "As much as you do, however much pray ... "

(38) Of course there Maria SSma. intercede for us. Well, there were those who saw a conflict between Jesus and his Mother! No. D. Salette, I, p. 17. Bibliography 70.

Since rebellion is the sin of the spirit, that is, particularly pride, we soon have the announcement of the punishment of the soul: 'If I want my Son not to" forsake you, "the tremendous detachment from God!

She then specifies these sins: Sunday violation and blasphemy. But what motivates these sins is the desire for profit, the eager will to possess more and more material goods; " you work on Sunday and you drive wagons, " it is logical, therefore, for punishments to come to these goods: "The harvest is spoiled, there will be no more potatoes; the wheat will turn to dust, the grapes will rot. , nuts are damaged "(39).

(39) Gustavo Thibon, farmer and great writer, said: "The Virgin's message is summed up in these words: If you do not seek heaven, you will lose the earth." In La Salette, Temoignages .. p. 180, in 1946. Bibliography 79.

Secrets now intersect, which, for what little the Pope said, are the continuation of the punishments. The discourse then presents the remedy for so many evils: "If they are converted," and then the reward: "The lands will be as if sown by themselves, and the stones will become heaps of wheat."(40)

(40) Language of S. Scripture, where God promises a land where milk and honey will flow (Ex. M, S. 1,1). In the Gospel Christ Himself demands "worship God in spirit and truth," and announces, "I prepare a kingdom for you, as my Father prepared me, that you may eat and drink at my table in my kingdom." "(Luke 22: 19).

Talk about tiny unclean things, so material! some exclaim. As if the owner of the house of the poor carpenter of Nazareth and the Mother of whom multiplied bread and fish, even baked them, could not designate the food of the poor by the names that the people give them!

He then points out the means for perseverance in conversion, indirectly: mortification, vigorously rebuking "going to the butcher's shop like dogs"; complaining that "they do not go to Mass", therefore it is necessary to go to participate in the sacrifice of Christ, source of grace and salvation; the prayer: "Do you do your prayer well?"

- No, ma'am. - We must do it well "(41).

(41) Jesus also asked, "How many loaves have you got?" This to make it clear to anyone who intended that if it were Mary, she would not ask such a question because she already knew they were not praying.

Finally recommends trust in her. He remembers the episode of the land of Coin, in which the wheat was spoiled, the disappointment of the farmer cruel: and what happened to Maximino's father, worried in advance that he might not have bread to give his son, episodes that they so expressively and comfortingly present the maternal providence of Mary SSma. taking an interest "in us and so closely accompanying us. Logically he concludes his speech with this command: "Well, my children, communicate this to all my people," so that his warning would reach everyone and that his intervention would not be fruitless, but that God would be better served and his people brought back to his Son.

§ III - In La Salette Vision speaks and acts as Mother and Mediatrix of men.

Analyzing, albeit briefly, this discourse of such rigid and harmonious structure, addressed, in the person of the two children, to all the people, not only is there nothing contrary to Catholic doctrine, but on the contrary Maria SSma presents itself

to us. with those dignities and prerogatives that the Church of Christ proclaims and honors in her.

To illustrate this claim and draw its own consequences for the subject at hand, we find it unnecessary to overrule the precious attention of the reader by adding the high explanations of the masters of doctrine, who are theologians.

It will suffice, in our view, to refer to the prayers, the invocations, with which the Holy Church, through the mouth of the faithful, exalts the daily supplication of the Blessed Virgin.

On Ave Maria, on Salve Rainha, on Litany, clearly and arguably, Maria SSma. has repeatedly been proclaimed the Mother of God, the Mother of men, the universal queen; She is also invoked as Advocate and Mediatrix with Christ on behalf of men.

In the speech at La Salette, equally, the "Beautiful Lady" speaks and acts as being the mother of God, the Mother who bestows men, the universal Queen, lawyer and Mediatrix with Christ on behalf of men.

Mother of God. From the very beginning: "The arm" of my Son is so strong it is so heavy that I can no longer hold him (42) also: "If I want my Son not to forsake you" ... She identifies with herself. God, in mentioning the commandments: " I gave you: six days to work, I only reserved the seventh ... ' "

Mother of men. She invites them to hear her Mother: "Come, my children, I am here to tell you a great news." Ask, as Christian mothers do, "Do your prayer well, my children?" And then add the advice, rather, the command: "It must be done well." This for the good of the soul, as I had first advised for the good of the body: "If you have wheat, you must not sow it, because insects will eat it."

The mothers of this world, though they will, cannot accompany their children everywhere, as she does from heaven; for in the case of the land of Coin he was seeing and hearing the husbandman, Maximino, and his father.

(42) From the strength of that arm she spoke in the Magnificat, Luc. 1.51.

Universal queen. On his forehead shines the royal diadem. In his first and last words, he addresses his people, stressing, "To all my people," to whom he remembers the divine commandments as their laws. . . "I have given you six days and we do not want to grant it." She presents herself as the one who decreed penalties for violations of the laws: "If the harvest is spoiled it is because of you, I showed you last year with the potatoes. "

She herself declares herself a Lawyer and Mediatrix with Christ on behalf of men, in the following words: "If my people do not want to submit, I am forced to drop the arm of my Son. It is so strong and so heavy that I can no longer support it. I have

long suffered for you. If I want my Son, do not forsake you, I am obliged to pray without ceasing for you You can never repay me for the painful care I gave myself for you.

"I suffer". - Now in heaven there is no suffering, some ponder. In order for everyone to understand this word well, we ask Venia to transcribe here the following clarifications of a contemporary theologian:

"We must regard the Heart of Jesus as being cruelly wounded by the ingratitude of men ... as being worthy of our compassion."

No doubt Jesus no longer suffers from men, but it is nonetheless a fact that men do for them all that is necessary to make Him suffer. It is necessary to say that these outrages once echoed in his heart. these outrages He suffered when He could still suffer. In His Passion He suffered not only outrage from Jews and Romans, He suffered only from the ingratitude of their countrymen and the abandonment of their friends. The future and the past reverberated in the Passion, in which they reconcentrated. If therefore Jesus does not suffer in the present, he suffered from the present: and the faithful are not wrong when they imagine Jesus suffering, since He suffered for the outrages of now; In fact, nothing prevents us from going back to the pity of Jesus, the future of today being the present of today "(43). Well, since Mary SSma. the Corredentora, what was said to Jesus, certainly, although in due proportions, it must be said to her, and sometimes there will be exaggerations in the way of expressing herself in this respect, but this does not alter the profound truth presented above.

(43) J. BainveL - Theology Dictionary of Vacant et Maginot; vol 3, co1. 28S, article: Coeur Sacré of Jesus

There is therefore full agreement between the doctrine of the Catholic Church and the discourse of the "Beautiful Lady" in La Salette, concerning Mary SS ...

Now, in our conclusion from the previous chapter we stated, as a fact, that the "Beautiful Lady" was not a being of the present world. "I saw neither priest nor layman" declares Pedro Selme.

It is, therefore, a being of the future world, of the world beyond the grave. There is no denying that the evil Angel is a being of the world from beyond the grave; but, as Maximino and Melania, the Evil Angel, already noted, the devil does not demand and does not advise, under penalty of punishment, that men serve God, keep his commandments, avoid blasphemies, do penance, attend mass, and convert. , say prayer; therefore it would be horrendous blasphemy just to think of the evil angel.

It was thus fully explained that this being from the world beyond the grave acts and speaks as the Catholic Church teaches that he acts and speaks as Mary SSma. Therefore, the "Beautiful Lady" is in fact Mary Most Holy, Mother of God and Mother of men, Mediatrix and our Lawyer.

CHAPTER FIVE

MARIA SSMA'S APPEARANCE PROOFING PRODUCTS. IN LA SALETTE

§ I - Prodigy of the Material Order - The Miraculous Source

"We should approach sources with respect. Every beginning, every beginning is mysterious, especially when it comes to the beginning, the beginning, the origin of a series of benefits. Long, very long will be the way of water "(44).

These are beautiful reflections that apply wonderfully to the Fountain that arose in the very place of the holy Apparition in La Salette. When asked about Melania, she replied: "I told her that where we fell asleep there was no fountain, but on Monday, I saw a fountain where the Holy Virgin's feet rested.

"When you saw this source on Monday, what did you think?"

"I thought you were running because it had been raining."

"So it seems that water sometimes comes in this place?"

- Do not know. I've never seen".

Indeed, in the same interrogation, she said:

"Yes, I came back on Monday, because it rained on Sunday" (45). In this source, in fact, there was water only when it rained a lot or the snow melted. That same Monday, other people noticed the fact, particularly Batista Prá, who claimed to have climbed the mountain by noon to check that the source was flowing, as Melania had told him. He saw that the girl did not lie, so much so that she brought water to drink while working on her ground (46).

(44) See Louvel From the 1944 Vie Spirituelle Magazine. Quoted by Hostachy M. S. Histoire Séculaire, p. 278

(45) Notes Lagier, reproduced this dialogue in the Work "Notre Dame de La Salette", III vo1., P. 131. Bibliographic. 70

(46) This statement by Batista Prá, dated 27 Nov. 1847, was published in the magazine "Annales de N. D. de La Salette" in May 1909. Bibl. 52

Father Luiz Perrin, then vicar of La Salette, after having risen to the Apparition, some 25 days after the great event, wrote: "The fountain flowed as average as ever, giving more or less the volume of water that would come out of the tip. of a rifle barrel, except for the heavy rains, when it comes a little stronger "(47).

Since then it has never ceased, not even in times of the greatest droughts. Although all the other fountains on the mountain dried up, the miraculous fountain always kept providing enough water on these occasions for the inn's huge buildings, workers, laundry, and kitchen.

Until September 10 of the following year was in the primitive and natural state. No work has done. From the carpet of grass that covers the cliff, water flowed through several strands that gathered in a tiny pool nearby, dug by the shepherds. Forming small sangha on the lawn, it would fall into the Sézia stream. But the ever-increasing number of pilgrims, moved by pious devotion, plucked the grass to bring it a precious memory. This clouded the water and was no longer possible for use.

Fr Vicar understood that some works were necessary.

"In the summer of 1847, he writes, I had an iron pipe added to the spring water." This made it possible for the huge crowd on the Apparition's anniversary, Sept. 19, to make use of it. "

(47) Manuscripts Perrin, 887, quoted by P. Rostachy, *ibid.* Pl · 2'18. BibL 7 and 70.

"Going on, the vicar goes on, seeing that the animals and pilgrims ruined everything, in the summer of 1848, I had a fenced and masonry tank with a door and a keyhole dug near the well; , all the water from the source. In that state I left the place when I left the parish in May 1851 "(48). Today the miraculous fountain, flowing beneath the statue of the Weeping Virgin, arrives by a conductor out of the iron grate that surrounds the places of the Apparition, within reach of the pilgrims.

Of this water, always very cold, even in the days of great heat, drank and still drink, thousands of people, sweaty from the painful rise - which happened many times with those who write - and there was never any complaint, nor heard - that the slightest indisposition would come upon them.

Here is the testimony of a pilgrim, Mr. Simillen, in his book *Pélerinage a La Salette* (49). Having warned how dangerous it is generally for those who are sweaty to drink water from the mountain springs, he adds: "The opposite is true of La Salette. From this water I took not only a sip, not only to the demands of my thirst, but according to My teeth became soiled as soon as I arrived, with my sweat-soaked garments, so that I could squeeze them in. Then, carelessly until I continued walking to conserve body heat, I prayed in the damp, dingy chapel where I stood for a long time in complete

immobility, but I testify to God that my course of action caused neither the slightest cold nor the slightest lung discomfort. consult the other pilgrims, they will all agree"...

(48) Ibid. no 891.

(49) See bibliography 25.

Moreover, the chemical analysis made by the same mr. Similien, a science graduate, professor of mathematics, the physical and chemical sciences, proved that none of the healing elements found in mineral waters can be found in the water of the Apparition Fountain; It is simple and pure water.

The same result gave, at our request, the analysis made years ago by the Rio de Janeiro Customs chemical technician, when they raised doubts, during a shipment of water from La Salette Fountain.

Regarding this water of no medicinal value, but "very marvelous in its effects," the bishop of Grenoble wrote in his pastoral letter of 19 September 1851: "Extraordinary healings were proclaimed, obtained in various parts of Europe and from abroad, even in the most remote regions.

These were patients who had been deceived by the near-death doctors who said they had recovered perfect health by invoking Our Lady of La Salette and faithfully using water from the source of the place where the Queen of heaven to two shepherds' ".

The "Messenger of Our Lady of La Salette, since it came to light in 1917, publishing innumerable and extraordinary graces achieved with the pious use of water from Fonte da Aparição, from north to south of Brazil, has been demonstrating that N. Mrs. de La Salette, is in a peculiar way blessing the Brazilian land.

Better than that, this wonderful water, in the expression of the same bishop of Grenoble, healed many souls and led to the conversion of great sinners, whom charitable people have given to drink, sometimes unbeknownst to them, of this water. It is understood why this water is taken by pilgrims to the remotest regions and is also requested from the most distant countries.

Born, as it were, from the tears of the mighty Virgin, she everywhere has her maternal benefits.

In the year 1855, D. Dupuch, bishop of Algeria, back from his pilgrimage, thus sang poetically the Miraculous Fountain!

"Sweet Fountain of the Virgin of La Salette, gracious and undeniable witness of My Mother's passing, to prevent your quiet murmur from rising above the sound of torrents and gulfs, it was necessary from time to time to reject your priceless waves!

"Sweet Fountain of the Virgin of La Salette, more numerous than the countless flowers that cover your banks with their bluish corollas were once the feet of those who came to you to unite their tears with Mary's tears, to oscillate her features! No Were they, then, those holy little rivers that hitherto fed you? Pray to God they continue to run there full of charms and heavenly graces!

"Sweet Fountain of the Virgin of La Salette, the echo of your blessed loneliness, has never, for sure, repeated a single word that has been guilty since you motherly wail! The caressing melody of your waves, is nothing but the image. the only echo of the tears and songs of many and many that came to your waters their thirsty lips!

Oh! He is always joining the songs of the earth to the hymns of heaven!

"Sweet Fountain of the Virgin of La Salette, none of those who sipped your divine crystal, drank death with error. Oh! You have too much the taste of truth, so that no one can be deceived!

"Sweet Fountain of the Virgin of La Salette, before I proceed on my journey, longing for this truth and happiness, even more than human endeavors, let it still wet, though for a moment, my parched lips, my thirsty pity, in your crystal so pure!

"May it be in him, in my last breath, to glue my lips!

"Sweet Fountain of La Salette, do you remember that fleeting hour of my life that was so fast gone, like your impatient waves, down the slopes of the mountain, but which endures and will always last in my heart?

Then I asked you, face down, about your cold waters, whose perfumes made me intoxicated, as I had never been intoxicated, not even on the day of the first Mass and my consecration ... not even on the brink of Hippo's cisterns. It is not before heaven that thou wast thou that these terrestrial hills, and if thine remembrance hitherto would follow me.

"Sweet Fountain of La Salette, so crystalline spring, so calm, so pure a mirror, that no impostor could suddenly make it come from this sunburnt cliff, could not flow without interruption, always the same, for the past nine years" (50).

(50) Bishop D. Dupuc: This was what he wrote in 1855 in his book "Venez avec moi à La Salette". Bibliography 34.

§ II - Prodigy of the fulfillment of Mary SSma's predictions. in La Salette

Only God knows the future. The fact, therefore, of announcing in advance events which later take place, demonstrates participation in divine science; therefore the direct or indirect intervention of God Himself.

Well! In La Salette the "Beautiful Lady" announced in advance facts that had taken place.

She said: "The potatoes will be spoiled and for Christmas there will be no more." However, on 17 January 1847, at the opening of the Parliament, the Queen of England, having pointed out in her speech to the throne, the scarcity of life that plagued the kingdom, added: "In Ireland, in particular, the lack of common food, the potato caused cruel suffering, epidemics and increased mortality. "

In France, the Government had to ban exports and facilitate the importation of potatoes by decrees of January 19 and 25, 1847. She warned: "You must not sow wheat, because insects will eat them. and the more it shall become dust. . . "- The newspaper Univers on May 15, 1852, published the following letter: " I opened the ears that were already dry: in some there was no grain; it was certainly gnawed at hatching. Others contain grain, but withered and withered, which is worth nothing. One finds in these and those ears a kind of yellow dust, like little worms that undoubtedly produce such devastation. Anyone can verify the same phenomenon. Where would they come from? "Asked the author of the letter. And he replied: " It is our opinion that these little worms are only secret agents, the blind ministers of a higher will, and that the disease that dries out wheat is of the same kind as that which spoils potatoes. ". The newspapers of the time mark the same scourge throughout Europe.

She announced, "There will be a great famine."

However, the Constitutionnel newspaper, early March 1856, wrote: "Although the statistics of the marital status movement for the year 1855 are not completed, we have reasoned, by the known results, that in that year there was exceptional mortality. , from over eighty thousand deaths due to food shortages. "

By the same newspaper, in 1854, sixty thousand deaths occurred, and even worse in 1856. In two years, two hundred and fifty thousand people died of starvation in France. It is estimated that throughout Europe there were one million victims.

She announced, "The nuts will spoil."

However, a report sent to the Ministry of the Interior stated: "Walnut trees in central France are stricken with an unknown disease and that in the Isère region (ie La Salette) the nut harvest is totally lost." The following year the walnut trees themselves had disappeared.

She announced, "The grapes will rot."

Now in 1847 came the terrible scourge "oidium.", Which destroyed almost all the vineyards of France. They went to the extreme, to destroy the insect, to flood the vines, which produced another scourge that can only be overcome by sulfate.

She announced, "The children would die."

Now, in France, a terrible disease - a kind of plague - killed thousands of children, who were stricken with extreme cold and died, trembling, under the prophesied conditions.

From that time we know from hard experience that the scourges have risen alarmingly in the world.

Future announced by the "Beautiful Lady" and painful and rigorously realized future; therefore she is the one to whom the divine secrets are manifested. So much so that the Church in her Office, to her, that is, to the very Mother of God, applies what St. Scripture says of Wisdom (51).

In a book entitled: "Exhibition of History and Geography of Brazil" by Dr. Ferreira de Araújo, published in

(51) All these data can be found in the book La Salette, by Bertrand 1888, p. 197 to 204. Bibliography 61.

Rio de Janeiro in 1889 and "A few days in Pauliceia" by Henrique Raffard in 1890, we find the following on page 225: "When the potato harvest fails, famine will become imminent. That is exactly what happened in Ireland. and in northern Europe, in 1847, at the time of the great invasion of potato disease.

Scourge that was one of the most powerful incentives of the emigration movement from Europe to the New World. "

§ III - Prodigies of the moral order - Conversions.

Wonderful and sudden conversions of even obstinate sinners, obtained through the intercession of Our Lady Reconciliator of La Salette.

These are true wonders, for conversion, that is, the complete abjuration of religious error and the loyal acceptance of Catholic truth, or the renunciation of the state of sin and the return to the state of grace, manifest direct intervention of God, for He alone, through his efficient grace, can change wills and transform hearts.

Now, in La Salette, the "Beautiful Lady" in her speech clearly hinted that conversions would take place when she said, "If they convert." In the book already noted (p. 54), D. Ullathorne, bishop of Birmingham, declared in 1852: "The greatest miracle that has emanated from La Salette is the miracle of grace."

Father John Berthier, missionary of Our Lady of La Salette, writes in his book "The Wonders of La Salette" (p. 241): "From 1862 to 1898, we had the consolation to pass, almost every year, We are faithful witnesses to the fruits of salvation which devotion to our souls produces in St. Salette. As a missionary we have been performing the holy ministry for many years in various dioceses and environments. nowhere, but we have heard, as in La Salette, great hardened sinners exclaim, "I could never believe that God could give me such a contribution." The first places benefited by the "Reconciling Sinners" mercy were, as we find it natural, the regions where she deigned to appear. "As the same English bishop writes (p. 152), all the reports and information, could give nothing more pitiful to a Catholic country than the state of the region in the surrounding districts. Salette's unvizards at the time of the Apparition. Shortly thereafter, as a result of it, the religious condition of the whole of that part of the country was already entirely changed. "

Indeed, the priest of La Salette, Fr. L. Perrin, wrote: " The faithful were frightened by this great blow from heaven, prayers became more fervent, frequent conversions ceased blasphemies and work on Sundays . Tears shed as I preached about the Virgin Mary's maternal kindness. towards the inhabitants of La Salette "(52).

In Corps no priest could pass without being insulted, as happened to Archpriest Father Mélin in 1841. Well, that same priest communicated in April 1847 to the Hon. Mr. Bishop: "During great Lent was goodwill, because of this excellent preacher and first confessor who was the" Beautiful Lady. "She bestowed so many extraordinary spiritual favors that all showed great disposition and many of these poor old sinners wept to the Lord. confess their sins "(53). And this Easter, of the 1300 parishioners, only thirty failed to make communion (54).

(52) Perrin Manuscripts, 862. Bibliography 3 and 7.

(53) Bossan Manuscripts 831. Bibliography 38.

(54) Des Brulais "Echo de la Sainte Montagne", p. 8, quoted by Hostachy "Les Curés de La Salette", p. 130 Bibliography 71.

Among the first converts was S. Giraud, father of Maximino. The reader is reminded that he did not want to hear the narrative of the event until the end. Only when her son said to her, "But she told me about you," did he wake up. "Oh! What does she say? "Listening to the episode of the bread he had given his son, he was so impressed, so moved, that he immediately tried to confess, persevering all his life as a good Catholic.

This was the case in the other parishes of the Corps Decanate and in the most distant regions. In 1847, Monsignor Villecourt, Bishop of La Rochelle, therefore at the other end of France, wrote: " These admirable dispositions were noted, for the most part, in the diocese of Grenoble, but also in the surrounding and even the most distant dioceses. Numerous sinners who had long lived away from God would rush to tears to the penance court. "

Let us now report some particular cases.

§ IV - Sudden Conversions

Preaching in the Sanctuary, the superior of the missionaries of Our Lady of La Salette narrated the following: "On September 19, 1854, an officer, out of curiosity, climbed the Holy Mountain! so much movement in such a desert. This Christian's officer for many years only had the name. He did not want to leave without courtesy visiting his superior. Thanking him for his kindness, I told him: "Look, don't go down. without going to drink some water from the Fountain that is there, "and I pointed the place." No, "he said," to be pleasant to you. ' In the afternoon someone came to say to me: "Father, one of the General Staff, held here as if unwillingly, is prostrate, stricken with tears, asks to confess". He thus said to me:

"Father, you have a great sinner here. That glass of water convulsed my whole being ...; I can no longer live without making peace with God. "Later, a Jesuit Father, a pilgrim, would tell me:" Your officer is the model of our city. A true missionary among his colleagues "(55).

In 1859 a convict in the G. penitentiary in Belgium, after many years of crime and irreligion, fell seriously ill. The chaplain tried to tell him about the sacraments and was violently repelled. Taking advantage of the occasion when the patient slept, he placed a small medal of Our Lady of La Salette on him and withdrew. As soon as he got to his room, they came to tell him that the patient wanted to confess. He hurried and, in effect, the patient, sobbing, received all the sacraments and died of predestination (56).

(55) Fr. Berthier - Mervelle s of La Salette - Biography 80.

(56) Annales of Notre Dame de La Salette. Feb. 1889. - Bibliog. 52

At the hospital in the town of Hyères, southern France, a patient was seriously ill. The charity sisters suggested to her, "It is good to be reconciled to God."

"No I do not want". A sister some time later: "If you prefer, we can call the vicar." Instead of answering, the patient became angry, furious, and said to his neighbors, 'I am sorry I did not declare myself Protestant when I came in.' 'Seeing this, the sister, at the behest of the Superior, went to light a candle in front of her. image of La Salette and pouring water from the Miraculous Fountain in the medicines of the sick choleric.

The next day; "Sister, I want to confess; but how? I haven't confessed for so long!" The sister called the priest, the sick rebel received the sacraments and died very quietly on the same day "(57).

On September 19 he 1855 a pilgrim said to the priest from whom he had just helped the mass: "I am an old sinner, a journalist; I wrote articles in my newspaper against Mrs. de Salette. I came here last year for the better. examine "superstition, greed and imposture." None of this I found here. I retreated worried: La Salette's thought would not leave me. I came back twice more and was defeated.

I help the mass to do penance, and I count on returning to show everyone as a true Christian "(58).

Another wrote: "I went to La Salette, only to accompany my wife. I was looking at everything with the utmost indifference, so much so that I entered the church, did not kneel, and did not go out, and immediately went out. The next day, seeing pilgrims near the Fountain I went and also drank; I was immediately impressed. I went to church. This time I knelt down. A complete transformation took place within me. Crying, I made my confession after thirty-some years. "(59)

(57) Annales de la Salette, *ibid*.

(58) Marie Sanctuaire By Boismard.

(59) Annales N. D. Salette. May, 1868.

§ VI - Protestant Conversions

A Protestant pastor who could not forgive Catholics for their worship of Mary SSma. Finding, out of curiosity, in the place of the Apparition, pious women praying with naive and ardent faith, fell to his knees, overcome by an irresistible force, at his feet. of the Virgin, possessed of unspeakable emotion. He withdrew from the holy mountain without yet becoming, but as a very positive Englishman, he wanted to see if on a second trip he would experience the same emotions. He returned, and it was

not long. But the Virgin of La Salette granted her equal grace. He left, but this time to do his duty in Geneva and became a sincere Catholic (60).

On September 8, 1888, at six o'clock in the afternoon, many clergy were in the chancel of the Sanctuary. Among the compact rows of pilgrims, the bishop of Grenoble, arrived the day before, in surplice and stole, was going to the altar; only when a young woman dressed in white was breaking the mass of the people. All eyes turned to her, for her face showed joy and great emotions invaded her soul.

It was a Protestant lady of a large family who had come to La Salette for six days to accompany her relative. Suddenly the light of faith illuminates his soul and confessing that the Catholic Religion is the only true one, he begs His Excellency. Revma deign to admit it to the Church's guild. Afraid, with justifiable reason, that the baptism received in her sect was invalid, she also asks that she please. baptize her. He so fervently requests this favor that the bishop immediately administers his baptism and then confirmation. (61)

(60) Bertbier, Mervellles, p. 243

(61) In the same book, p. 244, Merveilles de La Salette. Bibliography 60.

§ VII - Conversion of Notable Contemporary Men

Leon Bloy, who greatly influenced the conversion of deservedly illustrious men, had the soul as if possessed by the mystery of Our Lady of La Salette. His great friend and teacher Father Tardif, buried in the cemetery of the Holy Mountain, said to Léon Bloy: "Let us go to Our Lady of La Salette and you will see what the Blessed Virgin will infuse you with." And Leon Bloy writes: "It was very simple. She put herself in it like a coal, and all the crimes that I have committed, since then could not make her leave."

Following the example of Leon Bloy, they converted mr. Jaques Maritain and Mrs. Raissa Maritain, of whom he was godfather of Baptism. The great geologist Pedro Termier (61), Van der Mecer, Stanislas Fumet.

Jacques Maritain is the maternal grandson of Jules Favre, a great lawyer, who in a case of which we will discuss later defended the reality of La Salette's fact. Now Jacques Maritain, then French ambassador to the Holy See, wrote on the occasion of the centenary of the Apparition:

"Dear Sir:

You were kind enough to ask me for my contribution to the testimonies you gather at the centenary of the apparition of Our Lady of La Salette. In fact, it is less a matter of witnessing than of giving thanks, and I believe that what matters more to the soul, matters more to the public of the Angels than to the pious readers. " if anyone is interested in what Leon Bloy's godchildren think about La Salette and her part in the events of her life and several of her friends, she will find these narrated things better than I could do, in the two volumes of memories that Raissa Maritain wrote during our years of exile in honor of the great spiritual renaissance that took place in France between the two wars "(62).

Jacques Maritain discreetly suggests that Mrs de La Salette owes a great deal to him and D. Raissa who expresses himself as follows:

"In turn, we come to the knowledge of La Salette through Leon Bloy. The Apparition of Our Lady in La Salette is one of the most important events that has taken place for centuries. Even Lourdes, though better known, is less extraordinary. Despite the miraculous healings of Lourdes, the event of La Salette presents itself with exceptional grandeur and beauty. "(63).

"On June 24, 1907 we went to La Salette, where we arrived on the 28th at 7 pm. Oh! Loneliness!

Oh! silence! ... In this high retreat we are preparing for the Sacrament of Confirmation, which we received on 6 July in Grenoble with the assistance of Pedro Termier "(64).

It was on this occasion that they sent a postcard to Ernesto Psichari. Mrs Raissa also reports that, being seriously ill, she and Mr Maritain, at the request of Leon Bloy, appealed to Mrs de La Salette.

It was even anointed. And he writes: "My healing began and was completed quickly" (63).

(62) Pedro Termier, after reading What Leon Bloy writes in his book *Le Femme pauvre*, became a devoted devotee of Mary SSma. in tears. See "Les Grandes Amitiés-" by Raissa Maritain, I voL, p. 229-255 and passim.

(63) "'Les Grandes Amiti§', I see page. 252

Days later passed away, also worshipping a medal of Our Lady of La Salette (64).

(64) Ibid. page 210

At the time of her father's death, says the same lady, "after praying to all the saints, especially to Mrs. de La, Salette, suddenly the venerated elder, converted as I, of Judaism, declares:" I want to be baptized".

Immediately Mr. J "acques Maritain administers this Sacramento with water from the source of La Salette.

§ VIII - Conversion of Ernesto Paichari (65)

Among the converts we can list, in a certain way, Renan's grandson, who, thanks to Our Lady of La Salette, found the God denied by his grandfather, and whose return to Christ and his Church was probably the cause of other conversions; At least it has given contemporary youth a magnificent example of faith and piety and also of keen patriotism for its heroic death on the battlefield.

Here is the story of a postcard that Jacques Marita sent in from Holy Mountain to his friend in the far-off desert of Africa: "Ernesto Psichari's mother was Renan's own daughter (66), and her father, a schismatic Greek, empire worse than Voltaire, as his son will say: It is understood that in such a familiar environment the young man could only find, in his own words, a soul, without defense against evil, without protection against the sophisms and prejudices of the world. At the age of twenty he drifted unconvincingly through all the poisoned gardens of vice. Sick of it all, leaving the Saint-Cyr (officers' school) was a life of cushions. Suddenly he fell in love with military travel and excursions, but " cast his curse on all the heavens. "Yet he was very impressed by the Moroccan sky and the solitude of the desert was salutary to him. He described the stages of his return to God in a novel that came to light only after his death, and had an extraordinary success: "The Centurion's Journey". One day, he tells of Maxentius, hero of the novel (who is himself), one day in the Sahara Desert, a postcard came to him, which he read with pleasure. The card, however, caused him some admiration and disquiet. It was a print of the Virgin of La Salette, weeping, and on the reverse there were these simple lines: "Maxentius, we pray for you on the top of Holy Mountain. It seems to me that she is crying for you, this beautiful Virgin, and she calls you. Aren't you going to listen to her? Your brother and friend: Peter - Mary. "

(65) In the brochure La Salette - Témoignages. Paris, August 12, 1946. B. 79.

(66) Apostate, author of the book "'Vie de Jesus" which is a voluntary deformation of the Gospels and thus led countless people to unbelief; Born in 1823, died in 1892.

He didn't listen to her and listened to him for a long time.

He even revolted against his friend's call and against that sore Virgin who seemed to blame him for the procedure. "

In spite of everything, Ernesto Psichari confesses: "For the first time, Maxentius realized that a breath of tenderness came from the faraway Gallies.

He did not believe in prayer at all, yet it seemed to him that he loved him better than the others who prayed for him; it was just the one who loved him ".

This friend, Jacques Maritain, was a convert by the great devotee of Our Lady of La Salette, Leon Bloy, grandson of Julius Favre and professor at the Catholic Institute of Paris. He had prayed for the centurion who was so far away on the occasion of his pilgrimage to La Salette, and thus best witnessed his love to the love of a Virgin who wept for her troubled children.

The twofold spiritual spectacle of the Virgin and her "Orante" shook the unbeliever by shaking him from his daze. But Psichari was soon to fall back on his doubts, his weaknesses, his unholy passions.

"Vain, wrote, vain, by all appearances, was the apparition of the weeping Virgin at the beginning of her desert roads. Vain is this strange greeting from the one who is crowned and girded with roses. I saw this greeting from rose to thistle ".

Little by little, however, "the mystical rose" will embalm the rebel thistle, covered in sand and sin. As soon as his meditation on Our Lady of La Salette had just finished, Maxencio marched ahead of his troop to smash a band of robbers in the desert.

"Maxencio puts the weeping Virgin in the sand, which the wind carries; he seals some camels and throws himself in front of his men. Crazy race!"

Crazier was her career again to satisfy her lousy sensual passions. "Dark delirium had seized him. Three days in a row, he was a slave to a slave ... in the debasement of his soul, his soul utterly given over to the devil."

This is when, one evening, the evolving Virgin would return to her guilty, repentant son.

As he entered the tent, he suddenly thought of his friend Pierre, and the image of that weeping Virgin appeared to him. It was the same one he had once received and the desert wind had carried away.

There was amazing pain, pain he didn't know. This heart, always devoted to remorse, experienced one. new suffering: mysterious, unspeakable suffering in which, in a single sob, heaven and earth mingled. "

Maxentius had long cried about himself.

On this day, however, "his gaze could not deviate from the very distant Lady whose sins made men weep."

Yes, it was the same "Beautiful Lady" who had appeared to Maximino and Melania, and whose tears, after conquering these two small representatives of a Rednecker people, had just taken their captive an intellectual, like those eternal wandering spirits that in literature looking for human love through nature's most beautiful panels, without considering the high and crystalline source of God's love.

Back in France, Psichari was converted, and on February 4, 1913, he abjured the Greek Orthodox heresy in which he was born, kneeling before a statue of Our Lady of La Salette in the chapel of his friend Maritain.

We read in Mme. Maritain's "Journal" these few lines written on the same day of the ceremony: "Tuesday, February 4, 1913, Father Clérissac and Ernesto arrive at 4 pm. Our little chapel is all adorned. with flowers, the candles are lit, two beautiful blessed candles, Sunday, Candelaria Day. Kneeling before the statue of Our Lady of La Salette, in a strong, though very emotional, voice, Ernesto made the profession of faith of Pius IV and The priest is standing, witness before God, Jacques and I are listening on our knees, trembling with emotion. After this reading, we leave. Ernesto makes his general confession. Meanwhile we do not cease to pray. -we.

We found Ernesto transformed, beaming with joy.

Your eyes are new, washed by water from the sky. I am thinking of my father's bright and pure eyes after his baptism. The following February 8 he was confirmed by D. Gibier, bishop of Versailles, and took the name of Paul in reparation for his grandfather's outrages against the great Apostle "(67).

Gloriously he bowed his head through a bullet in Belgium at the Battle of Charleroi on the afternoon of August 22, 1914. Around his hands was wrapped a third, similar to the one that crowned and girded the "Reconciler of Sinners", who He had gone out to look in the desert.

Ernesto Renan, the apostate grandfather, scornfully welcomed the apparition of Our Lady of La Salette and wrote to a friend of his from Grenoble that it was necessary to combat and unmask the new superstition. The merciful Virgin's response was the conversion of Ernesto Psichari and his death as a Christian hero (68).

All these wonders, with countless others forcibly omitted here, proclaim with all eloquence that there on the mountain of La Salette appeared "Saint Mary, Mother of God, who prays for us sinners."

(67) Les Grandes Amitiés, 2 voL, Pg · 170. Bibliography 65.

(68) Article by Fr. Hostachy, M. S. in his brochure " La Sallette- dans les lettres françaises ".

CHAPTER SIX

THE APPEARANCE OF HOLY MARY IN LA SALETTE, INDISCUTABLY PROVEN BY GOD'S WITNESS, THIS IS: THE STRICTLY SAID MIRACLES.

§ 1 - Foreplay

God expresses himself in a language that he can speak only, that is, the miracle: that is, a fact, duly verified, which shows that in this case, the laws of nature were suspended, altered, and in such a way that , there was intervention of the same Creator.

Our Lord Jesus Christ himself clearly appealed to his miracles to prove his divinity. "Do you say that I blaspheme, that I am the Son of God? If I do not the works of my Father, do not believe; but if I do them, when you will not believe me, believe at least the works that I do. that you know and believe that the Father is in me and I in the Father "(69).

We will present some miraculous healings, precisely those which the Commission of Inquiry, appointed by the Bishop of Grenoble, has admitted to be miracles in the strict sense (70).

We said that the fact of the miracle must really be verified. For this, nothing better and more convincing than the correct and sincere statement of the fact, the doctor's statement stating that natural resources, human forces were found to be insufficient, ineffective, and often corroborated by the judgment of the competent religious authority as being the miracle an intervention of God himself, and indispensable condition in our matter, obtained through the intercession of Our Lady of La Salette.

(69) Gospel of St. John chapter 10 verses 38, 37, 38.

(70) Dom Giray published in 1821 a work in two volumes: " Les miracles de La Salette '. Bibliography? (Illegible).

§ II - Cure of Marie Antoinette Bollenai in the Parish of Avallon in 1847

From the relationship of Father Gally, vicar of the miraculous, we extract the following: "Since 1843 the health of Maria Antonieta Bollenat, for four consecutive

years, has always been worse. She suffered horribly, to the point of frequent fainting, and day. November 11, everyone - the doctor more than the others - thought it was time for the fatal outcome.

They came to call me. She confessed between fainting and horrendous sufferings.

It was decided to resort to Our Lady of La Salette, especially since they had water from the Fountain, and Maximino and Melania had promised to pray a Hail Mary each day of the novena which, beginning on November 12, always continued with the use of water from the source.

The sufferings did not slow down; the slightest touch on the epigastric region made her cry out painfully and tolerated no food. "On the 21st of November, last of the novena, I brought her the holy communion, which greatly comforted her, but always in a state of prostration due to intolerable pain.

At one o'clock in the afternoon he drank water from the Miracle Fountain for the last time, the usual amount, that is, three little spoons! And after drinking, she was all hopeful, announcing a cure that nothing could do.

At two o'clock, eager to eat, he asked for broth with small pieces of bread, which she took without experiencing the slightest suffering. He believed the time had come for his healing. He tried, vainly, to get up.

Then quick doubt crossed his mind, but soon he regained all confidence in God and resolved to wait for his hour.

By five and a half hours, suddenly, the palpitations, the pains, were all over. Calmly she got up, dressed, and went to order food that she ate with appetite. The cure was complete.

Avallon, February 13, 1848.

Father Gally, Vicar.

Medical certificate

"I, the undersigned, a medical graduate of the College of Paris, resident of Avallon, certify that I treated the sick Maria Antonieta Bollenat from 1830 to 1847, and in summary noted the following:

10 17 years ago Antonieta Bollenat vomited everything she ate, digested only a few spoonfuls of milk and broth. In the last 3 months until November 21, nothing else would say. On November 21 at 6 pm, without any transition, without the slightest crisis, she would eat, digest a substantial soup.

2nd Three years ago Antonieta Bollenat had not been walking, only lying on her back, but could only move the extremities of her lower limbs. On November 21, Antonieta Bollenat got up, put on her dresses, socks, and walked around the room.

3rd Ten years ago Antonieta Bollenat could not lie on her left side and could hardly sleep anymore. - On November 21 Antonieta Bollenat lay on her left side and slept all night.

4th Nineteen years ago, the almost intolerable stomach pains finally gave him no respite. By November 21, there was no pain in the epigastric region, nor anywhere in the left hypochondrium.

5th Seven years ago a huge tumor existed in the upper middle lateral belly, and for a long time I had not prescribed any medicine, either to cure this tumor or to prevent it from developing. - On November 21st the tumor disappeared completely, no critical movement, no purulent effusion or any other way.

6th On November 19th Antonieta Bollenat presented all the symptoms of imminent death. On November 21 and the following days we have seen her enjoying perfect health.

And because it is true, I sign the present certificate that I declare sincere and true.

Avallon, December 4, 1847.

Sig.: Dr. Gagnard

Judgment of the Hon. Mr. Diocesan Bishop

"Mellon Jolly, for the divine mercy and favor of the Apostolic Holy See, Archbishop of Sens:

Having regard to the report of the Commission appointed by us on 24 February 1848 to conduct a judicial inquiry into the facts concerning an extraordinary cure, which took place at Avallon on 21 November 1847 in the person of Antonieta Bollenat, after having made his novena to the Virgin SSma.; having regard also to the testimony of the witnesses and the facultative, dated 7 and 8 and 14 February 1848; Likewise, having regard to the certificates and accompanying documents of the interrogations, and also to the report presented to us on 28 February 1849 by Fr Chauvan, our Vicar General, who was responsible for examining this event and for discussing the facts; having regard finally to the conclusions drawn from the same report, and after hearing the advice of our Council and calling on the name of God:

We declare, for the glory of God, of the Blessed Virgin, and for the edification of the faithful, that Antonieta Bollenat's healing, which took place on November 21, 1847,

after a novena to the SSma. Virgin Mother of God, invoked under the title of Our Lady of La Salette, presents all the characteristics of a miraculous healing and constitutes a miracle of the third order.

Given at Sens, under our seal and the counter-seal of our Vicar General, private secretary, March 4 of the year of Grace 1849.

(S. G.) - Signed: Mellon

Arcb. from Sens.

From the order of the Hon. Archbishop E. Chauveau

Vicar General (71).

(71) Boussetot - La Vérité sur l'évenement de La Salette - Bibliography 21.

§ III - Cure of Sister Francisca de Sales

" In the year of Our Lady of Jesus Christ, 1849, July 26, we, the undersigned, Vicar General of Saint Excia. Revma and Bishop of Rennes, seen:

1st The following medical certificate: We, the undersigned doctors in medicine, have been called to the treatment of Mrs. Maria Francisca de Sales, Visitation nun. This nun suffered for many years from heart hypertrophy with valve damage. A huge swelling extended from the collarbone to the last rib. Since Mrs. Maria Francisca de Sales arrived from Paris, she has felt the evil increase. The long-suffering suffocation crises were becoming more and more frequent, reaching the point that she could no longer be in a horizontal position. The rib deformation became enormous, the heart seemed to want to pop out, and the entire left arterial tree began to hypertrophy. Mr Fretanneau, renowned expert, has verified the evil we have pointed out. Your diagnosis is what we just presented. The legs swelled, turned red, and sores opened. The swelling rose up to the knees. The patient spent one hundred and ten nights and one hundred and ten days sitting in an armchair.

All the resources of medicine were used and could not prevent the rapid development of this horrendous disease that we gave up for a few days.

Mrs. Maria Francisca de Sales wanted a novena to be made. The seizures grew more and more acute and the patient went into agony; cold sweat was streaming down his face; the pupils, immobile and insensitive.

The people present waited for the last breath. Suddenly she asked for a drink, took her drink without difficulty, and also asked for broth that was served to her. Legs immediately detached, slept perfectly all night. and when we arrived the next day, we found no trace of disease. The legs had regained their volume and normal color. The

swelling and deformation of the ribs had disappeared. The sounds of the heart no longer announced any abnormality. Mrs. Francisca de Sales walked, climbed the entire staircase without noticing acceleration in the heartbeat. Great appetite, easy digestion and since then Mrs. Maria Francisca de Sales can lie flat on the bed and sleep calmly.

This transformation has been going on for three months and your health is still perfect. Mrs. Maria Francisca de Sales is perhaps the strongest of all the people in the community, and from this horrible illness we can only remember. These minutes were made and certified by us three months after the illness on July 3, 1849.

Visa:

The report presented to us, written partly by the patient and partly by the nurse: "In early March of this year, the doctor informed my family that my illness had no cure. My older sister asked the Vicar of La Salette took a novena of masses and sent me water from the miraculous fountain, asking me to drink, and also to take part in the novena. my seizures became more and more acute, I suffered horribly, I could not even swallow my saliva. I was just waiting for my last moment. "

(Now speak the nurse :)

"On March 26, at 6:30 pm, Sister Maria Francisca de Sales had a crisis that sounded like the last one: delirium, fixed eyes and more symptoms of death. Father Chaplain came hastily to administer to her. Extreme Anointing All the Sisters were so certain she was going to die that they prepared everything necessary for the funeral.

The agony lasted for 22 hours. She no longer swallowed. We only wet her lips with Salette water. Suddenly the fever subsided a lot, she was able to ask and receive the Viaticum by 4 pm ".

(Again speaks to herself :)

"Upon receiving Our Lord, I saw neither the Father nor the lights, I only knew I was going to commune. I recovered my senses; my evil burned my body. Our Lord said: I can and I want to heal you. - Fiat! "I said, but my left side was moving all the way, my heart turned as it turned in its place, so violent that I was startled.

Noting, however, that nothing else suffered, on the contrary, that a general welfare spread throughout my whole being, I realized that I was healed.

After half an hour of thanksgiving, I decided to report this to our Mother Superior. "

We declare that we too have witnessed the crises suffered by the patient several times, we are convinced that there could not be, by natural means, instant cure.

Considering all these statements, examining the medical certificate, we believe that the healing of Sister Maria Francisca de Sales took place in an extraordinary way,

outside the physiological and pathological laws, so we authorize a copy of these minutes. "

Following are the signatures of the Vicar General, the chaplain, the two doctors and seven sisters.

"These minutes were viewed and approved by us, Bishop of Rennes, August 2, 1849 (72).

G., Bishop of Rennes "

(72) Rousselot - Nouveaux Documents. Bibliography 21.

§ IV - Cure of Miss. Paulina Burton in Namur - Belgium.

Report of S. Delvaux, Doctor of Medicine in Rochefort, Namur Province, a document kept in the Ciney Church Archive.

"Miss Paulina Burton was born of parents who enjoyed good health, landlords and farmers, with widely sufficient livelihoods. Had well-groomed education; She spent several years in a boarding house run by nuns, where she acquired her own education for her state. Her health, though not very healthy, had remained regularly good.

Back home from his parents, he took care of the household chores, but he preferred the quieter work - sewing, embroidery - so that his life, even in the countryside, was quite the life of a sedentary.

At the age of eighteen to twenty, he did a violent exercise and has not enjoyed good health ever since.

Pale, suffering, sad, digesting very badly; gasping for breath; his forces were diminishing. She became anemic, suffering continual pain; rapid palpitations were declared, as well as all symptoms of heart hypertrophy and lung twinges denoted danger of pulmonary physics.

The stomach was also attacked in a peculiar way, and the epigastric region became so painful that the slightest contact caused syncope. Back pain and apophysis of the extremely sensitive dorsal vertebrae indicated some spinal cord disease. The organs of the womb, in turn, became contaminated, etc.

In this state she lived for nineteen to twenty years, with intervals of least suffering. I could only walk with someone's help to go to church. Most of the time she suffered so much that she should be bedridden, always in the same position and suffering horribly, with such violence at times, that she was expected to succumb. Several times he received the last sacraments.

In March 1850, Mrs. Burton got a lot worse: her sufferings increased and her medicines were no good. Until that time I could still do some little services: wedding, sewing, crawling to the church. It was necessary to leave everything, stay in bed, with the most cruel pains. He refused any and all food; indeed, his stomach could not stand it; nausea, vomiting came on; the heartbeat was so loud that one could hear the distance from the bed. No sleep, no rest.

So much sweat was added to so much sweat that the clothes on both the body and the bed were soon wet. And there was nothing to stop that sweat. About fifteen to twenty liters of sweat for twenty-four hours. On December 11 I declared to the family that the denouement was near and withdrew, certain that I would no longer see the sick woman. Days later they appealed to the intercession of Our Lady of La Salette. I do not hesitate to declare that the instant healing that took place then is a miraculous fact. Unable to return, I only saw my old patient 15 days after the event. I found her standing cheerfully. I repeat, passing the deathbed without convalescence to a perfect state of health is a supernatural thing (73), a true miracle.

Rochefort, July 22, 1852.

Delvaux

It is necessary to consider that it is not only by means of a medical certificate that true miracles can be verified (74). For those of Our Lady Jesus Christ there is no medical certificate. The testimony of those present is sufficient, as for example with the miraculous healing of Miss. Apollonia Hermite, paralyzed for many years who was healed half an hour after noon on August 26, 1874, after being placed by the charitable person who cared for her at the edge of the miraculous fountain, in the very place of the Apparition, praying.

(73) Rousselot - un nouveau Sanctuaire - Bibliography 21.

(74) Pope Benedict XIV, in his treatise on the beatification and canonization of God's servants, quoted p. D. Giray.

At this time the missionaries and all the clergy arrived, who joined their supplications with those of the faithful, while the sick woman kept her feet in the water. The Rt. Father Superior prayed the litany of Our Lady of La Salette, clergy and faithful begged: Pray for her, heal her.

Several times they repeated prayers. Weak, it seemed all faint. However, the poor patient suffered greatly from her feet in cold water.

The Fathers decided to retire, but the protector of the paralytic asked, please, to continue to pray; and the prayers began again. She filially begged: " She is a poor orphan without resources; Heal it, O Holy Virgin! "Suddenly, in the enthusiasm of her faith, she commanded the paralytic to kneel. The poor thing, with immense effort, holding the railing, set her knees to wander. Then they began to pray: "Remember." Suddenly the sick woman felt her body full of intense emotion and, rising, stood firmly. Miracle! "Cried the three hundred people who were there, accompanying the miraculous one who would, with a quick step, sing to all in the Shrine:" Ave Maris Stella "(75).

(75) *Semaine Religieuse* (Diocesan Bulletin) of Grenoble, 3 Sept., 1874.

§ V - Miraculous healing obtained especially in order to prove the truth of the appearance of Mary Most Holy in La Salette.

It took place on April 16, 1847, with Sister Saint Charles, Hospital Religious, in Avignon, France, who suffered from pulmonary tuberculosis in the last degree.

The Superior wrote: "On February 14, 1847, Sister St. Charles received the extreme anointing. Hearing of the miracles wrought by the use of La Salette water, I first doubted. Because of the healing of a" Sister of the Heart, I had more confidence and I remembered to propose a novena to our dear euphem.

Although I would like to see her healed, my greatest intent was the glory of the Virgin, the confirmation of her appearance to the two shepherds and the conversion of sinners.

For these reasons, among our many patients, I chose my sister São Carlos, because she is the best known, because of her long illness and therefore the most suitable for my purpose.

I communicated my thought to him; He was totally indifferent, declaring to me that he was not keen to recover his health, for this would be to remove it from eternity, which he preferred to die or even to remain in his present state, as long as God was served.

I insisted several times. Always finding her with the same feelings, I decided to resort to my authority.

Having obtained a little water from the fountain of La Salette, I told her that she should not only think of herself, but also that greater glory of God and increased worship of the Virgin Sma. would result from such an extraordinary cure.

I ordered her to join the novena who would make the community for her and to drink the water I would bring her.

On Thursday, April 16, the patient fainted and vomited a lot of blood, frightening us, to the point that I said to her: "The Virgin, SSma. will heal you, but it is by placing you in heaven".

On Friday, April 17, while we were attending the Mass of Mons. Prilly, Bishop of Chalons, she considered asking for another general communion tomorrow. Suddenly, the patient had a complete transformation. Feeling fully healed, she got up, dressed, and went down alone to the chapel to hear Mass as well, causing us the greatest astonishment ...

This healing has been going on for fifteen months, and my Sister St. Charles has continued to do all the community exercises. He gets up at five in the morning, enjoying perfect health. I sign this account, attesting that it is according to the strictest truth.

J. Pineua, Superior of the Hospital Religious of St. Joseph.

MEDICAL CERTIFICATE

Clarice Pierron, 30 years old, of high stature, of nervous temperament, bloody, entered, on November 21, 1834, in the convent of the Religious Hospitals of St. Joseph in Avignon, receiving the name of soror Saint Charles ...

Though weak in build, he had never been ill. Suddenly, on June 22, 1838, he suffered hemoptysis. This illness disappeared after ten months of treatment with Drs. Rocha and Chauffard.

In July 1839, violent dysentery came to him, which Dr. Martin's enlightened care healed, but the lower extremities were paralyzed for eight years.

As a consequence of the chronic inflammation of the digestive tract, that of the lungs has returned in such a way that the various treatments alternatively applied by the various physicians mentioned above have failed to prevent the disease from progressing.

In 1845, seror São Carlos was entrusted to my care.

Haemoptysis often occurs, cough almost continuous, sputum is sometimes bloody and sometimes purulent; There is pain in the left side of the chest, insomnia, weight loss, fever and severe muscle prostration.

The various doctors I went to had no improvement, because the patient was getting worse and worse.

By the end of 1846, thrush appeared in the roof of the mouth, in the tongue, in the larynx; a sore throat with great difficulty articulating sounds and swallowing. The proper medicines for this state were without effect.

By February 1847 all symptoms had increased; deeply altered faces and one hundred and fifty beats per minute. The patient only had a few spoons of water, milk and broth for twenty-four hours. Her condition being desperate, and Dr. Rocha, who saw her from time to time, having pronounced the same prognosis, had to deceive her.

What a surprise! Last April 16th, at eight o'clock in the morning, after a night of agony, as it were, a revolution took place that suddenly transformed the morbid state into a normal state. "I cannot express, she says, the movement that convulsed my whole being, but what I can say is that, in an instant, I felt my head, my throat, my chest and my side as if to break free, my limbs regain strength, agility and my voice its sound".

After this unexpected and strange transformation, she gets up, gets dressed, walks, jumps, runs up and down stairs, goes through every room of the house she visits for the first time (76), crosses courtyards, gardens, and after lauta meal, have me call.

I found her in the following state: I was working in the common room with other nuns. His countenance, which reflected in his earlier days of dejection and suffering, radiates great joy. The pulse dropped to 100 beats. Your voice is sonorous. Swift up and down the staircase. Carrying a 70-pound burden, he walks quickly. The appetite has returned. On April 17, on subsequent days, she works, eats, drinks, and practices religious exercises.

Now that the cure of Soror S. Carlos has not been denied, if you ask me how it happened, I must answer that, medically speaking, it did not follow the common phases. Is it a natural thing for a seriously ill patient to recover without more or less prolonged and painful convalescence? Is it natural that suddenly, in a serious illness, the facies will suddenly change and suddenly the strength and appetite will return? I confess that I have never seen anything like it.

Av: Ignon, May 31, 1847.

Gérard, doctor.

(78) Soror Sao Carlos had come to this stretcher house.

"The undersigned, chief medical doctor of the Avignon Hospital, after 36 years of activity, declares that the unexpected and unforeseen return of a state medically judged mortal, in the person of seror São Carlos, to a state of perfect health, in every respect. functional and organic, it was suddenly carried out without the intervention of art resources and is therefore a prodigy.

Dr. Rocha, doctor.

By compliant copy - Avignon, June 24, 1848.

(C. Persyse; Semaná, Barrêre, Chapter Vicar in Giroy: Les Miracles de La Salette, Vol. I. pages 340 and 375).

Those who write here cannot escape the satisfaction of narrating a recollection. By the year 1902, while still major seminarian of the Missionaries of Our Lady of La Salette, he was going up to the dear Mountain, where he made the novitiate. On the way he came upon a venerated old man with white hair, trudging up the steep slope. After the usual greetings, the conversation was halted. The old man said, "For thirty years this month, each year, I've been walking seventy kilometers, faithfully, to come and thank Our Lady of La Salette for the great miracle she has bestowed upon me; for thirty years ago I came here." completely blind and I came back to the house with my eyes completely good and so it is preserved but I am over 72 years old, my old legs no longer want to take me, this is my last pilgrimage. She'll forgive me. "

Reminding her of the maternal goodness of Our Lady, I rested the good of the old man whom we no longer saw whose very serene features, from which faith and gratitude sprang, silenced me deeply.

§ VII - Miracle in favor of Yver Vest

We transcribe the narrative of the deservedly famous Catholic writer, appreciated by many in her books in Brazil, Colete yver.

"Ana. Mrs. de La Salette "Since you pay a debt, a very soft debt, I come here, in all simplicity, in honor of the Virgin Mary, for the benefit that She, under the features of Our Lady of La Salette, granted you." me in my childhood.

In the charming city of Segré, France, a sixty-year-old little girl lived at the time, only three years old, pampered by her four older brothers and sisters, so lively that her mother gave birth. nicknamed him "Azougue". I couldn't stand still. Laugh and play without rest.

This Benjamin who appreciated in a Christian family all the true warmth of the nest is that, being an old literate now, she kept the images of this childhood still alive - such indelible memories, so vibrating! - He thinks he is happy today to reap godlyly in the thrill of these distant memories, like a stone from a collapsed house: - a wonderful event, a sweet miracle of the Blessed Virgin.

I still see my parents' very large room, the high canopy bed where long muslin curtains fell around it as a sanctuary, where the Crucifix that reigned there was a large painting, charcoaled by his older brother the round table right in the middle. middle, under which I passed my little wicker armchair. Yes, I have it all before my eyes, especially the small armchair that is right next to me. It was, from my personal furniture, the main piece. I still see her closing her eyes. Sitting on it, she played doll, just above the floor.

One day my mother called me. I tried to get up: impossible! my legs became inert. My mother insisted, believing a disobedience. I replied, "I'm stuck in my chair!" Nothing, in fact, could better express what had happened because it was impossible for me to stand. It is always permissible to think of a joke, a joke on such a occasion by a child. The already afflicted relatives had come to call my father in the yard - they spread chocolate candies all over the floor, telling me to come and pick them up. "But if I'm stuck in my chair, I said, how can I get up."

They called the family doctor, the good Dr. Poitevin who, seeing me, was stunned. They renewed in his presence the experience of chocolate.

He felt my knees and my joints.

Tetric was his diagnosis. The worst was that I suffered nothing. This was not rheumatism. By force he had to declare that it was paralysis. At that time electricity had not yet invaded the field of therapy. What to resort to, humanly speaking? The little hummingbird head and how this little bird, always moving, paralyzed there, would be forever doomed. without resources?

The doctor was shaking his head, comforting my parents in the best way.

For my part, I do not remember suffering even a little. It was the scariest sign of evil. These things happened in 1877, so thirty-one years after, on the mountain of La Salette in 1846, the Holy Virgin tearing in favor of two children. the veil that hides the invisible, came to visit the land in France. The country, convulsed by different ways of feeling and thinking, suffered the assaults of the so-called " free thinking. " But in the heart of my quiet and thoughtful province the peace of ideas reigned serenely and quietly. There the Christian faith remained unalterable. The vicar, Fr. Villette - be it because of a promise of the people, or an offer from some parish

devotee, I do not know - had sent to place in the cemetery chapel a statue, which I thought was monumental, of Our Lady of La Salette. with his turban-cap between Maximino and Melania, the two children of the mountain, and when it arrived, it was found that the statue was too heavy to carry on an altar or a column. placed there in the same lages, in the entrance of the cemetery church, against the wall on the right side. My mother, true model of Christian mother, afflicted by the illness of the little daughter, decided, a few days later, to resort to the Holy Virgin and particularly and beg her under the somewhat Byzantine figure with which Mary clothed herself in 1846.

Paralyzed girl who was, I, could not go to the cemetery walking with my inert feet. They went to fetch my early cart from the attic, a beautiful wicker car, according to the use of the time, and my sister's nurse was in charge of pushing the strong, albeit wooden and rather heavy, car to the chapel of the house. cemetery.

At the chapel door they exchanged a beautiful candle that they put in my hands and put me down and said, "Go take her to Our Lady," and I ran. Since then, no sign of paralysis has ever reminded me of those tragic days when, after all, Mary's miracle made me a tireless woman to walk.

Two years later my father, an employee, was transferred to Rouen. I left in Segré the dear image of the Virgin of the miracle "(77).

In order not to make this book too bulky, we limit ourselves to these miracles. Mons. Bishop Giray of Cahors, France, in his most important two-volume work " Les Miracles de La Salette ", published in Grenoble in 1921, presents, until 1879, sixty-five miracles, of which nine canonically judged, thirty and five admitted by bishops and sixteen of a secondary character.

It is certain, therefore, that numerous and great miracles were obtained by the invocation of Our Lady of La Salette. Now it is against the wisdom and infinite perfection of God that He perform miracles that can be presented as evidence of nonexistent facts and even less of cunning impostures.

Then we must conclude: Mary SSma actually appeared on the hill of La Salette on 19 September 1846.

(77) In the brochure 'La Salette - Témoignages. P. 187 - Bibliography 78.

CHAPTER SEVEN

ECCLESIASTICAL AUTHORITY TESTIMONY

GRENOBLE BISHOP JUDGMENT AND JUDGMENT

Paragraph 1 - Communiqué and Episcopal Delegates

If in the previous chapter we have presented miracles obtained by the intercession of Our Lady of La Salette particularly at the time of the Apparition, it was because in these miracles that the ecclesiastical Authority was based to declare the great event true and divine.

From Our Lady Jesus Christ has been empowered by the Catholic Church to decide all matters of religion and any divine intervention. Well, by the law of the Holy Church it is only the bishop of the diocese, in whose territory something has happened with extraordinary and perhaps supernatural circumstances, who is officially responsible for examining and judging him.

Now. the mountain of La Salette belonging - as it still belongs to the Diocese of Grenoble, whose bishop was then D. Felisberto de Bruillard, only he had the right to examine and judge the case of the Apparition.

Proceeding with the utmost caution, he immediately sent the vicars the following circular:

- Vicar:

Undoubtedly the extraordinary facts that have been reported to have occurred in the parish of La Salette near Corps. Concito V. to reread the Synod Statutes I gave to my diocese in the year 1829. Here is what you read on page 97: "We forbid, under penalty of suspension ipso facto. declare, have any new miracle printed or published, however publicly disclosed, unless the Holy See or ours, after accurate and rigorous examination. "

Now we say nothing about the events in question. Judgment and duty impose on you, Rvma, to be very reserved, and in particular to maintain absolute silence on the subject in the sacred gallery.

However, there were those who published a lithographed drawing adding some stanzas. I tell you, Mr Vicar, that this publication has not only not been approved by me, but rather has been very contrary to me; and that I have formally and strictly disapproved. So be careful and by example of prudence, be sure to recommend it to others.

Please accept, mr. Vicar, the expression of my sincere and affectionate devotion.

Felisberto, Bishop of Grenoble, October 9, 1846. "

Meanwhile, the bishop carefully collected all the information, letters, and reports; He sent distinguished priests to La Salette to see the places and to question the two shepherds. You heard, or rather read all the reports they made. In December 1846 he appointed two commissions, made up of canons of the cathedral and teachers of the major seminary, to whom he ordained. after inquiry, to make their well-founded report separately on the already noisy case.

Both committees, in their reports - ready on December 25 - advised further study, more information. That of the canons concluded if it opened "the legal inquiry." In no hurry the prudent bishop reflected and finally decided to open the inquiry requested. "Since it is our duty, he said in the Provision of July 10, 1847, to obtain legal information both in Corps and La Salette and in other places where miraculous healings are mentioned, we nominate Mr. Rousselot, professor of theology at the major seminary. , Canon of the Cathedral and Honorary Vicar General, and Mr. Orcei, Honorary Canon and Superior of the Major Seminary, to, as Delegates, open an inquiry and gather all information concerning the Fact in focus.

We urge you to call as many priests and lay people as you deem necessary to reach the truth.

Particularly they will require the medical certificates of the cures obtained by invoking Our Lady of La Salette or by using the water from the Miracle Fountain. "

A few days after his official appointment, on July 27, 1847, Fathers Rousselot and Orcei left Grenoble and toured nine dioceses. They wrote in their Report: "We stopped at all the episcopal cities of the nine dioceses and had the audience of six bishops. These distinguished prelates held conferences with us on the purpose of our mission. of the apparition of Our Lady of La Salette, of the water of the miraculous fountain, of pilgrimages made or projected to the Holy Mountain, of the miracles wrought or the graces attained by the intercession of Our Lady of La Salette.

We saw and questioned the various people who claimed to have been healed; everywhere we have been given or promised authentic reports of these wonderful facts.

On the 25th of August, after a happy trip, we were back, through Corps, to the village where we had to go, wanting to visit the place of the wonderful event that, one year ago, worries all of France and has had repercussions on foreign countries.

In the afternoon I said day, we questioned, one after another, the two little shepherds, who, unbeknownst to now, have become so famous, and are the prime cause of the prodigious uninterrupted affluence that you see in these high mountains. on the extreme southeastern border of the diocese of Grenoble ".

Finally the next day, "in cold and cloudy weather" along narrow, painful paths. Steep "", the two inquirers, the first who officially acted, reached the Plateau of the Apparition. They were accompanied by Fr Mélin's two children. Archpriest of Corps, Father Luiz Perrin, Vicar of La Salette, Father Paquet, Vicar of Treminis; several other priests and forty pilgrims had joined them.

Solemn moment, since in this first official confrontation of the two little seers would depend on the authentic decision of the reality or the falsity of their vision.

The two episcopal delegates, back in Grenoble, presented, first by word, the result of their mandate; Fr. Rousselot then wrote the result of his inquiry in writing, in an extensive report that would later be the first book he would publish about the event of La Salette. It concluded on October 15, 1847, as follows:

“Everything we can see personally, everything we hear from unsuspecting witnesses, all the authentic documents we have gathered about the extraordinary fact of La Salette, we present here with fidelity, good faith, simplicity. If we speak out, if we defend our way of thinking, it is to bring to your knowledge. our personal conviction. This belief has been shared, both in and outside the diocese, by most of the people we have come into contact with, who we have questioned, or what people. spontaneously informed us of their impressions.

All the ecclesiastics and lay people we have seen are eagerly awaiting your doctrinal judgment. about this case. Everyone hopes that this decision will be for God's greatest glory, increased devotion to the august Mother of God and salvation of the people. Because of the fact itself, regardless of any authentic and solemn decision, the crowds have moved and are coming from all sides to the mountain of La Salette. The greater the effect, when it is clothed, with the seal of episcopal authority "(78).

(78) Rousselot - Book already cited. Bibliog. 21

Paragraph 2 - Examining Committee

Continuing his prudence, the diocese's chief legal officer, far from putting his seal on a document certifying the fact of the Apparition, decided to appoint " a large commission - according to his words - composed of respected, pious and illustrious

men, who should mature examine and discuss the fact of the Apparition with its consequences. "

This sixteen-member commission was composed: the two principal vicars general, the superior of the major seminary, the eight canons of the cathedral, and the vicars of the five parishes of the episcopal city.

The bishop submitted to his study the report of his two delegates. From November 8 to December 13, 1847, the commission held eight meetings in one of the rooms of the episcopal palace, chaired by D. Felisberto de Bruillard himself who directed the debates. Maximin and Melania attended together and separately. As on the Mountain, they repeated the words and attitudes of the Apparition, without modifying anything. On November 4, the bishop had sent a letter of convocation to the vicars of the city, noting particularly these words: "Desiring to show them their esteem and confidence, he resolved to associate them with his vicars general and members of the city. his colendo fit, in order to listen and discuss together the Report presented to him ".

He determined in advance the time and place for each meeting, demanded strict secrecy, and asked for prayers for the successful success of the enterprise, the lights of the Holy Spirit, and the help of the Virgin.

"The meetings, he ordered, shall begin next Monday at the Episcopal Palace at one-fifteen in the afternoon on one of the second-floor rooms; and shall continue on the following days at the same time, exact attendance and inviolable secrecy being indispensable until final decision.

To pronounce doctrinal sentence on the important fact that will occupy us during several sessions, I need the help of Heaven.

You will help me to achieve this by praying, as I do, at Holy Mass on the meeting days, the prayers of the Holy Spirit and the Blessed Virgin. "

His letter of convocation attached a "by-laws on the order to be followed at meetings." This by-laws was communicated "to all committee members and particularly specified that at the opening and closing of meetings there would be prayer.

Six sessions were foreseen, each with its own clearly determined subject. This, by the way, did not prevent the digressions that forced the bishop to call to order the learned and clumsy assembly.

At the end of the fourth session, he intervened with some severity. "Gentlemen, I said, you will not be surprised if at the fourth session, pointing out that in the first two the two seers attended, I will give you some warnings ... The debate on the great event of the Apparition took place in complete freedom, as it should be, and the

opposition has largely used its right to speak, often laying stones even along the path of the commission, and the march, though unimpeded, has been prodigiously retarded.

It seemed to us that a lot of time was lost. Let us avoid this evil, because time is precious. In fact, your intention should not be to prolong our debates and meetings excessively. "

The four-member opposition, the most active being Fr. Cartellier, vicar of St. Joseph, proceeded tenaciously, despite the continuous agreement of the twelve members.

It took eight sessions to exhaust all matters. However, the vote in favor of the Report and the most raised questions was always by a large majority, even unanimously; and the solutions to the objections presented were also adopted by the vast majority. "

On December 13, 1847, the bishop declared the sessions closed, thanking the members of the assembly for their attendance and zeal, and adding that in due time he would pronounce his doctrinal judgment. "

As pointed out by D. Ginoullac, the successor of D. Felisberto, the bishop did not need the examination of such large commissions to pronounce his judgment on the Apparition. Nor was a majority as large as it was at every meeting so that it could act. "But Felisberto insisted on keeping the slightest possibility of making mistakes and" surrounding himself with all possible light on the subject, and get clarification on the most difficult points. Although, he later said, our conviction was complete at the end of the committee's sessions, we have not yet wanted to pronounce doctrinal judgment on such an important fact. "

It merely gave its approval, the following year, to the report of the two delegates, authorizing its publication. This work, done with all science and impairment, entitled: "" La Vérité sur l "Avenement de La Salette ... (The Truth about the Event of La Salette) printed with the approval of the bishop, denotes with great care the subject and prolonged examination "(79).

Paragraph 3 - Judgment and Judgment of the Diocesan Bishop

Between the publication of the report and the release of the Pastoral Letter of the judgment, it took four years, and during that time there were several cases that we will talk about below; The opposition developed activities that some referred to as "satanic", which even went on for another six years after the episcopal sentence.

The venerable Prelate faced the fight without fear and with wise and noble long-suffering. "You know, you should write in your Pastoral Letter that the contradictors

were not lacking. What moral truth, what human and even divine fact did not have them? However, to change our belief in such an extraordinary, so inexplicable event." without divine intervention, whose circumstances and consequences come together to point the finger of God, a contrary fact, as extraordinary and as inexplicable as La Salette's, or at least to explain the latter in a natural way, had been necessary; we find, and for this reason, publish our conviction loud and clear "(80).

They wanted to challenge their right to pronounce judgment. Even his Metropolitan, the archbishop of Lyons, has insistently tried to refer to him the case of La Salette. Now he could only recommend caution and prudence; the trial, however, according to the Council of Trent was the purview of the diocesan bishop, and the bishop of Grenoble was certain of his right.

(79) Rousselot - in the marked and Manuscript work of Father Bossan. M. S. Miss. from Our Lady of La Salette. Bibliography 3, 7, 21.

(80) Pastoral Letter of September 18, 1851.

“D. Felisberto, D. Ginoullac later stated in his Pastoral Letter of November 4, 1854, consulted highly respected people in Rome to learn about the laws, and from various sides he had an answer that gave him the right to pronounce on the fact of the Apparition and to erect A shrine on the mountain of La Salette.

The bishop took every precaution not to take any wrong steps. And to complete the plan of a Pastoral Letter, he addressed his colleague of La Rochelle, D. Villecourt, a future cardinal who, La Salette's pilgrim in the year following the apparition, had made a personal inquiry and published a book in which he proclaimed with strengthens your conviction. This bishop made himself available to D. Felisberto. As the pastoral letter was written in collaboration by the two prelates, Archbishop Felisberto sent the document to Rome for submission to the lights and judgment of the eminent Prince of the Church, Cardinal Lambruschini, Prefect of the Sacred Congregation of Rites and former Secretary of State of Gregory XIII. The answer was, "Everything is fine, there is nothing to be desired."

After that, he also wanted a commission composed of a vicar general and the canons of the Cathedral to examine the work, which they did by studying the document phrase by phrase, paying careful attention, noting only slight changes deemed necessary, which venerated him. good creed accepted, thus taking prudence to the extreme. Nothing else was missing.

Finally, the Bishop of Grenoble resolved to publish his Pastoral Letter, in which, after a detailed account of the facts, the precautions taken, the work of the Commissions,

the prayers made, the objections of the brightly rebounded adversaries, he pronounced the following judgment and sentence:

“Based on the principles taught by Pope Benedict XIV and following the norms he outlined in his immortal work of the Beatification and Canonization of the Saints (Book II, chap. 31, n. 12); having regard to the report written by Father Rousselot, our Vicar General, entitled: The Truth About the Event of La Salette, as well as the book New Documents on the Event of La Salette, published by the same author in 1850, both of which we have approved; heard also the free discussions held in our presence about the facts at the sessions of December 8, 15, 16, 17, 22, 29 November, 6 and 13, 1847; seen and heard all that has been written and said since that time, for or against the Event; considering, first of all, the impossibility of explaining La Salette's fact in any other way than by divine intervention, however we may consider it, whether in itself, in its circumstances, or in its essentially religious purpose; whereas, then, the wonderful consequences of La Salette's being presented as the very testimony of God manifested by miracles, and that this testimony is stronger than that of men and their objections; whereas these two separate motives, and even more as a whole, must predominate in all matters and derive all sorts of value from the claims and assumptions to the contrary which we claim to know perfectly well; whereas finally, by our docility and submission, Heaven can spare us numerous punishments that we are threatened with and that by too much and prolonged rebellion we can expose ourselves to ills without remedy; at the formal request of all the members of our fitted colendo and the priests of our diocese (81); in order, equally, to meet the just expectation of the very large number of godly souls, both of the homeland and of abroad, who would eventually reproach us for keeping the truth captive; invoking again the Holy Spirit and the help of the Blessed Virgin, we declare the following:

(81) At the spiritual retreat, 240 priests signed a plea asking the bishop for a favorable statement. only 17 against.

Article 1: We believe that the apparition of the Blessed Virgin to two shepherds on 19 September 1846 on a hill in the Alpine range in the parish of La Salette of the Corps Decanate contains all the characteristic circumstances of truth and truth. that the faithful have reason to believe that it is right and undoubted.

We believe that this fact acquires a new degree of certainty from the spontaneous and immense affluence of the faithful to the place of the Apparition, as well as from the innumerable wonders that were the consequence of this event, a large number of which offer no doubt without violating the rules of human witness.

For this reason, in order to witness to God and the glorious Virgin Mary our deep gratitude, we authorize the worship of Our Lady of La Salette. We allow it to be preached and the practical and moral conclusions can be drawn from this event.

Article 4: However, we strictly forbid you to publish private prayer forms, chants, or devotional books without our written permission.

Article 5: We strictly forbid the faithful and priests of our diocese to declare themselves publicly by word or in writing against the fact which we proclaim today and which everyone must respect.

Article 6: We want and have our Pastoral Letter read and published in all the churches and chapels of our diocese, at the main or community mass, on the Sunday following its receipt.

Given at Grenoble, under the Secrecy and Seal of our Secretary's Weapons and Counter-Secrecy, September 19, 1851 (fifth anniversary of the Apparition). "

Fellsberto, bishop of Grenoble.

From the order of S. Reverend: Auvergne, Honorary Canon, Secretary.

The two articles 6 and 7, respectively, refer to the construction of a sanctuary in the place of the Apparition and the devotion of the faithful, to take advantage of and practice the warnings and teachings of Mary SSma. in your appearance.

However, since the consignment was delayed, this Pastoral Letter was only read on November 16, 1851, in the six hundred churches and chapels of the diocese of Grenoble, and was very well received by the great majority of priests and faithful.

Outside the diocese, too, the Pastoral Letter was received with almost general applause.

Fr. Rousselot wrote: The bishop of Grenoble, who, by the way he dealt with the event of La Salette, had nothing to fear from the judgment, neither from Rome nor from his venerable colleagues, was it right to send his Pastoral Letter to the bishops of France, to major figures of Rome and to some prelates abroad.

Religious newspapers from France and abroad, notably from Rome, published the Pastoral Letter. Several bishops had it published in their diocese. Others wrote circular letters on this occasion to make this known to their diocesan people.

The Pastoral Letter of D. Felisberto was soon translated into Italian, German, English and Flemish. In response to the reminder of his Pastoral Letter, the bishop received numerous beautiful letters of public and private membership from most bishops, vicars general, superiors of religious orders, and all sorts of people of high society.

The archbishop of Milan sent him an admirable letter. The bishop of Ryent, England, had it reprinted and published with another of his own.

All the successors of D. Felisberto. To this day, D. Caillot has approved this Pastoral Letter and has shown devotion to the worship of Our Lady of La Salette. D. Felisberto's immediate successor was the strenuous defender of the Apparition and the doctrinal Judgment. For D. Ginoullac was a man of great talent and a profound theologian. In his three Pastoral Letters - September 30, November 4, 1854, September 19, 1857 - of masterful value and irresistible logic, he repelled the attacks of his opponents by countering with science and energy the arguments to the contrary, and reduced them. to silence.

The competent religious authority issued an official sentence, declaring it certain that Maria Ssma. appeared on La Salette Mountain. We therefore believe that the "Beautiful Lady" was, in fact, the Mother of God.

CHAPTER EIGHT

LA SALETTE AND THE SANTA SÉ

Paragraph 1 - Clarifying

To avoid any misunderstanding. We began this Chapter by transcribing here a reply from the Sacred Congregation of Rites, of 12 May 1877. They made the following consultation to this Sacred Congregation:

"Did the Holy See approve of the apparitions and revelations which, it is said, occurred and were the cause of the worship of Our Lady of Lourdes and Our Lady of La Salette?"

The Sacred Congregation replied: "The Holy See has neither approved nor condemned these apparitions and revelations; it has only allowed them to be given a pious belief in merely human faith, based on their narrative, a narrative moreover confirmed by suitable testimonies and by document. Nothing therefore prevents the Ordinaries ... "(Authentic Decree, 3419, Dubium, 2).

Consequently, the Holy See, in regard to Apparitions and revelations, never pronounces doctrinal judgment as did D. Felisberto for the Apparition of Our Lady of La Salette; for the above clear answer implies that such a judgment rests with the "Ordinaries," that is, the bishops.

" It is merely human faith " because divine faith is only for the revelation God made to mankind; this revelation ended with the death of the last Apostle of NS Jesus

Christ. It is about what refers directly or indirectly to this revelation. It is divine that the Holy See, the Pope, pronounces definitive doctrinal judgment.

Needless to say, the reader wants to find in this chapter a sentence like this: The Holy See approved in the sense of the trial of D. Felisberto the apparition of Our Lady of La Salette, however, will find evidence that the Holy See, in its expression of the Sacred Congregation, "allowed herself to give this belief and worship to Our Lady of La Salette".

§ 2. Pope Pius IX and his briefs in favor of La Salette.

At the time of the Holy Apparition Pope Pius IX was head of the Church, which many favors bestowed to increase the worship of Our Lady of La Salette (82).

(82) Bibliography no. 7

We have seen that the Bishop of Grenoble, before publishing his judgment, sent his Pastoral Letter to Cardinal Lambruschini, Prefect of the Congregation of Rites, who on 7 October 1851 replied: "As soon as my occupations allowed me, I read with the Your Excellency's Pastoral Letter This is my opinion: The prelate recounts the fact, somewhat extraordinary, without prevention, and with the historical accuracy so strongly recommended in Holy Scripture and in accordance with the Rules of the Holy Church.

Everything is fine, nothing to be desired, especially regarding the examination of the event, which was conducted with edifying and very laudable rigor. I just note that perhaps, by wise prudence, it is better to omit the chant of "Te Deum", so as not to attest with 'so great solemnity, in the name of the Church, the truth of the Fact in question.'

After such words it is no wonder that the Vatican's "Osservatore Romano" newspaper published on Thursday, April 1, 1852, "with the permission of censorship", after rigorous examination, the Pastoral Letter of 19 the same year. .

The newspaper added: "In the offices of the Roman Osservatore, offers are received for this Pilgrimage."

Early on the Holy See gave spiritual favors. "The most decisive proof of protection and favor given to the new pilgrimage for the Holy See is the vast number of spiritual graces that the Supreme Pontiff has bestowed on the Shrine of Our Lady of La Salette.

By a Rescript of August 24, 1852, the Sovereign Pontiff declared the main altar of the Sanctuary of La Salette, a perpetual privileged altar.

2nd By a Rescript of August 26, 1852, grants the faculty to celebrate the votive mass of Ssma. Virgin to all priests who come to La Salette every day of the year except for the great festivities and privileged holidays.

3rd For a brief of August 26, 1852, the Supreme Pontiff gives to the members of the Brotherhood of La Salette:

1. Plenary indulgence on the day of admission;
2. Plenary indulgence at the time of death;
3. Plenary indulgence once a year, on the day of the main celebration of the Brotherhood;
4. Indulgence of seven years and seven quarantines, four times a year, on four specific days;
5. Sixty days of indulgence for every charitable work they do.

By a pardon of December 2, 1852, Pius IX grants, at the request of the Bishop of Grenoble, permission to solemnize every year on September 19 the *vel ipso Apparitionis die* at all times. diocese churches, or the following Sunday, for a solemn Mass and the eve of Our Lady.

In the same pardon, the Pope authorizes the clergy, if he prefers, to celebrate the memory of the Apparition (*Memoriam hujus Apparitionis recolere*) by adopting the entire office, celebrating the Mass of patronage of the Blessed Virgin under the solemn double rite of the second class.

The same Pope, on his own fist, granted, on February 10, 1857, great indulgences to the devotion of Our Lady of La Salette established in the Church of the Revs. PP. Recollects of St. Trond, Diocese of Liege, Belgium. And in 1858, he granted equal indulgences to the Revs. PP. Passionists of Buremonde, The Netherlands (83) (In the book "Auguste Marceau, Capitaille de Frégate", 2nd edition, II volume, p. 429).

The Holy See, therefore, early on allowed the worship of Our Lady of La Salette. On August 6, 1867, the worship of Our Lady of La Salette was publicly established in Rome, with the permission of Cardinal Patrizi, the Pope's vicar, in the diocese of Rome. A painting depicting the Apparition was exposed to the worship of the faithful in the church of St. Savior in Thermis. In the same church the Confraternity of Our Lady Reconciliator was erected and enriched with numerous indulgences by the Pope himself, who had his name inscribed (84) on October 16, 1870. D. Baillés, former bishop of Luçon, officiated at the ceremony.

It was Father Crévoulin, chaplain of the church of St. Luiz dos Franceses, who erected the Brotherhood in that church. He paid for the cost of St. Savior's

reformation in Thermis to establish the center of Roman devotion to the Virgin of the Alps (85).

When the contradictors of La Salette arose in 1854, Pius IX sent a letter to Monsignor Ginoullac on August 30, 1854: "If necessary, the Holy Father added, it is the duty of your office." and of your pastoral solicitude to enlighten your flock concerning the dangers surrounding this same devotion and to pre-ordain it against them. "

(83) Bibliography 54.

(84) Bibliography - Historie Secularie; P. 171 - Bibliography 71.

(85) Lafond - La Salette. P. 49 note.

For this reason, D. Ginoullac wrote his Pastoral Letter of 4 November 1854 in defense of the Fact and the cult of Na. Mrs. de La Salette.

A month later D. Ginoullac was in Rome at the time of the proclamation of the Immaculate Conception, and had two hearings of Pius IX, who took the initiative to speak of Na. De la Salette: "The Holy Father, he wrote on January 30, 1855, formally said that we must maintain devotion to Our Lady of La Salette, who confirmed the Letter she had written to me and that in my Letter Pastoral, which he read, I had interpreted this letter exactly. "

In his Pastoral Letter, D. Ginoullac pointed out the special interest of the Holy Father for the work of Our Lady of La Salette. "The same Pope, soon signed from his own hand, dated 20 November 1869, congratulated Mr. Similieu of Angers for his devotion to the altar of La Salette and his conscientious writings avenging slander and error (vindicandae and calumniis et erroribus) the history of the apparition facts (86).

On September 10, 1868, hearing of the death of Father Jacquet, missionary of La Salette, Rome, on the last day of Our Lady Reconciliator of La Salette, the Pope exclaimed, looking up:

"Oh, how auspicious it is to heaven! I like this devotion and am glad to see it spread" (87).

(86) Semaine religieuse of Grenoble, November 14, 1858.

(87) Annales de Notre Dame de La Salette, useful 1890. Bibliog. 62.

It seems even that the message of Our Lady of La Salette influenced the Encyclical of 1849 and the letters of Pius IX, as D. Ginoullac noted in his Pastoral Letter of 1854. In fact, he wrote from Naples to his Vicar in Rome. Cardinal Patrizi, October 12, 1867:

"We particularly deplore three evils, the wickedness of blasphemy, which unfortunately spreads particularly among the people, the violation of the holy days, and the lack of respect in the house of God. These evils often attract divine vengeance, such as Holy Scripture and history attest.

Therefore, being aware of the sanctity of our duty to watch over the glory of God and the salvation of souls and to remove as far as possible the heavenly scourges from our people, we advise you to proceed in our name and with full power for extirpation. of these evils ... "These are the very teachings contained in the narrative of the two pastors.

§ 3rd - The Popes Leo XIII, Pius X, Benedict XV and Pius XI

Pope Leo XIII gave many favors to the devotees of Our Lady of La Salette. Seeing among the members of the pilgrimage to Jerusalem, a missionary from Our Lady of La Salette said: "Oh! wholeheartedly we bless La Salette and all that is La Salette".

Blessed Pius X also gave La Salette and his benefactors their greatest blessings (88). Asking the dear reader, I recall here the paternal kindness with which this Holy Pope, on the occasion of the hearing on the eve of our coming to Brazil, told us that he blessed the Brazilians and the Missionaries of La Salette. a plenary indulgence to the dying to osculate our missionary crucifix.

(88) Giray. Les Miracles of La Salette - vol II, p. 434. Bibliog. 68

Pope Benedict XV on November 4, 1916 and March 20, 1920, on the occasion of the hearings he deigned to grant to the Missionaries of Our Lady of La Salette and her Superior General, said how much this dear devotion to the divine Reconciling seemed legitimate and benevolent, adding that it deserved to be commissioned and developed, that it was pleased with its progress and therefore blessed its apostolic workers and all their works "(89).

Likewise, His Holiness Pius XI said in an audience to the same Missionaries: "You have a good Our Lady as Providence" (90).

In the last official compilation of indulgent prayers, it is read that Pius XI gave 300 days of indulgences to the prayer "Remember, O Our Lady of La Salette. . . "" and 100 days to the invocation "Our Lady of La Salette, Reconciler of sinners, pray without ceasing for us who have turned to you."

(89) Bulletin des Missionnaires of N. D. de la Salette, December 1918 and May 1920.

(90) In the above Magazine. February 1928.

Paragraph 4 - Pope Pius XII

It was particularly on the occasion of the National Marian Congress in France that His Holiness Pope Pius XII expressed his paternal interest in the worship of Our Lady of La Salette and her missionaries.

On December 31, 1943, in a letter addressed to the Bishop of Chartres, during the preparatory sessions, the Marian Congress was to be held in Grenoble and La Salette from September 2 to 8, 1946, the Holy Father invited "France, Kingdom of Mary, in so many trials in present events, to unite to celebrate the Centenary of the Apparition of Our Lady of La Salette and to stir up her filial piety towards her august Protector. " To the then Superior General of the Missionaries of Our Lady of La Salette, His Holiness wrote the following autograph letter translated from the original French: "Dear Son, Stephen Cruveiller, Superior General of the Missionaries of Our Lady of La Salette. Our devotion to The Blessed Virgin, to the Immaculate Heart of Mary, to whom we consecrate the Church and the world, can only dilate before the sweet prospects that your letter lets us glimpse of the next Centenary of the apparition of Our Lady of La Salette. whose canonical process then instructed proved favorable.

It is quite understandable that your religious family, from which Archbishop Felisberto de Bruillard sowed the seed, "as a perpetual memory of Mary's merciful apparition in La Salette", has especially taken to heart the secular commemoration of the blessed afternoon of September 19th. in which the Madonna (Our Lady), as we report, came to conjure her children to enter resolute, on the way to conversion to her divine Son and reparation for the countless sins that hurt the august Divine Majesty.

The French National Board of Marian Congresses was equally well-inspired, deciding, with the full consent of the Assembly of Cardinals and Archbishops of France, and in agreement with our Venerable Brother Alexandre Caillot, Bishop of Grenoble, to celebrate the sessions of the V ° Congress, in the place honored a hundred years ago by this noble favor.

In fact, your Congregation, especially instituted to guard the Shrine of Our Lady of La Salette and the irradiation of Mary Reconciliator, could not fail to work effectively in the realization of this magnificent project. We are pleased to address our Paternal Vows of Our Kindness in this regard to the dear Missionaries of Our Lady of La Salette, in the sweet confidence that the Blessed Virgin will in return want to reach them. for their many ministries, even in the most distant and hard apostolic fields, abundant graces and consolations. There is no doubt that the celebration of this Centenary will greatly contribute to the increase of spiritual fervor and the uplift of the world, still so revolutionized by the consequences of war, and particularly of dear

France, that it will want to rise ever more; We hope so for your complete happiness and full prosperity in the kingdom of Mary.

It is therefore with all our heart that we long for complete and supernatural success to these Jubilee Solemnities, and we send you, as well as your dear children, and all who cooperate in the same Solemnities with prayers, labors, and bounty, as a pledge of the best heavenly rewards. , the Apostolic Blessing. "

Vatican, October 8, 1945 (91).

(91) This letter was published in the Official Gazette of the Holy See. Acta Apostolicae Sedis ", 1946, p. 156.

Already in the year 1943, the Holy See had approved the proper Mass and Office of Our Lady Reconciler of the Sinners of La Salette. During the Centenary of the Apparition of Our Lady of La Salette granted:

1st Indulgence of Seven Years each day of the Tri or Novenas to Our Lady of La Salette.

2nd Plenary Indulgence for those who attended the Triduum all or five days from a novena to Mrs. de La Salette.

3rd A Plenary Indulgence, for all who take part in an organized Pilgrimage, to a Shrine of Our Lady of La Salette.

We end this chapter by mentioning two more proofs of Pope Pius XII's paternal interest in all that pertains to the Salettian works. On the occasion of the Centenary of the Congregation of the Missionaries of NS of La Salette, the Holy Father, on April 22, 1952, through the Vatican Secretariat of State, deigned to write to them to congratulate them and to make the best of them. vows, and added: "From the Marian Shrine, the cradle of the Congregation, the religious have spread to countless countries, and today they bring the Marian missionary spirit that characterizes the Institute to distant lands." The following May 28 His Holiness received 70 Salettian religious in such a loving audience that he even consented to be photographed among them, joyful for such great honor. He has granted 1000 days of indulgences, toties quoties, to those who oscillate their crucifixes of missionaries, speaking to them with the utmost benevolence "of your eminent Congregation". (92)

(92) Annales of Notre Dame de La Salette. May-June 1952.

CHAPTER NINE

THE SECRETS OF LA SALETTE

§ 1 - Secrets arouse attention

Father Laggier, in his interrogations, asked Melania these questions:

- Then. Did Maximin hear what She was telling you?

- Do not know.

- Didn't Maximino tell you?

- No, he didn't say anything to me. When She was gone, Maximino said to me, "She didn't talk for a long time, just watched her lips move. What did she say?" I replied, "She told me something, but I can't tell you: She forbade it."

"And you didn't ask him the same question?"

- No, because before asking him he said to me:

"Oh! Glad I am, Melania! Me too She said something, but I don't want to tell you (93).

(93) La Salette, III - p. 134, 135. Bibliography 20.

So the two Little Shepherds learned about the secrets, but they said nothing about it when they recounted the great event. When asked why they had not spoken, they answered: "No one asked us; since it was a secret, there was no need to talk "(94).

Precisely because it is a secret, everyone wanted to know.

The cardinal of Lyons, to whom the archbishopric belonged and still belongs to the bishopric of Grenoble, responding to a letter from Fr. Rousselot, who respectfully complained about certain rumors in Lyons about the Apparition, "He replied (95):

Archbishopric of Lyons, May 21, 1851.

Confidential

I have not at all dealt with the case of La Salette, Mr. Father, except to make respectful representations to you. the bishop of Grenoble; that you no doubt knew about the Council of Lyons. Today I have to deal with the case as the Pope's advisor, and I beg you to tell me if Marcellin and his sister will trust me with their famous secrets to pass on to His Holiness.

Please accept ", etc.

Given the double error of the seer's name and kinship, the bishop of Grenoble could "conclude that the case of La Salette was being poorly studied by the clergy of Lyons."

However, he hastened to command them to take the necessary steps with the children to obtain their secrets, because, he added: " The letter of His Eminence evidently assumes that the Pope has expressed some desire to know the secrets of the children (97).

§ 2 - The secrets written to be communicated to the Pope

It was no easy task. We have seen, especially from the letter of Msgr. Dupanloup, how stubborn the children were. Fathers Rousselot and Auvergne had to explain to them who the Pope was, to whom they should obey; that it was not possible for the Virgin SSma. forbade telling the secrets to the Head of the Church; on the contrary, she wanted to obey the Pope. "But, said Melania, it is not the Pope who is asking." Finally, Maximino was more easily convinced, Melania with much greater difficulty. They consented, but with express condition: "Only to the Pope and no one else" (97). Miss de Brulais asked Fr. Gerin, 21 September 1851, if Maximino and Melania had consulted with each other before deciding to confide the secrets to the Pope: - "Oh no," answered the priest, for between them there was a good hour and a half. on a trip". (98).

(96) Rousselot - Un Nouveau Santuaire, p. 65. Bibliography 21.

(97) Rousselot, Un nouveau Santuaire, p. 85, Bibliography 21.

(98) Echo de la Montagne 256. Bibliography 30.

Immediately D. de Bruillard sent an exact report of these interviews to Cardinal Archbishop, who two months later had yet to respond. This inexplicable silence led the bishop of Grenoble to make a detailed statement of the facts by letter to the Holy See, whose answer was that he could communicate the secrets directly to the Holy Father the Pope. This is what happened, as we now narrate despite the Cardinal's formal request: "Let the children write the secrets, and they send us back" - arrived at the bishopric in the meantime.

D. de Bruillard sent a respected layman, a man of his trust, Mr. Dausse, fetch Maximino and bring him to the bishopric on July 2, 1851. The boy upon arrival was introduced to a second-floor room and placed before a desk, with all that was necessary for writing. To watch over him from the bishop's order also came the canon of Taxis. Both he and the others walked away. Maximino, head in hand, pondered for a moment, coordinating ideas. Suddenly he began to write the preamble he showed from Mr. Dausse: "On September 19, 1846, I saw a Lady Luminous as the sun, whom

I believe to be the Blessed Virgin, but I never said that she was the Virgin. It is the Church that must judge whether it is the Blessed Virgin or someone else. She told me in the middle of the speech, after these words: the grapes will rot and the nuts will spoil ... "

Mr. Dausse thought it was right, so he wrote lightly. When he stopped, he got up and, dropping the sheet of paper on the floor, peered out the window. The witnesses, picking up the paper, saw that it was just a blurred sketch. They forced him to start over and this time he wrote very well.

They warned the bishop who came and ordered Maximino to put the writing in the envelope and close it. It was immediately sealed with an Episcopal Seal. That same day they went to the Corenc convent near Grenoble to fetch Melania, who, seeing the time had come to write her secret, began to weep and refused to go.

It took the rest of the day and part of the night to make her understand her duty finally she promised to obey.

On July 3, in one of the chaplain's chambers in his presence, Fr. Manager and Mr. Dausse, wrote slowly, without haste or slowness, as one who did not need to think to find ideas and express them. Finished that was the writing, she signed it, put it in the envelope that closed, with this address: "His Holiness Pius IX".

Hours later she was worried, sad and suddenly asked to speak to Fr Rousselot. "It was, he said, to put two dates in their right place." At the Provincial Religious Convent in Grenoble on July 6, in the presence of the bishopric's secretary, Fr Auvergne, and the Superior of the Convent, she wrote of Again the secret, he asked for the spelling of " Antéchrist 'and the meaning of' infalliblement '. "He signed and closed: the witnesses signed on the envelope, attesting that the writing was indeed from Melania.

§3º – The secrets in Rome

In possession of the Secrets, the bishop of Grenoble commissioned Fathers Rousselot and Gérin to bring them to Rome, and they also carried the following letter.

"Most Holy Father.

Your Beatitude sees two good priests prostrate at his feet to receive his apostolic blessing and to convey to me what your Holiness might do to send to the bishop of Grenoble and his dear diocesan.

One is Fr. Rousselot, some 40 years ago professor of theology at my major seminary and honorary vicar general, author of several esteemed works; Another is Father

Gérin, parish priest of my cathedral, who has already made the trip to the eternal City. I have sent you for clarification with Your Holiness about the Event of La Salette and to place in your blessed hands the writing that contains the secrets entrusted to the Apparition Mountain, one to Maximino Giraud, another to Melania Mathieu, by the Lady who showed them to you. prohibition of revealing them to anyone.

The children stubbornly resisted their request to uncover their secret thousands of pilgrims of every category and condition.

But they understood that there was, by right, an exception for the Supreme Head of the Church. since he expressed a desire to meet him.

My two envoys are in charge of telling me what your Holiness might say about the apparition of the Blessed Virgin. In the event of a favorable answer, the Most Holy Father would consent to the bishop of Grenoble declaring, by Pastoral Letter, What do you think this apparition contains in itself all the characteristics of the truth and that the faithful are founded to believe it to be true? Would His Beatitude be good for accepting our vows, opening up the treasures of the Church, of which he holds the keys, in favor of those who visit the Holy Mountain with pity and also of those who, after their confession, have the happiness of communing in the chapel? Whatever the opinion of His Beatitude, I would bend meekly to his resolution: "Roma locuta est, causa finita est."

I have the honor to be, with the deepest respect "and prostrate at your feet, Most Holy Father, of Your Holiness the humble, most obedient and devoted servant and son.

Felisberto, Bishop of Grenoble "

While the PP. Rousselot and Gérin were in Rome, Cardinal Archbishop of Lyons of Bonald, passing through the great Carthusian Convent, arriving in Grenoble and going to the bishopric on 12 July. After being honored by the clergy, Maximino and Melania attended and answered their questions as usual. But when he broached the subject of secrets, the children fell silent. When he insisted that he spoke on behalf of the Pope, and noted his dignity, they replied that the Holy Father had already received the secrets, so there was no need to tell them again.

In fact, on July 18, 1851, the delegates recommended by the bishop of Grenoble entered the Vatican and were received in audience by Pius IX.

Here we leave the floor to Fr Rousselot, one of the delegates, whose report we have in writing.

"His Holiness, he wrote, opened the three letters in our presence, read them, and beginning with Maximino's, said," Here is the candor and simplicity of a child. "We

replied," These children are small mountaineers who have only recently entered. in homes of education "(99).

To better read both letters, His Holiness rose and approached a window and we accompanied him. After reading Melania's letter, His Holiness said, "I must read these letters in quiet time." During the reading of the latter, a certain emotion manifested itself in the face of the Holy Father; their lips twitched and their cheeks grew larger. After the reading, the Holy Father told us: "They are scourges that threaten France, not only is she guilty: Germany, Italy and the whole of Europe are guilty and deserve punishment. I have less to fear of open impiety, of that of indifferentism and human respect. It is not without reason that the Church is called a militant, and here you have her captain (and put her hand on her chest.) Addressing Fr Rousselot: I have had his book examined by the prosecutor. of faith, Monsieur Frattini, he has told me that he is pleased that this book is really good and passed on " (100).

(99) P. Carlier: History of the Appearance of the Salette, p.147 et seq. Bibliography 66.

(100) P. Bertrand - La Salette - p. 257

Later, the same Pius IX told R. P. Giraud, Superior General of the Missionaries of Our Lady of La Salette, who asked him in a private audience, "if there was any possibility of knowing about the secrets of La Salette."

- Ah! Do you want to know the secrets of La Salette?

Well! Here are the secrets of La Salette: "If you do not do penance, you will all perish."

We know nothing more authentically and surely about the secrets of La Salette. To date the Holy See has not considered it opportune to disclose them, so no one has the right to present any writing as a true secret of La Salette.

We will soon deal with the intended secret, published, they say, by Melania herself.

Paragraph 4. The Holy See represses abuses concerning the Secrets. Sto's decree. Craft.

Due to frequent abuses, the Holy See reacted energetically. The Index Congregation inscribed two works that contained and commented on Melania's supposed secret in the catalog of forbidden books. On June 7, 1901, he condemned "Le Grand Coup avec sa date probable, et al sur le secret de La Salette" (101), 1894; and on April 12, 1907: "Le Secret de Melanie, Bergere de La Salette et la Crisis Actuelle" (102) 1906, both written by Fr Combe. Having some editors dared to republish this secret

released in 1904 on the pretext of simply reprinting "ne varietur" (not varying anymore) and with "Imprimatur" (103) (printing license) of the Master of the Sacred Palaces in Rome Fr. Lepidi, the Congregation of the Holy Office issued a decree of major importance on 21 December 1915, which was transmitted the following day to the Bishop of Grenoble.

(101) The Big Bang with its likely date, study on the secret of La Salette.

(102) The Secret of Melania, pastor of La Salette and the current crisis.

(103) Note that the "Imprimatur" or printing license does not mean that the licensor admits the author's ideas, but that there is nothing against faith and morals.

Here it is: "It has come to the knowledge of this Supreme Congregation that there are people, even clergy, who, despite the answers and decisions of this Holy Congregation themselves, continue through books, brochures and articles published in periodical magazines, whether signed, anonymous, to treat and discuss the issue, called "Secrets de La Salette", of the various texts and their adaptations to present or future times, and not only without the permission of the Ordinaries, but even against their prohibition. which undermine true godliness and seriously undermine ecclesiastical authority, whether repressed, this same Congregation commands all the faithful, whatever their country, to refrain from dealing with or discussing the subject in question, whatever the pretext and whatever. whichever way - books or brochures or articles signed or anonymous or in any other way. Those who will transgress this order. Being priests of whatever dignity they may have, and they shall be ordained by the Ordinary, suspended, whether they hear confessions or celebrate Mass, and being laymen, may they not be admitted to the Sacraments until they have been amended. In addition, let them and those subject themselves to the sanctions decreed, either by Leo XIII in the Constitution "Officiorum ac munerum" against those who publish, without permission of their Superiors, books dealing with religious things; or by Urban VIII in his decree "Sanctissimus Dominus Noster", issued on March 13, 1625, against those who publicly broadcast, without the permission of the Ordinary whatsoever is presented as revelation.

This decree, however, is in no way contrary to devotion to the Holy Virgin, invoked under the title of "Reconciliator de La Salette". Given in Rome at the Palace of the Holy Office on 21 December 1915 ".

This decree was published in the Official Journal of the Holy See: See "Acta Apostolice Sedis" - Vol. VII, p. 594.

Paragraph 5 - Usefulness of Secrets

Some may think that by ignoring the secrets it is no good that Our Lady has entrusted them to the seers. From what we have just said, it is not out of prudence to say that the secrets were intended solely for the Head of the Church.

To corroborate our consideration, here we transcribe the following testimony: "In 1860, narrates Father Rousselot, a Religious of the Society of Jesus asked the Holy Father if it was true that he had not given any importance to the secrets that had led the envoys of Jesus. Bishop of Grenoble. Pius IX replied: "Good thing we were warned; otherwise we would have found ourselves in an awkward position from which we could not leave "(104).

(104) Temoignage de Rousselot, July 30, 1851 quoted in Auguste Marceau, capitaine de Frégate - 2nd edition, volum. II, p. 430. Bibliog. 54, and Mermier - Mois de Setembre, 2a édition, 1869, - p. 215 (september, 2nd edition, 1869 - p. 215) quoted by Fr. Hostachy: Histoire Séculaire de La Salette - p. 177. Bibliography 71.

Concerning the Secrets, too, was added in 1859 by Fr. Doyen in his "Manual of Devotion to Our Lady Reconciliator" - p. 9 in note, (see Journal of Muret, December 1862, p. 426). Speaking one day from this Secret (from La Salette) to the person I could name, His Holiness said: We consider ourselves very happy to have God worthy of making us know such things. "Who would that person be, a confidant of Pius IX?

In the 3rd booklet (The Last Attacks) on the Secrets of La Salette, published by Mr. Giraud, in 1873 is this weighting - p. 82: "Fr. Barthe, canon of Rodez, states that Pius IX told him that it was useful for him to have known the contents (of the secrets) in the painful circumstances the Church is going through."

In October 1870, he passed through Bordeaux, going to Brazil, Bishop Sebastião, bishop of Rio Grande do Sul. This venerated Prelate was returning from the Vatican Council. At his farewell hearing, the Pope said to him: "La Salette's prophecy is beginning to be fulfilled." "Is what you read in a letter from Fr. Biard, dated 5 January 1872, quoted by Girard.

These data above are found on page 432, footnote, of II vol. from the book "Miracles de La Salette" by D. Giray.

The dear reader noted, of course, the last sentence of the decree of the Holy Office: "In no way contrary to devotion to the Blessed Virgin invoked under the title of Reconciliator of La Salette." Let us remember, in fact, that many laments. Many admonitions. and many maternal counsels are to be found in the message of Mary SSma in La Salette, so let us take advantage of what the Mother of Heaven has told

us and let us not imitate these curiosity-driven and apocalyptic or restless Catholics who Wholly aside from these teachings, reminding them of their chief religious obligations, the urgent need to convert and do penance, are totally mesmerized by the unknown of the Secrets.

CHAPTER TEEN

SAINTS WHICH WERE DEVOTE OF N. S. DE LA SALETTE

St. John Maria Vianney and La Salette It was precisely, with pardon of the word, the prophetic itching and also this time for political reasons - this policy which Father Vieira said could change places with the devil without inconvenience - which caused the rumorous case in the story of the apparition of Our Lady of La Salette, called the 'Ars Incident'.

Some fanatics, supporters of a certain Richemond, who claimed to be the pretender to the throne of France, suggested themselves, to the point that he wanted La Salette's secrets to refer to that lord. In order to know the secret, they devised their project in such a way that they got it from the then 15-year-old Maximino's tutor, with the permission of the Juvenile Judge, an eight-day license to take the seer with his sister Angelica. , to Saint Cure of Ars on the pretext of consulting on his vocation.

Back in Ars, instead of inquiring about his vocation, Maximino would have denied the appearance of La Salette in his interview with Saint Cura. This alleged denial constitutes the "Ars Incident" (105).

(105) In this case, a writer of the magazine "Razón y Fé" is very important in the issue of May 1949. pp. 462 and 463.

The documentation we have about the case is real forest, cut down. by countless ways. In order not to tire the reader on a journey along all these paths, let us limit ourselves to the following facts (106).

"It was the night of Tuesday, September 24, 1850; the Ars stagecoach coachman landed his passengers on the steps of the church. A group of five people, three men: Brayer, Verrier, Thibanat and a 15-year-old boy. who was Maximino, and his sister Angelica, went in search of Father Vianney. As he was in the confessional, the co-adjutant, Father Raymond, who did not believe in the fact of La Salette, introduced himself.

He had climbed that mountain one day when Maximino went too. The boy refused to answer certain questions, and Fr Raymond, of bellicose temper, guarded against him with strong animosity. That simple fact was enough for. upset him against everything else, that is, against the Apparition itself.

“I invited them, writes Fr Raymond, to spend a few moments in Providence (107) and asked them about the purpose of the trip. They replied that Maximino wanted to consult Fr Vianney about his vocation.

(106) This study should be used almost exclusively in Chapter XIX, p. 342 to 350 of the book "O Cura de Ars" by Canon Francis Trochu, translated at the Central Seminary of São Leopoldo - Porto Alegre.

(107) Orphanage founded by the Holy Cure

- "Well! You will have this opportunity tomorrow!" One of the travelers asked me, "Your Reverend." and Mr. Cura, what do you think about La Salette? . I replied that I had no sense of judgment about this particular, and pointed out that in some points the reserve was not kept, nor all the prudence required by the Church. - "How not to believe, I was told, in these children who cannot invent what they tell?"

The conversation about this took a harsh tone. Father Raymond put forward an alleged fact 40 years earlier that he had come to know a few days ago: Three measures agreed to foist upon their families and the people the belief in an apparition of the Blessed Virgin. And only at the age of 50 did one of the would-be seers confess her lie (108).

And in turn, added Fr Vianney's assistant, facing little Maximino: "I receive you here and you did not want to talk. But here" there will be a saint and the saints are wrong "(109). Maximino, already tired from the trip and pestered by the purposes of those unknown, vexed by Fr Raymond's harsh and offensive words, gave the usual answer when someone spoke with an air of doubt about his truth. nice, that I lie, that I saw nothing! " "For my part, says Raymond, I warned Fr Vianney of what had just happened. He thanked me kindly. At 8 am the next morning he spoke to Maximino alone in the sacristy. How was this interview? I said nothing. We only observed Brother Jerome and I, who from then on did not want to bless La Salette medals. " So far Father Raymond.

(108) Note: 1- Who are these girls? 20- Who is the one who denied it? Where did it happen? What then did the Blessed Virgin say? - No answer to such important questions. He is the only one who speaks, I say.

(109) The priest also exclaimed: "How did Maximino come to inquire about his vocation, if he saw the Virgin.

The children of La Salette lie like those three girls. "Verrier's letter to Fr. Rousselot, September 1853. This Verrier accompanied Maximino on his journey; therefore you heard these words.

On that very occasion, this priest said to Maximino: "As I suddenly entered the dining room of Fr Mélin, Vicar of Corps, he was surprised and quickly placed his napkin on top of the food, meat for sure, although it was Friday. market. for me They'll see ". - "Not that, - answered Maximino. - I know the habits of Father Mélin; he usually writes his letters even during meals and when a stranger arrives. answer immediately ". (In Champon - Recits of Maximin, quoted by Fr. Hostachy. M.S. in his book: Les Cures de La Salette, p. 122). Bibliog. 71

The saint from the beginning believed in the apparition of Our Lady of La Salette. He himself wrote to the bishop of Grenoble: "Your Excellency. I had great confidence in Our Lady of Salette, I blessed and distributed a large number of medals representing this fact; I distributed pieces of stone on which the Virgin Mary would have sat, I had placed. "I often speak of that fact in the church. I believe, Your Excellency, that there are few priests in your diocese who have done as much as I do for La Salette. Needless to say, I repeat to you what I am doing." I told these Lords (Fathers Rousselot and Melin in November 1850).

Having said to me that I did not see the Blessed Virgin, I felt bad for a couple of days. Incidentally, Excia., The wound is not that big; and if this fact is the work of God, man will not destroy it. Joao Maria Vianney - Cure of Ars. "- Maximino had written to him as follows: - Mr. Cure: - You have just told Mr. Canon Rousselot and Mr. Cure of Corps that I confessed to you that I saw nothing and lied. telling my well-known narrative and having continued this lie for three years because of the good consequences;

You have added, Mr. Cura, that, having requested permission from me to communicate this confession to Mr. Bishop of Balley (Bishop of Fr. Vianney) and my address in order to write to me if necessary, I gave him this authorization and was going to give this. address, and soon after, I refused this one as well as that one. This report made by Mr. Rousselot proves that I did not understand myself for you, Mr. Cura; and let me tell you, in all honesty, there was a complete misunderstanding on your part. I did not mean to tell you, Mr. Healing, and I did not seriously tell anyone that I saw nothing, did not lie in my narrative, nor persisted in this lie for three years seeing the consequences. I told you only, Mr. Healing, coming out of the sacristy at the door, that I saw something and did not know if it was the Blessed Virgin or another lady. At that time walkable through the people and our conversation ceased.

"Shortly afterwards I was again told if I should return to my diocese or stay in Lyons. You told me again that I should return to my diocese and added some words that I could not understand. I did not I have absolutely heard of the bishop of Belley, nor asked me for my address, and I am sure I did not give you that address, nor have I asked to be written to the bishop of Belley. I make and write this statement with all my soul and conscience, and I consent to being expelled from the minor seminary, where I find myself very pleased, even suffering everything, if this statement is in any way opposed to the truth.

Grenoble, November 21, 1850.

Maximino Giraud. "

- Prior to this letter Maximino had already denied any denial of his, by written declaration on November 2, 1850, in several interrogations, for example in the following, expressive, spontaneous. Canon Henry of Grenoble, meeting casually with Maximin said to him: Ah! My boy, I've always liked you a lot, but now I like it even more.

- Because, mr. Canon!

- It's just that you are already a very good boy. Before you were a little liar, but today you just confessed your lie in Ars, today you are a very sincere, very frank boy.

"But, Mr Canon, I did not deny myself."

- We already know, my son, what to think. La Salette is nothing more. Nice as you are, he confessed.

There is no secret now.

- But mr. canon, I did not deny myself.

- For we know the opposite, you denied everything; That's why I like you so much now.

"But, Mr Canon, you are making fun of me."

- No, my friend, I'm not kidding.

- Mr Canon, they are now making fun of La Salette, but it is like the flower that in winter they cover with manure and mud and which, in spring or summer, comes from the most beautiful land.

(110) Rousselot - Un nouveau Sanctuaire. p. 28. Bishop Dupanloup of Orleans, - declared Bishop de Bruillard on 23 January 1852, - after interrogating Maximino, wrote to me that the little shepherd did not deny himself. This interrogation took place at the Carthusian Convent. October 10, 1851. In the presence of the Superior of the Convent, another bishop, a priest and two masters. (Giray, I vol, p. 130, Bibliography 68).

In La Salette there is another manager, Melania. P. Gerin, without warning, will question her: - "So Melania, told her at close range, four years that you deceive us!

Maximino has just confessed to the cure of Ars that they saw nothing on the mountain.

- Oh! how unfortunate! But I will always say that I saw something.

- What do you mean by that?

- I mean I saw a "beautiful lady" who spoke and disappeared.

"And what told you everything in your narrative four years ago?" - Yes sir."

Despite Maximino's letter, the Cure of Ars did his thing, as seen in his writing to the bishop of Grenoble. His disbelief did not last long, but he retained doubt or was tempted by doubt, with surges, of firm belief.

A Capuchin, Fr. Bruno, by the end of 1850, interrogated the Cure de Ars about La Salette and the denial. He replied, "For a lot of money I didn't want this boy to come here." But the next day, alone, the Capuchin returned to the subject and with surprise heard the Cura say: "I always believed in La Salette and still believe. Benzi medals and saints of Our Lady of La Salette, distributing them in profusion. This I wrote to the bishop of Grenoble. See if I believe. " Saying this, he ran the curtains off his bed and showed Father Bruno a large print of Our Lady of La Salette hanging on the headboard "(111).

The truth is that Saint Cure was tortured by doubts for eight years, finally ending the ordeal. In October 1858, he fully returned to his first feeling, that is, to believe in La Salette. Here is, says Fr. Toccanier (Fr. Vianney's companion in Ars), as he told the story of this return: "It was about a fortnight that I was suffering from a great inner restlessness. My soul was as if dragged on the sand. then an act of faith in the Apparition, then calmness was restored in my spirit. I wished then to see a priest from Grenoble to manifest to him what I had suffered. The next day a distinguished ecclesiastical came from that city. In the sacristy, he asked me to think about La Salette. I answered him, "Believe me." The amount required, Father Vianney continues, to complete the foundation of a mission. La Salette, and I found in a drawer exactly the money I needed. I consider that a miracle. " Since then he has returned to bless medals and images of Our Lady of La Salette, encouraging his penitents to go to the Holy Mountain in pilgrimage.

(111) Letter from Fr Bruno to the Bishop of Grenoble dated August 11, 1861. All these documents are quoted by Fr Javen in his book: " La Grace de La Salette •, p. 178- 178 - Bibliography 73.

(112) Canon Gerin heals from Grenoble Cathedral. His interview with Fr Vianney took place on October 11, Letter from this priest to the Bishop of Grenoble. D. Ginoullac of October 13, 1858.

Descostes, on June 7, 1864, in an interrogation during the canonization process, reported: "Fr Vianney said: I had been tormented about La Salette for a long time. One night I exclaimed: My God, I However, I wanted you to give me some sign, some proof Immediately I enjoyed great peace of mind, I had been suffering very inwardly for several days: I begged the Blessed Virgin to deliver me from this suffering as proof of the truth of the Apparition, promising to believe her. and my suffering soon ceased. It also happened that one day a priest came, tall as you were who, without greeting me, asked, "Mr. Cure, what do you think of La Salette? I said: I think you can and that one must believe in the apparition. He turned his back on me, and left without saying anything. " (113).

Canon Oronte de Seignemartin, parish priest of Belley Cathedral, former cure of Saint-Friver (near Ars) in 1878 said:

"I was at a priest's meeting when the Healing of Ars arrived. I asked him what he thought about the Apparition, and he said to me rather gravely, 'I firmly believe.'

By the end of 1858, says Magdalene Mandy Seipiot, my mother was ill. I excused Mr. Cura to make a promise to the Virgin of La Salette. He replied that it was not necessary, even for Our Lady of Fourvière: "But as for La Salette, believe me: I believe with all my heart." (114).

(113) D. Giray - Les Miracles of La Salette. II vol. pg 285. Bibliography 88.

(114) In the book of Canon Trochu. already noted, p. 349, 350. We note that this author draws his documentation from the official canonization process of saint Cura D'Ars.

Here there are those who set out the following dilemma: (115):

(115) Writer of Razon and Faith, May 1949, pp. 462-463.

"Either Maximino lied while narrating the event of La Salette or lied when speaking to Saint Cura d'Ars about the same event. So he is a liar anyway about the same fact, so he was not worthy of credit."

First of all, what Saint Cura d'Ars has made is very true. to believe "firmly with all my heart" in the apparition of Our Lady of La Salette. Now if this saint, of such scrupulous purity of conscience, had always been completely certain of Maximino's denial, he could never have, even at the cost of the. own life to believe in the reality of Our Lady of La Salette's Apparition, and to declare her belief to others for the simple reason that she would commit grave sin. However, this in the process of canonization was much stressed on this issue.

Having made this important consideration, between the tips of the dilemma above, we easily introduce: Either Maximino wanted to experience the gift of intuition of the

Ars Healing, or was it a simple misunderstanding between him and the Holy Ars Healing, or both? things being one in the first interview, another in Maximino's second interview with Saint Cura. Maximino's own letter seems to suggest these explanations, though not explicitly.

On arrival at Ars, as we have seen, Fr. Raymond, after treating Maximino as a liar, warned: "but here you will come across a saint and the saints are not mistaken." Caused by this kind of feat, already Maximino, perhaps, would speak to himself: I will see if indeed the Cura d'Ars will unmask my lie. "In the first interview in the sacristy with all the recklessness that his fifteen years and his thoughtless genius, they explain, would have declared no. have seen absolutely nothing.

So in his letter Maximino states: "I did not mean to tell you and I did not seriously tell anyone that I saw nothing."

Now, writes Canon Trochu, p. 347 and 348: "Cura d'Ars, who did not always attend the gift of intuition, thought that the boy was retracting his statements about the Apparition."

Cura d'Ars · himself stated in this regard: "I have regrets ... I am afraid I have done something against the Blessed Virgin. May God enlighten me on this point. I prayed hard to get it. If that were true then I would speak of it." and if it were not, it would be over "(116). But God does not always enlighten the saints themselves over all facts.

The Holy Cure admitted that perhaps Maximino had done this prank on him. "In fact, he said, the little good may have wanted to make fun of me, as he had already made fun of Mr. Coadjutor" (117). In this way the Ars incident would be nothing but a pitiful mischief.

(116) Cap. Lant. of the Apostolic Process - p. 123; in Tochu, p. 349.

(117) Gaetan Bernoville, La Salette, Paris, 1947 - p. 75. On the same page it reads: Maximino said, on November 8, 1850, to Fr. Auvergne .. secretary of the bishopric: "The saints well show that they are men and that they deceive themselves like others." Jauen, Page 179, gives the reference. Bibliography 73.

Better to say that there was a misunderstanding between Maximino and the Cura d'Ars, as the seer clearly states in his letter: " I did not know how to make me understand for you ... what was misunderstanding on your part. '

Note a detail that seems like a contradiction. We read in the book of Canon Trochu, p. 347: "On the morning of September 26, Father Raymond found on the sacristy dresser an envelope with the address of Don Bruillard written by Fr. Vianney: " What is this? ' asked the Coadjutor with his usual unkindness. "I wanted to give Maximino

a letter," replied the Saint, to hand it over to the Bishop of Grenoble. The boy refused, "he added gruffly," I was displeased with him and he with me. "

Now, in his letter, Maximino · states that Fr. Rousselot told him that the Cura d'Ars requested permission to write to the bishop of Belley. Was there something of the misunderstanding there?

We know that Maximinus always said, " I saw a beautiful lady, " never 'I saw the Blessed Virgin.' At the beginning of the very letter of secrecy, the reader will remember that the boy wrote to the Pope: 'I saw a luminous lady. like the sun, which I believe to be the Blessed Virgin, but I never said it was the Blessed Virgin. "The letter of secrecy is after the" Ars incident. " Well, in his letter to the Cura d'Ars, Maximino stressed: "I told you, I told you only Mr. Cura, coming out of the sacristy and at the door, that I saw something and did not know if it was the Blessed Virgin or another. Madam. At that time you were walking through the people and our conversation ceased. "

Due to being among the people, perhaps, the Cura d.'Ars only heard that it was not the SSma. Virgo took care to understand that Maximino was denying about the Apparition, and on the part of the boy was more an enlightenment of what he had said in the sacristy, where the interview, as Father Monnin (118) would have started like this: "So it was you who saw the Virgin Ssma.? "

- "I did not say that I saw the Blessed Virgin, but a" Beautiful Lady ".

(118) Fr Monnun wrote the Life of the Cura d'Ars.

The misunderstanding would continue until the end (119).

Finally, Maximino, having voluntarily deceived the Cura d'Ars, to experience the gift of intuition, reflecting, wanted to explain to him frankly: it was too late, then, the saint. far away, did not hear everything.

Thus, Maximino's thoughtless experimentation and misunderstanding (120) between him and the Cura d'Ars. would provide the explanation of the "Incident d'Ars".

All these events, that is, the interviews of Maximino and the Cura d'Ars, took place before the bishop of Grenoble's doctrinal judgment. He sent all the documents to the bishop of Saint D. Devie, who had received them on the occasion of his Coadjutor's episcopal consecration, consulted with his three colleagues and informed the bishop of Grenoble: They came to an agreement to deceive the people, and indeed they saw a person who spoke to them. Is it the Blessed Virgin? everything inclines to believe it but this can only be verified by various miracles of the Apparition ".

We close this study, with a solemn witness, by Bishop Mons. Langalerie preaching at the Shrine itself on the Holy Mountain, exclaimed: "Beloved pilgrims, I have come

here to bring the testimony in favor of the apparition of the Blessed Virgin on this mountain, the testimony of what we like to call, awaiting the judgment of the Church, the saint. Healing D'Ars.

(119) The Countess of Gibeins stated in the Apostolic Process of Canonization: " I know that after Maximino's visit to Mr. Cura, he declared that Maximino had not seen the Virgin, but a 'Beautiful Lady'. Les Miracles de La Salette, vol II, page 274, quoted by Jauen, page 184, in "La Grace de La Salette".

(120) The Saint admitted this misunderstanding by writing: 'We do not understand each other.' Letter of the Cura d'Ars to Father Auvergne, September 19, 1857.

I was his bishop and his friend, he died in my arms; He told me that he believed in the appearance of La Salette. He is hearing me from heaven, and he will not deny me. "(121) The" Ars Incident "thus confirms the reality of the Apparition of the Blessed Mary on Mount La Salette.

(121) Testimony of Mélin, confirmed to Fr. Millon in 1911 by Mgr. Valansio, Vicar General who accompanied Mons. E. Langalerie in the pilgrimage. Quoted by Fr. Jauen p. 193 in "14 Grace de La Salette" ', Bibliography "13.

St. John the Baptist Maria Vianney, Cura d'Ars, we have seen, had a painting of Our Lady of La Salette at the head of her poor bed; and through the intercession of Our Lady of La Salette obtained the graces and benefits of God.

2nd Paragraph - St. John Bosco

This very popular saint was a true devotee and propagator of the cult of Our Lady of La Salette. To avoid delays, let's just quote the following:

"In 1846, we celebrated the feast of Our Lady of Conception. The joy of this feast was heightened by the news of an apparition of the "Madonna "on the mountain of La Salette, France. This apparition became the favorite theme of Dom Bosco, whom he repeated hundreds of times, not only to enliven in the minds of his young people the idea of the supernatural, and the trust in Mary Most Holy, but above all to instill in them the hatred of the three sins that ignite the wrath of Jesus Christ and make the terrible punishments of men: blasphemy, profanity of the holy days, and forgetfulness of fasting and abstinence, and he attached so much importance to it that he recounted the miraculous event in two pamphlets printed in different years, reaching a circulation of 30,000. It is incalculable the spiritual good that the young people of the Oratory experienced listening to narratives of this priest, who spoke to them of the "Madonna" as if he saw her, so great was the vividness of his words. and her feelings in her descriptions of her (122). Devotion to Our Lady of La Salette, writes one of her

historians, has had a great influence on the spirit of the saint and on the founding of his society " (123).

(122) In the memoirs that the Salesian Father John the Baptist Lemoyne consecrated year by year to his holy Founder - quoted by Hostachy - pag, 326-327 in the book "Histoire Seculaire de La Salette". Bibliography 71.

(123) Lemoyne - Bibliographic Memorie of Don Giovanni Boseo, Vol IV, p. 5'76.

§3rd - The Blessed Father Eymard

Blessed Fr. Eymard (Peter Julian Eymard) Founder of the Congregation of the Fathers of the Most Holy. Sacrament and propagator of Perpetual Adoration, was also a devotee of Our Lady of La Salette.

At the time of the Apparition, Fr. Eymard lived in Lyons. He was the first to know of this, by letter from his sister, which gave the detailed narrative of the Apparition. His conviction was swift about the truth and nature of this heavenly manifestation.

"I, answered your sister, and our priests, we believe the fact, because if the sky is angry, no wonder, because the evil is great! Men lose faith, women lose mercy, which constitutes, however, all his glory and all his happiness. The youth, aged by their vices, make the elders blush. "

The blessed waited for the judgment of the ecclesiastical authority to rise to the place of the Apparition. When his friend, Canon Rousselot, communicated to him the pastoral letter of the bishop of Grenoble, he joyfully replied on July 21, 1852: "It is impossible for me to express to him the joy that caused me to receive the pastoral letter. my deep appreciation. The approval of the supernatural fact of La Salette provoked a lively sensation here in the south. The pastoral letter became popular.

On August 18, 1852, Fr. Eymard was approaching the Holy Mountain, where he met the new missionaries, who welcomed him into the poor wooden shack, open to the winds and rain, which was his only dwelling. But for the blessed he had the value of a palace, and his greatest wish was to establish his residence there. "If I were not fortunate to be a Marist," he wrote in the book of the Tomb, he would come and ask my bishop, as the most insignificant favor, to consecrate me body and soul to the service of Our Lady of La Salette. first to proclaim the miraculous fact of the Apparition in Lyons, and I am happy to kiss with love and gratitude this blessed land, this mountain of salvation. "

Before the doctrinal judgment, privately, the fervent supporter of devotion to Our Lady of La Salette urged souls to turn to her. And Mary Most Holy returned with

peculiar graces the trust of her servant. Thus, two years after the apparition, she had already deigned to hear his prayer, granting one of her penitents, then deceived by the doctors, on the eve of dying, a complete and sudden cure. (This is Miss Suillot, the blessed collaborator of the Blessed).

"On 21 July 1868 the Blessed arrived at the Missionaries of Our Lady of La Salette. At Grenoble at 11 am He was received by Fr Archier, who, seeing him as weak , tried to dissuade him from celebrating Mass. He made a point ". I wanted, said Father Archier, to help the Mass he celebrated at great cost, and I almost received him in my arms as he descended from the sacred altar. "I gave you some liqueur." The missionaries offered him lodging that he thanked. He drove painfully to his home village, La Mure, where a few days later he died holy. It was therefore in the chapel and with the help of the superior of the Missionaries of Our Lady. of La Salette that the Blessed celebrated his last Mass (124).

Paragraph 4 - Some Saints

Saint Mary Emilia Rodat was canonized by the Holy Father Pius XII on 23 April 1950. She was born on 6 September 1787 and died on 19 September 1852. On this last day, the Pope declares "his feast will be celebrated" . She was very devoted to Our Lady of La Salette, which she often invoked in the last moments of her life. R. Silvano Giraud, M.S., in his book "The Spirit and the Life of Sacrifice in the Religious State" (125) speaks with pious enthusiasm of the examples of virtues this great saint gave with heroism to men and women religious. He writes: "When the great news of the apparition of La Salette reached her ears there in the solitude of the Mother House of the Institute of Religious of the Holy Family, of which she was a founder, she soon understood, with a deeply moved soul, how many wonders end. on this miraculous visit of Mary SSma. to men in this prodigious message. In the convent garden was an SSma statue. Virgin with the title "Our Lady of Relief"; In the last year of her life, the Holy Superior wanted this title to be changed to that of Our Lady of La Salette. She would pray daily before this statue, in union, she said, with the numerous pilgrims who climb the Holy Mountain. "She would often send the Sisters to pray for the same intention, advising them not to tire of mentally making the holy pilgrimage.

(124) The Bienheureus Pierre-Julien Eymard, for a Religion of the Sacrament. Vol. I, p. 379 et v., P. 539.

(125) 1st vol. 0 and following.

Finally, two days before she died, she said: "I was very comforted to think of the shepherds of La Salette. The Virgin, Miss.

But I have confidence when I see her that I will find her all joyful. "It was noted that she died on the same day and at the same time of the Apparition, as if in return for her faith and mercy towards this miraculous event" (126).

Saint Mary of Saint Euphrasia Pelletier, Founder of the Good Shepherd of Angers - Most devoted to the cult of the crying Virgin, she continually spread this devotion around her. On the occasion of the golden wedding of his religious life, in September 1867, he had a monument erected in his convent to Our Lady of La Salette.

Saint Sophia-Magdalene Barat, by the year 1800, had for its spiritual director in Paris, Father Felisberto de Bruillard, whom Providence would lead in 1826 to the episcopal throne of Grenoble and who would be the bishop of the Apparition.

In 1846 a: Mother Barat was 67 years old. She was to die in 1865. She was immediately firmly convinced of the truth of the Apparition and easily communicated her conviction to her daughters. On September 13, 1846, he established a house for his congregation near Grenoble. In this house was raised the first monument in honor of Our Lady of La Salette, after the chapel of the Holy Mountain "- (A. Garnier, quoted book pages 8, 2, 82).

(126) Canon A Garnier: L'Expansion de La Salette dans le monde; 1946; page 87.

Bibliography '76 -88, quoting Fr. Barthe- Esprit de la mэрre Emilie de Rodat, p. 375

SECOND PART

THE ADVERSARIES OF THE HOLY APPEARANCE

Your false claims

CHAPTER ONE

TOTALLY UNFAIR WAR

Every divine work has found, and always will find, adversaries to fight it or to prevent, to the extent it can, produce fruitful effects on the glory of God and the salvation of men, which no other purpose has divine Providence.

The wonderful apparition of Mary SSma. In La Salette, where she had manifested herself in her mission of Corredentora and Medianeira, she could not escape the

violence of adversaries, whose front she wanted to put the Civil Public Authority. One mayor “denounced to his hierarchical chiefs rumors that disturbed the farmers.” The head of the Department of Isère, based on this denunciation, made a representation to the bishop of Grenoble.

The judicial authority secretly sent a magistrate to interrogate the children's bosses, Pedro Selme and Batista Prá. He, months later, in Corps, recognized in this "inquisitor" the King's own Prosecutor. This movement stopped the statement of Maximino and Melania made before the Judge, as we reported.

Finally, the Minister of Justice and Worship himself intervened through a communication to the Bishop of Grenoble, complaining "about the disturbance that arose in the people because of the announcement of hunger, of deadly disease for children, of warning to the farmers of not sow wheat ... Certainly, Mr Bishop, you will understand, as I do, the danger of such publications, and you will not allow the guilty to take precedence over your protection, but evil must be suppressed, etc. . "

The Bishop replied that "he had not authorized any publication, but sent a circular to the clergy, recalling the prohibition on publishing new visions and miracles and watching over events." The civil authority, afraid, perhaps of facing the supernatural, ceased its inquiries and representations.

The wicked and unbelieving press has launched a violent campaign against "superstition." Catholic newspapers responded victoriously. A slut, " Censeur de Lyon " went overboard by accusing an Alpine priest of 'having invented the La Salette event to raise money'.

The venerable Dean of the Chapter of Grenoble, by letter written in a dignified and energetic tone, summoned the bold writer to publish the priest's name. The man did not publish the priest's name, but fell silent.

'Protestant' pastors', imitating their founder Luther who so often spoke of the devil, issued brochures in which they unhesitatingly declared that Satan himself had fanatized Maximino and Melania!

Thus we arrived at the Catholic camp, where priests, especially two, Fr. Cartellier, stealthily, and Deleon openly waged a truly bitter and tenacious war on the holy Apparition. It was yet another sad proof that the priest, though clothed with extraordinary spiritual powers, unfortunately retains human weakness.

Fr. Cartellier was a member of the examining commission, composed of sixteen priests, and a minority of four contradictors. A minority who tried to prolong the debate in vain by subtleties such as: "Is a very likely opinion equivalent or not to an almost certain opinion?"

This clever and shrewd adversary continually provided the materials of controversy to others, particularly Fr Deleon. In 1854, Fr. Cartellier sent Pope Pius IX a manuscript entitled "Me moire au Pape " (Memorial to the Pope), but he also immediately printed and distributed this manuscript, and sent a copy to the Pope, which was a thoughtfulness, because he did not allow the time necessary for the examination of the writing. Pius IX sent it to the bishop of Grenoble, saying: "When we note that the printed booklet was but the manuscript sent to us, we cannot leave it to be astonished by such acquaintance on the part of well-known men who, disregarding even the most vulgar principles of civility, let alone embarrass us with the anonymous publication of this writing. "

The new bishop of Grenoble, successor of D. Felisberto, was D. Ginoulliac, a man of talent, a profound theologian. In his pastoral Carla of November 4, 1854, the Prelate underscoring the offense to the Head of the Church, demonstrated the errors, the malicious insinuations, the insults addressed to D. Felisberto and members of the clergy, and condemned the publication for being insulting. Holy See, having been published without proper authorization, thereby violating Church law by containing allusions and injurious accusations, disrespecting a legitimately established devotion, and forbidding clergy to read and retain the incriminated book, propagate and lend it. lo, under penalty of suspension, ipso facto. Regarding the author, he stated: "In the hope that the author of this book will set an example of praiseworthy submission, we reserve ourselves to work out what is right in it." The feet. Cartellier, seeing his book condemned, to escape the ban and not to be removed from the parish where he was a parish priest, submitted outwardly, handing the bishop a written statement stating that he had "fought the fact and not the devotion to La Salette "committed itself" with full submission "to the pastoral letter, never to propagate the Memorial; submitting to the acts of the episcopal administration, although he had adduced facts in good faith in his Memorial, he disapproved and condemned all that is wrong and inaccurate; retaining his way of thinking about La Salette, he disapproved and condemned the expressions that had hurt D. Felisberto and the priests appointed by S. Excia. in his Pastoral Letter ".

Since then he has never publicly attacked La Salette. He attacked her secretly, dying an opponent of the holy Apparition in Vichy on July 13, 1865.

The condemned book read inventions such as: "As Mr Day and Guiland report, in the early days Maximino could not make his narrative. This claim is confirmed by the following case: A highly placed University official, When he was in Corps, he wanted to see the heroes of La Salette, so he arrives at the convent where they are. He did not

come in alone. He met a number of strangers. Maximino, before the whole assembly, makes the history of the Apparition. lightly, like a student who had recited a well-decorated lesson. "My boy, ask the person we talked about, what did you just tell us, did you know at first how you know now?" - "No, Lord" "How did you do to keep these memories in mind?" - "It was the Lord Vicar". "This is really anecdote."

We know, as we have shown in the first chapter, that Mr. Mélin, the vicar appointed therein; He behaved with all caution and caution when they announced the events, but the conviction he later expressed is not that of an impostor. In the case presented, very cautiously, to avoid denial, neither the name of the official nor any of those present is found. neither the date.

By the way, this case was already read (except that only a senior Grenoble official, not already from the university) is mentioned in the book " La Salette, Fallavaux ", written two years earlier by Father Deleon.

This unfortunate priest, who had been "coadjutor in Corps in 1822 and 1823, was in charge at the time of the Apparition of a parish near Lyons, but of the diocese of Grenoble, which he had to leave, episcopally, for unworthy conduct. At first he declared himself completely in favor of the Holy Apparition, so much so that he published in his newspaper "Union Daupbinoise" Fr. Chambon's articles on the "Ars incident".

In 1852, it was as stated above, removed by D. Brouillard from the sacred mystery for misbehavior. Then, in a spirit of revenge, he moved to the ranks of the opposition and was welcomed by Fr. Cartellier.

Intellectually gifted, bold man; nothing scrupulous, fluent in style, threw himself into the fight with sad fury, beginning in August 1852 the fight with the book, already mentioned "La Salette, Fallavaux, Vallée du Mensonge" (The Valley of the Lie) with the pseudonym of Donnadiou.

Concerning this pamphlet, D. Bruillard wrote on September 1, 1852 in the journal Univers: "An infamous brochure, full of false claims. Of lying assertions and rude insults against people of the greatest respect, has just come out in Grenoble; For all these reasons, our only criticism is that it contains as many lies as words. " Contradictors told that this book would create confusion and have many buyers among the priests gathered for the spiritual retreat in Grenoble. It was, by God, a real failure on all points of view. On the contrary, the 212 priests present signed the following protest: "Excellency: We, members of the clergy, gathered for spiritual retreat, submissive to the authority of their bishop, in their doctrinal judgment on the fact that La Salette protested spontaneously and energetically. Against all that a

pamphlet, which has just come out, is insulting to the first Pastor of the diocese whom we love as Father and colleagues, deservedly honored for their trust and want as brothers and friends. We also protest against any similar writing that comes. to be published ". At the end of December 1852, over 80-year-old Archbishop Felisberto de Bruillard resigned from his high office and was given the choice of his successor in favor of the Pope, he pointed out Fr. Ginoulliac , vicar general of Aix. In these books, the contradictors of the holy Apparition, taking advantage of the more or less summarized and privately reported reports already written, written several days after the seers had been heard by some great priests, as they said "which occurred to them in their memory." 127), the contradictors accused the bishop's delegates of having in the official inquiry narrowed or lengthened the Maximino and Milanian narrative.

(127) One of them, P. Emery, presents the discourse as follows: The Lady spoke to them more or less in the following terms: The same writes "my Son will vibrate the ray of his revenge". - Fr. Janaen, La Grac: and he La Salette. Pg. 77, Bibl. 73

If they had done so in good faith, they would easily have consulted the Baptist Pra document, signed by two more witnesses, written the day after the great event, dictated by Melania; and they would have made sure that the official report agreed with the first narrative of the fact, and also, save slight variations of words, with the more reports written in the presence of the seers as they were speaking. like those of Father Largier, Judge Long, Father Lambert.

They preferred to accuse, to revile. In the episcopal vacancy, the adversaries raised their heads in the hope that the new bishop would be less favorable to the Holy Apparition, and Fr. Deleon, under the false name of Donnadiu, published the second part of his book. " La Salette, Fallavaux ".

On May 7, 1853, D. Ginoulliac took possession of the bishopric. He was a man of great value, a scholar, a theologian of vast science, a professor of theology, acting prudently and calmly.

Conciliating spirit, I wanted to appease the spirits. He kindly welcomed Fr. Deleon, who requested that his ban be lifted. The prelate agreed that, as evidence of his sincerity, he should put on the talar habit again, dismiss the suspect, the cause of scandal, withdraw from trade. his book "La Salette, Fallavaux" delivering to the bishopric existing copies and writing a letter of apology to D. Bruillard.

After trying some escape, Fr. Deleon accepted these conditions, was reinstated in the ranks of the clergy, but unfortunately soon fell into his mistakes.

Hitherto, that is, for seven years, the bitter adversaries had by all means and forcefully maintained that Maximino and Melania had seen nothing and had spoken

to La Salette; that is when Deleon in the second part of the book "La Salette, Fallavaux" boldly stated: "They saw and heard someone: Miss de Lameliere."

CHAPTER TWO

THE FUNNY ROMANCE "LAMÉLIÈRE"

We would not give any importance to the writing, because it is a well-deserved novel the case of Lamerlière, if only a few years ago there is a scientist, or would-be scientist, Solomon Reinach, back in Paris in his book "Orpheus" did not give him all the credit. He wrote (p. 564): "A beata, Miss de Lamerlière, was reminded - in 1946, of remembering to dress in yellow, with a hat, sugar loaf shape and" appear "on the mountain of La Salette, to two shepherds, revealing themselves to be the Virgin SSma.

Although a later process uncovered the imposture (128) against which the cardinal archbishop of Lyons protested (129), the canonical inquiry concluded in 1847 (130) with the proclamation of the miracle by the bishop of Grenoble. A Congregation was founded to explore it, they made and still make pilgrimages to La Salette, where the water from a source proved fertile in healing. "

Let's go to the novel, whose heroine is Miss Constance Luiza Margarida Saint-Ferreol de Lamerlière, a resident of Saint-Marcellin, 120 kilometers from La Salette. Pious, but with a very large body, she was so prodigal in good works that her relatives pleaded for his ban, against which she reacted energetically.

Deleon says that Lamerlière, in the early days of the hunt (131) of 1846, was going up to the stagecoach that goes to Grenoble with a cardboard box containing dresses. During the trip he tells the driver that a relative of his has just been promoted to the top post in the army of Africa, and that she is heading to the Alps. Landing, it mysteriously announces that something sensational is going to happen, and then disappeared carrying its box.

(128) Quite the opposite as we shall see.

(129) He just wanted to communicate secrets.

(130) The doctrinal judgment was on September 19, 1851.

(131) In mid-September: time when in France the government authorizes the beginning of the hunt.

Shortly thereafter the Apparition took place on Salette Mountain, a place she knew, for she lives there in a small palace. So easily, she could show herself to Maximino and Melania with their costumes in the box.

He spoke French first, and seeing that they did not understand, spoke in the Corps dialect. thanks to a few words he had learned during his stay in the region. Taking advantage of an approaching cloud, he solemnly climbed the slope saying: " Well, my children, you will communicate this to my people. "Then entering a second cloud that descended perpendicularly, covering its head, its body. , the feet disappeared downstream.

Let us note from the outset that the children always said that there was no cloud, that they saw very well the "Beautiful Lady" coming up with her, that she was sliding (132) over the grass and that even Maximino reached out to pick roses of your shoes.

(132) Imagine with Miss Lamerlière's corpulence!

To impress the reader, Deleon does not hesitate, undisturbed and priceless, to say that the driver of the carriage was called Fortin, that Maximino made the narrative of this Apparition to Mr. Filiole, a dealer in Grenoble, who took it along with his father in his car going from Corps to La Salette in December 1848.

Continuing in his novel, the author writes: "A few days later Miss Lamerlière arrived at Our Lady of Laus, 70 kilometers from La Salette, staying at the nunnery where she showed herself to a maid and Sisters dressed as there in La Salette.

She fled through the window of her room and in vain sought the Missionaries and the Sisters. A few months later, Driver Fortin, while on duty in the village of Tullins, at Mr. Mazet's house, seeing medals from Our Lady of La Salette, burst out laughing, saying that La Salette was manufactured by Miss. Lamerlière; and it is coming at this very moment, partly confirmed what it has heard. In fact, the various pieces of the dress were seen by Mr. Gérard, a dealer in sacred vestments, and Mrs. Carra, a hotelier near the Porte de France in Grenoble; finally Miss. Lamerlière confessed all the facts to Mrs. de Monière, who went to tell them to the Vicar General, Father Berthier, in December 1846; facts in the public domain as early as November of this year. From Deleon's pen here the final point fell (133).

(133) P. Carbier. *Historie de l'Apparition de La Salette*, p. 176

D. Ginoulliac, due to the noisy scandal, opened a rigorous inquiry, ascertaining: "Driver Fortin could not receive in the early days of the hunt" of 1846 in the stagecoach. Lamerlière, because, according to the statement of July 30, 1857, by the carriage contractor, Mr Gruinard, that driver only entered the service in 1849, Ms.

Lamerlière could not speak of the promotion of his relative in Africa in 1846, because his brother-in-law, Mr. de Luzy, in 1846 and 1847 was quartered in Lyons and was promoted to General in Africa only years later.

Miss Lamerlière met La Salette, only in her 1840 pilgrimage, taken by a farmer from Saint Michael de Beaumont, who certified that it took well two days for her to reach the place of the Apparition (134).

All the mayors of the surrounding area attested that in the territory of their municipalities there was no such palace. On September 19, 1846 Pedro Selme, as we have seen, watched over Maximino in the open mountains of La Salette, and would have seen the creature.

The Grenoble dealer could not take Maximino de Corps to La Salette in his car for the simple reason that until 1851 there was no road there, but only narrow lanes.

The Superior and the Religious of Our Lady of Laus attested that they had never seen Lamerlière or anyone else dressed as the "Beautiful Lady" of La Salette whose Apparition they knew well. Mr. Mazet de Tullins, in a signed document, stated that he never spoke to the driver Fortin about the La Salette event.

Miss Lamerlière showed strange dresses, unlike those of La Salette, to Mr. Génard, only in 1848; for in 1846 she was mourning the death of her own mother.

Finally the couple Carra declared that only in 1847 they took care of the hotel Porta de France, and that only in 1850 Miss. Lamerlière stayed there for the first time.

Miss Lamerlière, finding himself deservedly offended, sued Deleon; and, to prove that she could not be in La Salette on 19 September 1846, presented to the court a court order dated 18 September 1846 which was delivered to her personally at 2 pm in the village of Saint Marcellin (135) by the bailiff who attested this fact.

(134) Usually non-corpulent people take a day on foot. Who writes knows the localities.

(135) This village is at least 120 kilometers distant from La Salette. Driving at that time was slow.

D. Ginoulliae added: "This document is well in our hands." Ms.'s lawyer Lamerlière was Jules Tavre, a remarkable causalist who exuberantly proved what the Prosecutor admitted that his client was in Saint Marcellin on September 19 and 20, 1846, because on Saturday September 19 she was waiting for her brother-in-law to arrive, Colonel de Luzy, who suffered a disaster along the way. Having, however, Miss. Lamerlière claimed 20,000 francs in damages, the Court ruled that it was solely limited to judging whether she was entitled to claim that amount, and held that the

author of the book, in good faith, had not intended to harm her in her reputation, therefore it did not order him to pay that amount (136).

To this process he alluded to Solomon Reinach, showing once again his ignorance and narrow-mindedness in admitting and disclosing again the ridiculous but sacrilegious novel "Lamerlière".

(136) The full minutes of this proceeding are to be found in the book *Affaire de La Salette* by J. Sabbatier. - See Bibliog. 46

CHAPTER THREE

Raising False Accusations

Deleon and more opponents raised false testimony against the two bishops D. Bruillard and D. Ginoulliac, claiming that the former had appointed the latter as bishop of Grenoble on the express condition that he would be the defender of Our Lady of La Salette's Apparition. They said more than other candidates refused to accept the honor by not subjecting themselves to the condition. This is what you read in the book "La Conscience d'un prêtre et le pouvoir d'un évêque" in 1856 (137).

Likewise, Deleon asserted that Fr. Rousselot had lied in his report on the Pope's hearing when the secrets were delivered; For Pius IX had said to the two delegates of the bishop of Grenoble: "What you have brought is a world of stupidity." And on the same afternoon of the audience, in the presence of Roman cardinals and prelates: "It was trifles, nonsense and monstrosities," to say that Mons de Segur had heard and repeated in Paris on 21 October 1854 in the presence of 25 priests.

D. Ginoulliac, who had had to re-issue the ban on Deleon in outrage, responded with his masterly Circular Letter of September 19, 1858, in which he presented the letter he had received from D. Bruillard, informing him of his choice as bishop of Grenoble. In which the word Salette is never read, he protested with the utmost energy against the injury which he thought might sell his conscience. Adduced these words of Mons. Plantier, another accused: "D. Bruillard's kindness to me has been innumerable, but he never went so far as to offer me the bishopric of Grenoble on the condition of being the defender of La Salette" (138). "It is a mistake that has no excuse, not to say slander, because always and everywhere I expressed my belief in the apparition." Cardinal Archbishop of Lyons wrote to D. Ginoulliac: "I never said and never wrote that there was an agreement between Don Bruillard and you about

La Salette. When I heard about this slander, I always fought it" (139). Finally Mons. de Segur: "All this is as liar as it is ridiculous, I formally demines. The Holy Father never spoke to me of La Salette and I did not speak of such a matter either in Paris," nowhere, nor before ecclesiastics. ""(140) .

(137) "The conscience of a priest and the power of a bishop." Both this last pamphlet and Deleon's others, Lamerlière's novel, were thoroughly and vigorously refuted by Bishop D. Ginoulliac in his Pastoral Letter and several of his Circular Letters. See Bibliography 31.

(138) Letter to Amadeu Nicolas, May 24, 1857 in "La Salette devant la raison". See Bibliography 40.

This time Father Deleon felt so crushed that he was silent forever, until later he was acquitted and rehabilitated by D. Fava and died at a very old age, after having declared to Father Marron, missionary of Our Lady. de La Salette, with whom we have lived, "who had always believed in the apparition of Our Lady of La Salette and who had only fought her to avenge her authority." This missionary, in turn, communicated this statement to Father Carlier, missionary of Our Lady of La Salette (141) from whose book we extracted the above data.

Misrepresentations of facts, hypocrisy, lies and slander were therefore the weapons used by the opponents of the holy Apparition. However, there continues to arouse distrust against the merciful intervention of Mary SSma. saying, "La Salette was fought. from the beginning." It's sad, immensely sad!

(139) Circular Letter, September 18, 1858, by D. Ginoulliac. Bibliography 31.

(140) Letter of 11 September 1858, by D. Ginoulliac. Bibliography, 31.

(141) P. Carlier - History of the Appearance of Notre Dame de La Salette; page 170, note. Bibliography 66. P. Jauen "From the Grace of La Salette", page 68, Bibliography 73.

CHAPTER FOUR

A LETTER FROM HEAVEN

On the pretext that for many centuries they have been walking, and still walking, around the world with the writings of the Letter of Our Lady Jesus Christ, as the current prayers of Saint Anthony or more saints go today, RP Delehaye, SJ, great

scholar There is no doubt, at a rare time, when he dozed - Homer's own weakness - (142) that La Salette was just one of those fallen letters from heaven.

The Reverend, and, say, late Father, for he was a man of valor, gives two reasons for basing his statement.

1 - As generally mentioned in these letters, Sunday rest is especially recommended, so this recommendation is seen in Salette and both writings, with threats of rural punishment, such as famines and deaths. 2) The copy of Batista Pro reads: "Letter dictated by the Blessed Virgin ..."

To illustrate (143) our case we will transcribe here a typical copy of one of these letters. " Miraculous letter found in place by name Arrais, written in gold letters from the very fist of Our Savior and Redeemer Jesus Christ. Jesus, Mary - On Sundays you will not do work or work under penalty of being cursed by me; You will go to the church and pray to God that I will forgive your sins. I gave you six days to work and the seventh to rest after hearing the divine service. You will give your goods to the poor, your fields will be fertile and you will be full of blessings. But if, on the contrary, you do not believe in this letter, the curse will fall on you and your children and your cattle will be cursed. I will send you war, plague, and famine, pain, and affliction of the heart, as a sign of my righteousness and wrath and vengeance; you will see prodigious signs in the stars with great earthquakes. You will fast five Fridays in honor of the five wounds I suffered to save you on the tree of the cross. Whoever reads and discloses this, written from my own holy fist edited by my holy mouth, even though he has committed as many sins as there are days in the year, will be forgiven them, being truly contrite and confessing to others if he has harmed him. And if you do not truly believe in this letter, I will send you monstrous and ferocious animals that will devour you and your children. Happy are those who make a copy of this letter and take it with them; no evil spirit, no fire, no lightning will touch him. And keep my commandments and those of my Holy Catholic Church faithfully and you shall be saved.

So be it.

Authorization to print and distribute.

Verdun, June 19, 1824, the Mayor, Harmand.

(142) In the journal *Recherches of Sciences religieuses* - February, April 1928.

(143) In "Grace de La Salette" by Father Jaum - pag. 13S et seq.

We ask: What is common between such writing and the message of Our Lady of La Salette, other than the recommendation not to work on Sundays? Note that such a

letter says: "I gave you six days to work, and the seventh to rest, so that the chief end of the law is rest for men. In La Salette, Our Lady declares that the seventh day is for God I reserved the seventh ... Nothing in the letter about blasphemy like Mary SSma. at Salette! There is no trace in the letter, of the people's revolt, of the greatest punishment, nothing rural.

nothing material: "If I want my Son not to forsake you ..." the abandonment of God! No intercession of Mary SSma. "I have to pray without ceasing for you", of her painful care for us, of her lamentations:

"I have been suffering for you for a long time." It should also be noted that the worst and very different punishments of those announced in La Salette are for those who do not believe the letter, do not copy the letter, as in current prayers.

Frankness! the Reverend Father was really dozing, or he had not read Our Lady of La Salette's speech.

2nd - At the beginning of the copy of Baptist Pra reads: "Letter of the Virgin dictated ...". Now, in the document above, Our Lord Jesus Christ Himself states that He wrote it with His own hand.

Baptist Pra wrote "letter," simply because, a poor farmer insult, lost in its far mountains, knew no other literary genre than the epistolary; the words message, speech, warning, etc. didn't exist in your mind. He wrote " Virgin Sma. ", Because - the reader will recall - having noticed the conviction of the " Mayor ", a learned, intelligent man, after the interrogation of Melania, so he also believed. It is also necessary not to forget, that Maximin and Melania never said "we found" or "She gave us a letter" but "She told us crying"; that in the copy of Batista Pra, it is not a "found" letter, but the Apparition narrative was first made by word, not in writing, to many people, the Vicar particularly and the "Mayor"; it was by word that the great event was known; the first writing came well 24 hours after Maximino and Melania spoke. To deny this is to refuse any value to human testimony.

Finally, what unquestionably resolves the issue is the concrete case, the contemporary fact of the loaf of bread given to Maximino by his father, when they were alone, completely alone, on the way to Corps. Mr. Giraud not only did not deny it, but because of this remembered fact he resolutely returned to the practice of Religion. How would the author of the alleged letter come to know about the case? Of course, R. P. Delahaye did not reflect.

The dear reader will agree with us that the claims of the opponents of the holy Apparition are but errors, inventions, bad faith, and even slander and thoughtlessness.

THIRD PART

THE LIVING

Chapter One

THE GRACE GRANTED TO MAXIMINO AND MELANIA

The justification for this chapter is found in the following sentence of RP Bliguet of the Dominican Order, scholar of that Order's Scholasticate in Belgium: "Popular piety is, particularly when ardent, somewhat simplistic; now many educated Catholics follow, no doubt, with regard to La Salette, the simplistic piety of the faithful people. If anyone tells you: Maximino and Melania were not holy at all, after the wonderful event they were no more than ordinary Christians, as they were before, you will soon think, or at least you will have to. The temptation to think: So they have not seen Our Lady! For seeing Our Lady and not becoming holy is not admissible. Is not one of the marks of the divine origin of an inspiration precisely its sanctifying efficacy? "

In order to clarify and resolve this difficulty, we ask Fr. Bliguet, who will certainly agree, since his intention was for his writing to be published by the missionaries of La Salette (144), - we urge to transcribe here the most important part. of your study. First of all, R. Father resolutely dismisses the above argument: Maximino and Melania were not saints, on the contrary; soon they did not see Our Lady. And it presents the following doctrine: "That Maximino and Melania were not truly sanctified, is the case of the historian, and we are of the opinion that much way of judging in this respect should be modified. But let us go to the worst, that is to say that the pastors manifested in their lifetime all remarkable religious insignificance. The question we have to resolve is this: In fact, because of this insignificance, your testimony is damaged and we have to concede that the most authentic sign of the divine origin of an apparition or revelation, Is Its Value and Its Sanctifying Effectiveness? "" Yes and No. Yes, if we speak of its sanctifying value and effectiveness to those for whom it is destined, that is, the Church, to the faithful. No, if we speak of its value. and of their sanctifying efficacy for the instruments which God may well use to communicate his message to the people.

(144) L'Apparition de La Salette. Vol I. p. 23 to 37. Bibliography 70.

These two statements are only the application to the case of Melania and Maximino of the general laws that Saint Thomas Aquinas discovers in all inspiration.

The classic division of the graces and gifts of God into "gratuitous data" (145) or charisms, and "gratum facientes" (146) or graces themselves are known. Here is how it explains and justifies this division (1.a, II.a, quaest. III.a, 1). (147).

(145) A free gift given. in the sense that God gives someone this belief, not for himself but for others.

(146) A grace that makes one pleasing to God, therefore, a grace that is for the sanctification of the recipient, therefore a grace that is not for others. In our translation we will write "gift" to designate the graces of the first category.

(147) That is to say the first part of Part Two, Question III, Article 1, of the Theological Summaries of St. Thomas Aquinas.

"Everything that comes from God has been done in a coordinated way."

God's creation is hierarchy; Not only did God personally and directly govern beings, but He also wanted to communicate to His creatures this perfection, this greatness, so that they would also be active and provident toward one another. This is true in the order of nature and true in the order of grace; also the supernatural order is a hierarchy.

It is therefore necessary to say that conversion and union with God - which is the whole reason for being and the whole essence of grace - are accomplished in two ways: without intermediary, when God acts only within the soul; and indirectly, when God uses an instrument He has chosen to work the salvation of men.

So there is double grace; one by which man is united individually and immediately with God, is the grace "Gratum faciens, and another by which he cooperates with someone to convert; it is the grace "Gratis data" '(grace given for the good of others).

It is called the first "Gratum faciens" because sanctifying the one who receives and keeps it makes him pleasing to God.

The second "Gratum faciens" is not called, because through it the man who receives it does not receive it for his own justification (return to the state of grace) and sanctification, but for the justification and sanctification of others.

It is called "gratuitous data" because it is completely free and in two ways: in the first way, because it is above the forces of nature, whose laws it surpasses; it is the strength that makes the prophet; by the second way, it has nothing to do with the merit of the person to whom it is granted.

As St. Paul says, it is granted for common utility (148).

This doctrine, so clear so simple, is the light that illuminates the whole treatise of Inspiration in Theological Summa. From the outset, Saint Thomas places prophecy, that is, inspiration, in the category of graces “*Gratia datae*” (bestowed for the good of others). Below, he appeals to this doctrine, to solve a difficult case, the very one we are talking about: the case of an unholy prophet: "Prophecy is given for the good of others and of the Church."

He had already said in the treatise "De · Veritate" (From Truth), question 12, art. 5: "Prophecy is granted for the good of the church and not for the good of the prophet himself." It holds the same thesis, in equal terms, in Suma against the Pagans (Book III, pp. 154-155).

It is therefore in him, solid idea, a firm and always maintained conviction. By the way, traditional, always affirmed since S. Paulo.

Precisely this impersonal and social character of revelation is emphasized in La Salette. From the beginning of the conversation She deigns to have with both children. Of course Our Lady, above her head - if it is lawful to speak - addresses her people, the whole Church. She well knows that Maximino and Melania misunderstand the French language, could speak in their dialect, and soon she will do so.

It does not seem to take care of it, because it goes to France, whose language speaks; and beyond France to the whole Church. The two children who hear her are only her messengers; and if, shortly, it has the condescension of speaking the regional dialect, it is that man is God's instrument as man, that is, knowing, and not as an object.

(148) I Cor. 12: “*Datur manifestatio spiritus ad utilitatem.*” - that is: for the sake of others.

The content of the speech is clearly addressed to all the faithful: "I have long suffered for you; if I want my Son not to forsake you, I must continually implore him, and you will not care," etc. It, of course, exceeds the responsibility, conscience, and understanding of the two pastors.

It is the Christian conscience that is reached. It is the Church that must hear the lesson and enjoy it. Therefore, the Virgin SSma. ends his speech by saying, "Well, my children, communicate this to all my people."

That's what Maximino and Melania did, even more than they wanted. It was not absolutely necessary for their mission that they be saints. None of them knew, of course, to have a fixed life. The two always fickle, they walk without finding anywhere their definitive place.

But the adventures of his life and his continual movement served the cause for which they were chosen; the fact that they are unstable - a fact that bothers us if we do not reflect - has made them instruments more suited to their mission.

The very secret, though ignored, attracted a great deal of attention and caused thousands of souls to study and receive the message of the Blessed Mary in La Salette, recalling the Christian's duties. So many details are explained in the simplest way once the Catholic social character of the La Salette Apparition is admitted.

Children do not matter, they are intermediaries who, without inconvenience, can be forgotten. It is a dialogue between the faithful people and the Mother of God. It is necessary to seek the desired result and the proving effectiveness: not already in the two pastors, but in the Christian souls to whom the message was addressed. Here no disappointment, no difficulty, for souls have heard the dear voice reminding them of their duty, and the message conveyed to all the people of Mary has renewed Catholic devotion in many hearts, and the good goes on.

There is therefore no need for the divine message to be effective for Maximino and Melania to be saints, and there is no cause for wonder. This is the doctrine of Saint Thomas:

"The goodness of man consists in charity, whereby he is united with God; therefore, all that could exist without charity can also be found in both the bad and the good. It must be said, in fact, that "praise of divine goodness: that it resorts to both the wicked and the good to accomplish their purposes; For this reason she communicates to both bad and good those charisms (gifts) that are not necessarily dependent on charity. Precisely, revelation is not necessarily linked to charity. Prophecy is in intelligence; charity is in the heart; prophecy and other intellectual endowments do not depend on charity; therefore faith, prophecy, and similar gifts can be found in the bad and the good. The prophet receives the revelation, not for personal use, but for the usefulness of the Church. Now, sometimes it happens that someone, even not united with God by charity, is in anything useful to the Church.

This is why Revelation, the power to perform miracles, ecclesiastical functions and more gifts in favor of the Church can exist without charity; However, only she makes men really good.

In the distribution of the gift of revelation, there is prudence and deliberate choice on the part of God. Now there are some who are not good or very good for their own purpose, but are good or very good about the prophetic mission, capable of fulfilling it well, even very well. Of this capacity only Providence is the sole judge. The gift

received is always good in itself; abuse comes from human wickedness. "Hitherto Saint Thomas.

Concerning La Salette, we should not therefore ask whether Maximino and Melania were saints, but whether they were in a position to receive and bear the testimony as expected of them.

Well, until the apparition, reaching its real end, became public, studied and judged by ecclesiastical authority, the two children admirably fulfilled their mission as witnesses and messengers. Their candor, their naive sincerity, sometimes with some rudeness, their disinterest, their ignorance, their imagination, which they seem incapable of inventing - all serve them, or rather everything serves the purpose of Providence. "

Regarding what might have happened after the episcopal judgment, D. Ginoulliac, preaching to seven or eight thousand people on the holy mountain, on the occasion of the ninth anniversary of the Apparition stated: "The mission of the pastors is over, that of the Church begins. to turn away, to spread into the world, to be unfaithful to the great grace received, the apparition of Mary will not be shaken because it is certain and nothing in the future can react against it "(149).

D. Ginoulliac, the gifted, pious, hard-hearted defender of the holy Apparition. He spoke these solemn words when Maximino was twenty years old and Melania twenty-four, at first, therefore - after the great miraculous event - of his rather busy career that we will follow with relative brevity.

(149) Amédée Nicolas, quoted book p. 418 - Bibliography 40. The author was present.
Quoted by Fr. Hostachy. Histoire seculaire de La Salette, p. 218 - Bibliography 71.

CHAPTER TWO

MAXIMINO CAREER AND CHARACTER (1835-1875)

Father Nortet, who saw Maximino in Corps shortly after the apparition, writes: "Maximino's father lets him hang around, play in the street, throw stones. The boy is restless, fickle. Unable to stop, unconcerned with everything but a good child, without self-love or malice "(150).

(150) Nortet, N. D. de La Salette, Pag. 39 - Bibl. 58

These words paint Maximino with all the exactitude; and his life - outside, of course, the Apparition - is nothing but the mere enlargement of this picture.

We will give a quick sketch of this life full of surprises, and then take a moment to consider its shortcomings and qualities, taking care to leave the word to itself as much as possible.

Maximino Giraud was born in the village of Corps, in the diocese of Grenoble, province of Delphined, France, in 1835. He was orphaned by his mother, unfortunately at a young age, and his father was quick to contract a second marriage. The stepmother did not take much care of him, and even often mistreated him. We have already said that life led until September 19, 1846, when it was chosen by Mary SSma. to your witness.

Shortly after the big event, he was enrolled in the College of Religious in his native village, where he was until the age of 15, already orphaned by his father.

Back from his rumorous trip to Axs and his interview with Saint Cure, D. Bruillard admitted him to the minor seminary of Rondeau outside Grenoble. During the holidays, he spent a month at the R. Fr. Cartuxos convent, from which he wrote: "I am well fed, well cared for, but time is hard to run. The days are months, "yet he made an eight-day spiritual retreat.

For the new school year was transferred to another smaller seminar in Sto. André, because in the vicinity of Grenoble the visits became too frequent. During the holidays, Father Rabillond took him with him in the middle of 1852. He was then entrusted to Father Champon, taking the opportunity to go to Rome with Mr. Similien, donor of the High Sanctuary, as he was very interested. by him.

In 1856, he moved away from Fr. Champon to join the Major Seminary of Dux, located near the Pyrenees and the Atlantic Ocean, and directed by the Revs. PP. Jesuits. "Being, he writes, the best (?) Student in the house, they put me close to Fr Scolder; I have the advantage of having a good room, a splendid view through the window; but my dear neighbor, at the slightest noise runs. scolding me ".

Two years later, he left the Seminary and quickly traveled through the suburbs of Grenoble, went to Paris, where he was engaged in various services and had occasion to enter the Imperial Hospice as an employee from the summer of 1859 until January 1860. There he came. The idea of studying medicine, which he did for 18 months, completing his studies at Tonerre High School, being a guest of the great couple Jourdain. In 1864, saying goodbye to the Faculty of Medicine, he sits in the square to be a Zuavo soldier in the Pope's army for only six months.

He returned in late 1864 to his home village, Corps; He was summoned in 1870 because of the war that broke out between France and Prussia, with orders to barracks in a fortress near Grenoble.

On March 1, 1875, he died piously in Corps, in whose cemetery he was buried. His heart, however, was taken to the holy mountain where it rests within the Shrine of Our Lady of La Salette.

Let us take a look at this life so full of inconstancy, to find an explanation and to know something about the qualities and defects of this seer of Mary. SSma. We have a very vivid and highly expressive scene in the following dialogue (151) between Fr. Bossan M. S. and Maximino himself.

"What about who accuses you and Melania of having many defects?"

- You have to ask what these defects are.

"They say you are carried, fickle."

- Then there are no defects.

- Not addictions, but defects.

- I'm like everyone, I'm not perfect.

"I always said you are good Christians, because it's true." But would not the apparition have any effect within you, bringing any particular grace to correct you and live holy?

- I can not say that, I realized nothing; but the Blessed Virgin made the grace of a Christian education in the good sisters of Corps; He surrounded me with exemplary priests; All my childhood was spent in an environment that took me away from evil and took me to the side of good.

Without the Apparition, perhaps forgetting about God, I, like many others, would become very bad, perhaps a member of the Commune International. It is therefore a great grace that she has done to me by keeping me in a good environment with strong religious convictions.

"True, but so many do not understand, and would like you to be saints, not simply good Christians."

- Well! These are fools. Impossible to think like them. The Apparition and I are different things.

I was just an instrument. However much the water may pass for a long time in a silver or golden pipe, it will never become wine. Grace passes through my channel, but it does not transform it.

(151) Manuscripts of Fr. Bossam. Sep.1871.

"Are you sure you were nothing but instruments in the hands of the Holy Virgin?"

- Yes perfectly. We were just canals, parrots repeating what we had heard. Beasts were before the apparition, as beasts are after the apparition and beasts we will be all our lives. "

This is St. Thomas's doctrine presented in picturesque folk language.

A childlike, fickle, unforeseen spirit, this explains sufficiently that Maximino did not choose to embrace a steady state in life. He confessed, writing from the Major Seminary, where he was neighbor of Father Scolder. "I took care in my good faith that, at the age of twenty, I was no longer a child, and every day I am experiencing the opposite. A little while ago a good Jesuit Fr said to me:" Lord, at 22, no more childishness ! look, you are just a big child. "It's just that I had announced a lesson, in jest, and everyone gathered together.

The reader is reminded that when he had climbed the mountain of La Salette on the eve of Apparition early in the morning, he had eaten his lunch. Who answered and said, What are you going to eat at noon? He said, "But I'm not hungry." Voluble, reckless, carefree, that's why so many project changes. For example, I wanted to study medicine, just because I had the opportunity to see doctors in hospital when I was in a nursing home. He was a soldier in the Pope's army because he had been very fond of the military parades in Paris He was a wine dealer because of a great deal of debt from one service to another He was exploited because his partner took advantage of his name as pastor de La Salette but gave him nothing.

That's why he suffered a lot. From Paris he wrote to Mother Santa Tecla, which he always remembered on October 28, 1859: "You are certainly afflicted, because I live in Babylon, in danger of losing myself. After six months I come to you. I behaved regularly, but I brought in pieces of damn cow. Well, you can imagine, since I have been in Paris for four months now, with no friends and no acquaintances. I had only one coin of 10 francs, an insignificance in the Capital. I've often wept, remembering the my eight days at Pedro Selme's, and I don't lie, my eyes shed tears of tears at the thought of caressing the good mother Santa Tecla and Aunt Valeria, and the strokes of Sister Maria and my tears redoubled, so I was going to pray to Virgin behind the main altar of S. Sulpice, and I was leaving a little more excited. Anyway, everything passed, now I'm well placed. "

He starved, cold, sleeping on the floor in the open (152).

(152) P. Bossa: To whom Ale confessed these facts. Bibliography 3.

Childish and good spirit, was very recognized. He never failed to write to those good sisters, especially the one he called the good mother, and was always devoted to those who helped him. Due to his genius, it was hard to apply to the study. Often failing exams, he never complained about his teachers, but always blamed himself.

"I will try to study better ... I want to work hard this quarter to get good grades" - wrote (153).

(153) Maximin peint par lui-même, See Bibliography 59.

They accused him of a strong propensity to drink. In this regard, he said, "Don't worry, when I drink, I'm godly." - It was true, attests Fr Perrin: M. S. who had been his colleague at the seminar.

In the following letter, written by the future Fr. Jesuit, Henry de Kerguenec, a soldier with him in the Pope's army, we find the faults and qualities of Maximino. Among soldiers, we know from experience that there are no secrets, there is complete expansion.

"Maximino has told me all his life and has given me many details about the Apparition. What a busy life and after all, not happy! This poor boy has already suffered a lot and it seems that it is not over yet! It seems that the Blessed Virgin is going to leading down a path that was not sown with roses. "He is a good creature, rough as the Delphined mounds, but straight and generous. Maximino told me all his antics in Paris and elsewhere he calls" his follies "; we would better say his extravagances, for he swore that concerning morality, the Holy Virgin never allowed him to prevaricate. In Paris, while he was studying medicine, some students set him unconfessed snares; He has avoided all of them, and I, who already know him thoroughly, think this miracle is far more extraordinary, if it is right to say so, than La Salette's.

It has defects; would, for example, be prone to willingly want to reach the bottom of the bottles; they have already reproached him in this respect, and will still reproach him; It seemed to me two or three times a little hot after I got here. Yesterday I wanted to try it myself. to see if it really exceeded the limits of temperance, and I noticed that a single glass of ordinary wine loosened his tongue and made the blood rise to his head.

It is therefore a matter of temperament; perhaps in it the heart no longer functions regularly. Incidentally, what would otherwise go unnoticed is very much noticed in Maximino. He, however, is horrified by light-hearted, two-way words. It can be seen that his heart remained worthy of the Virgin. and it didn't stain at all.

Well, the heart is everything; and in my view all Maximino's other imperfections are a clear confirmation of La Salette's miracle. "

This military comrade of Maximino had the providential occasion to destroy a false uprising against the seer, accused of having been expelled from the Pope's army for drunkenness and violence against a sergeant.

When the Jesuit Father, this comrade, met the corporal who witnessed the incident and in writing gave him a statement attesting that the aggressor was the sergeant, that Maximino was not drunk, but only with an involuntary movement. and the sergeant's decoration (155).

Another case: - At the time when Maximino was staying at Fr Champom's house, when he was at the clergy meeting, some made him observe taking better care of his guest, because Maximino, in his absence, had gone after a night of "Spree" found on the street completely drunk, uttering offensive words.

- Is right? and when was that? asked Father Champom.

- It was Wednesday morning, last week in Grenette square; and the whole city of Grenoble is a witness.

- Well! Last week Maximino was always with me! and Wednesday morning he helped my Mass at the shrine of Our Lady of Fourvière in Lyons and made communion "(156).

(154) Souvenirs des Zouaves Pontificaux, recueillis by Henri K.erguenec, Paris, 1981.

(155) Histoire de La Salette - Carlier p. 218, footnote 1. Bibliography 68.

(156) Fr. Champom's manuscript in the archives of Miss. from Our Lady of La Salette. quoted by Father Carlier, p. 207 from the book above.

Thus bad tongues or unthinking people have damaged Maximino's reputation, although he, no denying it, has had its weaknesses, the biggest being some of the drinking, sometimes involuntary, because evil, to know its secret, filled them. you the cup with mixture; In fact, he was always frank and loyal and confessed these weaknesses.

Surely the reader noted the soldier's words about Maximino's purity of manners. Fr Perrin, his colleague at the seminary and always his friend, to whom Maximino resorted in the hours of helplessness, attests: "It has never ceased to be blameless from the point of view of the customs." Paris, in Corps Miserables were laid in wait for him, he was vain, being neither priest nor religious, he could marry but he said, "He who has seen the Blessed Virgin, cannot cling to any creature."

However, the idea of a marriage crossed his mind, but only in order to have a backing in life, because he wrote to those who were aware of the project: "I would much rather stay as I am, with inalienable fixed income, as it is. the case of a retired soldier or official "(158). The doctor who embalmed his heart and had met him in Paris, a student, said:" He drank a few glasses of wine, but no one dared to blame him at least otherwise. "Dr. Peytard, a physician in Corps,. The person who sought him out to

settle the seer's treatment fees, categorically stated:" Maximino died having had nothing to do with his wife "(159).

(157) Carlier, p. 217

(158) Letter to Sa. Sorbets of Nov. 28, 1873, in "La Grace de La Salette", by Fr. Javeu M. S., p. 217, Bibliography 73.

(159) Histoire de l'Apparition of N. D. de La Salette, by Fr Carlier, p. 217 to 222.

CHAPTER THREE

MAXIMINO DEFENDER OF THE HOLY APPEARANCE

Always and everywhere, Maximino, regarding the Apparition, not only never wavered, but, on the contrary, promptly rose in defense of the supernatural event, in word and in writing, with the utmost energy and brilliance. Let's mention some cases. Brought by Fr. Rabilland to the pilgrimage of St. Francis Regis, he met 25 Jesuit priests and 20 other priests. Well! They all together, as if in a fierce tournament, endeavored to make him fall into contradiction and had to confess to being defeated, so well that he answered all the questions and presented the necessary clarifications, all of them being filled with holy respect for the Apparition.

Maximino was most valiant defender of the "Beautiful Lady" in writing. for in 1868 he published a 72-page brochure in octavo entitled: "My Profession of Faith on the Apparition of Our Lady of La Salette."

It was on the occasion of a brief article in the light magazine: " Parisian Life " (160) in which an unscrupulous writer wrote: "The little man of old, now grown up, no longer believes that the miracle happened.

(160) Vie Parisian - November 11, 1865.

They wanted to admit him to the seminary, but being unorthodox, they had to hand him over to the lay world. At present a society of godly ladies has adopted the son of the miracle and everyone in the family cherishes the little serpent. It's nice to see how he bursts out laughing every time he happens to see the plaster cast where he stands before the Virgin dressed as a rocker ... "

Immediately Maximino replied, strangely speaking the language of a rude man and continued: " I am a little man. I never pretended to be a person of importance. Because I did not embrace religious life, some thought I belied my first testimony and

they are giving me ascribing an unbelief that I repulse with all the energy of my conscience. So that from now on no one will accuse me of unbelief about the fact that La Salette, by 1846, through these verbs: "count, say, assert," I, Witness of the Apparition of September 19, well-known by the name of Our Lady of La Salette, Today, Already great, at the age of thirty, in the full use of my faculties, free and independent, I affirm that, far from not Believe what I saw and heard, on Holy Mountain, I am ready to give my life, to uphold and defend the truth of this great event. "I hope with the grace of God and the help of the Blessed Virgin, invoked with the title of Our Lady. from them alette, I will not be a coward if the occasion presents itself.

I had to laugh because of the invention of a society of ladies who would cherish me, because the mistake is really funny: the writer confused a battalion of pontifical soldiers with a society of ladies. In front of a group from La Salette, which is not, by chance, "I see", because I have this group in my room, I bring with me a medal of Our Lady of La Salette and a reliquary with a piece of stone where She sat down.

Before this group, instead of an indecent laugh about which they speak, reverent I bow with a feeling of humility for the grace she has done to me, poor shepherd, and the dangers and trials of my relic I turn to. The writer demonstrates complete ignorance by saying that Melania is my sister; In more than twenty books it is read that there is no relationship between us and we only know each other on the eve of the Apparition. "Parisian life was obliged to publish on January 6, 1866, the following: Nov. 11 We published an article about the Pastor of La Salette. Mr Maximino Giraud felt that there were imputations of his own to undermine his reputation as an honest and Catholic man. He was very hurt by the attack on the sincerity of his testimony that he has given before the administrative authorities. Judicial and religious authorities and multitudes of people. We hereby declare with the utmost goodwill that we have no intention of offending him, and we acknowledge that the information presented is accurate. " 72-page booklet which is a splendid summary of the argument with all the proofs and answers to the objections of the miracle accounts that take the apparition of Mary SSma. in La Salette an indisputable fact. Even a supposed hallucination is not forgotten. "Now, he writes, stop offending these children by treating them as impostors or idiots, writing: " They took care to see what did not exist. "Well then! Melania and I were instantly struck by the same hallucination and, very much weird, our ears and our deceived eyes made us see things and hear identical words! ... This sudden illness, which I had announced nothing, would be as extraordinary as the fact rejected. "

Maximino dedicated his book to Our Lady. de La Salette: "HOLY VIRGIN IMMACULATE MARY OF LA SALETTE" - allow me to lay at your feet these few pages; do today that I am already a man, that my voice may be so pure, so true, as on September 19, 1846, when I came down from your Holy Mountain to proclaim to all your people the great news that you have deigned. to take charge of me.

I beseech you and implore you, O Blessed Virgin Mary, invoked with the title of Our Lady of La Salette, grant me, until I die, the grace of confessing your Apparition, as all the witnesses of the Church did for the deity of God. NS Jesus Christ. "

CHAPTER FOUR

PAINFUL DEATH AND MAXIMIN TESTAMENT

It is clear that Maximino was a sincere devotee of Our Lady of La Salette, whom he addressed as a son to his Mother with all candor and simplicity.

I used to say the third daily. in his honor he was sometimes surprised to pay this tribute of love in the early hours of the night before his repose.

Maximino never departed from religious practice, receiving the sacraments. When he was a soldier in the fortress near Grenoble, he would come down every month to confess with Father John Berthier, missionary of Our Lady of La Salette, a fact that this priest noted in his book "The Wonders of La Salette" (161).

He remained faithful to God and the Virgin of La Salette until his most pious death, which we now narrate by: "Anaes de Our Lady of La Salette", April 1875.

"For a year now, Maximino Giraud suffered a disease that everyone, he more than others, soon found very serious. "I will; he wrote, (162) pray a great deal to the Blessed Virgin. That she may help me and make me die according to her heart. And may she see her again in heaven; it is all happiness on earth and all joy in heaven." . He was making novenas to the Virgin, communing on the days of her feasts; He asked his confessor to come often to visit him. This priest declares that his illness (rheumatism that struck his heart) was an occasion for him to manifest the most vivid faith, often renewing acts of resignation and abandonment to the will of God.

(161) Les Merveilles de La Salette, p. 13

(162) Letter to Mime Sorbets, 28 Nov. 1873.

In early November 1874, experimenting with improvements, he was asked to take him to the Holy Mountain where he made the Apparition narrative for the last time.

"We have been under the spell of his word for more than an hour as I have been presenting all the circumstances in their minuteness" which I entrust to you, it is my duty "(163).

On March 1, 1875, death "after the heart of the Blessed Virgin" was granted to her. After one last prayer to St. Joseph, wrote his Vicar, (164) at five o'clock, Maximino gave his soul to God. He died a pious Christian five minutes after receiving from my hands all the help of religion with the greatest faith and perfect resignation. Just as before his confession, he had drunk with godly sorrow, several sips of the water of La Salette, he had also drunk in the same hurry to swallow the Holy Host, and it was his last drink and supreme statement of the fact that the Apparition had had the mission. announce to the world in the name of the Mother of God.

We had funeral for him as solemnly as possible, with the presence of six priests and the accompaniment of almost all the inhabitants of Corps. "

(163) Letter from the Superior of Religious, recorded in the Annals of La Salette. April 1875.

(164) Letter from Father Furzier to Mrs. Sorbets, 12 March 1875, quoted by Fr Javen. Grace de La Salette, p. 225

MAXIMINO WILL

"In the name of the Father and the Son and the Holy Spirit. So be it. I believe in everything that the Holy Mother Catholic, Apostolic, Roman Church teaches in all the dogmas who defined our Holy Father the Pope, Augustus and infallible Pius IX. I firmly believe, even with the price of my own blood, in the famous Apparition of the Blessed Virgin on the Holy Mountain of La Salette on 19 September 1846. This appearance i have defended by words, writings and sufferings.

After my death, no one dares to assert and say that he heard me disprove about the great event of La Salette, because lying in the face of the universe, this would lie to itself. With these sentiments, I give my heart to N. Sra. de La Salette" (165).

As we have seen, Maximino's heart rests in the Sanctuary of Santa Montanha. Faced with the Christian beauty of such a death and so energetic affirmation on the edge of the grave, what value would still have the few weaknesses in their busy life? Let us bow reverent before the memory of mary's chosen Most Holy.

(165) P. Carlier, Histoire de l'Apparition de La Salette, p. 225 Bibli. 66

FIFTH CHAPTER

MELANIA CALVAT CAREER (1191· 1904)

Panoramic history of your life

Melânia was born in the village and decanate of Corps in Delfinado, France, on 7 November 1831. He had five brothers and two sisters. Being a family, her parents had to employ her as a shepherd, only 8 years old, in several locations in the surrounding area, finding herself, six months before the Apparition, at Batista Prá's house, in the parish of La Salette.

On September 19, 1846, he received along with Maximino Giraud, the great grace to see and hear Maria SSma. being her more favored than the boy in sight, for she could only and the behold the face of N. Sra.: "I saw well, she said. who was crying and how their tears flowed."

After the Apparition, Grandma Prá wanted to keep it with you: "Stay with us little, I'll take good care of you," Melânia said. But it was only until December because the girl's father could no longer dispose of it, due to the numerous people who presented themselves to question her.

By the end of November 1846, Maximino and Melânia were in Santa Montanha with certain unknown people, who said they were interested in them, proposing to the children to accompany them because they would take care of their education. In fact, however, they intended to explore them.

Melânia spoke at night with her bosses, who, simple people, found the project good, a fortune! He therefore went down to The Corps and maximino prepared to continue the journey.

As soon as the children's parents had time, after brief reflections, to run to prevent the sad adventure. Alongside the case, vicar Fr. Melin wrote to the Bishop of Grenoble, D. Bruillard, that "to avoid such dangers, he decided to enroll Maximino as an external, and to intern Melânia at the College of The Sisters of Divine Providence, even in Corps." Thus narrates Fr. Hostachy in his Secular History of La Salette, page 114.

At this boarding school, where I remained until October 1851, Melânia took advantage of a lot. "I noticed in it great transformation and progress, to the point of wanting to be religious of Divine Providence," Wrote Sta. Des Brulais in her Echo of The Holy Mountain, 18.

For this reason, she was sent to the Matrix house of the Congregation located in Corenc, in the suburbs of Grenoble, where she first joined as a postulant and then as a novice, receiving the name of seror 'Maria da Cruz.'

During the novitiate, she was a teacher in the free primary school attached to the convent, performing her position well, maintaining the discipline "being able to teach students what she did not know", in the witty expression of our acquaintance Mr. Similien (166). I wanted to "be a missionary to teach the little pagans."

Despite this, Bishop Ginoulliac, because he felt that he had not yet sufficiently acquired "the virtue of self-renunciation, because of certain singularities, and for it to form better in humility, did not admit "Melania to the religious profession".

"When Melânia was in a somewhat shaken health, due to stomach sickness, writes Mr. Similien, the bishop ordered her to treat himself at the home of the Sisters of St Vincent de Paul, in the relatively close city of Vienna, where he could more easily follow the medical prescriptions. It took a while to this house, about three weeks and, obtaining leave from her Superior, with whom she was very upset, he went to pilgrimage to N. Sra. de La Salette, on May 10, 1854 with order to stay at Corps' residence. Then you should strive to actually acquire the virtue of humility. In Corps he had charitably welcomed by his former Masters.

In this house. was in contact with young peasantwomen who were thought less educated and educated than hers, who came to the point of making her notice of her uncertain condition, for having entered the Congregation without a gift, and reminding her that she was of a very poor family, like all were seeing. Melania suffered immensely" (168).

(166) Pelerinage à La Salette. Bibliography 25.

(167) Carlier, History, shovels. 195, 196 and 191. Archbishop Ginoullac, Pastoral Letter of Nov. 4, 1854.

(168) Carlier, 197. See P. Javen, Grace "by Ia Salette, p. 232.

Unexpectedly, at that time, an English Prelate, Mons. Newsham, coming to celebrate in La Salette the eighth anniversary of the Apparition, had the opportunity to talk to Melânia and, compressed, proposed to take her to England for some time, with permission from Mr Ginoulliac, authorization granted by letter issued by the Superior of the Missionaries of N. Sra. de La Salette. Melânia consented with joy (169).

It was a simple trip. Mons. Newsham placed Melânia as a pensioner in Darlington in a Carmelite convent. Getting captivated by the austere life of the Daughters of Sta. Teresa, Melânia requested and obtained the favor of joining the convent, receiving

the religious habit on February 25, 1855 and, after much of a satisfactory novitiate, made her religious profession in February 1856 (170).

The convent's own chaplain, on the occasion of a pilgrimage to N. Sra. de La Salette, in the spring of 1857, declared to the Missionaries of N. Sra. de La Salette that she was a good religious.

Either for longing for the fatherland, or for health reasons, Melânia wanted to absolutely return to France and went to Marseille, where his Mother lived, on September 24, 1860 (171).

In this city she related to the Congregation of the Sisters of Compassion, recently founded by Fr. Barthés S. J., who consented to admit it, with the formal condition that she did not reveal her quality as a seer of La Salette, being only known as former Carmelite from England.

She asked Melânia do Fr. Barthés to favor at least one Sister, whom she could filially trust, being determined for this mission the Mother Mary of the Presentation, who, in fact, for years, was his faithful companion.

Being this mother named superior to an orphanage on a Mediterranean island, Melânia accompanied her; both, however, did not work for such work and returned to Marseille.

Meanwhile, R. P. Founder died, being Ecclesiastical Superior of the Congregation, Fr. Guid, vicar General. He authorized Melânia to enter the novitiate, but again with the express condition of concealing his psychic quality. In charge of catechism in the parish of Montalivet, Melânia, with the best of intentions, he revealed to the Vicar, P. Forcade, which had concealed until then in higher order. Soon this Vicar tried to establish in his recently installed parish, in order to increase the religious movement, devotion to N. Mrs. de La Salette. Knowing the fact the superiors decided that Melânia could no longer stay in the congregation, as understood (172). The Mother of Presentation, claiming that the venerating founder had entrusted her melânia, obtained from D. Place, bishop of Marseille, authorization to accompany the seer, which faithfully fulfilled until the year 1884.

(169) Carlier, p. 198, quoting Des Brulais Suite de L'Echo de la Sainte Montagne.

(170) P. Hostachy, p. 133 and Carlier, 198, 199.

(171) Accustomed to the free life of the Mountain "Carmel's life of solitude did not please him and his nostalgia increased particularly after the visit of his sister MARIA". Letter from M. Superiora.

(172) P. Carlier. Histoire de l'Apparition, p. 199.

Both were in pilgrimage to N. Sra. de La Salette from 15 to 18 April 1867, where they had great welcome on the part of the Missionaries. In the course of these events, some bishops expelled from the Kingdom of Naples by the garibaldi revolutionaries came to Marseille. Among them Mons. Petagna, bishop of Castellamare, near Naples, who became spiritual director of Melânia. Precisely, during the pilgrimage of his address, he returned to his diocese, where he received a letter from Melânia exposing him to his distressing situation. Compadecido, D. Petagna, through Bishop Ginoulliac of Grenoble, informed him that he would welcome them to Castellamare, where they arrived on May 21, 1867.

(173) P. Jauen, La Grace de La Salette, p. 234. Bibliography 75.

Melany, entrusted to the spiritual direction of canon Zola, appointed in 1876, bishop of Ugente, and transferred in 1880 to the diocese of Lecce, taught the little Italians, only quickly absent in 1871 to go to La Salette and for a stay in Rome in the winter of 1878-1879. Due to the mother's illness of the Presentation, both on 22 August 1884 were back in France. The holy Father, wrote Melânia on 16 June, regrets that I walk away from Castellamare; but in view of the reasons i have presented, St. Holiness authorized me to go to France, recommending me great prudence and discretion.'

The Mother of Presentation after her pilgrimage N.Sra. de La Salette, wanted to take her companion with her to Marseille, but melânia's mother; old and sick; asked her daughter to stay with her in Corps.

Taking her mother to the south of France in early 1885, Melânia treated her, with all affection, until December 1, 1889, the day her death snatched her mother.

He was two years old in Marseille when in 1892, D. Zola, his former spiritual director, invited Melania to move to his diocese. He was gone to the house of Religious there until June 1899, when he returned to France. He stayed in the homeland, going several times to La Salette, until recently; before his death.

Indeed, by the mid-1904s, she was thought to be in Altamura, southern Italy, stayed a few months in the house of religious. Then he moved to a small room, under the kind protection of Bishop Cecchini.

Every morning she would faithfully go to the cathedral, listen to Mass, and then she was re-gathering for her humble dwelling. I didn't see her on December 15th, D. Cecchini, she heard from her. Being found the locked door, the civilian authorities came and found Melânia dead (174).

In a circular letter of 8 December 1904. the Rvmo. Pe. José Perrin, Superior General, communicated to the Congregation of missionaries of La Salette the following: "This saint Young Woman had transferred six months ago to Altamura, in the province of

Bari, Italy, where he built the Christian people of that country for his deep piety and his attend the church and the Holy Table, this is when she was found dead in her room, victimized by a syncope, in the doctors' say. The village made him magnificent exechia, officiating the bishop of Altamura, surrounded by the Ganger of his Cathedral. It is our duty, Missionaries of N. Sra. de La Salette, not to forget this soul that appeared before the court of God. In this regard, we ask all to be made in their solemn exéquiuous residences, or at least holy Mass is celebrated where the staff is not sufficient for more solemn acts" (175).

(174) In it, p. 235.

(175) . P. Hestachy, Histoire Séculaire de La Salette, p. 154.

CHAPTER SIX

A PALADIN UNRIGHT FROM MELÂNIA

LÉON BLOY

§ 1 - Sustaining errors

We are afraid that the history presented above has left the reader breathless, so quickly our journey from one convent to another, walking through several countries. It is therefore necessary that we go again with more wandering, at least a few steps, in order to know the seer more thoroughly, and to find some reasonable explanation of this life of so much movement and so many inconstancy.

In the preliminary way, we think it is appropriate to level the way and remove some debris, that is, to ward off mistakes, although sustained with talent and persistence. We particularly allude to Léon Bloy and as a result, to whom he intellectually depends.

In the previous part of this book, we have adduced facts that clearly prove that Léon Bloy, from the day he welcomed Our Lady of La Salette "in her heart, as burning ember", became directly or indirectly, an instrument of this Virgin Reconciling of the sinners, to lead or bring back to Christ and the Church, souls of very high value.

A truly talented man wrote admirable and singing phrases of faith and love about Mary's tears in her Apparition, particularly in "Symbolisme de l'Apparition", and in "Celle qui pleure" (176).

Here's one of those phrases: "Tears of N. Sra. de La Salette, so beautiful to desalate poetry and to make man's imagination die. They resemble the twelve pearls of revelation, which are the twelve gates of heavenly Jerusalem, through which it is necessary to pass to reach the abode of eternal Beatitudes. Perhaps it is the tears of his Mother who in advance our Lord had before his eyes when in his Gospel he speaks of these precious pearls that the business man acquires with all that he possesses and that the divine Master compares to the kingdom of heaven" (177).

(176) The one who cries.

(177) Symbolisme de l'Apparition (Symbolism of the Apparition), p. 169, 173.

It is undeniable that in "The One who cries", there are sweeping beauties, but it is nevertheless a fact that Léon Bloy, due to the particularity of his spirit, in this book, rising which unsured paladin of Melânia, exalting her in too much, accumulated many errors and raised a few false accusations.

Well, we wanted to cast the veil of silence on this memory of so much brilliance. In our ears, however, many voices have arrived and still arrive, even from distant Argentina, due to the translation of this book into Castilian language, voices proclaiming that The writings of Léon Bloy disturb the spirits, obscuring the great Event, and they shake souls in their belief in the Holy Apparition, so it would be a crime to shut up.

Let us therefore, without. acrimony, with calm, expose the facts, so eloquent in their simple reality that there is no talent that overcomes their strength. First of all here is this annotation of R. P. Jauen, M. S., (178) in his book "La Grace de La Salette", p. 231, note: The autobiography (of Melânia), which Léon Bloy was tasked with disclosing, would require endless critical discussions. To what extent is it the work of Melânia? To what extent did Francia (179), there in Messina, and Combe closest here in Diou contributed to this work through suggestions and retouching?

The seer wrote, "O Mr. Combe will try to coordinate these various writings in one life" (180).

(178) This Priest states in his book, p. 263, that he read a milheiro of letters from Melânia and almost all the writings of her supporters regarding the question of secrecy etc.

(179) They are correspondents of Melânia or their spiritual directors.

(180) Letter to Conêgo Brandt, 8 November 1,900, quoted by Fr. Jauen in the book "La Grace de La Salette", p. 231, note 2.

On another occasion addressing the same: "I remember that Mr. Vicar Combe said: When. you have finished your work, you must destroy all other writings" (181). Léon Bloy's reactions to certain ways of Combe proceedings should be noted. The informant refuses his documents for he requests; however, he does not suspect, he is only surprised by Combe's temerity to replace himself with him as a historian of Melânia. "This unfortunate. Combe, it's up to a lot, and your mistake makes me tremble. You can't ignore that I've been very particularly designated and that he's taking my place with injustice. It is therefore prevaricator *sciens et prudens* (with knowledge of cause). Isn't that supposed to be amazed!? The historian who intends to replace me, not being the superior writer who had been necessary for this extraordinary life to be accepted by Christians of a higher intellectual level", will be the supreme and complete failure, the definitive extermination of Melânia, who will be accuser, the accuser before God, of what she called. by the name of father" (182). And below: "Fr. Combe is a man who does not want to humble himself and who, by punishment, God deprives of intelligence. I am solved, I will publish what I have with an introduction and nothing more" (183): In "Celle qui pleure" (The one who cries) pg; 135, 136, Léon Bloy writes, "This privileged girl, long before 1846, was visited by Heaven", and that "The great appearance of 1846 was nothing more than an episode of her childhood". It was, says his future historian, that it is not up to appoint, cumulated, already at the age of three; of the most stupendous supernatural gifts. Taught by the child Jesus, she hid these graces...; their own directors knew only a part of them.

(181) Letter of Melânia to it, 1 January 1901. This order makes Combe very suspicious, because with this it would no longer be possible to control his book by the originals.

(182) *Pélerin de l'Absolu*, p. 78 (0 Pilgrim of the Absotuto) which is the book, so to speak of the Memoirs of Léon Bloy.

(183) Léon Bloy published his work in the magazine "Mercur de France".

In her "mountains" they called her a *santina*. She had the stigmas (sacrum), not strange, seeming to believe that it was so for all Christians... thing of a sublime the most terrifying. Melany has often received communion from Our Lord himself... She saw everything in the Light of God..."

These statements end in themselves their rebuttal; in any case so totally opposed to the statements of witnesses at the time who saw and heard Melânia.

Recalls the reader, who the boy of the Prá family exclaimed "She who does not even pray", - "They affirmed to us, that before 19 September 1848, she only went twice to the religious exercises of the parish" (184).

To his guide, peasant of the region, Des Brulais, asked: "Melânia knew religion a little when she saw the Blessed Virgin! No big deal! Laughing.

They say you can't even make the sign of the cross right. So you hadn't made the first communion? - Impossible, I didn't have enough intelligence to study a catechism page" (185).

This difficulty well verified the Sisters who took 18 months to prepare her for their first communion.

The seer herself answered Our Lady that she was very little to say. "Do you do your prayer well, my children? Very little, ma'am. Said. Both?

Yes, i'm sorry. Together? - Yes" (186).

(184) Canon Bez - Pèlerinage à La Salette, p. 20. (marla a La Salette, p. 20) - Bibliography 18.

(185) Miss Des Brulais in "Echo de la Sainte Montaigne", p. 20. From this book, Léon Bloy writes, "There is no more recommended book on the beginnings of La Salette" (in "Celle qui pleure". page 149, note.

(186) Notes Lagier, in "L'Apparition de La Salette",III p. 115- Bibliography. 14.

Finally there is a letter from Melânia which reads: "I am no longer so tormented by the lords my workers (the demons), it seems that they are resting; but I do not imitate them - it is also not fair that the last of creatures, the one who only began to pray to God at the age of fifteen (187), suffer more than others."

(187} Corenc (convent where Melânia was) 16 March 1854 in Fr. Jauen. book cited, p. 231. - Debbreu and Girard published that letter. Now Léon Bloy says, "Corenc's sisters were able to observe that these graces did not cease." In "Celle qui pleure", pag. 135.

It seems to us that the case is clear. Until the day of the Apparition was not privileged supernaturally, so the great event was not an episode in these privileges, but a completely new fact in his life.

§ 2 - Making false accusations

Commenting on the words of Mary SSma., Léon Bloy writes: "The two arms of my Son have been nailed (on the cross), but one is enough to crush you, that I can no longer sustain, so heavy it is!

Oh! my children, if you have converted! Men then rose that they had the mite in their heads and had in their hands the baton of the shepherds of christ's flock. These men said to Our Lady, - Enough, isn't it? Taceat mulier in Ecclesia! (Shut up the Woman in the Church). We are bishops, doctors and we don't need anyone, not even the people who are in God. In fact, we are friends of Caesar and we do not want turmoil in the people. Your threats in no way disturb us and your little shepherds of us will only succeed, even in their old age, contempt, slander, scarnium, mockery, misery, exile and finally forgetfulness.

The hope of this work is to repair in some way, if we are still in time, by the sacrilege perfidia of these Caiaps, of these Jews, who destroyed, well sixty years ago, the most beautiful kingdom in the world" (188).

We will add nothing, hurt by such unfair and violent language. We merely remember what in the previous part of this book we have adduced, to prove how much they have been and are still tireless, energetic and wise the Exmos. Mr. Bishops, pastors of the flock of Christ, in defense, in explanation, in the spread of the holy Apparition of N. Mrs. de La Salette, who without them would have fallen from oblivion, humanly speaking, despite the offenses received in the performance of his pastoral munus.

Turning particularly against Mr Ginoulliac, in a note on page 145, without adding to the slightest proof, he, with uneasy words, accuses this Prelate of not admitting Melanyia to the profession of religious votes because she denied revealing her secret. Now, Mr Ginoulliac, as we have seen, in a Pastoral letter, publicly presented the reasons. On page 144, Léon Bloy clearly recounts that "accepting the invitation of an English Monseigneur, Melânia left with joy to England, with permission from D. Ginoulliac" (189).

(188) Celle qui pleure, pon, 16, 17.

(189) Suite de l'Echo de la Sainte Montaigne, in P. Carlier, p. 188.

Treating the Exmos. Mr. Bishops in such a disrespectful way, Léon Bloy would not fail to turn against the simple priests. It was especially against the Missionaries of N. Sra. de La Salette and after their departure, tanned by religious persecution, against the Diocesan Chaplains, his substitutes on the holy Mountain, which, always with rough terms, he invested in chapter XXV of it book, because of the inns built to

house the pilgrims, with the indispensable meals at modest prices that he himself took advantage of.

Léon Bloy arrived in maria to Salette for the first time on August 29, 1879. On this occasion, Léon Bloy lodged no complaint against the Missionaries (190), on the contrary, he caught correspondence with two of them, writing a letter to Fr. Archier, superior, to ask him for documents for a book designed about La Salette, and P. Brissault, for information on the passing of a friend of his, Fr. Luiz Moidrey, killed and buried that month in Santa Montanha. Léon Bloy's raids date back to his second pilgrimage from 17 September to 14 October 1880. On this occasion, an incident arose between him and the Missionaries of La Salette. Mr Perrin introduced him seven days after he settled his accounts again, saying he had already finished the pilgrimage season, making him clear that he should withdraw from the holy Mountain.

(190) In the "Symbolisme de l'Apparition", Léon Bloy is sympathetically about the missionaries of La Salette," writes Gaetan Beruoville in La Salette, P. 214 - Paris, 1946 - Bibliography 75.

Angry, Léon Bloy wrote a letter to Fr. 13, 1880 from October 13, 1880. Barthiér, where he said, "... this way of doing an offended, so much, more than at the same moment they went to tell my parent mme. Roulé that she too should immediately pay off her account... The presence of this parenting that accompanies me and their frequent relationships (rapports) with me, circumstances that can only scandalize people who have sin in their hearts, has provoked the most filthy and vilious insinuations." Here, Gaetan Bernoville on page 214 of the book mentioned above, note: ·" The enthusiasms of Léon Bloy and Ana-Maria do not produce without some intimacies (privautés) that cause concerns to the missionaries of N. Sra. de La Salette; Fr. Perrin, tell them that the time has come to leave. He left wounded and thundering."

This Ana-Maria Roulé, whom he calls his kinsman in his letter, was a creature with whom he, single, lived (191). In the same letter, Léon Bloy, attributing the profit reason, the order of Fr. Perrin, wrote in the end: "I wish I did not be exposed to the astonishing suggestions ·that the spirit of evil blows into the hearts of writers who injustice has made suffering and who can use their power to take revenge." No wonder Gaetan Bernoville wrote, "The Missionaries have become, in his eyes, vulgar "poppers," upon which the pangoarian largely discharged the azedume of that day" (192). Indeed, in page 88 of "Celle qui pleure" wrote: "Expelled from the holy Mountain the ancient missionaries, they took with them the box, the sacred vessels covered with jewels, to the very diadem of the Virgin SSma."

(191) About this coexistence speaks extensively Joseph Ballery, admirer of Léon Bloy in his book "Léon Bloy". Paris. 1947, I vol., pages 309 and following; and the pilgrimage, pages 445 to 452. The letter reads on the page. 451 - Bibliography 64.

(192) In the book cited, p. 214-215.

The truth, we well know, therefore, there we were, is this: Expelled by the law against religious orders, that stripped them of their goods, the Missionaries, so that so precious gifts would not fall into the hands of the taxman, they managed, despite the dangers, to entrust them to the great abbey of St. Maurice in Switzerland, which would preserve them as a sacred deposit. There were those who "take the case to the Holy See. Immediately, despite the same dangers, they brought the Missionaries back these objects. The Holy See examined the case and the Sacred Congregation of Religious sent a prescribed to the superior General declaring: "You have done nothing in the past but what is straight and deeply according to the religious spirit: nihil nisi spiritu religioso funditus informatum". - June 29, 1912 - Pe. Hostachy, to the p. 426 of his book "Secular History of La Salette", released the full text.

Léon Bloy, in the same book, p. 146, 147, after having told that it came in 1880 "a poor and very old beggar, exhausted by the hours of ascent, and by the terrible snow" counting, according to the regulation (193) that I did not see, with two days of lodging; but what I saw well, and saw too much, was despair, the humble despair of the old man, saying a quarter of an hour later: "They gave me a cold soup and told me that I have to leave. Not to be an accessory to a murder, I paid him though very poor, three days of lodging..." (194).

"From that day on, continue, I understood what was going on on this mountain. To be frank, I saw the amazing spirit of avarice, of these intended religious who should be beggars, servants of beggars, for La Salette is, by essence and par excellence, a pilgrimage of feet on the ground." He continues: "From the base to the mountain you cannot climb smoothly except with the devil on your back. The first pilgrims were not wrong and could not be mistaken. The road now did not exist, and the mule service was not organized as today. Miss des Brulais, who was one of La Salette's first witnesses..."

(193) This regulation exists; we, with eyes of our colleagues, have seen fulfill the precept of hospitality; countless times we have even helped to comply with it.

(194) Everyone knows that a wandering beggar, finding who is interested in him, tells anything to get a buck. After all, Léon Bloy did not see or hear such "they", nor does it say who they were; is based exclusively on the words of the unknown.

Now, this Miss, as stated in her books, has always climbed the mule loin and Léon Bloy equally; for he writes on page 18: "After ten hours of estertors (in the carriage) we would be delivered to the lunches... In some places he was tope to relieve animals."

He had wished him (page 150) "that the inn of La Salette be transformed into the house of God supplied with abundance, where the sound romeiro would be a servant of the poor or nurse, if Christians gave the hundredth part of what they give by force to the tax collector".

Who does not understand that this would be continuous heroism, impossible thing for human weakness? Léon Bloy in his pilgrimages, he was not in the sreave, on the slopes of the mountain; he preferred three times to enjoy the inn, as they enjoyed, when maximino and Melânia (195) arrived from whom he speaks on the same page. adding: "Maximino, who languished in misery, a few steps from religious sordid, which only existed because of him." It's fake. Pe. J. Perrin often paid the suppliers of Maximino (196). With the resources of the Inn were settled the accounts of the doctor, pharmacist and the burial of Maximino (197).

With regard to Melânia she wrote from Naples to R. P. Giraud, superior of the Missionaries of La Salette:

(195) Concerning Melânia, we personally in 1901 and 1902 witnessed how much kindness and affection she was welcomed. We added that in the hostel prices are 40% more into account than alhures, we heard by some pilgrims, even in 1949, on the occasion of our trip.

(196) Jauen, "La Grace de La Salette", p. 219, bibliography 73.

(197) Carlier, p. 213, Histoire de l'Apparition de La Salette, bibliog. 66.

"I thank you for your kindness, Father. I hope that our divine Mother will be in charge of paying you my debt (198). At the same time "I rush to accuse the receipt of your two tickets of 20 francs" (199).

So on.

In "Celle qui pleure" Léon Bloy publishes an extensive document in which Melânia narrates very prolonged audiences with Pope Leo XIII who would have given him a formal order to go to The Holy Mountain, leading the Rules he approved, so that both missionaries and sisters religious, adopted them and observed them immediately. However, this opposed the Bishop Fava and Fr. Berthier, Missionary of N. Sra. de La Salette.

(198) Letter of 11 June 1881 and letter of 14 September 1868 - in Carlier, p. 202-203.

(199) Carlier, p. 159 -198.

Those who know, even in a rudimentary way, the necessary procedures for the approval of the Rules for Religious by the Holy See and does not ignore that the Holy Father never gives his approval to such rules, before they are studied for several years and approved by the Congregação dos religiosos, and that the Holy Father never grants. Similar audiences: those who know these procedures will conclude that the narrated in these pages is simply absurd invincionice. This document (200) thus ends: "By copy accordingly, 18 May 1904" - H. Rigaux - Vicar of Argouves.

It's not about it: yes. 'original document, but a copy, dated which Melânia was collected in Altamura, a few months before his death.

From this Rigaux, Melânia herself (201) Melânia herself wrote: "It seems to me that the new prophet is a little wrong, but let us leave.... Whoever lives will see that it's not like he says".

And with this, also falls to the ground what Léon Bloy affirms of the Apostles of recent times (202). For them it was such rules.

§ 3rd Léon Bloy and the "secret of La Salette"

We finally came to the subject of a 'Secret of La Salette' that Léon Bloy publishes in 'Celle qui pleure' including in the very narrative of the Apparition, pages 211 to 222. Now, the last times that have come, in his view, with cataclysm terrifiers and extravagant interpretations of the Bible, constituted almost léon Bloy's exclusive concern in 1879, the year of the first publication of such a secret.

In Léon Bloy's biography (203), it reads: "Ana and Léon Bloy were back on October 16... (204). What happened to the two viewers of supernatural events at the end of 1880 and all 1881?

(200) That Léon Bloy intends to be of Melânia's own fist, p. 159 of "Celle qui pleure".

(201) Letter. to The Brandt Canon, 21 December 1898, in P. Jauen, p. 240, Bibliography 73.

(202) Celle qui pleure, 13.

(203) Joseph Bollery - Léon Bloy, I vol., p. 454.

(204) From the pilgrimage we treated above.

(205) Joseph Bollery, p. 433. This author, on pages 462 and 483, narrates that the result was that Ana Maria was demented and died in a mental institution in 1907.

It seems that they have lived isolated in contemplation of God's gestures."

Indeed the author from page 309 to page 434, barring rare events, largely narrates that he and she had visions, dipped themselves in the study of the Bible: this intended, with peculiar assistance from the Holy Spirit, whose next kingdom would be implemented through wonders, and "as Ana Maria wrote, Léon Bloy wrote, the event of La Salette immediately refers to the coming of the Holy Spirit (205)".

The last sentence demonstrates that Léon Bloy should necessarily worry about Melany's secret, admitting any text without the slightest critical study. Due to the Decree of Sto. Officium we adduced when we dealt with the secrets, we merely note that the Book "Celle qui pleure" came to light in September 1907. Now, the text of the secret that is reissued there is precisely the one whose dissemination, in 1879, had been disapproved, on August 14, 1880 by the Congregation of the Holy Office: "The Holy See saw with displeasure this publication and its will is that the copies already scattered to the extent possible, taken from the hands of the faithful (206); this despite the authorization (imprimatur) of the bishop of Lecce. The Index Congregation described two books on the first secret of Melânia as prohibited": The first on 7 June 1901, the second on 12 April 1907, both by The Ep. Combe.

Therefore Léon Bloy did not accept the orders of the Holy See, disclosing within a few months the same secret.

Finally, he (207) complains that both missionaries and chaplains in their narratives of the Apparition want the proclamation of punishments to be carried out, so "any other prophecy concerning the future is frivolity. I heard them presenting statistics from Ireland, France, Spain, Poland."

He himself transcribes the same statistics, as a commentary of the same narrative (208). In chapter XII, pg. 71 and 72, Léon Bloy intends that the clergy do not want to accept and disseminate the supposed secret of Melânia, because it censures the wickedness and shameful procedure of priests, men and women religious, friars: "They do not want to take their examination of conscience" said Melania (209). We don't know the source of this information, which Léon Bloy doesn't talk about.

Well, let's go. Melânia, in an authentic letter, written in the Carmelite convent in England and addressed to Fr. Mélin dated March 21, 1855, that Fr. Jauen, missionary of N. Sra. de La Salette posted with photocopy (210), wrote: "The things I can say were not told to me on The Mountain of La Salette.

I did not speak to anyone of them because I feared greater evil and that words of heaven were despised because spoken by great sinner like me. Part of these things

refer to the clergy, especially the French clergy; another part generally refers to "all religious orders of both man and women." (211).

(206) Léon Bloy quoting this document in the page. 124, maintains that it was counterfeited. To conclude the issue, the magazine "Annales de Notre Dame de La Salette", published the photocopy in 1915.

(207) Celle qui pleure, p. 151.

(208) Celle qui pleure, p. 209.

(209) Celle qui pleure, p. 72.

(210) W. Grace de La Salette, p. 260.

(211) The documentary title, we report the following: "The seer Soror Maria of St. Peter heard these words on February 13, 1848: "The Church is being threatened by horrible storm, pray, pray." And the Confidant of Jesus receives the order to pray especially for the Holy Father and the certainty that, thanks to the reparative Brotherhood, the blood of the priests will not be shed as in 1793, because Our Lord has no cause of complaint on the part of the clergy as of the time of the great Revolução" - Revista "Vie Spirituelle", 1 Nov. 1943, -cited by Fr. Jauen. Page. 260 in La Grace de La Salette.

It is clear, therefore, that talented writer and historical truth do not always live accordingly; this finding that especially in the present case we wanted the readers of the so categorical Léon Bloy to keep deep in memory.

SEVENTH CHAPTER

ELUCIDATING THE CHARACTERISTIC

INCONSTANCY OF MELÂNIA

We now intend to present some considerations which, in our view, explain perhaps not completely, but satisfactorily, the so evidently fickle character of Melânia and also clarify so varied events of his life.

There are simple people that the wickedness of the world looks with a feeling of compassion and some contempt that absolutely does not affect them.

Simple creatures, of naïve religious faith, hearts sincerely lovers to God, with horror to sin, fulfilling the duty of one's own state, respectful of other people's life, devoted

to divine worship, which, in the church or in their home, carry prayers, the time that the their censors employ in the funor worse things, but that from the Father of heaven, they received ·in the expression of the Gospel, a single talent, because "ipse fecit nos et non ipsi us" he was the one who made us and not ourselves."

Well, to value this talent, they need a kind, enlightened and also energetic guide, otherwise, although they avoid serious faults, walk aimlessly; they sometimes care to have seen, even heard, of the Sacred Heart or Our Lady, supposed visions, soon forgotten of order of the spiritual father. Being well oriented, their life takes place calm, pure, free of wickedness and malice, by way, in the popular saying, which goes straight to heaven.

This would be by nature, the genre of Melânia's life. Unfortunately, not only lacked the indispensable guide, but on the contrary had unenlightened spiritual directors, wrongly energetic, ones even plagued with enlightenment, with aggravating of unreflected veneration. Hence comes his frequent changes in ideas and state and the conviction that he had received revelations from Our Lady after the Apparition and referring to the clergy.

That by nature Melânla was naïve, simple, carefree, little intellectually end-ended, requiring continuous vigilance and guidance - it has already been proven at the time of the examination of the reality of the Appearance of Mary SSma. Melânia's boss, Batista Prá, told Fr. Rousselot: "It's very retracted and so carefree that arriving at night, from the mountain, all wet by rain, didn't even ask to change the clothes. Sometimes it would close in the stable and even, if we didn't notice, we'd spend the night in the relent" (213).

"Very little thought the poor thing, said a peasant (214). So little gifted that the superior of the College in Corps declared to delegates. episcopalisms "that for a whole year had not succeeded In Melany knowing of the acts of faith, hope and charity by heart, although they would repeat twice a day" (215).

(212) On 16 May 1858, Cardinal Villecourt wrote to Archbishop Ginoulliac: "Perhaps the children have gone, in addition to their mission. The same would have happened to Joan of Arc and others"... - Giray - Les Milacres de La Salette, I Vol. XXVIII. Bibliography 68.

(213) Rousselot - La Verité, p. 79, quoted by Hostachy - Histoire Séculaire, p. 114.

(214) Mlle. des Brulais, Ech., in Hostachy, p. 115 - Also Pe. Mr. Carlier. p. 197, quoting Mr. Similien "Among so many different opinions, Melânia did not know which one to accept and which to refuse! his head did not have enough strength to examine them all in one time." This came shortly after not being admitted to professing the vows and just before going to England.

(215) Rousselot. Vérité sur l'Apparition, p. 43, quoted by Hostachy p. 123.

O Pe. Giraud, superior of the Missionaries of N. Sra. de La Salette, after an interview with Melânia, exclaimed "Poor daughter, poor daughter, how much is to mourn! ... I was sure she was an exalted, but it's worth a certain intelligence! However it is common and cramped." On another occasion: "With me never makes prophecies" (216), thus implying that Melânia well directed, gave up his supposed visions. Melânia always had in great business to Fr. Calage in Marseille, although he opposed his dearest illusions and of it she was sure of it. Don Ginoulliac ordered him to end his predictions, visions and other singularities. She obeyed until her going to England" (217).

Melânia, therefore, being well-oriented by nature, would never think of these extraordinary things. To throw it at these cogitations, much contributed to the thoughtless acts of true veneration towards her and her extravagant spiritual directors. Regarding the first case we limited ourselves to the following (218): "I saw priests, fr. Manager (219) to Fr. Bossan, who wrote everything Melânia said, as if they were oracles. I told a vicar from southern France, who had already written three pages of his conversation with Melânia: But, my good vicar, what are you doing? I write everything she said that in the presence of Melânia. I've seen priests, ladies, generals, officers, high-society men stand before Melânia as if it were a high personality, to speak to him with great humility, to ask for his signature. Anyway a lot of stupid things."

(216) Jauen, La Grace de La Salette, p. 234, 244. O Pe. Giraud, he was one of the greatest masters of 19th-century spiritual life. Melania, i had the greatest veneration towards him.

(217) J. Jauen, La Grace de La Salette, p. 253.

(218) Fr. Jauen, La Grace de La Salette, p. 253.

(219) The Managing Father of whom he is, is the Chaplain of the first Convent near Grenoble, where Melânia made the novitiate and was not admitted to the religious profession. Guilty was Sister Sta. Tecla, master of novices, who admitted all the whims of Melânia, instead of cracking down on these outbreaks of vanity and claims to be an unusual person said, because it is very uplifting. I'm going to read Sunday near my parishioners what I just wrote.

Back in England, not Even Mons. Newsham, who took her with him, nor the Carmelite Chaplain, showed the slightest prudence. On the occasion of Melânia's habit, the Tablet Journal (220), described the ceremony: "Among the most hasty

people, sir William and Lady Lawson were noticed with their families, as well as Lady Dodsworth. The latter and Lady Lawson were quite busy adorning with her atavios, with her splendid jewels, worth £2,000, the interesting Bride who was going to consecrate herself to the Eternal Spouse on that day."

Poor shepherd of the Alps! What imagination can resist? To completely disturb that imagination, some three or four priests who have engaged. in the direction of Melânia, they were true unbalanced, continually dreaming of angels and demons fighting like so many visionaries.

In a weird letter (221) of Fr. Braudt who guided Melânia for 26 years to Canon Pe. Di Francia, another seer advisor, reads: "I have a hurry to inform you that the venerable Melânia is projecting to accompany three of my relatives to The Holy Mountain of La Salette, 19 from the current, anniversary of the Apparition of the divine Mary. Everything is preparing for that within six or seven years, when the great São Miguel has succeeded São Gabriel in the government of the created world that the latter will have occupied for about 254 years. The Sister of the Nativity, breton religious, wrote five volumes on this important subject. In 1908 the great work must begin... I have warned for well three years ago, several cardinals, archbishops and bishops of France that the cataclysm had been caused by the bishops..." (222).

(220) Number of 3 March 1855, quoted by Fr. Jauen in the book above, p. 258.

(221) Written in the city of Amiens, France, dated September 2, 1902.

(222) Copy of this letter was taken from the original in Messina where the Canon Di Francis resided, by Fr. Forest, on August 25, 1808 - cited by Jauen, p. 243, from the book "La Grace de La Salette", bibliography 73.

Eunfortunate sses desvairados had a lot of influence on the spirit and will of Melânia, as personally we had the opportunity to verify, precisely at the time of the pilgrimage announced in that letter, for at that time we were in the Holy Mountain. We were delighted to talk to the psychic. We even remember that she asked us what the Translation of the Italian word was: "stampa" (press) in French, so we keep very present in memory the events.

There were three priests, of unserene physiognomy, who simply, with the movement of one of her fingers, prevented or allowed Melânia to speak or attend to those who addressed her. They dominated her completely. When Melânia, perhaps it was over alone, kindly answered questions about the Holy Apparition. She was then a modest, pious 71-year-old. When I received holy daily communion, i was all gathered. He lacked a good spiritual guide.

After what we just exposed, it's a wonder she didn't say and write worse things. In what he spoke and wrote, moreover, given the above conditions, it is impossible to discriminate, in many writings with his name, what is of his true authorship.

In short of the numerous facts we have seen exposing, here is our way of thinking.

So many manifestations of respect, consideration, of how veneration, for years, on the part, as demonstrated, they were more respected, produced from the heart of Melânia, no longer the proud feeling of their personal value, nor the conviction to be well gifted and therefore deserving of these preitos, but only the habit of wanting to have turned to you the almost continuous attention of all.

But having received from the Creator only a talent, she, by herself, did not realize the danger of such a habit. There was no "director"(223) of souls, very enlightened and firm, who speaking to her as minister of God, pointed to her the state of life that she should embrace and who addressed her conscience, unrelated to the case, led her to suppress this fun habit.

On the contrary, his Master of Novitiate in the convent, whose obligation was to give, even with severity to Melânia, then in the age propitious of adolescence, true religious formation, was coadjuvando to this trend (224), even against the will of the superior, who this ignored (225).

(223) The chaplain who narrated the fact that the tributes should have required, or at least, requested the authority, to cease these demonstrations.

(224.) Jauen pág. 240.

(225) Father Doullier wrote. To D. Ginoulliac: "I believe that innocently, no doubt, they gave this girl guidance that diverted her greatly from the right path of humility and obedience" - Jauen declares Da p. 242: "the writings of Melânia of that time (1852) imply that less lisongeada and better oriented, the young novice, would go the other way". So it wasn't with Sta. Bernadete, the seer of Lourdes. Maybe they remembered the Case of Melânia. Here is the remarkable welcome that the saint had from the superior general.

- Are you the postulant sent from Lourdes?

Yes, i'm sorry. Mother Superior.

Your name?

- Bernadete Soubirous.

What do you know how to do?

Not much, my mother.

So what do you want us to do to you?

The saint shut up.

- Who recommended you to our congregation?

- The bishop of Nevers.

- Holy man, always make yours! And he sent her to the cup to wash the dishes, (In "La Beata Bemadetta" by Fr. Blasy, Italian translation - p. 130.

For these reasons, when Melânia was considered forgotten, by human weakness and moved by the demand of her habit, to again attract attention to his person, he gave up the sometimes most unforeseen means, for example, mudez and blindness (226), quickly cured without the slightest remedy. There was also great temptation of the devil (227) who on one occasion (January 1855), was tormenting her and disturbing her through violent vexations, which influenced her morale," Similien writes, and even supposed visions, for he made many readings.

Later, especially since 1878 (228) some priests of imagination as if saturated with apocalyptic visions, in the expectation of close and amazing cataclysms, taking advantage of the fact of secrecy and through lysonjas, influenced disastrously in the melany spirit, but without causing morbid consequences in their psychic faculties (229).

(226) Pe. Jauen, pig. 237.

(227) Pe. Carlier, 193.

(228) Jauen, p. 243 to 252.

(229) In this regard, the following report may be appropriate here: "In his selections, published in the magazine "Union Médicale", of June 27, 1872, Dr. Voisin, a renowned alienist and physician in La Salpêtrière (Paris hospital) said: 1st Hallucinated Bernadeta... 2nd I still have one of my halls urn woman who since her adolescence is seeing the Virgin SSma. in heaven and who played the lead role in La Salette's miracle. Mr Artus, in a brochure he wrote to him: Sir, I do not come to propose a bet to him, but from now on, I am committed here to pay him the sum of 10,000 francs, if after an inquiry by three of his colleagues, in whose names fell into the sorts thrown , not be shown that the shepherdess of La Salette never stepped in her rooms." Dr. Voisin answered nothing, confessing as soon as what he had said, was materially a fake.

Mr. Artus easily proved that it was the demented Maria Bertault who was 62 years old when, on March 9, 1869, she left that hospital, so two years before Dr. Voisin's selections. At that time Melânia. he was 37 years old." - From the magazine "Ami du Clergé", May 18, 1950, pg. 313, 314, n. 20.

An expert in dead psychology and graphology did brief study on the physionomic traits and spelling of Melânia. He concluded: "This boring-looking woman face, protruding apples and slender nose indicates a lot of burning and acute sensitivity.

The very deep, deep-sealy brain eye leads to the thought that his prints have been deeply internalized and can easily become systematic. - The spelling, united, dynamic with slender traces, manifests intercese nature, very "tense", also imaginative. You cannot, by these documents, unravel a visionary temperament." Thus: Suzanne Bresard, - "Trouble et Lumière' (Restlessness and Light) - Études Calmélitaines - (Vo Congress of Religious Psychology), 1948, - p. 191.

(230) Seror Dorotea declared: "Melânia was sometimes grumbling, terrible, threatening. It said, "I don't want to, I won't." Soon after, reflecting, he would come back and do what he was ordered. When she left the convent, he addressed offensive words to the Mother General suddenly, as she went down, warned by the Sister accompanying her. came back to say goodbye with all delicacy." From The Manuscripts of Fr. Bossan, M. S., quoted by Fr. Carlier, man. 194).

And we also say to Father Carlier: "Melânia's death was sudden. but it was not unforeseen; for she was preparing for a lifetime away from the world, of union with God, of Christian virtues, made more meritorious by the veals of the devil."

Indeed, despite her defects that we do not deny, on the contrary (230) Melânia was fulfilled by her obligations as a teacher, catequistic, affectionately dedicated: during her mother's prolonged illness, as we saw in the rapid outline of her Biography. She practiced the virtue of the purity of customs, not only in an irreproachable way, but in a remarkable and noticed way.

The chaplain of the convent where she was witnessed " He was obedient, very obedient, very tempted by the devil; but always pure, very pure, perfectly caste" (231).

Despite his life so busy and by such diverse regions, the slightest doubt has never been raised about its purity of customs.

Ser dorotéa, whose testimony Reads in a previous statement, answered, as follows, to The Questions of Fr. Bossan, M. S.: "What main virtues did you notice in Melânia? An affectionate and strong piety. I would like to make holy communion uniquely, which spoke with effusion of the heart. When I was in the Church; he always got down on his knees without touching himself, motionless, as if ecstatic" (232).

Casting a serene look at the broad panel of this existence - noting, as it is justice, the few. Shadows. existing here or there, which would not exist if Melânia, were paternaland wisely oriented - the great set comes across us from a brilliant beauty.

(231) Bossan Manuscripts - Fr. Carlier, man. 193.

(232) Bossan Manuscripts, Fr. Carlier, man. 193. In this same attitude we personally saw her at the sanctuary of Santa Montanha in 1901 and 1902.

(233). Let us emphasize with insistence; that the cases of Melânia, which some think complicated only had, of course, beginning in 1851, so they cannot in any way achieve the fact of the Apparition, which took place five years earlier, in 1846.

For this reason, we have strange, and quite a lot, this phrase written relatively recently: "Without an embargo, despite the disaster of their lives, Melânia and Maximino have always found gullible people who give them a reputation for virtue" Melinus, like Maximino, always maintained everywhere until he died, what he saw and heard at Salette on 19 September 1848. D. Fava, bishop of Grenoble, to a newspaper that dared to publish that Melânia had portrayed himself, can victoriously oppose this denial: "Melânia, which I went to interrogate two months ago in Castellamare, would sign with his own blood the narrative he made and always sustained" (234).

We who wrote here, apologizing to the reader, again declared that personally we heard from Melânia's own mouth what she always said, and that was only two years before her death.

(233) Belonging to the "gullible people", we ask for some considerations. This is an article in the magazine "Razon y Fê", March 1949 - p. 482, 463 in which without the slightest allusion to Christian virtues, living faith, religious practice, admirable purity, despite so many dangers, of Maximino and Melany, without even implying that there is justification for these shadows, the eyes fit only - which is an unjust hoist - in his defects that we have not hidden, the writer shoots with the odd conclusion above. He also writes to me: "A secret message "only communicable to the Pope" was part of the event, which does not correspond to the truth. Maximino and Melnia never said they had received a Communicationable message to the Pope only, but a secret they were forbidden to tell. They communicated it to the Pope when they understood that the Head of the Church has the right to know everything that refers to religion; which proves that in the Apparition there is nothing open, nor secretly contrary to the doctrine of the Church. Particularly we believe that it was the duty of the writer, illustrated man, to declare that the "even clumsy" procedure of the seers is not an argument of value for the reality of the Apparition.

(234) P. Carlier. Histoire de l'Apparition de La Salette, p. 204.

Still on the same subject we will transcribe sto's text here. Thomas, adduced by R. Pe. Bliguet, dominican order: "However, it is necessary to remember that among the sins that make them lose charity, some have to prevent the use of prophecy and others do not. For example, carnaious faults completely divert the spirits from spiritual concerns, so that is why they make them unfit to receive revelation that requires high spiritual quality.

Spiritual faults do not deviate in the same way of all spirituality; therefore there may be prophets subject to the sin of the spirit; but there are no prophets slaves to carnal vices.

What is also true of the great temporal concerns that absorb the spirit and divert it from spiritual life" (De Veritate, questio XII, art. 5) (235).

(235) In the magazine "La Salette".

Now we saw that Maximino and Melânia always practiced the virtue of chastity and that they were born, lived and died in greater poverty. R. P. Bliguet ponders, "Melânia and Maximino have received this order: "Well, my children, communicate this to all my people." That's what they did and they even did more than they wanted. It was not necessary for his special mission to be saints. None of them managed to fix themselves in life at once. Both, in that regard, were wanderers, who find no definitive place anywhere. But the "chance" of his life and his continued movement have reverted to the benefit of the cause for which they were chosen, and this instability that bothers us when we are not seeing their *raison d'être*, after all, makes them more completely instruments and better the adapts to its role.

The secret itself, so spoken, finds its justification in the social character of La Salette's message.

I do not speak of the content, but nothing could better excite the curiosity of the faithful mass and nothing could better contribute to souls paying more attention.

To instruct a spirit nothing better than leave you something to guess.

So it was for La Salette's message. In fact, he was heard by thousands of souls, fell in love with Christian curiosity.

I know that there were unagreed commentators who disturbed and disoriented this curiosity, speaking only of the secret. Their mistake is significant, they were wrong to finally take what was just a means. Once the attention of the people is attracted, what do You want? She said it clearly.

What does she ask to be communicated to her people?

Your complaint and your advice. Observe sunday rest; non-blasphemous; in a word: "Keep the commandments - convert and live in conformity with the law and the Catholic faith."

With these magnificent words is closed with gold key our study on the career of Maximino and Melânia, seers of Maria SSma. on the holy and dear mountain of La Salette.

FOURTH PART

MANIFESTATIONS AND MONUMENTS OF FAITH IN MONTE DA SANTA APARIÇÃO

CHAPTER FIRST

THE FIRST ANNIVERSARIES OF THE EXTRAORDINARY EVENT

Although it was a time of very low means of diffusion, the news of the great event spread with rapid ly, reaching the limits of the world in a short time and had the most profound repercussion on souls throughout the universe.

"Its spread was quickly ready by France, Europe, its flight through the four parts of the world. The news finally arrived providently to the capital of the Christian world. May 1, 1852, noted Mr Felisberto, in his pastoral letter of 1 May 1852.

In 1853, Fr. Rousselot, wrote (236): "Everywhere, in Rome, Paris, London, Constantinople, Europe, America, Algeria, Oceania, everywhere, prayer alongwith the pious use of holy mountain water, obtained marked graces, operated wonders. In fact, without such wonders, how to explain this continuous, numerous, uplifting contest of pilgrims of every age and every condition, coming from all countries?

(236) Un Nouveau Sanctuaire à Marie, p. 4, quoted by P. Hostachy, book above, p. 305.

"Despite the silence wisely imposed on the clergy, the crowds; moved by invisible force, move everywhere, covering the roads, climb the mountain, praying, crying, singing; and after a few hours spent on these wild ridges, they descend full of joy, trust, and gratitude. The first romeiro on September 21, 1846, was the Mayor of La Salette; the second, with five more people, was the vicar of Corps.

On November 17, the Confraternity, by weight, of the Penitentes de Corps. On November 27, 1,500 people attended, despite the cold and snow falling very densely (237).

(237) Pe. J. Berthier "Les Merveilles de La Salette" (The Wonders of La Salette, p. 264).

On the anniversary of the Apparition, 50 to 60,000 people from the furthest regions were there. Infenso to all exaggeration in matters of so much importance, we only present this number, although many illustrated priests and laypeople, eyewitnesses, raise this number up to 60,000 and even more.

In this immense crowd, there were engineers accustomed to prudently evaluating masses occupying a certain terrain surface. Based on their assessments, they admitted this number for a certain prodigious number (238).

On the eve, close to 1,500 people had risen to Santa Montanha, despite the rain, the cold, the fog, spending the night in the relent, punished by the inclemency of time, facing it with a feeling of pity.

How beautiful was, the next day, this procession! Begun an hour of luminous dawn, during the day, continuously occupied the 16 kilometers from Corps to Santa Montanha, and every hour, poured 4 to 5,000 new pilgrims inside this temple whose ceiling was the firmament and whose enclosure covered three mountains (239). Among the pilgrims were 250 priests.

Having been taking place this first anniversary on a Sunday, in response to repeated and respectful requests from the vicar of La Salette with the condition that was taken care of avoiding in ceremonies any official character, in order for the pilgrims to comply with their religious duty, Mr Bishop authorized the construction of a small wooden chapel to be destroyed eight days after the celebration of Holy Mass until half an hour after noon. simultaneously by the vicar, Fr. Pérrin and his brother at 2:30. of the early morning, continuing. this simultaneous celebration until 12.30 hs, with distribution of sacred communion for nine uninterrupted hours, to the faithful who were presented by groups of twenty-five.

Even in the months when snow and ice involve the mountains, continuous groups, up to 800 pilgrims, they arrived there. In the second year, due to the Revolution of 1848 that overthrew the monarchy, the movement decreased; however, on the third Anniversary, the number doubled.

O Pe. Louis Pérrin, vicar of La Salette declared that by the end of 1849, more than 300,000 pilgrims had come to the places of the Apparition (240).

(238) J. Berthier, "Les Merveilles de La Salette" (The Wonders of La Salette), p. 246-265.

(239) P. Hostachy, book cited, p. 311.

(240) P. J. Berthier. Ibid., p. 265.

Mr. Bishop of Algeria, D. Dupuch, evaluated in 1855 the number of pilgrims who from apparition day until that time rose to The Holy Mountain. Fathers Berthier and Perrin, missionaries of N. Sra. de La Salette, declared that by 1870, more than one million people had reached the blessed mountain, although the means of transport were rudimentary; by car to Corps, then mule loin, or on foot. In 1867, in a single

month, seven hundred priests were piously praying Mass on the holy mountain, coming from 80 different dioceses (241).

Note.. if until 1853, there were only a few barracks and a wooden chapel. For this reason, many exclaimed "this formidable and spontaneous movement manifests divine intervention. Voice of the people, voice of God!"

Another full proof of rapid diffusion and the intense repercussion of the wonderful Apparition lies in the very large number of letters addressed to both the Vicar Dean de Corps, as well as the vicar and missionaries of La Salette, about 4,000 a year. In ten years, forty-three thousand letters had already been received.

"Letters these, wrote the vicar of La Salette to the bishop of Grenoble, coming from the most varied regions and from all social classes, canons, arciprestes, chaplains, many vicars, coadjutors, superiors of religious houses, presidents of courts, lawyers, doctors, countes, countesses, marquises, marquesas, dealers, fathers, mothers of families, etc. to obtain by the intercession of the Holy Virgin, relief, cures of diseases, asking for prayers, novenas, masses" (243).

Equally numerous were the writings about the Apparition, not only in France, but in other nations. For now we are limited to the following (244) because these are published works "outside France.

(241) P. Hostachy. Book cited, p. 309 and 313.

(242) M. Doyen, vicar in Nemur. "La Salette vengée", p. 281. Bibliography 37.

(243) Pe. Mr. Rousselot. La Verité, 235. See Hostaclly, p. 313.

(244) In the book "Auguste Marceau", already quoted, II vol, p. 431.

The Archbishop of Milan, F. Ramilli, had the Truth about the events of La Salette translated into Italian and printed the book with a preface and the doctrinal pastoral letter of the Bishop of Grenoble.

The Archbishop of Urbino (Pontifical States) published the pastoral letter of Lent on the event of La Salette, developing the teachings.

Ulthorne, bishop of Birmingham, (England) besides publishing his book on La Salette, in 1860 he refuted attacks against the great event in an article published in a London newspaper, confirming his belief in the Apparition, contested by some, and responding to the recent objection".

Still outside France, the bishops of Ghent, (245) Burges, Tournai, Liege, Namur, Buremonde, Liverpool, Stratford, Venice, Parma, Modena, Milan, Trento, Toronto, Bradstown, etc. authorized the public worship of Our Lady of La Salette. In 1861, the

feast of Our Lady of La Salette was celebrated in Barcelona with a preparatory novena in all the churches. In this city, the manual of Fr. Rousselot's Romeiro de La Salette was translated into Spanish. Of the 10,000 copies, 8,000 were sold within a few days. Moreover, at the end of 1846, a printer from Grenoble sold one hundred thousand accounts of the Apparition.

(245) In this city, Fr. Jerome of the Order of the Recollects published the book "New narrative of the Apparition of Our Lady of La Salette" in 1855.

SECOND CHAPTER

SANCTUARY, LATER THE BASILICA OF OUR LADY DE LA SALETTE

§ 1st The land

On the Holy Mountain - In his pastoral letter of May 1, 1852, Bishop Felisberto de Bruillard wrote:

"Brothers very much loved, it is now a matter of building a shrine in honor of our august Mother, on the privileged Mountain that she deigned to honor with her presence, where her heavenly voice resounded. This shrine must be worthy of the Queen of Heaven, and a testimony to our gratitude, because we want to build for the very universe.

First of all, he took care to acquire the land where the Holy Apparition had been given and with enough surface area to raise this religious monument and also the indispensable inns to shelter the pilgrims. Since this land was the property of the municipality of La Salette, His Lordship had already taken the first steps towards the Town Hall through the Vicar and Dean of Corps, by letter of April 18, 1849.

It was not at all easy to carry out the business, since the councilors demanded too much money or participation in the offerings to the sanctuary for the benefit of the parish church itself, a school, etc.. They wanted to take advantage of the occasion so much that the Prelate had to write to them: "Remember that I am not the owner of the offerings of the faithful, I am only an administrator and as such I can only accept reasonable and conscientious proposals.

Negotiations were prolonged through consultations, conferences, debates, and joint commissions appointed by the two parties. Finally, the bishop appointed Mr Bergeret, a notary public in Grenoble who was a well-thought-out, knowledgeable,

disinterested and conciliatory man who, after three trips, managed to bring the negotiations to a happy conclusion.

The deed of sale and purchase was drawn up in the office of the notary public of Corps. The municipality of La Salette sold a plot of land of 50,000 square metres for two thousand five hundred francs to Felisberto de Bruillard, bishop of Grenoble, on 26 October 1851.

In order to testify to his paternal solicitude for the inhabitants of the municipality of La Salette, whose poverty and needs he did not ignore, the bishop promised to enter, as an additional charge, the sum of 7,500 francs, of which: 3,000 for repairs in the parish church, 2,500 for the construction of a school and 2,000 for charity work. On 23 March 1852, Bishop Felisberto de Bruillard signed an irrevocable act of donation by which he gave the bishops of Grenoble his successors the property, the source and the respective rights by virtue of the deed drawn up on 28 October 1851. By decree of 30 June 1852, the Minister of Public Instruction and Religious Affairs approved this donation (246).

(246) Annales de N. D. de La Salette, mars et avril 1914, bibliography 52, quoted by Hostachy, p. 262-263.

§ 2nd - Blessing and laying of the cornerstone of the sanctuary

In his pastoral letter of 1852, the bishop of Grenoble wrote: "We are already in the beautiful month of May, especially consecrated to the worship of Mary, a month in which so many tributes are paid to her from all over the world.

Well then, dear Brothers, it is precisely this month that we have chosen for the blessing and laying of the cornerstone of the sanctuary of Our Lady of La Salette. We want this ceremony to take place with all the pomp worthy of its end. We invite one of our dearest colleagues in the episcopate to do what we would like so much to do" for ourselves personally, if, more than just in old age, continuous suffering would allow us to do so. In this we must submit to the will of God and make the sacrifice of our tastes.

We also invite you, dear brothers, to climb the Holy Mountain to increase with your presence the magnificence of this day of such heavenly joy. The solemn blessing and the laying of the foundation stone will be given to the Bishop of Valencia, with the assistance of a delegation from our chapter and numerous clergy, on Tuesday, 25 May".

At the beginning of the month, this old man was speaking with veneration, bowing to the weight of eighty-seven years of age, and tortured by acute neuralgic pains. On the eve of the feast, however, as he experienced improvements, he left by public car and arrived in Corps on 24 May, riding to the parish of La Salette, having left at the parish house of Corps, Mgr Chatrouse, Bishop of Valencia, arrived at the same time. Felisberto de Bruillard, again on horseback, climbed the mountain where, in the wooden chapel, he celebrated Holy Mass in front of the moved crowds. Half an hour later, the bishop of Valencia arrived.

Here we give the floor to an eyewitness doctor:

"What a marvellous spectacle, these countless pilgrims scattered, some on the slopes of Mount Gargas, others on the banks of the Sézia stream, where the miraculous fountain flows; others crowded around this fountain, the largest number on the plateau, forming a single block, occupying a surface no less than eighty meters wide by three hundred and fifty meters long. Our amazement and admiration grew, as we contemplated, from the high point where we were placed, beyond, at the bottom of the cliffs, by the slopes and the summits of the surrounding mountains, myriads of pilgrims, some producing in the view the effect of true tingling, others, the vision never imagined, of thousands of black dots moving hurriedly, towards the top. As these long rows of pilgrims approached the plateau, they formed a procession carrying a bell, their crosses, their banners floating in the wind, the young women dressed in white, most of the men in their penitent clothes. The pastor of each parish sang a hymn to the one that generations call Blessed and soon hundreds of voices echoed through the air. At nine o'clock the ceremonies were to begin.

Suddenly the weather changed and a small, penetrating rain, sadening everyone, disturbed all the organizations. However, at ten o'clock, a procession composed of numerous clergy, leading the two venerable prelates, moved towards the place where the new shrine would be built. A wooden altar, very simple, stood up there, adorned with six green branches and festoons of various shades. The ceremony began and lasted until midday. Despite the persistent rain, the people remained firm, attentive and pious. The bishop of Valencia then celebrated Holy Mass, ending with the blessing of the Blessed Sacrament. Sacrament.

Inside the cornerstone, the foundation of the main pillar of the new shrine, there was a lead box containing relics of St. Francis de Sales and St. Joan of Chantal, some coins and medals dated 1852, letters from religious communities and a parchment with the following words in Latin: "Felisberto de Bruillard, for divine mercy and mercy of the Holy Apostolic See, Bishop of Grenoble. We make it known and attest

that, in the year of the Lord of 1852, on 25 May, we, being present, at our request, H.E. Pedro Chatrousse, Bishop of Valencia, bless and lay this fundamental stone. Nearly a hundred priests attended the ceremony, as well as a large crowd of about fifteen thousand souls. This shrine is being erected in honor of the Blessed Virgin Mary, who appeared to two pastors, Maximino and Melania, still very young, on September 19, 1846. Shining like the sun, but full of sadness, she ordered them to announce to their people the punishments that threatened them if they did not convert, and the goods reserved for them if they returned to God. Made on La Salette Mountain, day and year above, in the sixth year of the glorious pontificate of the Most Holy Trinity. Pius IX and of our episcopate the XXVIo. Felisberto, Bishop of Grenoble".

The pilgrims left in procession, again in procession, with their banners and singing hymns to Our Lady of La Salette, on the way to an inn for the night. But among these pious crowds, what most caught everyone's attention was our venerable pontiff, who had faced everything to give the Mother of God a clear testimony of her faith and her devotion. His Grandeur could not return on horseback to La Salette and Corps without running the greatest dangers. They pointed out to him that the roads were very steep, almost plumed, and that the rain had taken them too slippery.

Men from La Salette, with sturdy shoulders and firm feet, took it upon themselves to take their bishop in turn on a suitable litter. The pilgrims, who had already departed, scattered along the paths, contemplated the unheard of and moving spectacle. The rhyming of a bell asked permission to pass. Religious songs vibrated, and everyone saw, - amazed, waving by the mountain's slopes, his first shepherd carried away, under a candy bar that protected him from the inclemencies of time, in front of an immense procession whose hymns were joined to the voices of the bells of the surrounding belfries" (247).

(247) Quoted by Fr. João Berthier, M.S. in "La Merveilles de La Salette", p. 283 to 288; Bibliography, 60.

§ 3rd - Construction of the Sanctuary and Dependency

Immediately after the purchase of the land, the vicar of La Salette sent a master builder to explore the mountain, and having found a great quarry, it was soon a matter of opening a sufficient path for the loading of the stones already in the early spring of 1852.

Meanwhile, Bishop Felisberto de Bruillard resigned from his high office on December 29, 1852; and on March 7, 1853, Bishop Ginoulliac, presented to the Holy See by the venerable resignant, was already bishop of Grenoble.

The new Prelate appointed a Construction Commission, which chose a young architect (248), named Alfredo Berruyer, to make the plans and accompany the work. Once the necessary information had been obtained, the Commission met in the bishopric of Grenoble. The lay members, especially the architect, foreseeing enormous difficulties, limited themselves in their opinion to a work solidly constructed, but of modest proportions. The ecclesiastics, such as Fathers Auvergne, Rousselot and Mélin, wanted a larger and more beautiful monument. Prevailing this last opinion, the architect presented the plan of a sanctuary to some three thousand people, saying wittily "that he could not oppose gigantic constructions, because they were always to the liking of architects" (249).

It was effectively a gigantic work; and very arduous was the task, because the work was carried out at an altitude of 1,800 meters, on a steep hill, without road, only a few narrow paths.

(248) He was only 30 years old, recently graduated in the School of Fine Arts. He died at the age of 82, assisted in his last moments by a missionary of Our Lady of La Salette, whom he held in high esteem. - Baffert - Life of Alfredo Berruyer - Grenoble 1893, p. 44 - Hostachy, 266.

(249) Fr. Hostachy, M. S. - Book quoted, p. 267, based on Annales de N. D. de La Salette, April, May 1914.

Fr. Archier, appointed on 1 January 1854 by Mgr. Ginoulliac, administrator of the works, in charge of providing the material, spoke later - a time when we had the honour of getting to know him about the progress of the construction: "Who has accompanied, like me, all this work, who remembers. That, apart from the stones found in the place, all the other materials, even the sand that had to be picked up 12 kilometers down there, had to climb here in reduced loads, on the back of mules, not on the paths opened later, but on the steep paths of the plateau, where the shepherds themselves walked with difficulty; whoever remembers the trials, the obstacles of all kinds often overcome against all hope, oh! very spontaneously makes an act of faith in the Apparition of the Virgin SSma. Whoever has lived on this mountain from the beginning cannot escape the joy of proclaiming: "Digitus Dei hlc est", "it is the work of God"[250].

He continued to point out that "thanks to God, no major disaster occurred during the whole time of his prolonged administration, either in work or in transport". - I

consider it a true miracle that, for so many years of difficult and dangerous undertakings, no one has ever fractured a member, in spite of countless disasters that have only caused material damage and we have to work up to 120 workers". I myself, he added laughing, more than twenty times, was in danger of being crushed or even thrown into the cliffs. It was from 1854 to 1864 that the works were carried out with the greatest regularity. By the end of September 1853, the SSmo. The Sacrament was transferred, piously with the presence of the missionaries and all the workers, made altar boys, singing hymns, from the miserable wooden chapel to a new pavilion, and soon after to the very sanctuary which, already covered in October 1860, opened the naves in 1863, was franchised to worship in 1885.

(250) Hostachy. p. 255. This historian refers to the manuscripts of Fr. Deschaux. M. S. (student of Fr. Archier), p. 179, where the words of this venerable Father are read.

It is a Romanesque-Byzantine style building, with three naves, forty-four metres and fifty in length, fifteen metres wide, eighteen metres and fifty metres high, and may contain 2,500 pilgrims. Slender columns, made of blocks of gray mountain marble, measuring one meter in circumference and weighing four thousand kilos, support the remarkable vault. On each side of the façade stands a square tower topped by a cross. The copper roof is able to withstand the most tremendous storms. In 1849, Father Pérrin had ten side chapels added and as many others inside the crypt".

The sanctuary was erected between the two wings of the inn, which was quite large enough to give lodging to another 800 pilgrims (251) and shelter to entire crowds, with restaurants, piped water and electric light.

All these enormous constructions were carried out exclusively by means of spontaneous offerings, in thanksgiving for the graces obtained, no subsidy was received from public authority, no subscription was opened, except that the missionaries themselves made among themselves, the result of which, seventy thousand francs, served to meet the first expenses (252).

(251) Fr. J. Berthier - Merveilles de La Salette, p. 29§.

(252) "Histoire Centenaire de La Salette", Hostachy, p. 269. There was no subscription promoted by the Missionaries. But Fr. Rousselot, as the same author tells us, went on his own initiative. He traveled through the north of France, Belgium, Holland itself, in August and September 1857, leaving lists in various cities to raise funds for the construction of the Shrine. In "La Galerie de La Salet - Les Curés", p. 318 and following, by Fr. Hostachy.

Hostachy. In a parish, a collection was made among the children for the benefit of Our Lady of La Salette. The vicar, communicating the result, wrote with emotion to

the Chancellor of the bishopric: "There is a very poor family close to the canonical house, father, mother and seven children. The eldest son is twelve years old and the youngest is fourteen days old. Back from the catechism, the elders said to the mother: "Mom, the children are going to make a collection for Our Lady of La Salette; aren't we going to give anything? - Surely we are the only ones who won't give anything," replied the poor mother with tears in her eyes. - Then, with your permission, Mother, we will go fishing for shrimp and take them to the Vicar; he will give us a tip, which will be for the collection". They brought me a regular dish of shrimp. On the following Sunday, the five eldest, who were close to each other, near the main altar, from their little hands, dropped their offering on the tray. The father, right at the entrance to the church, wrapped his arm around his sixth little son and presented me with his little money; and the mother, kneeling in the chapel of Our Lady, gave a few hundredths for her and for the seventh son who would be born twelve days later. Blessed are the poor!

When the bishop heard this, he sent twenty francs of alms to this family (253). Melin's expression, from the four corners of the earth and from the centre, was sufficient to pay for all the expenses that they imported at least two million francs, an enormous sum for the time (254).

(253) Fr. L. Carlier - "Histoire de l'Apparition de N. D. de La Salette". p. 528, 529.

(254) Hostachy, pp. 268-269 - "Histoire Centenaire de La Salette".

THIRD CHAPTER

THE SANCTUARY AND ITS WONDERS

§ 1st Inside the Shrine

"The main altar, inaugurated in 1866, thanks to the zeal of Mr. Similien who managed to obtain the necessary fifty thousand francs, is a masterpiece. Topped by a beautiful statue of Carrara marble, the altar was sculpted by the Roman artist Carimini, in accordance with the instructions of the Sacred Congregation of Rites. It is made entirely of marble and presents on its various sides, in low reliefs, images of various prophets, angels in the four angles, a series of columns with arches that support candlesticks and bronze crosses and a splendid cornice. All of it is based on marble taken from the quarry of Mount Gargas. It was built in Brittany.

The marble altar of the apse, whose bas-relief represents the proclamation of the dogma of the Immaculate Conception, was donated by the Count of Chambord, pretender to the throne of France; and the statue is a gift from Count Boyne de Chambery, Savoia. The stained-glass windows of the façade represent the Transfiguration, those of the apse in the centre, the Annunciation and those of the central nave, the other mysteries of the Rosary. The paintings of the Way of the Cross are beautiful oil paintings, offered by Ladies of Dijon. Belgium offered (255) the magnificent pulpit, built by two sculptors from Brussels. It is made entirely of Russian oak and is ten metres high. It sits on a single pilaster, with six faces and two buttresses topped by images of Saint Ramberto, patron saint of Bruges and Saint Gúdula, patron saint of Brussels. There are paintings of the Virgin speaking to the little shepherds, of the Annunciation, of the Visitation, in beautiful reliefs. At the top of the stairs, there are images of St. Gerard on the right and St. Juliana on the left promoting the feast of the Blessed Sacrament. Sacrament. .

(255) The Countess Frances de Robiano opened a subscription to pay for the expenses; among the first subscribers is Cardinal Deschamps, Archbishop of Malines - Hostachy, p. 286.

Very gracious are the pendants - from the over-heaven, adorned with several statues... Inside the niche, at the top, the statue of St. Joseph, patron saint of Belgium. Finally, the arrow and the cross.

Inaugurated in 1880, the monumental oak organ, with two keyboards; twenty-two records, independent pedals, maviuous sound, adorned with the statues of Our Lady of Sorrows, of Angels sounding trumpets, of King David, of Saint Cecilia. It is also the work of a Belgian artist, Mr. J. B. Ghys.

The monstrance, of solid gold, whose labour cost 12,000 francs, represents the adoration of the Magi, prostrated before the Child Jesus that Mary SSma and Saint Joseph present to them in the crib. You can also see the donkey and the ox. Above the star of the east, in whose centre the magnificent emerald is found. The place where the Sacred Host is placed is surrounded by shines and adorned with fine enamel work.

There is also a small silver cross, a gift from a savage chief, a reminder of his baptism, brought by the missionary who baptized him. The chalice, also made of solid gold, weighing two kilos, is set at least 300 diamonds. The golden ciborium, chiseled by a Parisian artist, is a real poem in honour of the SSmo. Sacramento and Maria SSma, in the glitter of its many brilliant ones.

The galleys, with the appropriate tray, also shine in symbolism, brilliant and enamels. The pallium, made of silk and gold, made in Lyon is a splendid interpretation of the great event of La Salette. In its four panels, embroidered in fine gold, with their historical garments, we contemplate Mary Ssma., having on her knees Christ descended from the cross, Pope Pius IX. sitting on the pontifical throne, and more than a hundred saints from France, from the first martyrs of Gaul to those of the great French Revolution.

The missal, a gift from the Earl of Pennalver, is an art primordium; it is enough to say that the bookbinder took three years to carry out the work. Framing the pages, beautiful paintings reproduce the history of the old and new wills.

Finally, inside a chalet-shaped reliquary, donated in 1862 for a moccasin of Our Lady of La Salette, a large piece of stone on which Maria SSma sat, on 19 September 1846. All these objects constitute What has been called the "Treasure of the Shrine".

On the walls and columns of the Shrine we find the moving origin of so many beautiful riches, because the walls are completely covered with commemorative plaques of marble and letters of gold, and from all the columns hang banners, hearts, pictures, medallions, crutches, swords, crosses of honor, etc., in the large number of 6,000, objects that redeem the graces and miracles achieved by the intercession of Our Lady of La Salette.

We will also mention the great picture of Saint Anne teaching how to read Our Lady, donated by Emperor Napoleon III; the two silver lamps placed on each side of the Altar mor, offered on 27 September 1873 and May 1874 by the Duchess of Aosta, who was queen of Spain, with these inscriptions: "Recognition and remembrance of new benefit".

Immediately after the war of 1870, a young officer of 19 years of age, who had behaved courageously, went to offer to Our Lady of La Salette his sword which is still there.

This officer died in 1943 at the age of 93, shining with military and religious glory. He was the general of Castelnau, winner in 1914, of the battle of Nancy, the fervent Catholic who raised the flag of the homeland and of faith high and was for many years the head of Catholic Action in France. "The French adversary who instinctively attracted our sympathies, because of his great military value and his chivalry, was the general of Castelnau", said the German general Von Klück. Surely such a brilliant career comes from the special protection of Our Lady of La Salette in return for her offer (256).

A piroga, (257) original offer, immediately draws everyone's attention. It is hanging like a chandelier at the bottom of the church and was sent by the Marist priest, R. P. Janin, a missionary of the Canary Islands. This religious had kept a deep memory of the two pilgrimages to Our Lady of La Salette, made in August 1868 and October 1871.

When he became the founder of the mission on the island of Pines, near New Caledonia, he had this small boat built by his catechumens, which is a very exact reduction of those used by the savages on the island, to offer it to Our Lady of La Salette as soon as possible. There is nothing missing from the piroga, neither the bamboo shack to defend the fisherman against the flames of the tropical sun, nor the wide branches, nor the emergency cordage. The little king of the island was the architect of the work and his wife, Hortência, wove the candle with palm threads. Father Janin blessed the candle before sending it to the Shrine in 1876.

(256) Fr. Garnier. *L'expansion de La Salette*, p. 106 - Bibliography 78.

(257) Fr. Hostachy. *Histoire Séculaire de La Salette*, p. 286-290.

§ 2nd - Outside the Shrine

The Bells

Until the year 1868, only (258) humble bell called the pilgrims scattered through the slopes of Mount Gargas. In 1866, the first four bells arrived, which Bishop Ginoulliac said on August 6, the same year, and he was the godfather of the greatest, 1,200 kilos, by the name "Mary of the Assumption", the godmother was Countess Francisca de Robiano. Orcei, Vicar General, and as godmother the donor, Miss Legrand, from Marseilles. The third "Maria da Visitação" donated by Spain, had as godfathers the Count and Countess of Penalver. The fourth "Mary of the Immaculate Conception" had as godparents Mr. and Mrs. S. Lejay, distinguished benefactors.

Before the blessing, Bishop Ginoulliac made an eloquent speech, concluding with these words: "The bell, like the priest, receives the anointing of the Holy Church and, like him, is raised between heaven and earth. Like the priest, the bell is the voice of the Church and of God. On this mountain of La Salette, the bells will also echo the voice of Mary S.S.m., rediscovering to all her maternal knowledge that she gave to her people here in the person of the two little shepherds". At this time both the auditorium and the speaker were unable to control her emotion" (259).

(258) Hostachy, *ibid.*, p. 286, 290.

(259) Annales de N. D. de La Salette, August 1867, Hostachy, *ibid.*, p. 290.

In 1891, two other bells, "Mary of the Holy Family" and "Mary of the Sacred Heart", were placed with the others in the tower on the left of the Shrine. The most solemn blessing was reserved for the 3,000-kilo "Big Bell", which was pulled with the greatest difficulty to the Holy Mountain and then craned to its tower to the right of the Shrine.

Fava, Bishop of Grenoble, with the assistance of Bishop Berthet and numerous clergy, took place on July 17, 1897, on the occasion of the solemnities of the golden anniversary of the Apparition. For this reason, the "Great Bell" received the name of "Mary of the Jubilee".

§ 3rd Place of the Apparition and Chapel of the Cemetery

The place of the apparition was preserved in its primitive state. On May 24th, July 8th and July 9th, 1864, the large and magnificent statues were placed in their respective order and place, representing the various phases of the Apparition. Maria SSma. crying, speaking and returning to heaven. They were donated by the Count and Countess of Penalver, from Barcelona, Spain, and merged in the famous foundry of Creusot, France.

In that same year, the already worn wooden cross was replaced by fourteen cast iron crosses with expressive medallions, which young men from the parish of La Salette carried on their backs from their village. Finally, in 1868, in place of the wooden fence, a crate of mined iron was placed, which still exists there.

In order to execute these works it was necessary to remove the small chapel built in place of the Apparition. It was transferred to a much higher level, on the side of the mountain, within the enclosure of the cemetery. Leaning against the wall of the chapel on the right, a funeral monument is erected for the graves of the Missionaries of Our Lady of La Salette. At the top of the façade, a beautiful marble statue, sculpted by Fabisch, professor of the School of Fine Arts in Lyons, floats in the air.

The statue conducted in the processions is an offering motivated by the following miracle. In July 1849, Mr. Bey de Garidel, from Marseilles, was going up the pilgrimage up the old road that bordered the cliffs, through the slopes of Mount Chamoux. This was only when the saddle of his horseback turned and he fell into the abyss.

Humanly speaking, he should be crushed, but for the protection of Maria SSma, he only suffered slight bruises. On 19 September, he sent this image to the Shrine (260).

(260) We have collected all the data of this chapter in the books: Fr. J. Berthier, "Les Merveilles de La Salette", pp. 280-317; Fr. L. Carlier, "Histoire de l'Apparition de N. D. de La Salette", p. 524, 536; Fr. V. Hostachy, "Histoire Séculaire de La Salette", pp. 255, 274 and 283-291.

CHAPTER FOUR

TRIUMPHS OF MARIA SSMA. IN LA SALETTE

§ 1st Solemn coronation of Our Lady of La Salette

Pope Pius IX expressed his intention to crown Our Lady of La Salette shortly before his death: "Tell the bishop of Grenoble that I want to crown Our Lady of La Salette" (261).

This desire would be fulfilled by the immortal successor Leo VIII. As soon as the news of the Crowning spread, an angry stir arose in the field of the unbelieving press which in 1878 had noisily celebrated the centenary of the ungodly Voltaire. Through slander, the enemies of the religion tried to discredit the cult of the Holy Apparition, saying that Rome did not intend to approve the cult of Our Lady of La Salette, since Saint Holiness had just declared by decree of 25 January to the Bishop of Grenoble that "this cult had no serious basis, no reason to exist" and that "Melania lied and confessed her lie" (262).

(261) Annales de N. D. de La Salette, March 1878 and Nortet, N. Da. de La Salette, p. 248, quoted by Bishop Giray, 'Miracles de La Salette', II vol. p. 433, note.

D. Fava, the new Bishop of Grenoble, in a circular to the clergy and faithful of his diocese of February 2, 1879, said somewhat ironically: "We have indeed received the decree in question. Instead of declaring that the cult of Our Lady of La Salette has no basis or reason to exist, he says that two great benefits have just been granted by Saint Holiness Leo XIII to the Shrine of Our Lady of La Salette. These benefits are: the outstanding title of the Basilica Minor and the solemn coronation of Our Lady of La Salette, represented by the statue approved by the Sacred Congregation for Rites. The Messenger of Tolosa and Cia, therefore, are confusing and confusing things. Regarding Melania, who is not the only witness of the Apparition, the same Messenger is raising a false one, because the seer, whom we went to interrogate in

Castellamare, Italy, a couple of months ago, declared herself ready to sign with her own blood the narrative that she wrote and always maintained. The poor shepherdess, being our diocesan, it is up to us to defend her what we are doing here gladly, leaving her to demand justice for the slander" (263).

Regarding this vigorous defense by the bishop of Grenoble, Pope Leo XIII showed his satisfaction in an audience on February 3, 1879, to Bishop Paulinier, the immediate predecessor of Bishop Fava, in the Episcopal See of Grenoble: "While we were kneeling at his feet, Bishop Paulinier wrote (264), shortly after the malicious press had spread rumors about the cult of John Paul II. Mrs. de La Salette: "They have barely understood my intentions," the Pontiff told us. Far from diminishing the cult of Mary Saints in the high peaks of the Alps, I want to confer on her a new consecration, for the double privilege of the erection of her shrine in a minor Basilica and the solemn coronation of her image duly carved under the guidance of the Sacred Congregation of Rites, in accordance with ancient traditions. After having, in a pastoral letter of February 1879, on the occasion of Lent, recalled and reinforced the proofs of the Holy Apparition, the writings and doctrinal sentences of his predecessors concerning the great event, highlighting once again the teachings of Our Lady of La Salette, so appropriate to the present time, Mgr Fava officially announced the Decree of the Holy See.

(262) This ineptitude was first spread by the "Messenger of Toulouse" and immediately reproduced by the newspapers on the orders of Freemasonry. Hostachy, *ibid.*, p. 344 et seq.

(263) *Annales de N. D. de La Salette*, March 1878, P. Hostachy, 345, 347.

(264) Letter published in the *Annales de N. Da. de La Salette*. March 1879, P.V. Hostachy, *ibid.*, p6g. 347.

Then the government of the French Republic moved and, through the Minister of the Interior and Religious Affairs, wanted to demand that the bishop of Grenoble give him clarifications about his dealings with the Holy See, whose decree was to be submitted to the Council of State.

By letter, in dignified and firm language, the Prelate clearly demonstrated to the Minister that he had in no way violated the laws of the Republic, a letter corroborated by Cardinal Desprez, Bishop of Tolosa, who reminded him that Minister Bachard had formally declared to himself that "the brief and the rewritten documents concerning the liturgy could be published, without authorization from the government, adding that the acts of the Episcopate were numerous according to this declaration".

In spite of these clarifications, officially censored, D. Fava, by letter of 19 December 1879, protested vehemently, ending with the following shout of faith: "I implore Your Grandeur to consider that the Catholic Church, especially for a bishop, is Mother, Mystical Spouse of Christ, divinely constituted for all centuries and that it is therefore my sacred duty to defend its inalienable rights, its independence as perfect and divine society, its freedom" (265).

By the Brief announced and signed on April 8, 1879, confirming the decree of January 19, Leo XIII delegated Cardinal Guibert, Archbishop of Paris, "to carry out the solemn coronation of apostolic authority, with all the necessary and opportune faculties". He granted a plenary indulgence, observing the ordinary conditions, to the faithful who, on the day of the coronation, or on one of the days of the following week, would visit the Shrine and venerate the crowned statue.

In front of 15,000 to 20,000 pilgrims from all over the world and 800 priests, four of whom arrived from the remote island of Martinique, the ancient diocese of Mgr. Fava, with the assistance of a Cardinal, two Archbishops, seven Bishops and Abbot, the chorus of the Major Seminary, the double ceremony of the Sacration of the Basilica (266) and the coronation of the image was a magnificent and glorious triumph for Our Lady of La Salette.

(265) Pastoral, Souvenirs d'un Jubilé épiscopal p. 101, 110 quoted by Fr. Hostachy, p. 350. Histoire Séculaire de La Salette.

(266) Basilica, in the liturgical sense, is a title of honour of a church with certain prerogatives, distinguishing between major basilicas and minor basilicas. The first category belongs to the Lateran, St. Peter, St. Paul and St. Mary major in Rome and all have a holy door; to the second, nine other churches in Rome and outside Rome, the churches that received this title. Each one in Rome has its own privileges; outside Rome they enjoy the privilege of carrying in processions the Umbrella, topped by a cross, and a bell, and the clergy, when it is not regular, wears a cloak. In the Liturgical Dictionary by Friar Basilio Rower, O.F.M.. The Sanctuary of Our Lady of La Salette had already been erected by the decree of Leo XIII to the dignity of the Minor Basilica. See page 297 of the book "Les merveilles de La Salette"; by Fr. João Berthier M.S.

On 19 August 1879, the new Basilica, all decorated, with its vaults decorated with stars, was solemnly sacred by Mgr. Paulinier, Archbishop of Besançon and former Bishop of Grenoble, assisted by four bishops who had sacred four lateral altars.

On the afternoon of that day, the Cardinal Archbishop of Paris responded to Bishop Fava's greeting: "It is Your Grandeur's, all the merit of what is happening at this moment. The act that is being done is great. We are living in difficult times, the Church is suffering many contradictions in these same hours, so as not to dare stronger words. It is necessary to redouble our prayers and our good deeds. This

imposing pilgrimage which Your Grandeur has convoked is a fact which, I hope, will attract the protection of the Blessed Virgin Mary over France and the Church" (267). On the following day, August 20, 1879, after many, many masses with countless communions, at eight o'clock, an endless procession was organized, triumphantly leading the royal diadem (268) that would be placed on the front of Our Lady of La Salette. The immense procession was grouped around the monumental platform where the statue to be crowned was erected, covered by a veil. The Holy Mass was celebrated, the sermon of Mgr. Fava was heard and the veil was removed, under the vibrant acclaim of the people.

(267) Rastoul - p. 103 - in Hostachy - p. 352. Histoire Séculaire de La Salette.

(268) This diadem, offered by a Lady who modestly refused to give her name, is composed of the jewels of an illustrious family. capriciously set by Parisian artists in gold roses. In the center of each rose a shiny one and each petal is a seawater. Among the roses and their golden foliage are elegant golden silver stems, sifted with diamonds and culminating in bundles of gold stars and precious stones. The artist, from what we can see, made an effort to reproduce the diadem that the Virgin was wearing on the day of her apparition. He achieved his intention, and his work was honourably classified in the great exhibition of Paris in 1857. The donor made an offer in recognition of the healing of her only son. - J. Berthier - *ibid.* - Page 316.

Then Cardinal Guibert, after blessing the statue and the crown, held the diadem with his venerable hands and raised it to the height of the Virgin to whom he offered it and placed it on his forehead as queen and mother.

At the same moment, the bells cheerfully bimballed in the towers, thunderous detonations sounded, cries of triumph and joy broke out from the countless breasts and the hymn "Te Deum" was sung with vibrant enthusiasm. With eloquence they preached on this occasion R. P. Giraud, a missionary of Our Lady of La Salette, the celebrated sacred orator M. Mermillod, Bishop of Gebra. The crowd, however, often applauded when Bishop Fava, in the peroration of his discourse, said these burning words: "Servants, children of Christ and his August Mother, let us unite our hearts, let us unite our voices, and under this immaculate heaven, on the banks of this torrent, in the midst of these mountains that trembled at the contact of the Mother of God, at the vibration of these hymns of the imo of our souls, grateful and faithful, let us all cry together with a unanimous voice: "Glory to Jesus Christ! Glory to Our Lady of La Salette! (269).

(269) Annales de Notre Dame de La Salette. Sept. 1879. Fr. Hostachy, 363.

§ 2nd - Fiftieth Anniversary of the Apparition of Our Lady of La Salette

In 1896, the fourteenth anniversary of the baptism of King Clodoveu, the first Christian monarch of the Franks, and therefore of France, took place. For this reason, the celebrations of the golden jubilee of the Apparition took place particularly from 19 September 1886 to 19 September 1897. The Bishop of the coronation, Mgr Fava, who was celebrating the silver jubilee of his episcopal consecration that same year, announced the golden date with vibrant enthusiasm during Lent 1896 in a pastoral letter of faith and devotion. Later, in a brochure entitled "On the Holy Mountain of La Salette", in July 1896, Bishop Fava studied in simple and appropriate language the theme which Mary S.S. had come to remind us in La Salette that "Jesus in his Testament had left to men, his own Person, his own Mother, his own mystical wife, the Holy Church".

At the request of this Prelate, Pope Leo XIII had granted a plenary indulgence to the faithful who, during that year, made pilgrimages to Our Lady of La Salette. In fact, the crowds moved and during the thirteen months mentioned, the feasts were magnificent and the pilgrimages numerous. In the month of August 1897 alone, there were twelve to fifteen thousand people, and on the 21st the pilgrimage of men exclusively from the Diocese of Grenoble stood out.

On the day of the Fiftieth Anniversary, 19 September 1896, despite his advanced age of 70 years, Mgr Fava was on the Holy Mountain to glorify the Virgin of La Salette.

In the same place of the Apparition, before at least five thousand pilgrims, after having read Pope Leo XII's reply granting him, in writing, all the favours requested, the Prelate spoke about the Holy Apparition, with great elevation of thought and gentle tenderness of his grateful heart, for the graces received during the twenty-five years of his very active episcopate, especially in defence and glorification of the Virgin of the Alps. "At the end of his speech, Bishop Fava wrote (270), moved by apostolic zeal, urged the immense crowd to repeat with him in a vibrant cry: "Long live our Lord Jesus Christ! Long live Our Lady of La Salette!

On October 17, 1899, this great and wise devotee of Mary in tears, was going to receive with her the reward of "the good and faithful servant". It was therefore under the episcopate of his successor, Bishop Henry, that the solemnities of the Diamond wedding of the marvellous Apparition were celebrated in all brilliance, with the Bishop present (271).

(270) *Annales de N. D. de La Salette*. October 1898.

(271) Fr. Hostachy and Fr. Carlier, books cited, respectively p. 357-522.

§ 3rd Centenary of the Apparition of Our Lady of La Salette

His Holiness Pope Pius XII, gloriously reigning, wrote to Your Excellency as early as December 31, 1943. Bishop Harsconet, president of the National Board of Marian Congresses: "France, the Kingdom of Mary, so plagued by the current events, must unite to celebrate the Centenary of the Apparition of La Salette and to revive its filial piety towards its august Protector. There is no doubt that many are reserved for her on this occasion. Father Cruveiller, Superior General of the Missionaries of Our Lady of La Salette: "Our devotion to the Blessed Virgin Mary. The Virgin cannot fail to expand before the gentle prospects of the Centenary of the Apparition of Our Lady of La Salette".

During the Congress, the Pope sent his apostolic blessing saying: "In spirit we are present at your sessions in which your noble country solemnly pays homage to the Immaculate Heart of Mary and promises her filial fidelity, especially for the sanctification of Sundays and feasts consecrated to the Lord, a fidelity which will make her more firm in her Christian vocation. May the heavenly Reconciler of sinners obtain from the Sacred Heart such an outpouring of graces that there may be worthy and true peace".

In order to give greater brilliance to the religious solemnities commemorating the Centenary of the Apparition of Our Lady of La Salette, it was decided that the Vo National Marian Congress would be held both in Grenoble and in La Salette from 2 to 8 September 1946. The 19th of September was not marked, because in those mountains the cold is already intense at that time.

Of this great manifestation of faith and these splendid solemnities, we will present here the most remarkable events. The tears, the lamentations, the warnings of Mary S.S.A., in La Salette for the conversion of her people, provided the Congressmen with an excellent opportunity for study, development of the main theme "Mary S.S.A., Corredemptrix of the Human Gender". The characteristic of the Congress, omitting the great parades, the imposing processions, was an atmosphere of prayer, of penance, of reparation. Months before the Congress, an intense movement of prayers and sacrifices was promoted, especially among the sick, in front of whom was Myriam de G... a remarkable writer, bedridden, for 30 years and the children who on the day of their Mass and General Communion placed on the altar a beautiful scroll with the lists of their 74,000 communions, 330,000 sacrifices 2,000,000 of Ave Maria.

In a dramatic way, in an exciting living picture, 1,600 children reproduced the descent of the Blessed Virgin from heaven to Mount La Salette, preceded by a procession of 120 children, already heavenly angels, while the other children here on earth, to wipe away her tears, would surround her, in an expressive development of virtues: charity, mutual help, fraternal love, pleasing to others, sacrifices".

The spiritual treasury of the sick was placed on the very altar of the Shrine on Mount La Salette on the same day as the centenary, 19 September 1946, highlighting: 17,696 days of suffering, 221,178 sacrifices, 41,820 communions and 1,611,511,116 Ave Marias. More than five billion Hail Marys were prayed for the intentions of the Congress.

The main religious ceremonies of the Congress in Grenoble took place in the Church of the Sacred Heart, whose cornerstone came from La Salette Mountain, with a sermon every night by several bishops on the Holy Apparition.

Your Excellency Bishop Roncalli, Apostolic Nuncio of the Pope in France, wanted, renouncing the official receptions, to present himself as a simple pilgrim, presiding over the feasts of the Assumption of the Blessed Virgin Mary, in the very place of the Apparition, where he celebrated Mass and spoke about the actuality of the teachings of Our Lady of La Salette.

Humbly and discreetly appealing to his quality as Dean of the Diplomatic Corps, he hoped ardently that the diplomats then gathered in Paris, forgetting their secondary disagreements, would establish peace in the true atmosphere of a spiritual order which could only guarantee it. His Lordship showed himself to be kind and paternal, reviving in his heart the love for the Pope.

Cardinal Gerlier, some twenty Archbishops, Bishops and Abbots, 400 priests and some 30,000 congressmen, and numerous representatives of the civil and military authorities were present to pay homage to Our Lady of La Salette. Mgr. Martin, Bishop of Ruy, climbed the mountain on his backpack. In front of this imposing assembly, on the occasion of the closing of the Congress, all participating in the appropriate songs and hymns, two magnificent and original shows were held, in which some 600 people took part.

First: moving and instructive scene of the Calvary drama. In an immense bandstand, Mary Most Holy and Saint John are on each side of a great Cross, towards which all the history of the world converges, towards which everything is directed, from Adam and Eve to John the Baptist; the Cross from which everything comes forth, the Church, the Sacraments, saints and saints, eternal life; the Cross, the centre of the life of Christ, the Virgin, the Church and the life of each one of us. Behold, the centurion

Longino comes to this Cross to pierce the Heart of Christ; and then the Church, to receive in a bowl the blood and water which then gushes forth.

Second: the appearance of the fourteen most venerated Virgins around Our Lady of La Salette, an admirable and significant vision. The high statue of Our Lady of La Salette, led by an escort of honour, went through the grass of the Stadium, going up to the bandstand where she received the homage of the Virgin of France. They were brought triumphantly from the various provinces by picturesque parades of living Christians of the 20th century, wearing their regional costumes, and surrounded the Virgin of La Salette during the solemn outdoor mass sung by the popular mass, alternating with the various choirs of singers.

The religious act, however more imposing, more significant and of greater sacrifice, was the penitential ascent and the solemn erection of the fourteen crosses of the Stations of the Cross on the slopes of the mountain of La Salette. Made of heavy oak wood, each 3 meters high and 50 centimeters high, these crosses were offered by the fourteen ecclesiastical provinces of France, including the dioceses of the Antilles and North Africa, and received the blessing of Bishop Lhosa, Bishop of Ajaccio, Corsica. Taken in appropriate cars to the parish church of La Salette, along with the fifteenth, offered by Grenoble under whose arms the ceremonies of the Congress were held. Carried on the shoulders of priests and lay people who often had to take turns forming an endless procession, they went up the steep slope, on a rocky path, between hymns and prayers, until they reached the place of the first station.

There everything stops, one of the crosses is implanted. Mgr. Richaud, Bishop of Lavai with warm words, commented on the painful Way. This gesture is renewed every 300 meters, while many assistants walked painfully, breathlessly, with bare feet, in reparation for the revolt of the people against Christ and his law, during the three hours of the rough day, towards the Queen of Mercy.

When they came before her, in the place of the apparition, with the fifteenth cross, some still fasting to receive Holy Communion, they felt so tired that they could no longer pray, and limited themselves to contemplating her with eyes full of tears.

At fourteen o'clock, in a pompously decorated car, the image of the Blessed Virgin arrived in tears, followed by forty cars bringing the Cardinal, three bishops and the civil authorities, including deputies of the National Congress. The immense procession was then organized, with the image of Mary in tears, still under the beautiful sun, led by 400 priests. The priests then carried the image and the fifteenth cross, all white, the heaviest, to raise it on a slope, in front of the Shrine.

There he received the blessing of Mgr. Caillot, Bishop of Grenoble, who, despite being 86 years old, had made a point of taking part in the pious demonstrations.

There they took up the fifteen enormous crosses with welcoming arms, of the just and particularly of the wretched sinners, saying to them: "Penance, prayer, love", like an immortal memorial to the Centenary of the Apparition of Our Lady of La Salette.

On 19 September, the very day of the Centenary, the solemnities were splendid, with the presence of Mgr. Futy, the Congregation of Our Lady of La Salette, missionary Bishop on the island of Madagascar and Mgr. Vittoz, Auxiliary Bishop of Grenoble and more than 5,000 pilgrims. Vicar General, according to the letters received from there, renewed the consecration. made in 1870 by Msgr. Popow, Bishop of Sofia, Bulgaria and the Slavic world, to Our Lady of La Salette.

During the solemnities of the Centenary there were pilgrims from almost every nation. In Rome, in the Basilica of St. Mary of the Angels, 30,000 people took part in the ceremonies presided over by St. Eminence Cardinal Tisserant.

We will not reproduce here the narratives disclosed in the "Messenger" of the solemnities held in Brazil.

Let us recall only the unforgettable luminous procession of Rio de Janeiro, the target procession of 800 daughters of Mary who, in the capital of São Paulo, went up to the sanctuary on the top of São Ana to gain the plenary indulgence and, in the same city, the two imposing processions of the parishes of São Ana and N. Sra. de La Salette. On their way they came together to form endless ranks to glorify Mary S.S.m. in tears.

It is with great regret that we do not mention so many feasts in many places of the interior. We will only mention Marcellin Ramos where some 30,000 pilgrims, led by seven bishops, praying and singing on that indescribable pilgrimage of penance, made one of the most exciting manifestations of faith in honor of Our Lady of La Salette.

The end of so many solemnities was simply the spiritual retreat which, in their Motherhouse on the Holy Mountain, from 22 to 30 September, one hundred and twenty-four priests and brothers of La Salette made. All the breasts had the characteristic crucifix of the Congregation, that is, with the torquês and the hammer, instruments of the passion, just as they saw the little shepherds on the breast of Maria SSma. In the apparition, and in the hearts, the intense joy of the fraternal encounters, closing the pious exercises with the religious profession of 14 students and the renewal of the vows of 110 religious, before that altar to which so many souls scattered throughout the vast world are attached, remembered there by the six

expressive and symbolic coats of arms whose words in six different languages corresponding to the six provinces of the Congregation, proclaim that the order of the Mother crying is being fulfilled in a filial way: "Tell all my people of this" (272).

(272) We have collected almost all the above data in the magnificent brochure, so well illustrated, published in Grenoble: "Centenaire de Notre Dame de La Salette", by Fr. Y. Estienne. Bibliography 81.

FIFTH PART

RELIGIOUS WORKS ARISING FROM THE APPARITION OF OUR LADY. OF LA SALETTE

FIRST CHAPTER

THE CONGREGATION OF OUR MISSIONARIES. DE LA SALETTE

§ 1st Preliminaries

Felisberto de Bruillard, who was certainly reminded of Our Lady's repeated command "Well, my children, you will pass this on to all my people," proclaimed in his pastoral letter of 1 May 1852 the construction of a Shrine on the privileged Mountain, and in the second part of the same letter, he determined the following:

"But, beloved brethren, however important the construction of this Shrine may be, something that is even more important, the institution of the ministers of religion, destined for their service, to be dispensers to all the faithful. Mysteries of God and of the spiritual treasures of the Church, these priests will be called MISSIONARIES OF LA SALETTE. Their institution will be like the Shrine, a perpetual monument, a perpetual remembrance of the merciful Apparition of Mary....

The Venerable Bishop has appointed the first missionaries among the most exemplary priests in his diocese, namely:

Frs. Sibillat, Denu and Burnoud, the latter being the Superior. Sibillat, Denu and Burnoud. The latter was the Superior. They were an admirable triad, united by bonds of close friendship and possessing a set of gifts that made them fit for the purpose for which they were destined. Fr. Burnoud was an excellent organizer and administrator, Fr. Sibillat was an eloquent orator of the sacraments, Fr. Denaz was a pious and

zealous ascetic confessor. These fearless pioneers found themselves gathered under the same roof in the parish wing of La Salette on 20 May 1852.

Now, by order of the Bishop, the ceremony of blessing and laying the cornerstone of the future Shrine was to take place on the Holy Mountain. The new missionaries were offered the opportunity to reveal their excellent qualities from the very beginning. Thanks to the exquisite organization planned by Fr. Burnoud, due to Fr. Sibillat's brilliant sermon and the long hours in Fr. Denez's confessional, that outdoor Mass became an apotheosis to the Mother in Pranto, despite the inclemency of the time. The presence of the diocesan Prelate and the Bishop of Valencia helped to make that manifestation of faith even more imposing and pious.

On 1 September Fr. Bonvallet joined the small group and on 1 November Fr. Archier, who would be the master column of the new Institute, joined the small group. In his pastoral letter, the Bishop had announced to the Missionaries of Our Lady that the life of the apostle is a poor, hard and laborious life. In those mountains, the small community inhabited a wooden hut with a straw roof; it consisted of a single room which was at the same time a dining room, a living room, a work room, a bedroom and a kitchen.

On May 27, 1852, she wrote a novice, Miss Des Brulais: "O my friend, if only you could see the poor little hut where these pious missionaries live! It is the stable of Bethlehem. This resemblance fills their hearts with holy joy. One of them, Fr. Sibillat, said to me a moment ago: "When I see a star in the firmament through the cracks in the roof of the planks, I think: it is the look of my Mother who watches over me", and he added: "I would not trade my rough cell for a palace" (273).

(273) Blessed Peter Julian Eymard, founder of the Perpetual Adoration of the Blessed Sacrament, arrived at this "Ranch" on August 18, 1852. Sacramento. He wrote in Tombo's book: "If I were not a Marist religious... I would connect myself body and soul to the service of Our Lady of La Salette. I had the joy of proclaiming, first in Lyons, the miraculous achievement of the Apparition and today I am happy to kiss this blessed land with love and gratitude".

The blessed man had come to thank the miraculous healing of Mile Guflot, his penitent and future coadjutor among the ladies of the Lord. Sacramento.

After ten years of terrible suffering, disillusioned by the doctors, she prayed to Our Lady of La Salette by order of the Blessed, who granted her a full cure on September 8, 1849, according to the letter of December 8 of the same year to the Vicar of Corps: "Before I examined, I saw and I believed," she wrote about the Apparition.

This was the case until September 1853, when they moved into the new adjacent stone dwelling of the Shrine. It was in the words of their Superior: 'a family of

brothers. *Cor unum*". Due to the care of the Episcopal Curia, a residence was also prepared for them in Grenoble, the seat of the bishopric. The diocesan Prelate approved the provisional Regulations presented by the Superior, Fr. Bumoud.

§ 2nd Towards the Congregation for Religious Vows

The mustard seed, destined like that of the Gospel, was therefore sown to become a great tree, on which the rages of trials, the fate of all the works of God, would be unleashed. In this case, however, the devastating evil was contained in the seed itself. The new Bishop, Monsignor Ginoullac, did not accept the definitive Rule presented as inspired by God to a penitent of Father Burnoud, who, although he was the Superior, definitively distanced himself from the Society. On 1 May 1858, he was succeeded by Fr. Archier, who, acting with the greatest prudence, but at the same time with firmness "to soften the fort ter" demanded that the provisional Rule of Fr. Orcel, Superior of the Major Seminary, be observed and, on the other hand, he inculcated in the spirits the desirability that the definitive Rule be the fruit of the experience and study of all the Missionaries.

He then read an orientation letter from the diocesan Prelate, kind, clear and firm, which read: "We make sure that temporary vows are finally professed, since the profession of vows, even for a year, definitively establishes any religious community. Anyone who does not think he can make such a commitment, please warn us and, by common agreement, we will take the necessary steps". Archier at the head, they took the three simple religious vows in the hands of the Bishop for one year on February 2, 1858.

Silvano Maria Giraud, a talented priest and the soul of a scholasticate, presented himself as a postulant during the same year, during whose novitiate the greatest danger ever presented itself to the Institute in the form of profound disagreements about the very end of the Congregation. There was no longer any agreement on the content of religious life and the Rule to be adopted. In the Message of Mary in her Apparition, there are two characteristics. The spirit of reparation and penance, in the words: "No matter how much you do, no matter how much you pray, you can never repay me for my care..." and of works of apostolic zeal: "You will transmit this to all my people".

Since the Master of Novices had a strong propensity for a spirit of sacrifice, he endeavoured to form the novices in it by imposing prolonged meditations on them.

Other Confreres, giving preference to works of apostolate, found many meditations and austerities incompatible with works of zeal.

For years, in the discussions, in the chapter debates, there was a close struggle, which continued during the three periods of the Superior General of Father Giraud, who by his very nature hung for contemplation and life of immolation. In vain he tried to harmonise the two tendencies. Finally, in the General Chapter of 1878, as Bishop Fava, the apostolic character prevailed by an absolute majority of votes and therefore the corresponding rule was approved and R. Father Ardder remained Superior General. He had providentially luscious and sturdy germinated the mustard seed in the midst of the thunderstorms, so as to be able to develop into a large tree.

§ 3. Recruitment, Congregation of Pontifical Right

The recruitment of the members was carried out until that date through the admission of priests of the secular clergy to the Congregation. This way of recruiting soon proved to be ineffective and insecure. For this reason, the Superior General, Fr. Archier, welcomed the proposal of some priests who recommended the foundation of an Apostolic School or Minor Seminary. On the occasion of Bishop Fava's first pilgrimage to Our Lady of La Salette, Father Archier humbly and viva voce asked His Excellency for the necessary authorization. The Bishop, who had labored in the distant missions, understanding the importance of such a foundation, responded kindly: "Yes! Father, I authorize him with all my heart and I bless his project. It was May 13, 1876.

Fr. Archier immediately entrusted the realisation of this work to Fr. Jean-Berthier, who was so well acquainted with undertakings of this nature that he would later become the founder of a religious Congregation. Announcing the creation of the Apostolic School, I made, in the magazine "Annales de Notre Dame de La Salette", published for the first time on May 1, 1885, a warm appeal, declaring open the registration for young people who felt called to the religious and priestly life.

Applications for admission came without delay so that on 5 August 1878, at St. Joseph's Seminary, at the foot of the Mountain" of the Holy Apparition, 15 apostolic men from various parts of France began the internship of future Missionaries of Mary S.S.m. in Pranto. The future was revealed with laughter. Hopeful the missionaries widened their horizons for the vast world. It was necessary, however, that the Congregation, going beyond the narrow diocesan limits, achieved the indispensable approval of Rome.

Bernard, the Apostolic Prefect of Sweden, came with a request for help from the Superior General, promising to intervene with the Bishop of Grenoble and the Holy See.

The activities of the missionaries as the first of the faith of those lands, uprooted from the bosom of the Church by Protestantism, they paved the way to the fold of the Catholic Church for those lost souls, until the maternal providence of Mary assigned them another field of apostolate on the torrid and rough island of Madagascar.

In November 1878, Bishop Fava decided to travel to Rome, taking Father Henry Berthier with him as private secretary. During the audience with Father Fava, he introduced Father Henry to the Pope, pointing out that he was a missionary of Our Lady of La Salette.

"Oh, exclaimed Leo XIII, a Missionary of the "Beautiful Madonna" of La Salette, and deigned to question the Congregation and the Rules. whether they have already been approved. If they have already been approved, the Pope stressed: "But it is necessary to have them approved, and turning to Bishop Fava, he concluded with a fine smile on his lips: "Isn't that right, Your Grandeur? The Bishop kindly agreed: "Well, Leo XIII went on to address Fr. Berthier, who presented him with a copy of the Rule with which he was equipped, and hand it over to his Congregation. The Bishop will give his support".

According to the legal procedures, the petition deserved the full approval of the Sacred Congregation, which published the laudatory decree on 27 May 1879, the decree "ad experimentum" on 2 May 1890, and finally on 4 June, the decree sanctioned on 7 June XI, the Rule received definitive approval. In this honorable and beloved circumstance they received a perpetual welcome in the association of the Holy Church.

§ 4th - Salettine Expansion

In the soul of the Missionaries of Our Lady of La Salette, the order of the Heavenly Queen resounded unceasingly and insistently:

"Well then, my son, you will pass this on to all my people.

Hence their constant efforts to bring the Mother's Message to the whole world in Pranto.

In order not to abuse the benevolence of the esteemed reader, let us outline only in broad strokes the panel of the Salettina expansion, saying something of each one of its provinces in the chronological order of creation, reserving, as it is of justice, a place of greater importance for our province of Brazil.

The General Curia of the Congregation should have its headquarters in the place of the Apparition itself, but due to the religious persecution against the Congregations and Religious Orders it had several provisional headquarters in France and Italy. Finally, in accordance with the wishes of the Holy See, it moved to Rome, where it has a building recently built, the Superior General sense, the Rev.

It is under the immediate authority of the General Curia, the Mother House of the Congregation on La Salette Mountain, where it is published and revised: "Annales de Notre Dame de La Salette". The International Scholasticate, which has been established in Rome since 1896, currently has 42 scholastics, six of whom are Brazilian. The two Italian houses do not constitute a Province; one in the centre and the other in the north with a total of 23 priests, 13 scholastics, 39 lay brothers, 9 novices and 14 apostolic. They publish the magazine "Il Messaggero" by Our Lady of La Salette.

Province of Our Lady of La Salette in France

There are 132 priests, 28 scholastics and 39 lay brothers. 13 Novices, 100 Apostolic, 32 houses; of these, in Belgium one and fourteen on the island of Madagascar, Africa. This African mission began in August 1899. It now consists of the Apostolic Vicariate of Antsirabé and the Apostolic Prefecture of Morondava. This province suffered greatly during the two medieval wars and was forced to close its Apostolic Schools. He is in charge of two parishes, a boys' patronage in Paris and an orphanage in Lyons. He published the magazine: "Bulletin des Missionnaires de N. Dame de La Salette".

Province of Our Lady of the Seven Sorrows of the United States.

On 9 August 1896 the first two missionaries landed in Quebec of Canada; after having travelled through various parts of this country and the United States, they were given a paternal welcome by the Bishop of Hartford, whose Vicar General had promised to make every effort to establish in the diocese a religious Congregation and preferably one that would devote itself to the worship of Our Lady of Sorrows. The missionaries were therefore welcomed with great joy and opened an establishment in their own episcopal city.

There are in this province, created in 1934, 158 priests, 84 scholastics, 23 lay brothers, 3 novices, 109 apostolic, 41 houses, of which we highlight one in Louisiana, which is a parish of Indians, two in the suburbs of London, since England constitutes

a district, and six in the Apostolic Prefecture of Akyab, in Burma. In the U.S. there are 26 parishes in charge: he publishes the Salette Missionary and Our Ladys Missionary magazines.

It was in 1902 that five missionaries were sent to Poland at the insistent request of the Bishop of Springfield, U.S.A., in order to form priests of Polish nationality and language who would then be sent to attend to the many Polish immigrants in their diocese where, in effect, some missionaries were sent and others remained in this noble nation so martyred. Created in the province in 1934, it has as its organ of Salettine propaganda: "posaniec M. B. Saletynskiej".

There are 52 priests, 38 scholastics, 21 lay brothers, 11 novices, 40 apostolic sisters, 19 houses, of which 3 are in Argentina (Cordoba, Santa Fe and Vila Senta Rosa); their advertising organ is: "El Mensajero de N. Sra. de La Salette". It has one more district with three houses in Canada and two in the USA.

Despite the cruel yoke of the communists, there is intense religious vitality in the houses of Poland. We know for certain that on the 19th of September 1950, the anniversary of the Apparition, some 50,000 people went to Dembowiec for pilgrimage, distributing 40,000 communions that day. The communist government took over almost all the houses of this province. Poland weeps in the company of the Virgin of La Salette in Pranto.

Province of Our Lady Reconciler of Sinners of Switzerland

Created in 1948. Most of the Apostolic Nuns of France took refuge in this nation in 1880 and there they made their novitiate and took religious vows. The Scholasticate remained there until 1902.

In 1924, the first German-speaking Apostolic School was founded. At present there are 60 priests, 20 scholastics, 10 lay brothers, 60 apostolic, 7 houses, of these 3 in the Portuguese colony of Angola, in Africa, a mission that began in 1946. The magazine "Botschaft von La Salette" is published.

Province of the Immaculate Heart of Mary of the United States

Created in 1945 by the French Americans, at the repeated request of priests and scholastics from Canada, whose emigrants are largely French-speaking and from deeply Catholic traditions.

There are 63 priests in this province. 21 scholastics, 29 lay brothers, 9 novices, 83 apostolic, distributed in 6 houses, two of which are in the Philippines.

Its propaganda organ is: "Celle qui pleure", a full and artistically illustrated magazine.

§ 1a - Province of the Immaculate Conception of Brazil (created in 1934)

IN SAO PAULO

For many years now, in the Land of the Holy Cross, Our Lady of La Salette has been honored, for we find her cult established in Bahia, in the convent of the Visitorious Sisters, in whose chapel the Blessed Virgin Mary is piously venerated in tears. The author of these lines, while traveling, had the joy, in June 1938, of meeting there and of animating many people devoted to the cult of N. Sra. de La Salette.

In St. Paul, in the old Major Seminary, the Rev. FR. Capuchins, their directors then, wanting to attract the blessings of the Virgin in Pranto to the future priests and to infuse in their hearts strong feelings of zeal, placed in the chapel a statue representing Mary SSma, speaking to the little shepherds, a group that remained in the memory of several generations of priests. It is not surprising, therefore, that the devotion to Our Lady of La Salette and the various religious works established in heavenly apparition have found and continue to find affectionate welcome among the working Episcopate and zealous clergy and good Brazilian people.

We would like to express our heartfelt gratitude to everyone here. The impulse, however, of the cult of Our Lady of La Salette in Brazil is due to the providential coming of her Missionaries to this beloved land of St. Cross, which welcomed them as they were harassed by the merciless gusts of persecution in France.

Clemente Moussier, a native of Ablandins, one of the villages of Le Salette in France .

(274). With the blessing and permission of the Superior General of the Congregation (Rev. José Perrin), he left on the steamer "La Plata" on 28 November 1902 and disembarked, after a happy trip to the port of Santos on 18 December, being welcomed and taken to the flagship capital by Fr. José Masset, chaplain of the Provincial House of the Sisters of St. Joseph of Chambéry, in the city of Itú, State of São Paulo, to where he took the new arrival.

Clemente Moussier in the USA, where in an interview with a sister of the congregation of St. Joseph of Chambéry, he learned of the painful lack of clergy in Brazil. Hence her request to come to Brazil.

There, for a few months, Father Clemente learned the native language and gave religious assistance to the Holy House.

On July 1, 1903, he sent him to Jaú, in the same state, to be the chaplain of the boarding school of these religious women for a year.

In the meantime, Fr. Clemente was considering a definitive installation of his Congregation. Here we now transcribe an autograph of the Missionary himself, written as the Term of Birth of the Missionaries of Our Lady of La Salette in the lands of Brazil "At the beginning of April 1903, a few months after my arrival in Brazil. When I left Lu, I went to Saint Paul to speak with His Excellency Antonio de Alvarenga the day after his episcopal silver jubilee, but I arrived to attend the funerals of the deceased Bishop, the night before, after a long illness. The next day, being in Alto de Sant'Ana, to visit the magnificent boarding school that the Sisters of St. Joseph raised there and, hearing of the spiritual needs of this abandoned neighborhood, almost always without a pastor (because from July 1985 to 1903 I had already had 6 vicars) because of his poverty, I felt my heart beaten to the sight of the miseries of every species of this parish. It seemed to me that Our Lady of La Salette was giving merciful looks to this village, whose sick almost all died without the comfort of religion and a third of the children were not baptized. I returned to Itú, where I spent about three months, then going to Jaú without showing anyone my purpose.

The following year, in March 1904, the Rev. Mother Superior of the College of St. Anne asked me if I wanted to come and start in St. Paul the first House of the Congregation in Brazil. Finding in it a person of identical ideals to mine and willing to help me in the execution of my project of foundation, after reflecting and praying, I replied that I would soon go to St. Anne's, because I intended to make a visit to Bishop José de Camargo Barros, the new Bishop of St. Paul, that is, as soon as H.E. had taken possession of the Diocese.

Benedito Alves de Souza, vicar of the parish of St. Cecilia, to whom the Superior of St. Anne's College had recommended me. His Excellency assured me that I could tell you of his benevolence, that he would take care of the business. I understood that the case was favorably resolved.

Clemente Henrique Moussier, the following Sunday, 28th, reading the provision personally at Mass, took possession of the parish of St. Anne as the first vicar.

Having neither a parish church nor a parish house, he had to stay in a house close to the College and the chapel. Santa Cruz, provisional matrix.

It was in this same wing that the Fathers and Brothers looked on, living until 1910, so that this house was the first regular residence of the Missionaries of Our Lady of La Salette in Brazil. Having acquired land and a house with a ground floor in front of the

new Matrix, in the street Voluntários da Pátria, the Fathers came to live there on 2 March 1910. They moved on 1 November 1913 to the new and spacious residence built in their Salette, opened by the City Hall. They lived there until July 1947, when the land and the building were sold in order to support the Apostolic Seminary.

With the exception of the years of sacred ministry in Santa Cruz das Palmeiras left because of the convocation of the Fathers for the war of 1914, the Missionaries continued almost exclusively to develop their activities in the parish of Sant'Ana, which included the chapels of the College of the Sisters of St. Joseph, Lazarus of Guapira, now Jaçanã. They were promoting without rest the construction of the Matrix and the contiguous Parish House. Twelve religious associations and an important dispensary and laboratory thrive on the church premises. The parish has been so large that no less than 7 other parishes have been created from it, and part of two more of which deserve special mention: that of Our Lady of La Salette.

The Missionaries were filially cared to establish and promote the cult of their Good Mother of Heaven in Pranto.

Effectively every year from 1904 to 1918, a pilgrimage took place in September, organized and headed by the future Bishop of Victoria, Msgr. Benedito Alves de Souza, who always preached the teachings of Our Lady of La Salette with eloquence. The one of 1917, prepared by the future Cardinal Leme, and presided over by Bishop de La Salette, deserved special emphasis. Duarte Leopoldo e Silva and that of 1915, prepared by Santas Missões, preached by the famous Brazilian Bishop Miguel Martins. 1500 communions were distributed.

In the Matriz de Sant'Ana the cult of Our Lady of La Salette is especially in the care of the Confraternity, canonically established in 1909. The chapel of Our Lady of La Salette, magnificently adorned, with a marble altar, with a large fresco panel to reproduce in wide proportions and bright colors, the three phases of the Apparition. The religious movement in St. Anne is considerable. The parish of Our Lady of La Salette was dismembered from St. Anne on 24 March 1949. The missionaries are promoting the construction of an imposing Shrine there, so that Our Lady of La Salette can dominate from there the great metropolis of São Paulo. For the time being, her worship is held in a small temporary chapel, where a facsimile of the Apparition in La Salette is venerated. It serves as a parish church and the seat of the Confraternity of Our Lady of La Salette and other religious associations.

On the land of the Residence, a vast building was created to serve as a primary school, where more than 100 students receive a solid Christian formation, under the direction of the Sisters of St. Vincent de Paul.

IN RIO DE JANEIRO

For some time Cardinal Arcoverde had expressed the desire to entrust the Missionaries of Our Lady of Salette with a parish in his Archdiocese of Rio de Janeiro. With the arrival of more priests, Fr. Clemente Moussier was able to respond to such an honorable invitation, arriving in the Federal Capital in April 1912. He was appointed vicar of the populous and very needy parish of St. Christ of Miracles, whose religious offices, due to such incomprehension of the brotherhood, began to be carried out in the chapel of the Hospital of Our Lady of Health. It was from this chapel that, on a Sunday in September 1913, the image of Maria SSma. in Pranto, triumphantly led by an imposing procession, walking through flowers and hymns, for the first time. several streets of the Capital of the Country.

However, no matter how hard the missionaries tried to find in the territory entrusted to them an appropriate place to build their residence and the sanctuary, they achieved nothing in this regard. They then turned their sights to the Catumbi district, where finally, on the last day of a novena to Our Lady of La Salette, they were able to acquire, with the consent of the Cardinal Archbishop and the Apostolic Nuncio, sufficient land and building for their intentions, on 18 July 1913.

In this neighbourhood, whose population was, as it still is today, composed of humble manual workers and modest businessmen, in the part of the building, transformed into a chapel, simple and narrow, the workers of Mary in Pranto began their apostolic work.

The parish of Our Lady of La Salette was created by decree of 14 April 1914. Cardinal Arcoverde, on the 19th of that month, personally deigned to come, as he bimballed with tiny but loud bells the day before by Mgr. André Arcoverde to inaugurate the new parish, the new parish, the new matrix, small but haughty because it bears the three images representing the phases of the heavenly vision of La Salette, which came a few days ago from France, and finally to take possession of the new vicar, Fr Clemente Moussier.

Despite the convocation of some priests for the war in 1914, the jumping works were developing prominently in the newborn parish, so much so that on 20 January 1918, with great pomp, the much desired inauguration of the cornerstone of the Shrine was carried out, with the Cardinal Archbishop D. himself officiating. Arcoverde.

The magazine "Messenger of Our Lady of La Salette", whose first issue appeared in January 1917, was published in a small parish typography. Unpretentious, but with noble ambitions, it boasted its program: "To divulge the event of the Apparition; to proclaim the moving action of the Blessed Mother of Jesus and our Mother; to bring

to the knowledge of the Brazilians her gentle but severe warnings; to cry out to the people the need to return to the practice of the Commandments; to promote all the works that are consistent with the ends of the Apparition". At present, the editorial staff of "Messenger of Our Lady of La Salette" is in Marcelino Ramos, Rio Grande do Sul.

IN MARCELINO BRANCHES, BIG RIVER OF THE SOUTH

(Seminary and Parish)

Ventilated as early as 1911 the idea of a foundation of the Apostolic Seminary of Salettino, due to the war and growing difficulties, only came to fruition 17 years later and 26 years after the arrival of the Missionaries. After some trips to the southern states of Paraná, Santa Catarina and Rio Grande do Sul, to gather information and to enter into agreements with the bishops, they found a good welcome from Bishop Atico Eusebio da Rocha, then Bishop of Santa Maria, who deigned to respond to the request of the Missionaries of Our Lady of La Salette, creating for them the parish of Saint John the Baptist in Marcellin Ramos. Authorizing them to set up the seminary in its territory on 12 March 1928. The first Vicar was Fr. Agostinho Poncet.

Sent as Visitor by the Rev. Fr. Superior General, Fr. Sorrel presented himself at Marcellin Ramos on 1 June 1928, accompanied by Fr. Fidells Willi and Fr. André Duguet, then Provincial of Brazil. Under the direction of the Visitor, decisions were made, especially the purchase of a splendid plot of land on a hill, and the preparations were finalised for the opening of the Apostolic Seminary on 2 July 1928, the feast of the Purification of the Blessed Virgin Mary, and the first candidates recruited earlier arrived on the same day.

Thank God and the protection of Our Lady of La Salette, in spite of the continuous and torrential rains of this feast, the first student, the future Father Joseph Junior Vincent, the present vicar of Marcellin Ramos, arrived on horseback. At the end of July, he found a small flock of eight frightened and timid little sheep, because they had lived there in their hidden corners, but resolute and courageous in their study and piety, crystallising the foundation and establishing a hopeful future for the Congregation in the land of Santa Cruz.

It was a very uncomfortable wooden house to remember the hut of the first missionaries, cooled in the winter and scorched in the summer, under the hard work of Father André Duguet, who led them in the religious exercises in the adjoining church, also made of wood, and in the studies and classes carried out in a single

narrow study room where the priestly and religious formation of the chosen of the Lord and of the Virgin of La Salette began.

On 28 November, Father Francisco Allard, now again Superior and Director of the School, entered the Apostolic Seminary, which would be his firm, devoted and enlightened support for years on end. Let us also note the arrival, on May 11, 1929, of the hard-working Brother João Creef, so well known to our friends and benefactors, tireless propagandist of Our Lady of La Salette and director of important undertakings, among which the construction of the Shrine of M. Ramos stands out.

With God's blessing, the number of Apostolic Sisters was growing and with this the urgent need for a larger and more appropriate building. It was Father Picard who decided to do this. General Treasurer of the Congregation, arrived on April 23, 1930.

With his collaboration, the plan was studied and on June 29 of the same year the cornerstone was solemnly laid and the construction was carried out with great speed. On March 23, 1931, the seminarians occupied the new building, although it was only partially covered and had only rough brick rooms, without doors or windows. Fortunately, with spring came the heat and then the country life ended. Work proceeded slowly, with the last coat given recently, resulting in the magnificent current building.

In the meantime, Brother John was traveling through Rio Grande do Sul with the mission of recruiter, bringing new waves of newcomers.

Duly authorized by the diocesan authority, he began the pilgrimages that were modestly celebrated in the seminary chapel. Maria SSma. largely blessed her humble preacher, for on the occasion of the 91st anniversary of the Apparition, on the last Sunday of September 1937, some 1,000 pilgrims arrived, starting the penitential procession which since then has climbed the rocky ramps every year between prayers and hymns of supplication and thanksgiving to the Virgin Reconciler of two sinners.

And always in an unattainable crescendo, on the last Sunday of September the penitential pilgrimage to the Shrine of the Mother in Pranto attracts tens of thousands of pilgrims among whom Monsignor Antonio Reis deserved for his assiduity and Marian fervor the title of "Romeiro no 1 de N. Sra. de La Salette.

The great influx of the faithful was forcibly calling for a larger temple. In April 1946, Mgr. Antonio Reis launched this daring project, blessing the cornerstone of the Shrine, whose prodigious appearance is largely due to the untiring efforts of Brother John, who knew how to get the hearts of many benefactors right and vibrate so that with his alms they could make the Shrine of the Mother who weeps rise majestically in its modern lines. Inaugurated at the end of September 1949, it was blessed by

Archbishop Antonio, with all the liturgical pomp, in the presence of thousands of pilgrims. Its bold cupola dominates the green hills of Marcelino Ramos, filtering through its multicoloured stained glass windows soft light. Vibrate in his tower in melodious chords the 4 sounding bells coming from France and solemnly blessed by D. Cláudio on the occasion of the pilgrimage of 1951. Nestled in their high mansion, they sing the glories of N. Sra. de La Salette, thanks in particular to the generosity of the French living in Brazil.

In front of the Shrine the pilgrims venerate an expressive facsimile of the Apparition, reproducing in beautiful white cement statues the three attitudes of Mary in La Salette.

However, the missionaries did not neglect the parish entrusted to them. Four new chapels appeared in the colonial zone. In Marcellin Ramos, instead of the impoverished mother church, a sumptuous temple of sober straight lines, an imposing façade, an altering tower and stained glass windows was built.

There are currently 27 priests in the Province of the Immaculate Conception of Brazil, 4 French, 2 Americans, 4 Swiss and the rest formed in Brazil in the seminary of Salettino. There are also 34 scholastics, of whom 7 in Rome, 8 lrs. Lay people, 14 novices and 95 apostolic sisters. They administer 4 parishes.

THOSE WHO HAVE FALLEN

In the fields of apostolic work, the missionaries have always had work above strength, so it is not surprising if nine of them fell into the fight. Seven of them were resting in São Paulo, one in the Federal Capital under the shadow of the Shrine and the other in M. Ramos.

Each one of them has very brief bibliographical data, in the order in which Providence has served to call them to the eternal reward.

Afonso Bovier, born in Switzerland, arrived in Brazil on December 18, 1902; he exercised his priestly ministry successively in Sant'Ana, Jaú, Santa Cruz das Palmeiras, again in Sant'Ana, in the city of S. Paulo, where he died on March 26, 1941. He was good, simple, innocent as a child as the voice of the people acclaimed him.

Clemente Henrique Moussier, French, founder in Brazil, as we have seen; he died completely exhausted by the enormous activities carried out on the occasion of the so-called "Spanish flu", in the parish of Our Lady of La Salette, in Rio de Janeiro, on 27 June 1919. To say that his popularity is enough to have more than 5,000 people present at his funerals.

León Peroche, a native of France, arrived in Brazil on September 8, 1905, and exercised his apostolic zeal almost exclusively in the parish of Sant'Ana, in São Paulo, "one of the best organized in the Archdiocese, thanks to his efforts". It was a true "Homo Dei", the newspaper "Correio Paulista" read on 22 August 1919, the day of the funerals of this priest, whose longed-for memory still lingers in that parish.

Eugenio Beaup, a Frenchman, arrived in Brazil on September 8, 1905. For many years he was chaplain of the lepers' hospital and of the College of St. Anne, where he died on July 15, 1924. A religious faithful to the rule and a priest dedicated to the sacred ministry.

Fr. Francisc: Burdin, a native of France, arrived in Brazil on 29 August 1903. A vibrant soul and heart of fire, as the parishioners of Jau, and Sant'Ana, N. Sra. de La Salette and particularly those of Viaducts, in Rio Grande do Sul, remember.

Fr. Paulo Charton, born in France, arrived in Brazil in 1922. Endowed with lively intelligence, he exercised his ministry in the parishes of Our Lady of La Salette, in Rio de Janeiro, in Sant'Ana, in São Paulo, where he died, one might say, unexpectedly mown in the flower of his age on July 5, 1932.

Paulo Ravier, French. arrived in Brazil on May 22, 1905, vicar cooperator of the parishes of St. Christ of Miracles and Our Lady of La Salette of Rio de Janeiro, of Marcellin Ramos and St. Anne in St. Paul where he died on April 26, 1933, afflicted by brain attack, during the festivities of his priestly silver wedding. The Marian Congregation venerates his memory as its founder and zealous Director.

Fr. Agostinho Poncet, a native of France, arrived in Brazil on 9 September 1909 to occupy important posts. He was vicar in the parishes of Sant'Ana and Marcelino Ramos. Master of Novices and new Vicar Cooperator in Sant'Ana, São Paulo, where he died on 18 April 1943. He was generally known by the nickname "Father, my good son", because it was with these affectionate words that he welcomed everyone.

Fr. Celeslino Crorel, a Frenchman, venerating an elderly man, who after many labours in the United States and after having held high positions as Procurator General with the Holy See, Assistant General and Superior General of the Congregation, accepted, despite his 70 years, the Provincialate of Brazil, where he contributed in November 1938, dedicating himself especially with his multiple experience and his paternal goodness, to the good progress of the Apostolic Seminary of Marcellin Ramos. Forced, because of his precarious health to go to Rio de Janeiro to undergo a very painful operation, he died on 23 November 1943.

His last act of will, manifested by a sign, was to bless all the leaping works of Brazil. Buried next to Father Clemente Moussier, his remains were then transferred and

honourably buried in the Shrine, next to the seminary where he wanted to spend his last energies.

Father Celestino is the founder of the Missionary Sisters of Our Lady of La Salette. 126 priests have died throughout the Congregation.

All of you, valiant workers of the Virgin of La Salette, whose nostalgic memory we reverently greet: Rest in the peace of the Lord!

Returning to the Congregation in general, respecting the modesty of those who still live, it seems opportune to us to add a few words about two Missionaries of Our Lady of La Salette, of worldwide renown, namely Frs. Silvano Maria Giraud and João Berthier.

Father Giraud (1830-1885), a tireless and much appreciated preacher of retreats for the clergy, men and women religious, was of great virtue. He lived with an intense spirit of sacrifice, which embalmed all his numerous writings, especially the book "Spirit and Life of Sacrifice in the Religious State", translated from French by Father Antonio de Cruz C.M. and printed by Vozes Publishing House. This book has been adopted, read and meditated on by numerous religious houses in Brazil. But its work in two volumes is: "Pêtre et Hostie" ("Priest and Host"), of high style and profound spiritual mysticism.

Cardinal Manning, author of the book "The Eternal Priesthood", wrote from London, June 2, 1885, to Father Giraud: "I have sought everywhere to gather all the books that deal with the Priesthood, I have found nothing as complete, as accurate, as his "Prêtre et hostie". In it the collection of quotations and authorities exceeds that of any other known book".

A competent historian of religious life in modern times, Henri Bremond declares: "Father Giraud remains one of the most authentic spiritual authors of the last century". Fr. Giraud is the founder of the Sisters of the Third Order Regular of Our Lady of La Salette.

Fr. João Berthier, first Rector of the minor and major seminary of the Congregation; a preacher of simple but exciting language, whom we had the joy of hearing. He is also a fruitful writer of books and we know from our own personal research that his books "Theologie Dogmatique et Morale" and "Le Prêtre dans le Ministère de la Predication" are found in numerous libraries of vicars in Brazil. While remaining a Missionary of Our Lady of La Salette, he was the founder of the Congregation of the Holy Family, whose Missionaries are deservedly known for their efficient and hardworking zeal in our land.

Centenary of the Congregation of the Missionaries of Our Lady of La Salette

On the occasion of their first Centenary, the Salt Missionaries held appropriate commemorative solemnities in all their houses, striving to give them maximum splendor. In Brazil, we also celebrated the 50th anniversary of the arrival of the first missionary in the land of Santa Cruz.

In the Sanctuary of Rio de Janeiro, with a great crowd of faithful on the very day of the Centenary, May 1, 1952, Cardinal Jaime de Barros Câmara celebrated a festive mass, distributing a large number of communions and being attended by several clerics from his Major Seminary, consecrated an artistic marble altar dedicated to the Sacred Heart of Jesus.

There was a triduum with eloquent sermons of Monsignor Henrique Magalhães who also spoke in his talks on the radio with high and moving language, by Monsignor Jorge Marcos de Oliveira, Auxiliary Bishop, Mass with sacred ministers, being the deacon R. P. Carlos Ambrozzi, Provincial of Frs. Servants of Charity, sermon to the Gospel by Mons. Antonio Gonçalves de Rezende, closing the commemorations with a solemn "Te Deum" officiating His Excellency the Holy Father. Rosalvo Costa Rqo, Vicar General of the Archdiocese. The poor were contemplated with abundant distribution of foodstuffs.

In São Paulo, in the parish church of Sant'Ana, there was a pious and busy novena, from 13 to 21 September, with the organization and brilliance of the religious exercises, each day, in charge of one of the parish associations. The "remate" was an imposing procession leading the image of Mary in tears, profusely and richly adorned in a triumphal car to the provisional Sanctuary of Our Lady of La Salette on the top of St. Anne.

In this last Shrine there were also fervent ceremonies. The most solemn act was in Domingo 21 September, the blessing and the laying of the foundation stone by an auxiliary Bishop, delegate of the Cardinal Archbishop.

D. D. Carlos Motta, of the future Shrine, whose model has a monument of large dimensions.

In Rio Grande do Sul, on Sunday, September 28th, in addition to the light procession, on the 106th anniversary of the Apparition, the traditional pilgrimage of Penance took place. This year, preceded by a triduum preached by Father Cura of Passo Fundo Cathedral, the pilgrimage was exceptionally bright.

It was followed by a light procession, followed at 11 p.m. by a very busy and fervent Holy Hour of reparation before the Blessed Sacrament. Sacrament, the distribution of more than 3,000 communions, took place during the exciting procession of Penance,

waving up the steep slope, spreading through the valleys, hymns, prayers and cries of mercy and forgiveness to Christ and the Virgin of tears, until it formed a true human sea of some 20.000 pilgrims that, in the mass festa campal, heard the word eloquently Marian of the beloved celebrant Bishop, the own Pastor of the Diocese, D. Claudio Colling.

In Rome, the news of the commemorative solemnities was spontaneously broadcast by Vatican Radio, and the opportunity to celebrate the Centenary of the Congregation was explained in a later broadcast (275).

These solemnities consisted in the inauguration of the new headquarters of the General Curia, near the Janiculum, the blessing of its elegant chapel, with all the liturgical pomp by Mgr. Luiz Traglia, Auxiliary Bishop of St. Emma, the Cardinal Vicar of the Pope in Rome, in a brilliant and convincing conference on the Holy Apparition by the Cardinal. Laurent, Rector of the Shrine on Mount La Salette, the numerous assistance of high personalities in taking up the office of Protector of the Congregation of the Missionaries of La Salette, by His Excellency Cardinal Tisserant, Prefect of the Sacred Congregation for the Orientals.

Offering to the Eminent Patron, on a platter, a key, as if to the owner of our houses, a bell, which he touched lightly, indicating that he will communicate the calls of God, the book of the Rule, as to the keeping of the religious values of the Congregation, the Rev. Superior General declared: "We are a Marian Congregation, we are an apostolic Congregation, we are small, here are the titles that we have to count on your protection that we implore".

They took part in these ceremonies and in the fraternal meetings, Your Excellency. Bishop Caillot, Bishop of Grenoble, was present there, in spite of his 82 years of age, as if representing the Founding Bishop, several Prelate Bishops, Superiors General of Religious Orders and Congregations, and the Providence of Brazil was represented by its Provincial, Your Excellency André Duguet.

Finally, two more proofs of the Holy Father's paternal goodness towards the Missionaries of Our Lady of La Salette. On April 22, 1952, Pius XII, through the Vatican Secretariat of State, deigned to write to them his congratulations, making his best wishes on the occasion of his centenary, adding: "From the Marian Shrine, cradle of the Congregation, the religious have spread to many countries, and today, they bring the Marian missionary spirit that characterizes the Institute to faraway lands". On May 28, the Pope received 70 Saletin religious in an audience so affectionate that he even consented to be photographed among them, joyful for such a great honor. He

granted 1000 days of indulgence "toties quoties" to whom his missionary crucifixes spoke to them with nimble benevolence "of your eminent Congregation".

(275) The narrative of these solemnities, in fluent and moving language, was published in the May and June 1952 issue of the "Annales de Notre Dame de La Salette".

As the Centenary year draws to a close, we warmly appeal to our esteemed readers to join with the humble and already faded 510 Missionary Fathers, 212 Scholastics, 140 Brothers, 100 Novices and 640 Apostolic Sisters of the Congregation of Our Lady of La Salette in helping them to sing the hymn of thanksgiving to Christ the King and His Heavenly Queen on this Centenary of their existence and on this golden jubilee of their coming to this hospitable and great Brazil.

These jubilee commemorations praise the beginning of the prophetic realizations, foretold by the Holy Curé of Ars in 1856 to Father Archier, who left it enshrined in these terms: "You are a Missionary of La Salette! Oh, La Salette does an enormous amount of good, but even more needs to be done. It will always do great good everywhere, more and more. The Holy Virgin will make you the grace to do a beautiful work; work for her always with courage, for she will grow and one day your successors will have subjects in every part of the world.

The Secular Chaplains. - During the forced absence of the Missionaries of Our Lady of La Salette, expelled from the Shrine for the persecution of 1901, against the religious, especially cruel to them, the places of the Apparition and the pilgrimages were in charge of chaplains of the secular clergy: appointed by the Bishop of Grenoble. For almost half a century they were also zealous, hard-working and talented workers of the cult of Mary SSma. in Pranto.

Among the Rectors of these benevolent chaplains, we should mention in particular Mr. Canon Giray, later Bishop of Cahors, author of the book "Les Miracles de La Salette", a remarkable work often cited by us; and Mr. Canon Garnier, who honored us with his visit to the Sanctuary of Rio de Janeiro, author of the book "L'expansion de La Salette dans le monde", an accurate study which we have greatly enjoyed in our work. May they find our prayer of gratitude here!

On January 1, 1943, the missionaries of Our Lady of La Salette, with a joyful heart, a beating soul, overflowing with gratitude, returned to the motherhouse of the Holy Mountain. From the expression of the Provincial of the Missionaries of Our Lady of La Salette in France: "The house of our Good, our tender, our Merciful Mother". (278).

(278) P. Hostachy, Histoire séculaire de La Salette, p. 477.

CHAPTER TWO

§ 1st More religious institutions from the Apparition of Our Lady of La Salette

In order not to lengthen this chapter too much, we will limit the mere and quick enumeration. (276A).

Marche in the city of Saint-Dizier, diocese of Langres. Marche in the city of Saint-Dizier, diocese of Langres. The aim was to make amends for the crimes prophylacted by Our Lady of La Salette through immolation and sacrifice.

The Congregation of the Missionaries of the Holy Family founded by Father J. Berthier, Missionary of Our Lady of La Salette, of which we have already spoken.

The Reparatory Sisters of Our Lady of La Salette. - The initiative for this foundation comes from Miss Delvi Fabry, who in 1868 spoke of it with Pope Pius IX. The Pope, kindly, encouraged her in her intention, addressing her to the Bishop of Grenoble, Monsignor Paulinier; she gave a religious habit to Miss Delvy Fabry and five other sisters on September 17, 1871. Her purpose is to do penance for poor sinners. These Sisters assisted the Missionaries of Our Lady of La Salette on the Holy Mountain.

The Sisters of Our Lady of La Salette in Lyons and the Sisters of the Mountain", founded directly and indirectly by R. P. Giraud, M. S., has a double purpose, activities in charitable works and contemplative life and sacrifices for a number of them.

The Missionary Sisters of Mrs. de La Salette - founded by the Missionaries of Our Lady of La Salette in 1928 when R. Celestino Crozet was superior, whom we had previously treated.

These Sisters received the canonical institution and the Rule of the Bishop of Soissons on February 2 and October 5, 1930, respectively.

Its main purpose is to collaborate in the Apostolate with the Missionaries of Our Lady of La Salette, all in pagan lands, as in the Catholic countries.

(276A) The following data are taken from the book "L'Expansion de La Salette dans le Monde" - Canon A. Garnier - 1948. Bibliography 76.

If the results did not correspond to the intentions of the founder, it is certain that this work prepared the spirits for the social laws concerning Sunday.

Giraud, M.S. organized an Association whose members prayed and sacrificed for the Council.

PERPETUAL WORSHIP

Founded by Bishop Felisberto de Bruillard, for his diocese in reparation for the outrages. At the time of our minor seminary, we were able to see how regularly and fervently the members of this Association prayed to the Most Holy Trinity. Sacrament in the chapel of the missionaries of Our Lady of La Salette in Grenoble. It ceased in that chapel when the missionaries went into exile because of the laws of 1901, of persecution against all religious orders and congregations.

High government officials indicated that for the missionaries of Our Lady of La Salette there would be no contemplation at all, due to their apostolate through the pilgrimages and particularly among men.

§ The great pilgrimages

On 23 September 1849, the Lady of Brulais, already mentioned many times, wrote: "Three years have passed since the Queen of Heaven descended on the mountain of La Salette to bring us the warnings of her Son and thousands of pilgrims have already come here to receive from the mouths of these weak children the words of the Mother of God. On the Holy Mountain there were representatives of the whole people and envoys from the whole universe; missionaries coming from the islands farthest from the great Ocean, priests arriving from Africa or returning there, pilgrims from England, Spain, Saboia, Switzerland, the island of Corsica, etc., from the main cities of France" (218).

They were, however, pilgrims who went there on their own initiative. These movements would not be limited to particular cases, because from the Holy Apparition in La Salette, these admirable religious manifestations arose, which were and still are the great Pilgrimages announced, organized and methodically carried out.

First National Pilgrimage in 1872 in France

He went to Father Thedenat while praying, in October 1871, in the tomb of the venerable Cure of Ars and before the statue of St. Philomena, the happy idea of organizing a national pilgrimage of penance to Our Lady of La Salette occurred. Back in Paris, he sent a circular to the Catholics of France to explain his project and founded the magazine "Eco de St. Filomena" for propaganda. Well, from the Missionaries of Our Lady of La Salette came the first word that was warmly encouraging and completely adhesive.

It was an admirable intention, but so great that Fr. Thedenat, a simple parish priest alone, could not do it.

The Fathers of the Assumption accepted the task of organizing the pilgrimage. A Junta was formed, and the final programme of a National Pilgrimage to Ars and La Salette began to be carried out. On 18 August 1872, three hundred and eighty pilgrims from Paris and eight other important cities knelt in the church of Saints Gervasio and Protásio, parish of Father Thedenat, before the image of St. Philomena, and shortly afterwards they left by special train.

In Dijon and they joined two hundred other pilgrims from Burgundy, others joined on the way, and the following day they prayed in Ars. Along the way, new groups entered the trains to Grenoble.

In Grenoble, they were grossly insulted by a band of rude fanatics. The pious pilgrims did not react; on the contrary, Bishop Faulinier, even on the holy mountain, received communication that the Procurator General was keen to prosecute the guilty, responded by thanking them for their kindness, giving up any process, writing: "The true Christians learned on Calvary how to respond to insult and violence. It is neither through repression nor through contempt, but through forgiveness and prayer.

Arriving on the Holy Mountain, all the pilgrims, smiling, told me about the sad event and one of them, raising his voice, asked for prayers for the guilty, and for them we sang three times the "Parce Domine" (279) and the psalm "Miserere".

The pilgrims from Marseilles arrived on 18 August 1872, singing for the first time the hymn "God of Clemency" (280). On the 20th, at 4 p.m., about a hundred people came from Paris. Marseillaise and Parisians organized an enthusiastic reception for Bishop D. Paulinier.

(279) "Have mercy, Lord" - "Have mercy".

(280) This is the melody of our song: "May it be praised with devotion...". May Jesus your heart be loved by all..."

The following morning, at 7 a.m., appears the most important group headed by P.R. Picard, the main shareholder's superior. Your Excellency and all of us are going to meet him and the procession of more than one thousand four hundred pilgrims, and about three hundred priests, snaking up the slopes of the Mountain, goes up to the places of the Apparition, where all of us continue, moved. in tears and prayers. After Holy Mass, with an eloquent sermon to the Gospel by Father Picard, it was resolved to send the Holy Father a telegram of filial devotion and the announcement of intense prayers. Pius IX replied: "The Holy Father, thanking the pilgrims of France gathered

in La Salette for this witness of devotion, sends them his paternal blessing with all his heart. Cardinal Antonelli, Secretary of State for the Pontifical State."

"For fourteen hours, twenty-four children from the patronage of Dijon arrived on foot, carrying a cross with the wooden Christ and the necessary equipment for the travelers. Passing through the village of Vizille, being reviled, the youngest turning to the wicked, he shouted with a childish voice: "We will pray a lot for you there in the Salette". They were all going to receive Holy Communion.

In the Pilgrimage there were men from England, Belgium, Spain, Italy, Holland, Hungary", Poland, Portugal, Russia, Switzerland, Egypt, America, and the Reunion Islands; and all implored Mrs. de La Salette for their countries.

Back at Grenoble station, the pilgrims met a delegation from the city whose speaker declared: "'Pious pilgrims. On the occasion of your arrival in our city, an odious event occurred. Disqualified men, whom Grenoble does not accept for his children, cosmopolitan people who promote disturbances welcomed you with insults. We are ashamed for them, and the whole population is indignant. We don't want you to take the wrong view of our city. Forgive me, pious pilgrims.

Fr. Picard replied with all kindness, and they all cried out: "Long live France! Long live the Pope!

Before descending from the Holy Mountain, the "General Council for Pilgrimages" was established, which continued and is still continuing to carry out pilgrimages, but later on they went and go to Our Lady of Lourdes because the journey is easier. Since 1984, a pilgrimage of priests almost exclusively, during the holidays, faithfully arrived at the Holy Mountain. We had the joy of contemplating these three hundred to four hundred venerable priests for years, praying for their sheep, led by R. P. Petit, its organizer, who had been inspired to promote this pilgrimage in the Shrine of Our Lady of La Salette... in the district of Vaugirard, ern Paris.

Due to this magnificent impulse, the march accelerated and since then they have been organized and today pilgrimages from Belgium, Italy, Poland, Switzerland and on the occasion of the centenary of the Apparition, an important group was arriving from the United States of America. In vain, therefore, the Blessed Virgin did not address her people in La Salette, because of their tears, their lamentations, their warnings, we are pleased to repeat and emphasize the fact that it is somewhat forgotten, that these exciting manifestations of faith, which are the great Pilgrimages (281), appeared in the 19th century and continue in the 20th century, denying them loud and clear. That is, by splendid reality the declaration of former Prime Minister Thiers, in the Tribune of the French Chamber of Deputies: "The pilgrimages no longer fit into our customs".

§ 4th - De La Salette made a good impression in France

R. P. Emllio Gobel, of the Assumptionists, editor-in-chief of the La Croix newspaper of Paris, wrote not long ago: "Pilgrimages were increasing more and more, under the impulse of the General Council. There was a need for an emissary to communicate the orientations, to stimulate the good will, to announce the pilgrimages. Germer Durané, an Assumptionist, was given the name "Le Pèlerin" (O Romeiro). Shortly afterwards, the talented Fr. Vincent de Paul Bailly, decided to take charge of the small publication of weak appearance and reduced diffusion. Every morning he always woke up to a new idea. One fine day he got into his head to take his readers around the world, making them visit not only the sanctuaries, but also the courts, the parliaments, the cities and the countryside. Le Pèlerin", first only a pious magazine, became the magazine of the Christian home. It was quickly supplemented by "La Vie des Saints" (The Life of the Saints), "Les Contemporains" (282), "L'Almanach du Pèlerin" (The Almanac of the Romeiro) was also published, and finally, in 1882, "La Croix" (283) (The Cross) came to light. Thus it was that a humble bulletin with the purpose of only spreading the activities of the General Council of the pilgrimages, founded on 22 August 1872 in La Salette, paved the way for "La Maisom de La Bonne. Presse" (The House of Good Press) and "La Croix". Certainly, the origins themselves were not rejected, especially when they were so widely blessed by Our Lady (284). In a more authoritative way it could not be proclaimed that Saint A, La Salette's childbirth is the cause of the immense good produced in the world by this obr: the so powerful that is the jomal "La Croix" and "La. Maison de La Bonne Presse", of Paris, from whose workshops come out so many books, so many magazines, so many religious articles and so many objects of Catholic propaganda, an excellent way for Our Lady to reach all her people.

(281) Fr. Carlier - Histoire de l'Aparition de La Salette, pp. 491 et seq. and Hostachy - Histoire S'eculaire de La Salette, pp. 292 et seq.

(282) (The Contemporaries) was and biography of the most famous men of modern times.

SIXTH PART

DIFFUSION OF THE CULT OF OUR LADY. DE LA SALETTE THROUGHOUT THE WORLD

FIRST CHAPTER

IN FRANCE

There was an immediate and considerable repercussion in the country where the great event of the Apparition of Maria Ssma took place. In the mountain of La Salette and everywhere there were centers of peculiar devotion to the Virgin crying, since Fr. Rousselot, already in 1865, listed two hundred and fifty shrines in honor of Our Lady of La Salette (285).

At present there are churches, chapels and altars in all the 84 dioceses of France erected to Blessed Mother appeared in La Salette, in an approximate number of 300, 50 in the Diocese of Grenoble (200), with 55 centres of the Archdiocese of Our Lady of La Salette as well. In all these churches, chapels and centres of the Archdiocese, pious exercises are always held in honour of the Virgin Mary in Pranto, whose feast day is being celebrated with a novena, brilliant ceremonies, with a large competition of the faithful and even important pilgrimages.

The following cities deserve a special mention, leaving aside the city and the Diocese of Grenoble, where the cult of Our Lady of La Salette is naturally considerably developed.

Morlaix, in Brittany, where the first sanctuary of the Maria SSma was erected. In tears, in 1848, on a hill that dominates the port on the grounds of the hospital and a nursery school run by Augustinian nuns. "The writer of "Lac" noted that the steep slope of the hill reminds us of the very place where the miraculous apparition took place" (287). Two students, disillusioned by the doctors, were healed by the intercession of Our Lady of La Salette.

(285) Carlier *ibid.*, p. 537.

286) Carlier, *pq*, 538 and Garnier: *L'expansion de La Salette dans le monde*, pp. 109 to 165.

(287) In the "Univers" newspaper, January 26, 1852, it was the largest Catholic newspaper of the time. Hostachy, p. 315.

Father Perrin, vicar of La Salette, sent the promoter of the work. Miss de la Fraglay, a fragment of the stone on which the Virgin Mary sat. The devotion is still intense today in this shrine, where on some anniversaries of the Apparition 2,000 communions were distributed and 40 masses were celebrated.

On September 19, 1920, two very illustrious people there piously thanked Our Lady of La Salette for the blessings received, General Weygand and the Marshal. Foch, winner of the First World War (288).

Malétable, diocese of Seez. In 1866, the diocesan bishop consecrated the church of Our Lady of La Salette on a ridge on whose tower stands the statue of Our Lady of La Salette, which can be seen throughout the region, with the inscription of the most remarkable words of Mary SSM. In the Pope's writings, a plenary indulgence is granted to those who will pray in this church (289).

Nantes, the birthplace of the Lady of Brulais. cured in 1847 of two illnesses in the place of the Apparition and whose books are one of the most important sources of information about the Apparition. She died in 1898. On her initiative, a shrine was built for Our Lady of La Salette in the seminary. The foundation stones were carried to the back especially by workers after their work.

When they were very heavy, they were encouraged by these words: It is for the good Mother of La Salette". Ten bishops, two Roman prelates and two abbots (290) were present at the consecration of this shrine.

Paris - Vaugirard, in the orphanage of the Brothers of St. Vincent de Paul, three miracles occurred through the intercession of Our Lady of La Salette in 1855. A little orphan suffered from a reluctant haemorrhage, which no remedy could stop, and the boy lost so much blood that within a few days he was at death's door, disillusioned by the doctor.

Invoking Our Lady of La Salette and making use of the water from the miraculous fountain, after violent suffering, the cure was complete.

(288) Garnier, cited book, p. 150.

(289) Garnier, Ibid., p. 159.

(290) Garnier, Ibid., p. 143.

Since it was necessary, for the urgent development of the orphanage, the indispensable acquisition of a plot of land and with no recourse whatsoever, they promised to build a chapel on the desired land to Our Lady of La Salette, whose intervention was implored through a procession around the land, leading to the image of Mary in Prantos. And the necessary amount of money was offered.

On 21 November 1854 there was, with all solemnity, the blessing and laying of the cornerstone of this chapel, which since its inauguration was and still is a very busy centre of devotion to Our Lady of La Salette (291).

In Lyons. - It was particularly the Fathers of the African missions who, since 1871, have promoted and developed in this great city the cult of Our Lady of La Salette.

Chevrier, who did so much to regenerate the abandoned minors (292), established and increased devotion to Our Lady of La Salette. While still a seminarian, he was a pilgrim on the first anniversary of the Apparition, on 19 September 1847, and once a priest he made an annual spiritual retreat on the Holy Mountain. He was therefore an ardent devotee of Mary Saints at Prantos.

Still in Lyons, the famous Pauline Jaricot, founder of the Work for the Propagation of the Faith and of the Perpetual Rosary, promoter of the first works of charity for the working classes, was a fervent devotee of Our Lady of La Salette.

The first missionaries of Our Lady of La Salette also collaborated in her work of Propagation of the Faith.

Already in 1847, he had ordered miraculous water from La Salette to Lyons in sufficient quantity to be distributed in other cities.

Part of this water, supplied by her, thrown into the bombs to put out a tremendous fire at Carpentras hospital, immediately stopped the fire, as a priest there wrote: "I shouted: - is water from Our Lady of La Salette, throw it into the bomb! He stopped the fire and saved the rest of the building" (293). This was on 31 July 1847.

In Luçon, in Vandéa - In this diocese the cult of Our Lady of La Salette has been very widespread since 1866.

(291) Carlier, *ibid.*, pp. 537 to 539.

(292) "To be admitted to the Prado, he said, the child "must have nothing, know nothing, be worth nothing". Villefranche. Chevrier's life in 1918.

(293) *Annales de Notre Dame de La Salette*, January 1872, quoted by Hostachy, *ibid.*, p. 319.

- In 1898, the vicar of the parish of La Rabastelière, recommending to the generosity of the devotees of Our Lady of La Salette, the increase of the parish church; he wrote: "This increase became necessary because of the Virgin herself weeping, because from 1893 until now, some 80 to 100,000 pilgrims come here each year to implore her on the small mountain, which was consecrated to her, for more than six months a year, so that on Sundays the pilgrims do not belong in our church. Our Lady of La Salette, therefore, cannot help us (294).

In the diocese of Arras, note from France, La Salette da Beira-Mar is honoured. Here is the origin of this cult. Near the town of Calais there is a village called tents. This name was given in the 17th century to certain shelters or temporary tents to receive soldiers afflicted by the plague. Little by little, some houses were built there, and a village was born.

Until 1857, the inhabitants of "Barracas" lived a pagan life, without a church, without worship, without prayer, in complete religious ignorance and terrible customs. The four dance halls, always overcrowded, were frequented by the depraved youth of the surrounding area. That year, with the blessing of its Bishop D. Parisis, a devotee of La Salette, a missionary, "Father Simoisin, decided to evangelize and convert this unhappy town with the invocation of Our Lady of La Salette, whose image he brought with him, blessed by the Prelate.

In vain, this zealous priest sought shelter for the divine "Master" and for himself. Finally, he managed to find an unfinished worker's room to live in, and an old dance room for a chapel.

It was a woman, named Genoveva, who decided to give up this place, but at great cost. She later explained the reason herself. She was a great person, the granddaughter of a true saint who, at the age of 75, still walked 6 kilometers on foot every Sunday to hear Mass. A Protestant shepherd, she said, had settled in the town and for two years gave a franc and a half to all the people who came to hear him. I always resisted so much that he withdrew after all. The "tents" are not a place like any other. We saw here people of all carats, so, Father Simoisin, I distrusted you because I didn't know if you were a Protestant.

If I finally decided to give you the room, it was because I once saw you accompanied by a curate priest from the town of Calais, whom I had only met once.

(294) Garnier, *Ibid*, page 1.

Well, on the afternoon of Sunday Advent, when Mass was celebrated on that forgotten beach, a novena was begun to the future Patroness, Our Lady of La Salette. A remarkable thing, during the forty-five minutes of the pious exercise, no man attended the bar. It was impossible to give the blessing of the Blessed Sacrament. It was impossible to give the blessing of the Blessed Sacrament because of the lack of a tabernacle, until two generous and pious people of Calais, compassionate of such poverty, offered a beautiful tabernacle.

The religious instructions continued daily until the end of the Easter period, before a large audience. All were so impressed and convinced that the day the Father announced that it was necessary to go to Calais to take part in a religious ceremony

for the benefit of the construction of the church, the residents were incorporated there, with Father Limoisin in front of them.

"This manifestation of faith on the part of the inhabitants of the "tents" was read in the newspaper of Calais on 10 March 1858, a touching spectacle all the more so because it is a workers' village, with no religion to date. The fact provoked an intense movement of sympathy and the offerings were largely generous.

Thus, thanks to the constant and valuable protection of Our Lady of La Salette, to whom these poor people were totally devoted on September 16, 1860, Bishop Rappe of Cleveland, USA, Parisis, the diocesan bishop, solemnly blessed with the assistance of fifty priests, nine canons and seven deans, preaching with enthusiastic eloquence Father Sibilat, the missionary of Our Lady of La Salette.

Since then, this new shrine of the Blessed Virgin in Pranto has become an increasingly numerous and pious pilgrimage centre. In the Shrine of "tents", the anniversary of the Holy Apparition is celebrated with various solemnities, at least for ten days, with the assistance of fervent crowds. Already in 1865, Fr. Limoisin wrote to the Holy Mountain: "The number of pilgrims has tripled this year. I was censured for making the church too big; well, it is almost always too small. There were several sermons a day, with an auditorium, for each sermon, very numerous and very pious.

Although it was the preaching of the night particularly for the benefit of this working class town, many strangers came back joyful to their homes, despite the darkness, the quicksand, even the water that had to be crossed several times due to the flooding of the tide. During this novena, Our Lady of La Salette granted us several extraordinary graces, notably three healings which we carefully examine. Seven thousand pilgrims appeared during the novena of 1870, seventeen thousand in 1873, twenty-five thousand in 1875. The Shrine is filled seven and eight times a day; in the morning for Masses and in the afternoon for the blessings of the Blessed Sacrament. They were preachers, often missionaries of Our Lady of La Salette.

This pious movement of pilgrims coming on foot from the nearby parishes and by train, the furthest away, continues today. Almost every city of Calais goes on pilgrimage every year to the sanctuary of the "tents", which is really La "Salette da Beira Mar". (295)

(295) Father Carlier, pp. 571 to 576. Histoire de l'Apparition de La Salette.

We ask you to note that in the diocese of Corsica, our native land, the cult of Our Lady of La Salette is deeply established.

We know that the month of September is always celebrated with great devotion in a church near the port of the Bastia city, and that a missionary of Our Lady of La

Salette was the preacher throughout the month of Mary in the main parish of Acácio, the episcopal seat, whose parish priest was the assistant priest in our first Mass.

CHAPTER TWO

IN EUROPE, SPEAKING OF NATIONS IN ALPHABETICAL ORDER

The magazine "Annales de N. D. de La Salette", informs, already in the third issue in July 1865, that devotion to the Blessed Virgin in Pranto existed "in North America, in South Africa, in New Bedford and in Port-Louis" in the Indian Ocean, and that requests for water from the miraculous source arrived at that time from Asia, Africa, America and Oceania (296).

In a chronicle from abroad, we read: "The simple and moving narrative of the two little shepherds reached the limits of the world, finding an intense echo everywhere in the souls devoted to the Virgin of La Salette, who in every place possesses careful servants in piously invoking her with the new title of "Reconciler of sinners".

(296) As we repeat, almost all the data presented here in the excellent booklet: "L'Expansion de La Salette dans le monde" (Expansion of La Salette in the world). By Canon Garnier.

Let's go on the following pages to illustrate these sayings from the enlightened chronicler, traveling through the five parts of the world on a quick trip.

EUROPA - From the old continent come simply in alphabetical order the various nations, except France, already sufficiently considered.

GERMANY

In 1866, there are chapels in honour of Our Lady of La Salette, in Wartemberg, Ebgerazhofen, Hindelang, Sauabia, Aulendorf. From Karpsham, Bavaria, a chaplain wrote in 1871: "In our parish there was a beautiful shrine of Our Lady of La Salette, where many men come for pilgrimage". In another letter, a correspondent from a corner of the Wutemberg writes: "In the little village of Schwarzembach, parish of Boms, to the chapel of Our Lady of La Salette, there are many pilgrimages. She listened to the supplications made before her image, as evidenced by numerous commemorative plaques. On the high and beautiful mountain, in the center of Luxembourg, stands a beautiful group of the marvellous Apparition. In 1873, the

"Annales" published: "The devotion of Our Lady of La Salette spread in Germany with extraordinary rapidity, due to the important graces achieved, through devotion and the use of the water of La Salette.

At present this devotion continues and certainly progresses, since the congregation of the Fathers of the Holy Family founded, as we have seen, by the virtuous Father John Berthier, a missionary of Our Lady of La Salette, has two provinces in Germany.

BELGIUM

After France, it was Belgium, which first and most hastily admitted and worshipped the glorious Apparition of La Salette. Already in 1847, Belgians climbed the Holy Mountain. In a brochure published there in 1854 we read: "Devotion to Our Lady of La Salette is a general fact in our beloved country. In every corner of Catholic Belgium there are Shrines to Our Lady of La Salette "Reconciler of sinners", many of which were already inaugurated in 1852 and have been increasing in number, being frequented by many devotees of Our Lady of La Salette.

Let us confine ourselves to the following facts. In Brussels, precisely in that year of 1852, a Redemptorist Fr. preached several sermons about the Holy Apparition and real crowds gathered around the pulpit. A large chapel was built in Latour, which became an ardent centre of sincere devotion, so much so that on the anniversary of the Apparition there were pilgrimages of three to four thousand people with countless communions. On the occasion of the nefarious wars of 1870, 1914, 1939 by the thousands there were the faithful to implore "the one who is holding the arm of an angry Jesus....

In Louvain, they enthroned a beautiful image of Our Lady of La Salette in memory of the dead in the war of 1914.

In Boussoit, whose parish priest was miraculously healed by Our Lady of La Salette of serious illness, devotion has been flourishing since 1863 and hundreds of commemorative plaques show how valuable the intercession of Mary S.S.m. at Pranto is.

In 1885, the Prior of the Recollects of Saint-Trond reported the extraordinary influx of faithful during the novena In the Church, with a capacity for 5,000 people, could not fit the mass of men, to whom they attended all day, no less than eleven confessors.

There are about sixty centres of the Archconfraternity of Our Lady of La Salette in Belgium, with more than one hundred thousand members who are careful to celebrate

with brilliance and devotion, on 19 September, the feast of her excellent Patroness. Moreover, in Tournai, the missionaries of Our Lady of La Salette have transformed the small chapel of the apostolic and scholastic school which she maintains there into a true sanctuary where frequent and numerous pilgrimages go in haste to invoke and sing to the Virgin in tears, around the impressive "fac-simile" of the Apparition. We have seen that Belgium, through a public and popular subscription headed by the whole episcopate, has offered this marvellous work of sacred art which is the pulpit of the sanctuary on the holy mountain. Powerful and affectionate Mother towards the Belgians deigned to be Our Lady of La Salette. The city of Bruges was twice in 1854 and 1866, preserved from cholera for its maternal protection. A great miracle whose detailed account the Bishop of Liege sent to Bishop Ginoullac in 1867 is one of the proofs of the supernatural reality of the Apparition. Let us conclude these data with these lines written in 1893 by a nun of the Poor Clares in Antwerp: "The blessed cult is increasing more and more, this is explained, because there is no longer any possibility of enumerating the cures, conversions, graces of every kind that the Mother weeping pours out on our land.

SPAIN

Soon in 1847 he stayed in this nation, known as the Holy Apparition; but it was mainly two lay people who, since 1862 in Pamplona, zealously propagated the marvellous event, whose narrative had touched them very much. Thus preceded by a novena, with sermons given by seven preachers, was solemnly celebrated on September 19, 1863, in the most central church, St. Nicholas, with the assistance of numerous faithful.

In 1861 the feast of Our Lady of La Salette, with a preparatory novena, was celebrated in all the churches of Barcelona (297).

Rousselot's "Manuel du Pèlerin à La Salette" was translated into Spanish by a person of distinction from Barcelona and of the 10,000 copies, 8,000 were sold in a few days (298).

(297) Vie d. Aguste Marceau, II Vol., p. 432.

(298) Ibid. P. 436 - See Giray. I.es Miracles de La Salette, I Vol. p. 157.

The cult of Our Lady of La Salette also crossed the seas to the Canary Islands, where more than 30,000 pilgrims appeared in the parish of Bojo alone, on certain days of the novena in 1885, spreading rapidly and piously in many important places.

Moreover, the anniversary of the apparition was celebrated a few years later in Spain, in more than two hundred dioceses and villages. In the Annales of 1817 we read: "There are 58 altars of Our Lady of La Salette in Spain today, three in cathedral churches, 40 in parish churches and 15 in convents. The Confraternity is established in 38 cities, with some 80,000 associates. Six Archbishops and twenty-seven Bishops granted indulgences to these centres. In all these churches, the anniversary of the Apparition was solemnly celebrated. Also in 1898, the Confraternity was erected in Niveiro, near Compostela. Let us remember that the donor of the magnificent statues of the place of the Apparition was a Spanish nobleman, Count Narcísio de Penalver.

HOLLAND

The cult of Our Lady of La Salette in this country began in 1848 with the inauguration and blessing of a large stone statue in the castle of Babberich, in Gueldre, parish of Oud-Levenaur.

This statue was crowned in 1879, the same year of the coronation on the Holy Mountain. In 1865, the Sisters of Saint Vincent de Paul informed the editor of the Annales that "Thanks to the devotion of Our Lady of La Salette, several miraculous cures have taken place in Holland".

The nuns of the Visitation of the important city of Tilbourg were very devoted to Our Lady of La Salette. The fiftieth anniversary of the Apparition was celebrated with particular solemnity before the beautiful image they have.

HUNGARY

There are also in this nation devout souls of Our Lady of La Salette. In 1890, on the Holy Mountain, the following letter was received from Budapest: "I pray you to pray and have my son pray for his soul, but above all, help us to thank Our Lady of La Salette, to whose intercession is due her extraordinary conversion. Her pious death was a consolation for us and a remarkable edification for our city.

ENGLAND

In that country, one of the first books on the Apparition came to light in 1854, by the V. Bishop Ullatherne of Birmingham, a pious pilgrim, a wise historian, and a devoted defender of Our Lady of La Salette.

Letter dated July 1886, speaks of a chapel in London in honour of Our Lady of La Salette, erected the year before. The author added: "The chaplain of this church has visited your mountain and has great devotion to Our Lady of La Salette. In 1888, the Bishop of Newport authorized a convent of nuns to have Our Lady of La Salette for his Patroness and head of his chapel.

In the suburbs of London there are two houses of the Missionaries of Our Lady of La Salette whose feast in their parishes is being solemnly celebrated. There is an impressive procession, a religious ceremony that has never taken place in London since the installation of English Protestantism, that is, four hundred years ago.

IRELAND

In 1866 there came letters communicating wonderful graces achieved by the invocation of Our Lady of La Salette.

ITALY

After Belgium it is certainly in Italy that N. Sra. de La Salette has been most honoured and invoked, from north to south. In 1852, the Archbishop Urbino near Rome published his pastoral letter for Lent on the Apparition of La Salette, commenting on his teachings. In 1854, in Macerata, also near Rome, with the permission of the Bishop, a novena to Our Lady of La Salette was published in Italian and the Barnabites celebrated this novena solemnly in their church (299).

(299) Vie d'Auguste Marceau, II vol. p. 431.

The cult of the Blessed Virgin at Pranto emerged in Naples, from where in 1866 a parish priest wrote: "The competition of the faithful is really enormous in my church, to honour Our Lady "de La Salette", because you continue and the graces are countless. In the Confraternity of April 1865, 1866, 13,523 people were enlisted, including bishops, priests and religious. From my church the devotion spread to the surrounding regions, even to Calabria".

In the autumn of 1865 cholera raged in Naples. At the beginning of the following year there was a triduum of thanksgiving with Mass sung by 150 musicians, the illumination of a thousand candles and a procession of 8,000 people, which brought an end to the scourge due to these pious exercises.

In Sicily, on the slopes of the volcanic Mount Etna in Catania, a parish church dedicated to Our Lady of La Salette was built in 1875. In Palermo, capital of the

Province, and especially in Messina where Melânia lived, the cult of the crying Virgin was spreading more and more. On the island of Sardinia itself, during the war of 1914-1918, the anniversary of the apparition was solemnly celebrated.

In 1870 in Milan, the feast of Our Lady of La Salette was solemnly celebrated in ten churches. In Venice that same year, it was the Cardinal Archbishop who celebrated Mass and distributed communion on 19 September. Great ceremonies took place in the following years in honour of La Salette in Lombardy, in Seine, in Venice, where in the parish of Brulis the Confraternity has more than 9,000 members.

In the centre of Italy, in Salmata, Umbria, in the student holiday home in Rome of the Missionaries of Our Lady of La Salette, large numbers of devout people are continually imploring the Reconciling Virgin in the "fac-simile" of her Apparition.

As we draw these lines, there are longing memories in our minds, because we were there and even spoke when the places where Mary S.S.m. cried were reproduced. The chapel was inaugurated by Mgr. Anselmini, Bishop of Nocera - Umbria, and the reproduction was blessed in September 1907.

In 1938, Cardinal Canali presided over the always exciting solemnities of 19 September in Salmata.

In the north, especially in Turin as early as 1881, due to a subscription opened by the newspaper "Unitá Católica", a chapel was built for Our Lady of La Salette. In fact, the Salettini Missionaries, established in that city, maintain and spread devotion to their Mother in Pranto throughout the area.

Finally, in the beautiful church of the same missionaries in Rome, the cult of Our Lady of La Salette developed more and more, and every year a Cardinal of the Holy Church presides over the ceremonies of the feast of the Holy Apparition.

NORWAY

In 1879 the cult of Our Lady of La Salette was established in this almost totally Protestant nation, because at that time Monsignor Bernard, Vicar Apostolic, after entering the Congregation, took with him several missionaries of Mary S.S.m. in Pranto. They worked for several years to increase the number of Catholics.

POLAND

Since 1862 the devotion of Our Lady of La Salette has existed in that country, producing and confirming the Annales of 1866, abundant spiritual fruits, adding the narrative of the spontaneous healing in Krakow of a seriously ill Recollect priest.

When Fr. Semenenko decided to found the Congregation of the Resurrection, he went on pilgrimage to Our Lady of La Salette to recommend his project to the Reconciling Virgin and even delivered a remarkable sermon on September 19, 1869. "What cannot be obtained, he exclaimed, from a Mother when she is weeping? It is for this reason that Poland, which Pius IX called unhappy Poland, comes here. She is here in spirit. Well, I, the son of Poland, have come to beseech you that by opening the arms of your charity, you may receive the Poles affectionately.

There the cult of Our Lady of La Salette developed in an extraordinary way with the arrival in 1905 of her missionaries, under whose impulse crowds of 30,000 pilgrims moved. Today, for well known reasons, we ignore the fate of our beloved confreres there.

PORTUGAL

The devotion of Our Lady of La Salette began in the same Lisbon, thanks, say the "Annales" to the Carmelites who established "with the greatest solemnity" the Confraternity in their chapel in 1858. At the same time, Salette was already known in Vila-Cova, in whose church three girls had a group of the Apparition placed. There, many of the faithful were praying for valuable graces.

In 1865, in Santa Quitéria, a chapel with a beautiful group was inaugurated, becoming an active centre of devotion. Also in Porto, around the images of N. Sra. de Lurdes and N. Sra. de La Salette, placed one next to the other, there were frequent prayers from the faithful. In the archdiocese of Braga, the feasts of the two ladies were celebrated, advising the Archbishop to be considered holy days of guard.

In 1877, in Lisbon, in recognition of a grace achieved, a person donated to the church of St. Francis, a statue of Our Lady of Tears, making the feast of the day of Our Lady of Seven Sorrows.

One of the most important ceremonies held in Portugal in honour of Our Lady of La Salette was, for sure, the solemn transfer, on Sunday 19 September 1880, of the statue of Our Lady of La Salette to the chapel erected in her honour in Oliveira de Azemeis, near Aronca. The blessing of this chapel, on 19 September 1875, had been attended

by several brotherhoods, a detachment from the infantry regiment and thousands of faithful.

For many years in this parish, the cult of Our Lady of La Salette took place magnificently and the feasts were celebrated in August and September with the greatest brilliance and profound piety.

In its number of September 28, 1908 "The Word", Catholic newspaper of Porto, published the following: "A sanctuary of Our Lady of La Salette is currently being built on a hill near Vila Cova de Campea. They should all help this work, as far as possible, to cooperate mainly by publishing graces obtained through the intercession of the Virgin of La Salette. Today, of course, in Portugal, the devotion of Our Lady of La Salette to the glittering glow of the cult of Our Lady of Fatima has pale. No matter what the names, it is always the Virgin Mary who is more and more known and loved.

THIRD CHAPTER

BALKANS AND MIDDLE EAST

BULGARIA

In 1870, His Lordship Rafael Popoff, bishop of the Bulgarian Catholics, was on the mountain of La Salette to consecrate his person and his diocese to the Reconciling Virgin. On 21 August in the Basilica, he pronounced the following act of consecration: "O divine Mother, you granted me the grace to come to your holy mountain, already famous in the whole universe, so that I could venerate these places. For my part, I want to consecrate to you my homeland and my Church. You are the sovereign of the East, the help of Christians and all our hope. Take, O Mary, under your peculiar protection, my homeland; I consecrate it to you, I entrust it to you, and thirst from now on, your lawyer, your Queen, your mother. In my person and in that of the friends of my people and of the Orient, all here prostrated in your presence, see my homeland groaning at your feet, raise it up, O Mary, to put it in your maternal heart.

This prayer is of exciting relevance in this year 1953!

ISLANDS JONICAS

In 1872, with the permission of the Archbishop, Father Boulin, the only French priest in those lands, established the Confraternity of Our Lady of La Salette, whose feast was celebrated in the Cathedral.

CZECHOSLOVAKIA

The "Annales" of 1928 began an article with these words: "Who would believe that one of the oldest Shrines of Our Lady of La Salette was built in Czechoslovakia in 1848, two years after the Apparition? Thus, however, it affirms a letter that we have just received from Vienna."

This sanctuary is located near Krautenwald. Several Czech pilgrims went to La Salette. In 1931 there was a caravan of 14 priests, one seminarian and 16 lay people, more numerous in the following years. In 1933, Czech pilgrims found themselves at La Salette surrounding the Bishop of Preschow, Mgr Goitich. In the sanctuary, for the first time there was pontifical mass in the Czech-Slavic rite.

In the major seminary of Prague the seminarians prayed daily before the statue of Our Lady of La Salette. We spoke in the past, because now dark clouds have fallen there.

TURKEY

On 19 September 1865, the Annales and R. P. Beré, superior of the Lazarist Fathers in Constantinople, spoke in a very interesting conference of the various sects of the East, adding that all these heretics, even the Turks, know and love the Virgin Mary and have a particular devotion to Our Lady of La Salette".

On May 1, 1870. Bishop Jossef, patriarch of Alexandria, wrote these remarkable words: "Several of our bishops and priests had the good fortune to make this pious pilgrimage and to consecrate our unhappy East to the Virgin of Reparation... It is not possible to leave without echo the teachings of Mary and without fruit the tears of the Mother of God, not obeying her command to transmit her warnings to all her people".

SIRIA

In October 1871, P.R. Sabugí, vicar general of the Patriarchate of Antioch, of the Syrian rite, carried out this act of consecration in the Shrine: "Your Apparition, O Mary, on this Mountain, reflected throughout the universe. Therefore, all peoples here

come to consecrate themselves to you, to be reconciled with your Son, to attain mercy. In this pious duty, the Levant rivaled the West: Armenians, Greeks, Chaldeans, Melchites, Bulgarians, Polish Maronites, came from far away to beg you again to welcome into your love their nation that the first, after the faithful Jews, received the good news of the Redemption and responded to the call of the Savior.

ARMENIA

The Patriarch of Cilífia, D. Hassoun was in Grenoble in 1867. Unable to climb the Holy Mountain, after having celebrated Mass and renewed the consecration of his ugly nation to Our Lady of La Salette, in 1961 by the Archbishop of Jerusalem in the Church of the Fathers of La Salette, he delegated two priests to pronounce in the Shrine on September 19 the act of consecration, all passed on in faith and poetry:

"As you flew back to heaven, your gaze turned to the East, to those remote regions where the light of faith came from. It was a gaze of love and tenderness to tell us that you are the Mother men; you all have love for them, because in your eyes there are neither Greeks nor Romans, only children your object of your maternal tenderness. Behold, the East has heard and understood you. Behold, your children from far away regions beg you. For you they stretch out begging hands. Open your arms to welcome them, hear their prayers, undo the clouds of ignorance and error that cover those regions. Re-establish in them the kingdom of God, re-establishing Catholic unity. The Patriarch of Armenia addresses you with his petition. Be the Queen of this precious and interesting Part of the Catholic family. Bless the Church of Armenia."

CHALDEA

Elias João Millos, Archbishop of Akra and Vicar of the Patriarchate of Chaldea, consecrated his nation and his Church to Our Lady of La Salette. While Bishop Millos, kneeling at the altar, pronounced the act of consecration in the Chaldean language, the superior of the missionaries read in the French language the same consecration of the pulpit: "O immaculate and reconciling Virgin, see at your feet a son of the homeland of Abraham, whose daughter and descendant you are, see a Bishop of the Chaldean Church, the vicar of his venerable patriarch. Moved by these titles, I come to consecrate to you my homeland and my Church. You are well aware of all the afflictions and all the needs which anguish our Church of Chaldea; you know how much we are groaning under the blows of the evils which have

overwhelmed us; we are the little flock still faithful to the love of God and to the truth, as well as to faith in your divine prerogatives. Dignify yourselves, Blessed Virgin among all women, deign to enlighten, strengthen and sanctify your Clergy of the Chaldea."

CHAPTER FOUR

THE OTHER CONTINENTS

§ 1st - Africa

REUNION ISLAND

From this island, in 1866, a missionary wrote: - All our Fathers of the mission proclaim that we owe to Our Lady of La Salette the complete decadence of the schism, the prosperity of the mission and an intense movement of conversions on the part of the pagans". It was particularly in the village of Saint-Leu that the devotion of Our Lady of La Salette was established and developed.

The vicar, ordained priest on 19 September 1846, had promised, on the occasion of a cholera epidemic, to build a Church to Our Lady of La Salette, if the country was not affected by the terrible scourge. On 19 September 1859, when the sanctuary was finished, the faithful of the surrounding parishes joined those of Saint-Leu in thanking Our Lady of La Salette. On the same day the Confraternity was established with many associates. Since then, the anniversary of the apparition of the Blessed Shrine has been fervently celebrated, where a miraculous healing took place in 1899, according to the letter of the vicar of that time, who adds: "Forty years ago, the Shrine became a pilgrimage centre for the whole island of Réunion. The fact that there are more subscribers to the French Bulletin than in any diocese of France clearly proves how lively and widespread the devotion to Our Lady of La Salette is.

MAURITIUS ISLAND

Located near Réunion, it has three centers of worship of Our Lady of La Salette. The "Annales" report that in 1865 many faithful attended the Shrine built in the garden of the Sisters of St. Vincent de Paul, where many graces were obtained, especially

during a great epidemic in 1867. A parish church dedicated to Our Lady of La Salette was built in the same place.

IN THE BIG BAY

In 1862, Bishop Collier, Bishop of Porto Luiz, laid the cornerstone of a Sanctuary which is the exact reproduction of the Basilica of the place of the Apparition.

Bardet, a former pilgrim of La Salette, founded, in his parish in 1868, a library exclusively of books on Our Lady of La Salette.

MAHÉ

It is a small island of the Seychelles group, which has a small Sanctuary of N. Sra. de r. Salette, in mountains that dominate the sea, where, according to the "Annales" of 1893, there are sometimes up to 2,000 pilgrims.

DATHAN

Courdinoux, raised a chapel to Our Lady of La Salette and has just asked for a picture representing the heavenly Apparition.

A few years ago, three beautiful statues were sent to the "French Guinea", inaugurated in the chapel of Our Lady of La Salette in the mission of Palé and others for the mission of Gueké.

CENTRAL AFRICA

In 1868, the "Annales", Mgr. Camboni, superior of the missions of the centre of Africa, came to Our Lady of La Salette in pilgrimage to consecrate to her the countries he evangelised. He was the only one alive, of the 36 missionaries who had left with him, who wanted Our Lady to bless his new project of evangelisation and the results were admirable. Protected by the heavenly Reconciler, he returned to his mission where his apostolate was very fruitful".

ANTILLES

HAITI

In 1874, a fervent devotee of Our Lady of La Salette, Father Mevel, arriving on the tiny island of Las Cahobas, found neither a church, nor a parish house, nor a school. The following year he received an image of Our Lady of La Salette, and every year, according to the scarce resources of these poor people, he celebrated the anniversary of the Apparition.

On the next island, Domingos, there is also a small wooden chapel with three statues of the Apparition. In that humble oratory, they wrote from there in 1873, many graces were obtained, especially the healing of a 17 year old leper.

That same year, the erection of a chapel and a confraternity in St. Luke's, in the diocese of Eoseau, whose Bishop, Mgr. Poirier was in La Salette in 1874.

MARTINICA

In the parish of St. Stephen in the centre of the city of St. Peter's, there is an ardent focus of the cult of Our Lady of La Salette, where, in the month of September, the vicar wrote in 1866, the "second month of Mary" is being solemnized. The successive vicars were, by correspondence, always related to the Holy Mountain, asking for medals and saints of the Blessed Virgin Mary in tears, of which we never "have enough".

In a pleasant and picturesque place on top of a hill, From the little village of St. Anne inside a small shrine we can see in beautiful pictures the three phases of the Apparition, and on the façade we read an inscription reminding us that Bishop Fava blessed "this chapel in 1873 and soon after became Bishop of La Salette".

In 1934, the vicar of this parish wrote: "'Without exaggeration, we can say that if once there were hundreds of pilgrims, now it is thousands who come to implore the good Mother of Heaven, at whose feet they find what they seek, the peace of the soul'.

§ 2nd - Oceania

Even on this faraway continent there are many devotees of N. Sra. de La Salette. On 19 September 1868, Bishop Elloy, vicar apostolic of central Oceania, in a pilgrimage to La Salette, expanded in detail about the faith of the inhabitants of La Salette, and their confidence in Our Lady of La Salette.

When we speak of the Basilica of Our Lady of La Salette, we narrate that to Fr. Janin, named by his faithful: 'Pedro de La Salette', for his fervent devotion to the Blessed Virgin in mourning, is due to the pirogue so noticed by the pilgrims.

This ardent missionary greatly developed the cult of Our Lady of La Salette by raising her up on the island of Pine trees, a sanctuary inaugurated on Easter day; another at San José de Ouvéa, where there is a "fac-simile" of the place of the Apparition, and yet another on the island of Nou.

JAVA

By letter of 27 August 1865, a vicar of the island of Banka asked "to recommend him to Our Lady of La Salette and to his dear Chinese.

ASIA

CHINA

In this immense country the "Annales" point out two regions in which she met and honored Our Lady of La Salette. Koug-Tcheou and Tsin-Gay, where he worked. In 1880, Fr. Vray, a very devout missionary of the Virgin in tears. He wrote in 1886: "In a short time, I will present the picture of Our Lady of La Salette to the veneration of my neophytes of Tsin-Gay. I promise to spread, with all my strength, the devotion to the Blessed Virgin in tears.

COCHINCHINA

In the garden of the Carmelite convent in Saigon, a group from the heavenly Apparition was inaugurated. These very devout nuns of Our Lady of La Salette spread their worship to the surrounding area. One of them, by letter of 1868, communicated numerous miraculous cures obtained by the use of the water of La Salette.

INDIA

Numerous shrines of Our Lady of La Salette were erected in India, where the Holy Apparition was soon known. It was established in Sad-Koh in 1868 and in Vizigapatam in 1873. The zealous propagator of this cult was Fr. Gandy, who came

from the diocese of Grenoble and celebrated his first Mass on the main altar of the Sanctuary of the Holy Mountain.

When he arrived in Pondichery, he found the devotion of Our Lady of La Salette established, since he wrote from there in 1869:

“N. Mrs. de La Salette is being very venerated here.” In a letter of 1878 she communicated that “The Reconciling Virgin is the cause of many conversions among the pagans” and asked for prayers for her Christians to Our Lady of La Salette. He wrote again in 1881: “Since I consecrated my life as a missionary to Our Lady of La Salette on my last visit to her blessed shrine, when it was time to go to the missions seminary in pagan lands, this good Mother has protected me in a thousand ways. There is nothing better to show her my gratitude than to dedicate to her the Church that I intend to build and to make her the Protector, Queen and Mother of my district and of all my Christians”.

Shortly after, he was Archbishop of Pondichery.

De Carvor, apostolic vicariate of Coimbatore, in Hindustan, wrote Fr. Lefevre in 1877 to the priests on the Holy Mountain: “Your gifts adorn the little chapel of Suma-Daraboaram. It is not possible to tell you the number of pagans who have already prayed and even offered at the feet of Our Lady of La Salette.

In Coimbatore, in a small village of some 250 Christians, a modest shrine was built to Our Lady of La Salette, to whose protection they resorted when threatened by anger, promising to offer a shrine if they were spared by the scourge. So it happened and a collection was made, they insisted that the tabernacle should come from the “Great Salette” of France.

The tabernacle was there, obviously at no cost to those poor people.

The Sisters of Jesus and Mary of Agra built a chapel for Our Lady of La Salette. In 1866, one of them wrote: “This year, through your precious ‘Annales’, we have made Mrs. de La Salette better known, increasing her love: for the various regions of India, from Bombay to the borders of Tibet. Our many students from the twelve schools will carry the good news everywhere. The month of September, fourteen years ago, has been celebrated with the same fervour as the month of May.

A missionary added: “Can you believe that lately the Virgin of La Salette has deigned to exert her benign influence on the hills of Hymalaia, on this mission of Agra?”

A Jesuit priest, a missionary in Madureh, East Indies, announcing that in 1866 he had inaugurated a shrine to Our Lady of La Salette, whose first subscriber was D. de Bruillard, said: - “Even our English Protestants value this shrine very much, probably the first with the title of Our Lady of La Salette of the Indies.

May Mary convert the Protestants and the pagans".

In 1873, Father Saint-Cyr wrote: "It is an "aerial" sanctuary because it rises to an altitude of 2,200 metres. To reach it there are two corners of 35 and 24 kilometers respectively.

In spite of everything, the number of pilgrims who, through the confidence of obtaining graces, ascended, moved by faith, was enormous. They come, they don't complain, they come back, they're excited. Glory be to Mary!

Ten years later, the same religious made a warm appeal to charity "because the shrine was insufficient for the number of the faithful, so it had to be increased. In 1908, another Jesuit priest, from this mission of the Maduré, asked for the publication of a great grace obtained through the intercession of Our Lady of La Salette.

In recent years, the American priests of Our Lady of La Salette have founded a mission in Burma, Arakan, which is very difficult. Five priests embarked at the port of Venice in 1937, having previously gone to La Salette to place their apostolate under the protection of the Reconciling Virgin. One of them died soon after his arrival, while the other was exhausted by excessive labor and had to leave the mission. Thanks to young substitutes, they were able to establish themselves in three posts, but the war with Japan was very damaging to them. One of the priests was killed and cut to pieces by the indigenous people; another died; the others were completely exhausted by hunger and captivity, so that the mission had to start all over again, returning to square one. Once again, for sure, the blood of the martyrs will be the seed of Christians.

§ 3rd - North America

We have thought of a case that has brought the glorious continent to an end for two reasons; firstly, to be the culmination of our study; secondly, because, after Europe, it is in America, both North and South, that it has spread the most and is now even more celebrated - and with what brilliance! - the cult of Our Lady of La Salette.

In this work, however, having the missionaries of Our Lady of La Salette, a very active part of it, we passed on the word to Mr. Canon Garnier, former Rector of the Shrine on the Holy Mountain, literally translating his good writing (300).

(300) L'Expansion de La Salette dans le Monde, p. 205 to 212.

UNITED STATES

The Annales, whose first number came out in 1865, attest that before that time, devotion to Our Lady of La Salette was not absolutely ignored in America.

Alluding to the numerous letters coming from everywhere, we read: 'Today it is a letter from Baltimore that speaks of the joy and enthusiasm with which some religious articles have been received there'.

In 1861, an altar of Our Lady of La Salette was blessed at Caron-Dolet where, in 1881, the Sisters of St. Joseph had a chapel built for her. It was especially in San Francisco that this devotion spread the most. It flourished in the hospital of that city, in the chapel of the Sisters of Mercy, who soon after consecrated a hospice to Our Lady of La Salette, whose name was carved in full on the door.

From there the devotion spread throughout the city, with several extraordinary cures, and an increase in the house of the Jesuits, the Sisters of Notre Dame and the Presentation.

In 1812, the Archbishop of San Francisco recommended himself to the prayers of the pilgrims of Our Lady of La Salette and ordered the organization of collections whose proceeds were sent to Paris so that six poor people could join the first national pilgrimage to which the faithful of San Francisco were united by prayer.

In Texas, a group from the Apparition was erected in 1889, in the Ursuline convent of the village of San Antonio, where the Bishop of Galveston, Monsignor Bubuis, was missing a very busy ceremony just because he was travelling to France.

On the shores of Lake Michigan, in Charlotte, in 1869, they built and dedicated a church to Our Lady of La Salette.

Also in Duluth, Minnesota, a Confraternity center was created in 1877.

In New Orleans, in the city of Les Remparts, a parish church was built dedicated to Our Lady of La Salette, the first probably in the Americas, with the center of the Confraternity. Another center was created in 1873 in the church of St. Augustine, in the city of New Orleans itself, with 1,500 members.

In the state of Missouri, the Sisters of St. Joseph of Carondolet ordered the construction, in 1885, of a chapel to Our Lady of La Salette making sure that the altar stone was made of marble coming from the Mountain Sanctuary.

In Davenport, Iowa, the cult of Our Lady of La Salette spread under the name of Our Lady of Tears.

Also, in Hailly-Idaho, California, in the Archbishopric of Oregon, a shrine of Our Lady of La Salette, there is a beautiful group of the Apparition. In 1893, a missionary

from that region wrote expressing his gratitude to the Virgin of Tears for having rid him of countless dangers during the last winter in the mountains.

In more recent times, because of the priests of La Salette who arrived from France and the American recruits who joined them, the cult of Our Lady of La Salette developed rapidly and considerably in the United States. The American magazine that the priests publish, "The La Salette Missionary", would provide complete data. Let us confine ourselves to a simple list of their homes in that country, arid but very eloquent.

Established in Hartford in 1892, they took charge of the parish of Our Lady of Sorrows and already in 1898 established an Apostolic School there. Since then, the anniversary of the Apparition has always been celebrated with the greatest solemnity. At present there are crowds of three to four thousand pilgrims praying in La Salette de Hartford, on the Sunday closest to September 19. The same activities can be noted in the jumping center established in the important parish of St. Joseph, created for the priests in 1894, in Fitchburg, where they inaugurated a statue of Our Lady of La Salette; in 1897 they founded an association for the reparation of men, the "League of Our Lady of the Mountain", which made a commitment to follow the teachings of the Virgin of the Mountain. From the very beginning, the adherents signed up by the hundreds.

Of minor importance are the residences in Proenecia, New York State and Danielson, Connecticut, founded in 1902 and 1905 respectively. In the latter location, the priests are in charge of the parish of St. James, where the stained-glass windows of the main chapel represent the three phases of the Apparition.

The residence of Ware (Mass), founded in 1904, presents this particularity that the priests are Polish who at the same time care for the parish of Santa Maria and publish a "Buletin de La Salette" in Polish language.

The priests of the Westfield residence, founded in 1901, are in charge of the Polish parish of the SSma. The Trinity and the Holyoke (Mass.) residence, founded in 1911, are in charge of the Parish of the Immaculate Conception.

Much more important is the house of Bloomfield, founded in 1911 in Connecticut, residence of the Provincial P.R. and home of the Novitiate. Two houses, which are only two parishes, were founded in Louisiana; in Sulphur (La) in 1921, which is the parish of Our Lady of the Emergency Room and in Loreauville (LA) where the priests are in charge of the parish of St. Joseph and more districts.

One of the most important centres in Salettino is Alta-Mont, New York State, where there is at the same time the scholasticate, the writing of the American "Buletin" and

a pilgrimage frequented by the surrounding area, especially during the novena before 19 September.

Let us mention the three small residences: that of Fairmont; (W. Va.) founded in 1923 in West Virginia, where the priests care for the Italian parish of St. Joseph; that of Bondsville (Mass.) founded in 1925 which is the Polish parish of St. Adalbert; and that of Nashua, in New Hampshire, founded in 1928, is also the Polish parish of St. Stanislaus.

There is no more active Salettino center in the United States than the Canadian Apostolic School of Enfield in the State of New Hampshire, especially since the publication of the French magazine "Celle qui pleure" (The One who cries). Their teachers, within a radius of 100 to 150 kilometers, will help the vicars of the parishes, which for them is an excellent opportunity to transmit the great news of La Salette.

The house of Attleboro, recently founded, is a real pilgrimage, where it was inaugurated on 19 September 1945, a "facsimile" of the places of the Apparition.

In the south of the United States, in Texas, there are two parishes, with the cult of Our Lady of La Salette; in Bufkin, which is the parish of St. Patrick; and Winton, in Louisiana, which is the parish of St. Joseph.

Let us mention the small residence of St. Casimir in Nashua, founded in 1929, which is a Lithuanian parish, and the recent parishes of Sioux-City in Iowa in 1930, and of Berkley in Michigan, which is the parish of Our Lady of the Refuge.

The Province of Canada established its scholasticate at Attleboro in 1942, where the blessing of the "fac-simile" of the places of the Apparition took place in 1945.

Let us end by pointing out the fact that R. P. Kolbuch, provincial of Poland, saved his province at the time of the German invasion in 1939 by founding the Polish Apostolic Scale in Olivet, Illinois, a school that radiated devotion to the Virgin in tears from afar, since its devoted teachers evangelized the Polish villages around the neighborhood.

As can be seen, the work done by the priests of La Salette in the United States is truly splendid, showing a future of wider achievements.

The Province of the United States is the most developed, therefore the future of the cult of Our Lady of La Salette in that part of America is great.

CANADA

Called in 1895 to found the Canadian Ovest missions, the priests of La Salette worked hard and one of the survivors, Fr. Morard, the Archbishop of St. Boniface, Mgr. Fr. Morard, a missionary from La Salette, is the hero of North America.

§ 3rd - South America

There is no doubt, it is in Brazil that the feasts in honor of Our Lady of La Salette took place in a more "spectacular" way. It is true that the parishes entrusted to his care are important urban parishes and that the pilgrimage of Marcellin Ramos is very popular, as it had been entrusted to the priests of La Salette for some years.

We had the pleasure of visiting the residences in São Paulo and Rio de Janeiro. In the Sanctuary of Rio de Janeiro, with its pure Gothic star, being vicar since its creation in 1914, the priests of La Salette, we saw pious crowds crowded singing the same hymns as those of La Salette and also as in the Holy Mountain, accompanied by the carillon. We went to pray in the tomb of the founder of the mission, Fr. Moussier, who left his reputation as a saint.

Moussier, who left his reputation as a saint. However, it was not these priests who made known in this city to Our Lady of La Salette, since in 1887 the Annales affirmed that devotion to Our Lady of La Salette was very popular in Rio de Janeiro, pointing out that three Brazilians came in a pilgrimage of thanksgiving to Our Lady of La Salette. One of them followed in the footsteps of his Roman nephew of La Salette a few years earlier, where he spent 40 days praying and fasting. In 1859 there was a family from Brazil in La Salette, but the present was singularly more beautiful than the past.

We can personally evaluate the splendor of the Salt Flats in the Shrine, from what we saw and heard going to the Congress of Buenos Aires, when in this house we received more fraternal welcome.

The first residence founded by the priests was that of São Paulo, which gave its name to Rua Salette, the street where they settled. They are in charge of the parish of Sant'Ana. The month of September and especially the 19th of that month, are always celebrated with the greatest solemnity and frequency of thousands of people.

Since that time, the parish of Our Lady of La Salette was created in São Paulo on the top of St. Anne's. It is also the residence of the P.R. Provincial.

The real pilgrimage of Salettina is, however, in Marcelino Ramos, State of Rio Grande do Sul, where the pilgrims go by the thousands.

Founded in 1928, this house houses the scholasticate, the novitiate, the apostolic school, and the priests are in charge of the parish of St. John the Baptist. For the rest of South America, the "Annales" of 1873 say that in Buenos Aires there was an altar of Our Lady of La Salette inaugurated in 1869 and another in Montevideo in Uruguay, the latter, the correspondent added, has existed for a long time and there the apparition is more honorable and better known.

In July 1902, four priests from Venezuela were in La Salette to consecrate their homeland to the Virgin whom they came to implore for their countrymen and to ask her for the inestimable good of peace.

Shortly before the last war, the Polish priests settled in Argentina to take care of the immigrants from Poland, founding the residences of Buenos Aires, Cordoba, Rosario and Santa Fe". So far the competent and well illustrated Mr. Canon Garnier.

After this quick trip around the world, where everywhere, even in the most ignored corners, we find, moved; countless devotees of the Virgin of Tears, the time has finally come to close these for too long pages.

As we wrote, our hand was guided only by the desire to make more fully known, especially in the land of the Holy Cross, and more faithfully heard, more piously implored, more gloriously honored, the dear Mother, Mary S.S.m. in Pranto, in her moving Apparition of Mount La Salette.

DEVOCIONARY

ORIGIN, END AND PRIVILEGES OF THE ARCHCONFRATERNITY

ORIGIN - Shortly after the apparition of the Blessed Virgin Mary on the Mount of Salette, on 19 September 1846, a religious association was formed under the name of Our Lady Reconciler, which the Bishop of the diocese canonically erected and which Pope Pius IX elevated to the rank of Archconfraternity by Brief on 21 September 1852.

END - The Confraternity has its end:

- 1 - To appease, through Mary Most Holy, the wrath of God. irritated by the violation of his commandments;
- 2 - To pray for the conversion of sinners;
- 3 To provide its members with the means to sanctify themselves.

REGULATION

I - The associates must: pray daily an Our Father, a Hail Mary and the invocation: Our Lady of the Salette, reconciler of sinners, pray unceasingly for us who have recourse to you; do everything possible to confess and receive Holy Communion on the 19th of each month; make the commandments of God and the 1st and 4th of the Church observed by those who depend on them; spread the devotion of Our Lady of the Salette, making known her laments, her threats and recommendations in her Apparition.

II - All Catholics, men, women and children can be members of the Confraternity; to do so, they only have to give their name to the Director to be registered in the respective Book.

II - In the centers of the Confraternity there will be a group of associates composed of a board of directors and caretakers especially charged, in accordance with their internal regulations, with promoting: 1o) the development of the Confraternity; 2o) religious ceremonies in honor of Our Lady of the Salette, especially on September 19 or the following Sunday.

PRIVILEGIANS - On 28 August 1852, Pope Pius IX granted the members of the Confraternity: 1st a plenary indulgence on the day of their admission; 2nd an indulgence. A plenary indulgence was granted every year on 19 September or the following Sunday, the feast of the Patroness of the Confraternity, if, after confessing and receiving Holy Communion, they visit the church or chapel of the Centre of the Confraternity, making prayers for the intentions of the Pope; a seventh indulgence of seven years and seven forty on the following days: February 2, the feast of the Purification of Mary the Holy Spirit. On Friday after the Sunday of the Passion, feast of Our Lady of Compassion: 21 November, feast of the Presentation of the Blessed Virgin Mary with the conditions marked for the anniversary of the Apparition; 4th a sixty-day indulgence for each charitable work, for example, caring for the sick, the poor, etc., or work of devotion, for example, hearing Mass, etc. (5) A plenary indulgence at the hour of death, after they have confessed and received Communion; not being able to invoke the Blessed Sacrament from the heart alone, and being able to invoke it from the mouth. The name of Jesus. These indulgences can be applied to the souls of Purgatory.

NOVENA TO OUR LADY DE LA SALETTE

FIRST DAY

- O my tender Mother, prostrating myself at your feet in order to ask you... (to designate here the desired grace) I cannot forget that you descended from heaven on the mountain of the Salette; to remind me first of all of my duties as a Christian, and that I will not obtain the favor that I desire so much with this novena until after a good confession, a state of grace with your divine Son and with all my heart, I try to correct my defects. Therefore, Virgin Reconciler of sinners, obtain for me this grace of grace, because with it I will achieve everything in superabundance. Encouraged by so many wonders obtained by those who invoke you under the title of Our Lady of the Salette, I also have recourse to you; record each day in my heart some of the teachings of your mysterious Apparition.

Resolution - **To recite the Litany of Our Lady of Salette.**

SECOND DAY

- O my Mother, why do you weep sadly, sitting on the rock in such profound loneliness? - My son, it is to teach you to reflect and to weep for your sins. The field of your soul is in desolation, because you do not meditate on the great truths of the Faith, on the very new truths of man and on the deplorable consequences of your levity, in this life and in the next. Therefore, retire frequently to solitude, and there my divine Son will speak to your heart and will inspire you with some resolutions that will assure you eternal salvation. - O my Mother, how many reasons do I have to unite my tears to yours! Help me from now on not to think, not to speak, not to do anything, but to conform to the desires of your divine Heart.

Resolution - **Prepare yourself to make a good confession as soon as possible.**

THIRD DAY

- O my tender Mother, what does that great luminous cross on your chest mean? Because the torrent of tears that fall from your eyes on the Divine Crucified One! - My son, have you not, through mortal sin, outraged, crucified your Saviour and your

God? Do you not see that the Cross, the adorable sign of salvation, is increasingly despised everywhere? Do you not then have cause to shed tears of blood in the face of such iniquities? Hasten therefore to disarm the righteous arm of my Son, lest he should drop it on you and on your fears that he will forsake you. Attend, study, adore, thank Jesus crucified; He is medicine for all evils, He is model of all virtues.

Bring him on your breast and, above all, in your heart. On the other hand, He will take you to heaven.

Resolution - **Bring ostensibly a cross to your chest.**

FOURTH DAY

- The modesty of your gaze, a simple dress, a simple handkerchief around your neck, a humble apron, a cap hiding your hair and ears as well as the care to hide your angelic face from the humble child, strongly condemns the pride, luxury and sensuality that so many victims do in this and the other life. Help me, then, O my Mother, to have a whole interior life, to hide myself from the eyes of the world and only in it to show myself to spread the holy fragrance of Jesus Christ. Make me understand well that I cannot be pure of heart but by practicing modesty, humility, mortification and detachment from the world.

Resolution - **The greatest simplicity in clothing and customs.**

FIFTH DAY

You wept, O tender Mother, all the time you were speaking in the Salette, said the little Shepherdess, and your tears became more abundant according to the crimes you came to reproach us for: revolt against God and his Church, blasphemy, desecration of the days of the Lord, contempt for the laws of penance and supernatural warnings, ingratitude for your love and your benefits! Therefore, O Blessed Mother, continue to shed these beneficial tears in order to correct our customs and obtain from us tears of true penance. In order to prove to you the sincerity of mine, from now on, I want to fight around me all those great crimes that you have censured us for.

Resolution - To join the Archdiocese of Our Lady of the Salette.

SIXTH DAY

- O my Mother, you said in the Salette: "Do your prayer well, children. It is very necessary to do it morning and evening. You know well what my divine Son said about prayer in his Gospel: we must always pray. incessantly, because without me, that is, without his grace, you can do nothing that is meritorious. Now this grace is granted only in prayer. Ask therefore in My name (with an upright and pure heart, trust, submission and perseverance), and you will receive (even the most wonderful miracles). Prayer is the key to the treasures of heaven; the cry of your weaknesses goes up to God and divine mercy goes down immediately. If you want to be a saint, then be a generous soul. I myself pray incessantly for you in heaven.

- O my holy Mother, how kind you are; I will never forget the need for prayer, which is the happiness of life.

Resolution - **At least in the evening, pray in the family.**

SEVENTH DAY

- O my most holy Mother, is it possible that the wickedness of men can transform to their detriment what the infinite love of God has established for their salvation and their greatest happiness? And yet, this is what you censure us for in your Apparition, saying: - They do not go to Mass except to mock Religion! How many Christians who, like the Jews, on the day of the Saviour's Passion, do not even deign to enter the church and there seek salvation from the sources of the Sacraments! Or, if they go there, it is only to mock everything, for their bad dispositions!". - Far be it from me, O Mother, the horrible misfortune of a sacrilege! It will be with all the sincerity of my soul that I will always confess, and it will be with filial respect and holy edification that I will attend Mass many times and receive Holy Communion.

Resolution - **To approach the sacraments frequently and to participate in Holy Mass.**

EIGHTH DAY

- O Mary Most Holy, how your apparition reveals to me the secrets of your maternal heart!.... How she increases and strengthens my trust in you! Merciful Mother, nothing discourages you to win the hearts of your children and lead them back to God! And those who have not allowed themselves to be attracted by your enchanting goodness, you motivate them to surrender, through your tears, threats and even

punishments! But even then, how softly, if one hand punishes you, with the other hold the arm of your angry Son! Your maternal and solicitous gaze pursues us even in our misadventures and in the smallest circumstances of our life, to discover and reward some good sentiment and good work.... Who, then, will not love such a Mother? Who will not have full confidence in her? Who will not try to have love for her and glorify her?

Resolution - **To trust in the protection of Mary Most Holy, even against all hope.**

NINTH DAY

- O my good Mother, here I am on the last day of this novena and in it I have only outlined the teachings of your Apparition. It is so sweet to contemplate You and to expand Your heart to Your feet! The moments that pass with you are so quick! It seems to me that I hear you say to the little shepherds in your presence: "Well, my son, you will communicate this to all my people". Love loves sacrifice and dedication; make those around you understand the need, the practices and the consolations of God's service, summarized in my Apparition. Like me, be inflamed with holy zeal for the glory of God, for the edification and salvation of your brothers and sisters. Heaven will be the first of your efforts.

Resolution - **Do the exercise of the Way of the Cross in suffrage of the Souls of Purgatory.**

PRAYER TO US DE LA SALETTE

Remember, O Our Lady of La Salette, true Mother of the pains, of the tears you shed for me on Calvary; also remember the anguishing care you always give for me, in order to avoid the justice of God; and see if after having done so much for your son, encouraged by this consoling thought, I come to cast myself at your feet, despite my infidelities and ingratitude.

Do not reject My prayer, O reconciling Virgin, but convert Me; obtain for Me the grace to love Jesus above all things and to console You with a holy life, so that I may see You one day in Heaven. So be it.

(300 days of indulgence - Pius XI, 27-11-37).

Invocation to Our Lady of La Salette

Our Lady of La Salette, reconciler of sinners, pray unceasingly for us who have recourse to you.

(100 days of indulgence - Pius XI, 27-11-37).

In order to obtain the desired grace, we advise you to do so:

1. - Do not omit confession and communion.
2. - 2. To spread the devotion to Our Lady of the Salette and her teachings.
3. - 3. Publish the grace achieved for the greater glory of Mary the Holy Spirit.

In order to publish the favours obtained and the requests of the present novena or to join the Archdiocese of Our Lady of the Salette, to obtain prints, medals, water from the miraculous fountain and to have Masses prayed in praise of Our Lady of the Salette, go to R. P. SUPERIOR OF THE SALETTE MISSIONARIES

78, Catumbi Street - Bio de Janeiro, or Sant'Ana - São Paulo, or Marcelino Ramos - Rio Grande do Sul.

INVOTIONS TO N. Sra. DA SALETTE

N. S. da Salette, Mother of God, pray for us,

N. S. da Salette, Queen and Mother of men,

N. S. da Salette, Messenger of Divine Mercy,

N. S. da Salette, all-powerful for your supplications,

You who retain the arm of the Lord incited against us..,

You who shed so many tears over our revolts and infidelities...

You who suffer so much for us, despite our ingratitude,

You who excite us so motherly to always turn to you..,

You who expropriate us particularly from Sunday rape and blasphemy,

You who complain so painfully of the desecration of holy things,

You who recommend to us so much morning and evening prayer..,

You who so bitterly condemn the sensualities and the shameful pleasures of the world,

You who remind us in such a touching way of the passion of Jesus Christ,

You whose Apparition is a source of salvation for poor sinners,

You who so strongly urge the righteous to redouble their fervour...

You whose prophetic threats so rightly terrorize the whole world,

You who promise us so much good if we are converted..,

You who made your feet gush forth the miraculous fountain..
You who, like Jesus, heal all sickness,
You who wanted to be assorted, honored and invoked in the whole universe,
You who bring forth and prosper so many works of reparation,
N. Mrs. da La Salette, living rule of charity,
Victim of penance and atonement,
Model of modesty and simplicity,
Standard of obedience and submission,
Focus of zeal and apostolate,
Providing for the poor and children,
Light of the blind and ignorant,
Comfort of the sick and afflicted,
Hope of the desperate,
Lawyer for the suffering Church,
Support from the militant Church,
Glory to the Church triumphant,
Through your bitter complaints, make us docile to the voice of your divine Son,
Through Your abundant tears, grant us the grace to weep for our sins,
Through your maternal sufferings, reach us resignation in all our evils,
For all your apparitions, resurrect the faith of your people,
Through your eyes turned to Rome, affectionate us more and more to the Holy See,
For your incomparable tenderness make us love You more and more,
For your breathtaking beauty, make us sigh from heaven,
By Your new Assumption, draw us to You.
N. N. of the Reconciling Salette of Sinners,
Pray unceasingly for us who have recourse to you.

WE PRAY

Lord Jesus, who in your infinite mercy sent us on the Mountain of the Salette, your most glorious Mother, to remind us of the duties of a Christian; grant that we, sensitive to her tears and docile to her warnings, may appease your anger in this life, through sincere penance, and may we deserve by good works the grace to possess you eternally in Heaven. You who live and reign for ever and ever.
So be it.

50 days of indulgence for Bishop Duarte, Archbishop of St. Paul.