

CHAPTER VII

A GLORIOUS DEATH

His death

I was present when the Servant of God died. I remember that he ended his days on December 28, 1837 at around twenty-one and one quarter hours. (This corresponds to 14:15 in our way of computing time).

In various ways, I was given signs of his approaching end. When, in 1835, he was reviewing the pages dealing with the Institute, concerning which I have already spoken one or more times, he said to me, as he handed them over: "This is the last time that I will review them:", and he never did review them again. When he was clearing out his correspondence, he said: "After my death, they will have little to read", and also: "Whoever succeeds me will have little to read, since I am trying to dispatch everything myself"; and he did, leaving very little. Yet, everything was in good shape and good order. Then, from 1835 on, he would say to me from time to time: "What I have already done is more than what remains for me to do"; at times, he would say: "for me, very little time still remains"; or, "Very soon, I shall relieve you of this burden". In 1837, either before or after reading at table (it was, if I am not mistaken, in the month of July) he said to me: "This is the last time that I will be reading" or "This is the last time". And, he never did read there again. In speaking about the final circular letter sent out on the occasion of the retreat called for by our rule, which he sent out in November of 1837, he said to me: "This will be the last one that I will send"; "That will be all now", or similar words which I do not now recall exactly. Then, shortly after that, he said: "They should be sent, starting from the first one that was issued". Here, I shall mention that without revealing this particular item to Fr. Biagio Valentini, he gave me an order to send out the first circular letter, as I actually did in 1839. It was then that I told Biagio precisely what the Servant of God had said to me. After the final visitation which he conducted here in November of 1837, as I pointed out elsewhere, he let me know that I should carry out everything just as he had laid it out and he said nothing beyond that. He had always said that if they would draw out his blood, he would die. In a way that was quite unusual for him; he repeated this same thought to me, here in Albano, around one month before his death. And, as a matter of fact, after blood was drawn from him a second time, he lost his voice and after that he died. All of these remarks were made to me by the Servant of God whenever we were alone.

I have already given a description of his infirmity and death. Here, I shall mention in more expressed detail the following material. After having contracted a convulsive cough, it kept on getting worse at the time when he was conducting the holy mission in the Chiesa Nuova. He preached, as is known, making a continuous effort and in such a way that he was pitied by his audience. He would come down from the preaching platform, oozing perspiration and gasping for air. When he got home, he was compelled to lie down for a while on the sofa in order to catch his breath. When he came for his final visit here to Albano, and that was in October, he alerted me beforehand in a letter, that I should not be concerned in any way about his illness. But, I confess the truth that no sooner did I see him I was stunned because he was no longer recognizable as to what he had been before. He was bent over, he was pale, he was weighed down. I asked him how he had

come to be in such bad shape. He simply replied that he had not been feeling too well. It was hoped that being in this climate, he would be helped, but that was useless. Even though there was a bit of improvement, nevertheless, the coughing kept getting stronger and caused him more and more distress. He suffered quite a bit from the cold and was unable to warm himself even though we had enkindled a stove in his room and supplied him with a hand-warmer.

Despite the fact that he suffered from high fever, he still wanted to celebrate Mass and for that reason he would get up early, the time of our usual rising, and willingly bore, in my most earnest judgment, that difficulty so that he could offer the divine sacrifice. He found it a challenge to be able to recite the divine office, but even that he wanted to do each day, reciting it along with Fr. Giovanni Battista Pedini. In that condition which aroused our pity, it happened that for him, who observed the ordo for San Marco in Rome, the Sunday office was called for. We were observing *la Sagra* which occurs on the final Sunday in October. I told him that he should recite our office which was shorter, but he was more pleased to recite the Sunday office in order not to vary from his ordo.

Even though he had difficulty holding himself erect, he did not want to remain during the day undressed in bed, being content only to lie down there from time to time to get a bit of rest. As best he could, he would sit at his desk and write letters so as to continue to look after the needs of the houses and of the ministry. But, every so often, he had to stop when he was no longer able to control his hand. Still, with renewed efforts, he continued to take care of the letters that were most urgent. One day, I heard him say something like this: “Lord, as long as you are holding me in this office, give me the strength to fulfill it”. Thus, he adored the will of God who was disposing things in this fashion. I also heard him exclaim: “*Oblivioni detur dextera mea si non meminero tui*” and at this point, he took off his biretta and bowed his head, while still seated, and then continued to say: “*Societas Pretiosissimi Sanguinis*”. Seeing that the handling of his correspondence was getting more difficult, he began to have me read the letters and compose a response. He did so with diligence in order that no one would be left unheard. Appearing as his main concern was his desire to leave us without any worries. Without his knowing it, I sent out a circular letter to all of our houses asking them to make a triduum. When he found this out, I noticed that he was not pleased. He liked to keep his illness hidden as best as he could and even showed indifference toward it, though he was not always successful in doing that. In the midst of his sufferings, I heard him exclaim with affection and love, while turning his eyes heavenward: “Oh, my God”, without adding anything more; he remained momentarily as though absorbed in God. He asked to be left alone in his room and would set a time to be taken there. I noted that he did not care to have visitors from outside. He asked that no one be invited to come there. He kept recommending himself to the Lord and conformed himself to God’s will. Fr. Giovanni Battista Pedini reported that he heard him repeat with the devout A Kempis: “*Iesu et Maria, amores mei dulcissimi, pro vobis patiar, pro vobis moriar, sim totus vester, sim nihil meus*”. While he walked with him, either in his room, through the house, or out in the garden, the Servant of God would continue repeating: “My God, here I am entirely yours; do with me whatever you wish, for I am content; but, if you should give me just a bit more time in life, I would like to do great things for your glory; however, if you do not wish so, I say: *Fiat voluntas tua*”. I am certain that, at times, I also heard him utter a prayer such as that. Fr. Pedini continued to report that when he offered the Crucifix to him, he would kiss it with tender affection and would say: “*Ecce, amor meus, crucifixus est*”. He reported that he also heard him say: “*Oh, Sanctissima Trinitas, oh mi Iesu, oh bone Iesu, o dulcissime Iesu*”, adding “Oh great Mother of God, pray for

me”. Pedini also said that he had witnessed him gazing heavenward and remaining absorbed in that position, and then, turning his glance toward the images of Jesus and Mary, he let out sighs from his breast, uttering intense acts of love to his God.

The season began growing more bitter. After he had given me further instructions, consigning letters and other matters to me, I re-read the Rule to him and I also made some repeated comments. I observed that he was unable to get warm, that his cough was getting worse and his fever appeared to be more noticeable. From Luigia Del Bufalo I learned that between the 18th and 20th of December, they noticed that on one morning he was scarcely able to move his tongue and only with difficulty was he able to keep standing at the altar. It was then that the doctor forbade him to celebrate Mass or recite the divine office. Despite the fact that he had trouble standing, he nevertheless continued occupying himself as best he could in attempting to bring things to a conclusion, writing one or the other letter or dictating them. It was around that time that he gathered together a number of loose items that were intended to be placed as the frontispiece for his *Metodo delle Missioni*, jotting down a few lines and then consigning them to me to check them. After his death, I had this with me when I returned to Albano.

With the coming of the vigil of Christmas, Giovanni, his helper, brought him the little Christmas crib that I spoke of before. Thus, very contented, he remained in bed, saying to the doctor that he had not gotten up because he was so happy just looking at that scene. The doctor told him that he was doing the right thing in remaining in bed and ordered him to stay there. The Servant of God was obedient to him not only in this regard but also in allowing him to make the drawing of blood which the doctor had ordered for him. On the morning of December 27th, he received Viaticum. I learned all of this from Luigia and Giovanni. On that same morning of December 27th, I was informed of the status of the Servant of God. When I learned that he would be pleased if I would come to Rome, I immediately went there on that same day, the 27th. I found him there in bed, totally resigned. He mentioned to me that he had become as helpless as a child. I replied that he should remain relaxed and that all was going along very well.

The doctor arrived and after checking with the patient, he felt that he should perform another drawing of blood. Since the patient was sensitive to the sight of blood, the doctor noticed that the Servant of God had changed colors. At that point, he said to the patient that if he wished he could request the consultation of another. But the patient replied: “No, not that”. If the doctor felt that another drawing of blood was necessary, all he had to do was order it. I was reminded of what the Servant of God had said to me and I told the doctor that he could perform the blood letting either in his foot or his hand. However, the doctor did not agree with that. In the meantime, his Eminence Frasoni arrived to pay a visit. The Servant of God immediately removed the biretta which he had on his head and, if my recollection does not fail me, he also kissed his hand. In that situation, I noted that he showed his customary serenity without uttering the slightest moan and maintained his usual composure. His Eminence presented to him a relic of the Blessed Clare of Montefalco. The Servant of God grasped it reverently. After his Eminence departed, the doctor proceeded to carry out the blood-letting. However, blood refused to come out. After thumping the arm lightly, gradually a sufficient amount of blood was obtained. At that point, his coughing stopped altogether, he lost the use of his voice and was heard to speak only in a very soft whisper. His illness grew worse, his weakness became more and more evident and he began to perspire. Despite all of this, he remained perfectly calm, somewhat propped up in bed, and not displaying the least sign of annoyance or

gesture that might indicate the gravity of his condition. He did not even remind me of what he had previously mentioned to me about blood-letting.

When I asked him whether he felt any presentiment about a cure, he replied in the same manner that was so characteristic of him: he indicated what he was concerned about and asserted that he wanted only the *gran volunta' di Dio*". He spoke to me about an image of the Sorrowful Mother which was to be placed here in the interior chapel. He said that I should return to Albano, but that he would be very happy if I remained in Rome. He indicated to me his desire that, if it were possible, he would like to receive Viaticum a second time.

Since it appeared to me that he had still been quite doubtful with regard to the wearing of the Crucifix, which we place on our chests, that is, whether that should be done in Rome as we are accustomed to do outside of Rome, I mentioned this to him and he answered: "*Standum in decisis*", namely, it is to be worn only in our houses and in the work of the ministry. I asked him whether he had anything particular to say to me, that is, meant especially for me. But, he, changing the direction of this discussion, simply told me to send out a circular letter for the election of the new Director General.¹

I asked him whether he thought that I should speak to his Eminence Franson so that he, after consulting with the Pope, should name Fr. Biagio Valentini to that office. He did not oppose me, but, if I am not mistaken, he said: "You handle it". I asked him whether we could have his body interred here in Albano since a mission house had not as yet been settled in Rome. Even though, at the beginning, he showed some difficulty, still he went along with that. When he spoke of his sister-in-law and his niece, he said that they should never be lacking in anything and that Franson would see to that. I point out that all of these remarks that he made were not said, as the saying goes, in one, single breath, but in successive stages. I learned from his niece that when she showed signs of being a bit sad, the Servant of God reprimanded her and said: "What is it with all this mistiness? Get rid of it!" Also, when the biretta belonging to the Venerable De Rossi was brought to him, he said that he was not about to die. I think that he said this in order that the people in the house would not be agitated; I knew for certain that he did not like to see others afflicted, as I observed on any number

¹ [Translator's note: Here, Merlini inserts the following footnote:] I mentioned that the Servant of God, on the night before his death said to me that I should send out a circular letter treating the election of the new Director General. Concerning this, I feel that I should point out, for the sake of greater clarity that, in a Congregation in which there is no other bond than that of the bond of charity, he wanted everything done with that in mind. Hence, all the Missionaries, confirmed in the Institute and entitled to vote in their respective communities, should be taken into consideration. This is to be done in order to stimulate unity, concord and communal contentment as well as to offset any sort of despotism, argumentation or difficulties in calling together general chapters. Also, to be kept in mind is the recognition of certain members who arouse trust in the Congregation, in accordance with the prospectus that he made for Pope Gregory XVI in which he said: "Upon the vacancy of this office (he is speaking of the office of Director General) the president of our house in Rome will supply in the interim... Meanwhile, each house will send in their nominations for the new election. The collection of the ballots, which are by secret vote, is then to be signed by each individual of that community. That listing, then, will be opened in the presence of all the members in our primary house who have also submitted their own ballots, and the majority of votes will be determined. If the balloting turns out to be even, the President, who has been in charge during the interim, will cast the deciding vote. If the balloting is even and the President himself is involved, the deciding vote will fall upon the person who is next in official authority". He confirmed this method of election after long prayer, mature examination and frequent discussions, adding that the voters in the primary house, whenever no majority is reached, should have the faculty of undertaking only one more balloting. Since every form of voting involves some difficulties, he said to me, one day while visiting with me here in Albano: 'Let them do whatever they wish'.

of occasions and circumstances. This happened before I got to Rome, but I do not know how many days before. From his sister-in-law I learned that when she was prevented from entering his room, he chided her by saying: “You have become too sensitive”. When he saw that I was showing sadness, he had me leave the room but first and once again he gave me a warm smile. At night, when his bed was found to be soaked with perspiration, a suggestion was made that it should be changed. A discussion about it took place in his presence as to whether that was a good idea or not. The conclusion was that he should not be moved from the place where he lay. In this situation, I noticed in him a total indifference as he did not utter a word.

I went to bed and on the morning of December 28th, he sent for me and he asked me whether he could request the holy oil even though the doctor had not ordered it. I replied by saying that it did not seem to me that there was a need for that. He replied to me that that was not his question. His question was whether he could request the holy oil even though the doctor had not ordered it. I answered by saying that when one realized the gravity of one’s condition, he could very well request it and be given it. Then, he said to me: “Go, say Mass”. With no further thought, I left the house, went to celebrate Mass and upon my return I discovered that, after I had left, he sent Giovanni to get the parish priest and had Extreme Unction administered to him. He had no other thought than that of being united to God. This could be seen in his glancing heavenward and from his attitude of recollection. He said nothing further to me about the Institute or anything else.

Around the twenty-first hour, the document declaring that he should be brought to Albano was concluded and undersigned by him as he remained in a partly seated fashion in bed with his head reclining on a pillow. He began to show signs of failure. I drew close to him and I said to him that it would be good for him to resign himself to the will of God. He replied to me in a soft voice and with a swollen tongue: “Yes, yes”. Then he did not speak again in any way whatsoever. At this point, Fr. Vincenzo Pallotti² arrived and, in my stead, he began to give him his assistance. At this point, tears came to my eyes and I began to weep, but regaining my composure, I drew near to Fr. Pallotti who was recommending the soul of the Servant of God, or better said, was pronouncing some ejaculatory prayers. Thus, in that very same position, I saw him die peacefully, quietly, serenely and very, very tranquilly like one falling asleep, so that I was scarcely aware that he had died.

Shortly after that, without washing his body or anything else, since that is the way he had requested and recommended to Bartolomeo, we dressed him and placed him on the floor.

The attending doctor was Dr. Mazzucchielli who said that “the cause of death” for the Servant of God, “was a congestion in the lungs. The inflammation in his chest had advanced over many months; his continued apostolic labors, his suffering from the cold weather, his over-exertion were contributing causes. By not ceasing from his apostolic occupations, he neglected a cure which, if done at the beginning, would have been able to help him. As a result, he became a victim of charity”.

With regard to his reputation and fame, I shall say that I learned from Giovanni that when Fr. Pallotti was mounting the stairway, he kept saying: “A saint is dying; I am going to assist at the death of a saint”. When the Servant of God was dying, I myself saw that Fr. Pallotti raised his eyes

² [Footnote: Now, St. Vincent Pallotti (1795-1850), founder of the Society of the Catholic Apostolate, the Pallottini]

to a part of the room and likewise lifted his hands a bit, just as one would do when accompanying another both in spirit as well as in gesture. It even appeared that he was looking at something. As though steeped in wonder, I heard him say in a half-muffled voice: “Oh! blessed soul!” I learned later that he confided to another priest that he had seen Jesus come to meet that soul. However, I know nothing more for sure, except what I have just said.

As far as I know, during the Servant of God’s sickness and death there is nothing more to be said in particular that could have any further connection with his reputation and fame. I observed that one thing followed from the other in a very natural way. I think that it all occurred in accordance with the wonderful ordering of divine providence, namely, that his earthly life would be brought to a conclusion in the hidden way of life that he had desired and sought for throughout his life, as I have described elsewhere. At this point, I will add that the nun, Sr. Maria Tamini, whom I have mentioned previously, told me that when she had gone to pay him a visit two days before the Servant of God’s death, she asked him how he felt and told him that he was doing the will of God. He answered her by saying: “I have understood you well; what I kept preaching to others, I must now do myself; is that not how it is”.

Fr. Francesco Gemelli, who was unaware of the rough seas in which the Servant of God was navigating, thought that the ones in the house could help him by giving him hope for a cure. In his simplicity, he said to me that he had spoken openly to the Servant of God and, I think he added, that the Servant of God thanked him. Even though at first I remained like one who was incapable of getting his thoughts together, I felt that it was my duty, after looking deeply within myself, to have him realize the danger he was in, since he was already prepared for death and completely resigned to the will of God, as I mentioned before. This could be easily seen from all the accompanying circumstances. It seems to me that he was fully convinced of this after seeing me again after a few days. In the meanwhile, he had heard rumors about his reputation for sanctity and he advised me not to waste time in gathering together any memoirs.

Here, I must add what the abbess, Sr. Maria Teresa Cherubina di Gesu’ of the monastery in Cori, wrote to me. She said the following: “Herein I will relate to you a dream which one of our young nuns, twenty-two years old, had on the night before the feast of the Holy Innocents. It seemed to me, she said, that in our monastery I saw many Missionaries in a procession, singing psalms, though I do not recall which psalms they were. All of our nuns followed that procession of Missionaries and we also made responses to those psalms. The procession went through two floors of our monastery and came to a halt in the chapel where we encountered Canon Del Bufalo standing on the altar steps. He was wearing a beautiful surplice and stole as though he was about to conduct a service. But, there was no other service. He stood there facing all of us with his arms lifted in air and his eyes gazing heavenward as he walked out to the garden. The Missionaries intoned the *Libera me, Domine* which is sung on All Souls’ Day. As the Canon reached the garden together with all the others in procession, he began to rise toward the sky. Both the Missionaries and all of us remained there astounded by that scene and then he was no longer seen, absorbed, so to speak, by the clouds. Then, I woke up. Another nun, who was present for the narration, said: ‘Certainly Canon Del Bufalo will die; he has been ill for quite some time’. As a matter of fact, only a few days after that, it became known to us, through a letter, that he had passed on to the other life”.

That was the account that the aforementioned nun gave with total sincerity. That nun was Sr. Maria Clementina della Santissima Trinita’, who, in writing to Fr. Biagio Valentini on January 23,

1838, among other things, said: “You can be consoled in the most holy will of God who permitted this to happen. Since, in life, he had been instrumental in working miraculous things, you can imagine how much he would like to do now that he is in heaven. I, an unworthy one, am awaiting and wishing for a special favor, particularly because even before going to heaven he had brought it to my attention. I tell you: when I was asleep, I saw him on a large elevation; he was well-dressed in a fancy surplice and something else that I do not recall. He was completely joyful, singing many psalms and other things in Latin. He was there with his arms opened wide and on the point of flying into the air. Somewhat removed from the scene were a lot of people and many Missionaries whom I did not know, giving the impression that they did not want to be separated from him. Then, that group of people went down another path while the Canon disappeared, soaring away. They were all saddened, indeed, but all of them jubilantly sang a requiem Mass and other prayers. When I awoke, I felt fully consoled by this scene, even more so since such things do not easily happen to me. Since it seemed so real to me, I spoke to all the other sisters, who were quite frightened by it; they realized that I was not one who liked to speak about such things. All of this happened to me on the night of the 28th of this past December. I set aside mentioning many other minute items for the sake of brevity and because of my poor memory. You, indeed, can be totally consoled since that holy soul will be doing everything in heaven for the welfare of all of you, and particularly for you, whom he himself had destined to take his place and thus is obliged to do more for you than for all of the others. Believe me, that is how it is. Herein, I have given you everything succinctly. I ask you not to forget any soul that has been abandoned by everyone”.

Funeral rites in Rome and Albano

I shall now begin my report. After the Servant of God died, it was suggested to me to have the remains waked outside the house and open to all. I liked that idea; I prepared the memorial service and I went directly to the now-deceased Cardinal Odescalchi who, at that time, was the Pope’s vicar. I asked him for that favor and I obtained it with no difficulty at all. I asked, furthermore, whether there would be any difficulty, after the funeral services in the parish church, in transporting the body to Albano. His answer to me was ‘no’. Arrangements for the funeral were made in accordance with the regulations of the Sacconi and, in addition to that group of people, eighty religious were invited along with twenty to forty priests as well as the chapter of Sant’Angelo in Pescheria, the parish church in which the rites would take place. On the afternoon of the 28th, he was taken there. I was told that there was also a Cardinal accompanying the Sacconi. I was likewise told that he had a retinue with him but I, myself, saw nothing since I had remained in my room taking care of the correspondence. With the arrival of the 30th, the funeral rites were conducted with the body open to view in the coffin which had been placed in the center of the church until after midday. In the meantime, Fr. Biagio Valentini arrived from Vallecorsa. I gave him the information and together we went to the church of Sant’Angelo where, before our eyes, the body lay in a coffin with a metal cross draped with a cloth. I placed the seal of the Congregation there and we asked the pastor to keep it carefully on deposit. We paid a visit to his Eminence Cardinal Falzacappa, the bishop of Albano, and before we could say a word, he told us that we could go ahead and do whatever we felt should be done in Albano since he would grant us every faculty. We thanked him. After visiting with his Eminence Odescalchi and his Eminence Frasoni, on the afternoon of the 31st, we went to get the coffin in which the body of the Servant of God was enclosed. After its

consignment to us was fulfilled according to all required regulations, we came with it to Albano. Having arrived there, we placed the coffin in the interior chapel of our mission and retreat house and quickly prepared a proper catafalque in our church there. Fearful of there being some change in his body, we were not certain whether we should open the coffin or not. But we decided to give it a try. As soon as we began opening it, one of our young students, who was peeking through an opening, said, I do not recall exactly whether it was: “Oh, what an aroma” or “Smell that”. We ourselves could not believe what was happening. Joyfully, we lifted off the top, we brought the coffin into the church, we removed the body which was still entire and flexible, not exuding the least bit of bad odor and we placed it on the catafalque, surrounded by a good number of candles. On the morning of January 1st, 1838, the solemn funeral rites were held, both the office and the sung Mass, and I presented the funeral oration which God inspired me to compose in a very short time on that very same morning of January 1st, after being subjected to the repeated urging of our boarding student, Stefano Ravasio, even though I was exhausted and did not feel like doing it. I delivered it, may I say, almost completely engulfed in tears, just as I had shed them partly during its composition. I saw the large number of people who had gathered together, a mixture of individuals. I was told that as soon as word got around in Albano about the death of the Servant of God which had occurred just a few days ago and that his body, placed on view, was still intact as though he were only asleep, people began to rush there to see him.

It was thought that the burial should be made in the afternoon in our community sepulcher. However, at noon, I do not remember whether it was upon the request of some person from the outside, it was then thought that we should leave him on view throughout the day. I asked the excellent episcopal chancellor, Fr. Paolo Dipietro, as you will recall, whether he would please come that night to draw up the final document of recognition as well as for the burial, so that the body could be brought back to Rome at a proper time. But, that afternoon the crowd of people kept increasing and we were asked by some canons, among whom was Canon Silvestri, from the cathedral here in Albano as well as some of the laity, to keep the body on view for still another day so as to satisfy anyone who wished to see him. Also, that night, present were some members of the St. Francis Xavier group, among whom were Frs. Vincenzo Scalchi, Vincenzo Badia and Pietro Moroni. They asked for permission to sing the Office of the dead. With the agreement of Fr. Biagio Valentini, it was decided to have a second funeral service. That night, when the chancellor arrived for the drawing up of that document, I asked him to come back on the following evening. It was already nightfall and I noticed that there were still people in the church. On the morning of the 2nd, with members of the St. Francis Xavier organization and several other priests, the Office of the dead was recited again and the requiem Mass said, followed by the funeral obsequies. On that same morning of the 2nd, we received still other requests for a third funeral service with a repetition of that funeral oration. The musicians offered their services *gratis* for the singing of the Mass, accompanied with instruments. This third funeral service was arranged and on the 3rd of January, many priests, among whom were some from the diocese, came for the chanting of the Office and to be present for the final obsequies. I observed that there was a select audience of secular and religious clergy together with the laity from the surrounding towns on hand to hear the funeral oration which I repeated after I had made a few changes in it. Present, also, were those who had come to celebrate Mass *gratis*. The crowd of people that had begun coming from the first day on kept increasing noticeably and took part, as is well-known, in customary processional groups arriving from different

neighboring areas. With one group following another, every class of people made their way to see the remains of the deceased. I was not always in the church throughout those three days because I was on hand to show hospitality to the religious and secular priests who came to our house to visit us. However, I did go there from time to time for just a short while and I observed that the crowd of people was exactly as had been reported to me by our companions. Some people were drawn there just out of curiosity, as I learned, but others were seen to be filled with wonder and amazement and still others were rapt in devout prayer. During those days, I was told that favors were taking place, though nothing was known precisely. I heard that one or the other conversion occurred and also that people were saying that the body had been embalmed. I was also advised that, for our justification, it would be a good idea to have an investigation of that in keeping with the regulations. I was happy to have that done because I was certain that nothing had been done to the body, just as those experts in that field verified, as they later carefully examined it at close range. It also happened during those days that people, out of devotion, carried away drippings from the candles that were burning from morning to night around the catafalque. There were those who wished to touch the remains with their rings, their rosaries, their medals, their handkerchiefs. In order to prevent people from doing something out of the way, our men were there near the catafalque, satisfying the devotion of the people to have certain objects which they presented, to touch the remains of the Servant of God. I, also, did that for a short period of time. The thing that I noticed in a very special way was the silent devotion that was evident in the church despite the huge gathering of people who were there viewing the body and not the least disturbance taking place.

After the noon hour, with the church closed, we decided to have the analysis of the body made and then proceed to the burial of the remains. The experts had already been alerted along with the chancellor and the others. But, that could not be arranged because, outside the church, there were a lot of people gathered and I learned that among them there were people of importance. So, it was decided to open the church again and to postpone the drawing up of the documentation until the evening. In fact, that is exactly what was done. Finally, after closing the church and with the arrival of a few reverend Fathers of the Capuchin order, along with some canons and secular priests, the governor and others who wished to be present for this process, including a doctor and a surgeon, the analysis began and all the necessary observations were made as reported in the documentation. Finally, after placing the body back into the coffin, we satisfied our devotion by kissing the hands. Then, the coffin was closed and sealed.

As far as I know and have been able to find out, nothing more took place on that occasion which drew such a crowd of people, except what I have stated. Likewise, there was nothing else that, directly or indirectly, served as an encouragement to the crowd of people or to increase it. Nothing else was written or said and everything took place in a very natural way with no premeditation, as can be clearly seen in the description which I have given. I might point out that in my own case, I was in total admiration of the order of divine providence as I witnessed one thing after the other, following in order, without anyone seeking it. Nothing directly or indirectly was done, said or written to bring about that particular effect, that excitement and gathering of so many people. We say that we were simply content to cooperate with the order of divine providence itself which disposed things in the way that we have described. His reputation for sanctity and his granting of favors are seen to be growing and increasing, and in no way at all nor in any fashion was it procured or intended. I feel that I should conclude this testimony by saying that everything that happened had its origin from God since I have no other way of explaining the mysterious web of events that I have

described.

The interment

I do not remember with precision whether it was on the first day of January or the morning of the 2nd that preparations were being made for the interment of the remains of the Servant of God in a separate area. The fact is that at first it was suggested that they be placed in the passageway leading to the altar, outside the chapel of the Conception. However, after thinking it over and remembering that the Servant of God was deeply devoted to St. Francis Xavier and that he himself had placed an image of the saint in the chapel of San Girolamo, it was decided to dig a hole there in the middle of the balustrade, a bit removed from the altar. When this was begun, we discovered a block of *peperino* through which we were able to excavate a hole sufficiently large to accommodate the coffin. This work was completed and readied for the evening of the 3rd of January, 1838, once the investigation was completed and the coffin sealed, as was mentioned before, accompanied by the usual interment prayers. It was placed in the locale that had been prepared. Later, a facing of brick was laid and after a short while, a small stone bearing an inscription was placed thereon in a way that is still visible. Neither around or near the sepulcher was anything placed nor is there now anything which would indicate any type of public or ecclesiastical cult. Even up to October of 1840, this was also the case when a particular process was undertaken in the presence of our most worthy bishop, his Eminence Giustiniani, to show that no cult was being practiced. It was on that occasion when a re-inspection of the body was made and in order to preserve the coffin and protect it, a covering of lead was added to it, as is well-known.

Funeral rites in other localities

After the Servant of God's death, funeral services were held for him in all of the churches attached to our mission houses with more or less solemnity, depending on each place. In Rome, in the church of Santa Galla, a funeral service was held with a funeral sermon. In the *Diario di Roma* on January 13, 1838, the necrology appeared in the appendix section where, however, there is an error with regard to the history of his deportation. It says that the Servant of God was first exiled to Bologna, then to Piacenza and finally incarcerated in the prison of Lugo. It should have read: first to Piacenza, then to Bologna where he was incarcerated, later transferred to the prison in Imola and finally to Lugo. Furthermore, there is mention there of his mission in Bassano which is an error; it should have said Bassiano.

In Frosinone, in addition to the funeral rites conducted in our church, there were solemn services conducted by the priests who loved him in all three of the parochial churches, namely, of San Benedetto, Annunziata and Santa Maria. In this last one, which is the collegiate church, a more solemn rite was held together with a funeral sermon. In front of the catafalque, they placed a sign saying:

VIR – IMMORTALITATE DIGNISSIMUS – QUEM – NASCI NUNQUAM AUT NUNQUAM
MORI – OPORTUISSET – DOMINUS CASPARUS DEL BUFALO – VENERANDAE
BASILICAE DIVI MARCI – CANONICUS INSIGNIS – ATQUE – CONGREGATIONIS
SACERDOTUM SUB TITULO PRAETIOSISSIMI SANGUINIS – DOMINI NOSTRI IESU
CHRISTI – DIRECTOR GENERALIS – POST MULTA PERPESSUS AB EXTERORUM ARMIS

– ANNO 1809 – IN BONONIAE AC PARMAE DEPORTATIONE – REDUX TANDEM – INTER POPULORUM JUBILANTIUM ACCLAMATIONE – 1814 – TOTAM IN APOSTOLATUS MUNERE SUAM IMPENDIT VITAM – AC DUM – MAXIMA SOLLICITUDINE ET MAJORI SEMPER STUDIO – CONGREGATIONEM SUAM UNDIQUE PROPAGARE MEDITABATUR – INTER OMNIUM LACRYMAS – MORTALEM HANC VITAM CUM BEATISSIMA IMMORTALITATE – COMMUTAVIT – VIXIT ANNOS 51, MENSES XI ET DIES XXI – DENATUS EST ROMAE – QUINTO KALENDAS JANUARIUM – ANNO REPARATAE SALUTIS 1838.

To the right side of the catafalque, it read:

DOMINUS CASPARUS DEL BUFALO – VIR – VERE VIGILANTISSIMUS VERISSIMUS APOSTOLORUM IMITATOR – QUI – ITA PRIMOS INTER SACERDOTES EMICAVIT – UT – FILIUS ECCLESIAE – AN ECCLESIA FILIO – MAGIS GAUDERET – NESCIRET ORBIS – QUIQUE – OMNIBUS – OMNIA FACTUS GUBERNARE PRUDENTIA REGERE IMPERIO – IMPERARE EXEMPLO – VIDEBATUR.

On the door of the church, it said:

SISTE TANTISPER VIATOR – HEIC – PARENTI OPTIMO AC BENE DE SE MERENTI – DOMINO CASPARO DEL BUFALO – CONGREGATIONIS PRAETIOSISSIMI SANGUINIS – DOMINI NOSTRI IESU CHRISTI – PRIMO PROPAGATORI ATQUE DIRECTORI GENERALI – NUNC ACERBA MORTE – EREPTO – EJUS IN CHRISTO FILII – IUCTU EXTERNATI – SOLEMNIA SACRORUM PIACULARIUM OFFICIA – PERSOLVUNT.

The Sacconi in Frosinone, with whom the Servant of God held membership, held funeral rites for him.

In Vallecorsa, while two tridua were being conducted, one in the church of the Santo Protettore and another in the church of Santa Maria, to obtain a cure for the Servant of God, news arrived there of his death. Funeral services were held there on January 4th, 1838 in the church of Santa Maria. The following inscription was seen on the catafalque. On the front part:

D.O.M. – GASPARI DEL BUFALO – VIRO PIENTISSIMO – SUAVITATE MORUM ET DOCTRINA CLARISSIMO – ROM. PRAEPRIMIS DITIONIS APOSTOLO – CONGREGATIONIS PRAECIOSI SANGUINIS CHRISTI FUNDATORI – EJUS ALUMNI – IN PATRIS AMANTISSIMI MUNERE – MOERENTES PP.

On the opposite end:

D.O.M. – GASPARI DEL BUFALO – CONGREGATIONIS MISSIONARIOR, PRAECIOSISSIMI SANGUINIS FUNDATORI – QUOD – NOVA AC UTILIA UTRIVSQUE SEXUS S. SODALITIA – A SUIS ERIGENDA – AD MORES REFORMANDOS CURAVERIT – ET PRAECIPUE ROM. DITIONIS APOSTOLUS EXTITERIT – SOCIALITAS DIVI FRANCISCI XAVERII – TANTI PATRIS FUNUS – LACRYMIS PROSECUTA PP.

The reverend Canons chanted the entire Office of the Dead. The members of the St. Francis Xavier group rendered their assistance; the pastor of the church of Santa Maria celebrated the Requiem Mass after which the funeral sermon was delivered by Fr. Francesco Virili. The March 8, 1838 issue of the newspaper in Rome carried the report of the funeral services conducted in both Frosinone and Vallecorsa.

In Meldola, likewise, solemn funeral rites were held on February 6, 1838, in the church of the Santi Martiri Cosma e Damiano. Masses were celebrated, a sung Mass with both instrumental and vocal music was had together with a funeral sermon. In the evening, there was benediction of

the most Blessed Sacrament, with magnificent and exceptional illumination.

At the main entrance to the aforementioned church, there was a cloth streamer which read:

GASPARI DEL BUFALO IN URBE CANONICO – LITERARUM OMNIUM PERITISSIMO – VITA CANDIDO – LEVITICO ORDINI PELLUCIDO ORNAMENTO – SPIRITUALIUM MIRE, INCENSO – QUOD – MISSIONIBUS IN RE CHRISTIANA PER ITALIAM REGUNDIS INAEQUABILIS – IN DIFFICULO OFFICIO PERENNIS – LONGE A FIDE FECIT ORTHODOXOS -- COMIS EMENDAVIT SOLERE SUASIT – SUSPITANTIBUS IN EUM POPULIS – DEMISSUS EMINENTES NON ADDIVIT HONORES – NUNQUAM SIBI TOTUS OMNIBUS REQUIEM FUGAVIT – VIRTUTIBUS HEROICIS REDIMITUS – A COELITIBUS ADLECTUS ANNO 1837 – SANCTIS MARTIRIBUS PUERIS DIE SACRO – MORTALIS VITAE 51, MENS. 11 – ALOYSIUS BALDIUS – QUAESTOR AERARII XAVERIANORUM MELDULAE CONJUNCTUS ANIMO – TANTI NOMINIS SACRICOLAE – FUNEREUM QUADRAGINTA DIEM – LUCTUOSA POMPA SIGNAVIT.

A beautifully arranged catafalque was decorated with mottoes containing the following words:

ILLUSTRE SPIRITO – AVESTI IL MONDO A VILE – E LA TUA FACE FU DI PIEN SPLENDORE – LA PACE OR GODI CUI NON V’HA SIMILE – LAUDI INTUONANDO ALL’INFINITO AMORE

Another said:

DA QUELLA GLORIA – IN CUI RISPLENDE ETERNO – A NOI TI VOLGI E COLASSU’ CI TRAI.

Still another said:

SEGUI’ LA LEGGE DIVINA – E FU L’ANIMA SUA – SOMMAMENTE CONSOLATA.

Finally, one that said:

SERVO BUONO E FEDELE – RATTO ENTRASTI – NEL GAUDIO DEL TUO SIGNORE.

In Forli’, the following was printed by the Luigi Bordandini printers:

GASPARE DEL BUFALO – IN ROMA CANONICO – MISSIONARIO INTEGERRIMO – ALTRO LEVITICO DECORO – MIRO ZELATORE SPIRITUALE – FONDO’ RESSE ANNI VENTICINQUE – LE CONGREGAZIONI DEL PREZIOSISSIMO SANGUE NEL MINISTERIO INDEFESSO – IN FEDE – LI FECE ORTODOSSO – GRAVE AL PORTAMENTO – CORREGGEVA DOLCE SOLERTE PERSUASE – UMILE. NON SALI’ GRADI EMINENTI – FU TUTTO A TUTTI – NIENTE ALLA QUIETE – AMMIRATO FILOSOFO – SOMMO ORATORE – IN SACRE DOTTRINE INARRIVABILE – REDIMITO DELLE EROICHE VIRTU’ – GIUNSE AL DIVINO AMPLESSO – LA FESTA DEI SANTI INNOCENTI – 1837 – SUOI 51, MESI 11 – LUIGI BALDI, CAMERLENGO AL RISTRETTO DEL SAVERIO IN MELDOLA – AFFEZIONATO DEVOTO – A SI’ MEMORANDO SACERDOTE RICORDA CON POMPA – IL FUNEREO QUARANTESIMO GIORNO.

In 1839, on the day of the Innocents in the evening, the aforementioned Baldi had the funeral elegy in that same church with the conducting of the evening oratory. We had had it printed and I referred to it previously. Likewise, those memorial services were accompanied with organ music, followed by benediction of the Blessed Sacrament and the rosary.

In Chiaravalle, in the oratory founded by the Servant of God himself, funeral rites were observed on the 30th day with a gathering of the young people and many Masses were offered, as

reported in a letter from Cavalier Barcaroli.

In Caldarola, every evening for an entire week when they gathered together for the evening oratory, they prayed the rosary. On February 21, 1838, they had the funeral services, both the Office of the dead and the Requiem Mass, in the church in Monte, with the Chapter of that church of San Martino present, along with four confraternities of the area and many of the faithful. There was vocal music and a funeral sermon. This was the report of the pastor, Antonio Mariotti, the vicar forane.

In Todi, on the evening of January 15, 1838, in the oratory church, Vespers of the Office of the dead were chanted. On the morning of the 16th, a notable number of Masses were celebrated, many of them offered *gratis*. At the 17th hour, with a good number of the clergy in attendance and some of the laity, the Office of the dead was chanted. Canon Fr. Fortunato Paolucci sang the Requiem Mass with full musical responses and Canon Fr. Giuseppe Benedettoni delivered the funeral sermon. This, too, was the report of Fr. Luigi Cocci who had been surprised by the news, since he had not as yet seen the announcement of the Servant of God's death in newspapers of Rome, and as he himself said, the death of a man who had done such hard work for the Church.

In Fabrica, the seventh day's remembrance Mass and the Office of the dead were offered in the presence of the Chapter, the members of the St. Francis Xavier organization and all the local faithful. This is how Canon Fr. Arcangelo Feliziani put it: "I wanted to reserve to myself the pleasure of singing the solemn Requiem Mass, realizing that I had done so for a great saint. I regret that because of the shortage of time and the little knowledge that I had of this man, I did not give a funeral eulogy which the deceased was surely worthy of".

In Guarmino, funeral services were conducted along with the Office and the sung Mass and all of the priests applied their Masses for him.

Likewise, in Forlimpopoli and in other places, similar funeral observances of the Office and Mass were held.

Devotion increases

I have been told that a simple woman, out of a sense of devotion, has an image of the Servant of God in her house in Terracina and that she has a lamp burning there. I do not recall her name. However, the simplicity shown by that lady appears to me to be nothing more than just a simple devotion. Indeed, neither here in our church of San Paolo nor in any other place, as far as I know up to this very day, has there been anything done in reference to promoting in the least way, any public or ecclesiastical cult honoring the Servant of God. I shall add that certain offerings of silver along with a ring have been given to us for graces received. These articles are locked up and sealed in the archives of this mission house of San Paolo.

I myself have a devotion to the Servant of God because with a pious esteem for him, I feel that he will intercede for me before God in heaven just as he was a benefactor with his prayers for me as long as he was alive on this earth. Many times, I have gone to pay a visit to his grave to pray there for myself and for others. I have not visited any other place at all to gather information, except for those things that I have already reported to you. I point out that both here and in Rome, in the building where the Servant of God lived, we preserve his memoirs in a private way.

Since the interment of his remains, which occurred on the morning of January 4, 1838, men

and women have been coming in droves from the various nearby locations, expecting to find him still visible as was done during those earlier days. Not finding it so, they were content to touch their rosaries to the place of his interment. One of his skull-caps was cut into small pieces to satisfy the requests that were made, out of devotion, to have something of his. Then, later, when it was seen that no longer was there a huge flow of individuals to the tomb as had occurred on the day of his burial and a few days after the burial, still, even up to today, people are seen coming continually to the grave site. I myself have witnessed this and I have gotten reports also from our men (since I am not always there in the church). I have even seen Cardinals there, namely, his Eminence Frasoni and his Eminence Falconieri, as well as prelates, religious, priests, princes and princesses, titled ladies and gentlemen together with people of lower station. As a result, I feel that I can say that I have seen people of every class and condition. I observed that this concourse of people to his grave resulted from the reports of his reputation for sanctity that were getting around, as I mentioned before, as well as their seeking for favors to be granted. I also noted that there were people coming there to fulfill a vow that they had made after having received a favor, as those people themselves revealed to me. Some of them had been made in that very same church. I also noted and observed that people had come to his grave site to pray, not only from neighboring areas but also from distant places such as Assisi, the Marche and from the Kingdom. A few days after the burial, a woman from Terracina, along with some other people, came to the grave site to give thanks for having been, as she said, relieved of a fever and now was fulfilling the vow that she had made.

From what I have said, it appears that a devotion to the Servant of God exists. I have also pointed out that this devotion is found among every level of individuals and conditions. They come from both neighboring and distant places. Furthermore, I have given some indications as to how this devotion has demonstrated itself. I might add that its significance is noted in the continuous requests that are made for images of the Servant of God which, up to now, have numbered more than twenty or twenty-five thousand. Likewise, the requests made by those devoted to him for devotional materials such as pieces of his shirt or other articles that were used by him. I know that people, all the way from Malta, have written to the mayor of this city of Albano, Luigi Clarini, to obtain some devotional materials which I have supplied. Also, to satisfy the requests of the devotees, the funeral oration was reprinted in Rome by the members of the *Belle Arti*. More than a thousand copies of it have been delivered. Then, too, people, in all simplicity, have come here to our church to request triduums and novenas in honor of the Servant of God. They have donated money for the purchase of candles to be burned at the grave of the Servant of God as well as offerings for the celebration of Masses in honor (so they stated) of the Servant of God. In these circumstances, I explained to them, and in my absence I had others do the same, that this was not to be done and was something prohibited. All were eventually convinced of this and nothing more of this nature occurred nor anything similar to public cult, as far as I know and as I have stated previously and as was made clear to everyone. I did state, and I repeat it here, that devotion to the Servant of God is still enduring and has never been interrupted. This is evident from the number of people who continue to visit his grave as well as from the number of images and devotional materials that have been continually requested, together with the prayers that are offered by people, with trust in the intercession of the Servant of God, for favors, just as happened yesterday when a woman from Castello came here with full confidence in the intercession of the Servant of God. This I learned from Fr. Biagio Valentini.

Reputation of sanctity after his death

I have already spoken of the reputation that got around concerning the Servant of God's sanctity while he was still living as well as the progress it made after his death. I shall add here, from my research, that I have been made more and more aware of the Servant of God's life, virtues, gifts and miracles evident both while he was alive as well as after his death. One's reputation can be regarded as the common opinion people have of the purity and integrity of the life of a deceased person and of the virtues that were exercised in an heroic degree, together with the miracles worked by God through that person's intercession. Thus, because of the devotion displayed in one or more places, the petitions of many people with special needs, and the judgment of people of good repute, that individual is deemed to be worthy of the consideration of the holy Apostolic See and be added to the number of the Blessed and Saints.

I have already spoken of the places where the Servant of God's reputation for sanctity arose and the individuals involved. I shall add here that concerning what I have already reported, I maintain that it is not possible to attribute that information to careless or suspicious people, seeking their own interests. Rather, it came from upright and prudent individuals. Furthermore, they were not relatives, nor our own members, and surely not myself, who gave rise to that reputation, except for what I have said and in the manner that I described it.

I point out that after the Servant of God was buried and I had returned to Rome with Fr. Biagio Valentini, in paying a visit to some of their Eminences, the Cardinals, we discovered that they had already received the news of what happened during those three days of funeral rites in Albano. With delight, they also received the account that we submitted to them of what we had experienced in the review we made of the things that I have mentioned. Likewise, we made this report and put into writing, on just a few sheets of paper, the most notable occurrences that we knew about. This was done in order to content anyone who wished to know something about the Servant of God and his reputation for sanctity which had spread abroad. This very reputation may have grown stronger in some areas in the same way that it did because of what had been stated, for example, by Archdeacon Fr. Filippo Cinti in Comacchio. When he read the funeral sermon, the one that I mentioned before, that reputation grew because of (to quote his very words) "the high esteem and veneration". (He continues to say): "I myself have formed an incredible appreciation of his virtues in such a way that I consider myself very fortunate in having known and dealt familiarly with this great evangelical worker". I have also indicated previously some of the places and some of the individuals who were convinced of the Servant of God's reputation. Now, I shall mention that in Castel Gandolfo, as I learned, he is commonly regarded as a saint. In a general way, I shall say, furthermore, that some people, not knowing just how to refer to him, are calling him "Venerable", some "Blessed", and others "Saint". Some people who came to pay a visit to his grave, asked: "Where is the Saint?", wishing to indicate that they were seeking the Servant of God's burial place.

Many people requested a biography of him in order to know more about his virtuous life, agreeing to pay for it when it would be printed. Canon Fr. Michele Perrocchini wrote: "To the extent that I have been touched by the loss of this excellent and holy person (he is speaking of the Servant of God) who was so effective in the Church, in religion, to that same extent I am now consoled knowing that, because of his virtuous life and apostolic labors, he is now in his heavenly homeland to enjoy the well-earned fruits. I hope that God, in his goodness, will reward him with the happiness of his glory".

From what I learned in a report, the reputation of the Servant of God as a saint is a common

position of the people of Spello and they are hopeful that his sanctity will be made known through stupendous miracles.

Cavalier Pietro Barcaroli of Chiaravalle wrote: “The deceased maintained a continual correspondence of innumerable letters with the person making this present report. All of those letters were filled with divine unction and with the blessings of Paradise from the year 1821 until almost the time of his death. In them, one can see the constant union of that holy missionary with God. His uniformity with the wishes of heaven, his eagerness to gain souls for heaven, his founding of new houses, his encouragement to the faithful to fervently support the oratories, his aggregating of many in the organizations of the most Precious Blood and of most holy Mary, all of these things certainly identify him as an apostolic man

equal in spirit to a Segneri, to a Blessed Francesco di Girolamo, to a Liguori, to a Blessed Leonard and to the recent Venerable Fr. Leopoldo da...of Perugia. The writer of this report preserves those letters as relics and remembrances of this great hero and, when in need, invokes his intercession in the presence of God. I believe that he has been taken up into heaven and is in the possession of the Lord whom he always honored and for whom he increased the number of those serving him”.

The now-deceased Canon Fr. Nicola Palma wrote: “Finally, I must not be silent about the fact that I have conceived, not carelessly but only after very accurate observations and reflections, this accurate evaluation of the sanctity of this apostolic man. Though I am not ordinarily accustomed to saving letters addressed to me, I did, however, preserve those of Fr. Del Bufalo. I am convinced that sooner or later they will be considered as precious relics”.

Archpriest Fr. Giovanni Mimmi of Acquasparta who, for a short time, was a companion of the Servant of God in the prison of San Giovanni in Monte in Bologna and who had him as a guest on a couple of occasions, wrote that he, too, was well-acquainted with the sanctity and teaching of the Servant of God.

Monsignor Tanara, archbishop of Urbino, had dealt lengthily on many occasions with the Servant of God in Rome and in many situations, as he himself relates, was a profound admirer of the eminent virtues that bedecked that beautiful soul. He asserts that the Servant of God must have been very dear to the Lord.

Countess Lucrezia Ginnasi wrote that, while the Servant of God was in exile in Imola, the reputation that commonly got around was that he was considered by good people to be a person raised to the level of sanctity. On another occasion, she wrote that she felt that the exaltation of the Servant of God was something certain. She added that, in a dream, she saw him vested in a soutane covered with flowers, holding in his right hand a candelabra with lighted candles and in his left hand a container with delightful sweets. Then, with a festive smile on his face, he disappeared.

Fr. Cristofaro Rufilli said that in Forlimpopoli the Servant of God left such a convincing opinion of himself in the minds of every level of individuals that all that was needed was to hear the mention of his name or a reference to something he had done and someone would suddenly say: “That man was truly a man of God, endowed with the very spirit of the Lord, a truly apostolic man...”. He continued to say; “The various letters that I received from him, as well as those that other priests and local citizens got from him ... were filled with the unction and the holy love with which he was endowed”.

Monsignor Mattei, the holy bishop of Camerino, called him “the man of God”.

Canon Fr. Girolamo Barlesi of Calderola said that the Servant of God embraced within

himself every type of virtue and to such a degree that when he was heartily applauded and surrounded by hosts of people, he still preserved an indescribable humility.

Canon Fr. Antonio Ricci wrote that, in all truth, he could say that he observed in this illustrious deceased person an immense zeal for the salvation of souls, an outstanding charity in welcoming penitents and a humble, meek and patient conduct, free of all affectation; with the total courage which burned in his beautiful heart, he worked for the glory of God.

Fr. Paolo Ricci of Rimini wrote that the Servant of God was esteemed and revered as a man of God.

The archpriest, Fr. Francesco Galli of Savignano wrote that when the Servant of God conducted a mission there, he gave such clear signs of sanctity that people were convinced that he is surely enjoying the glories of heaven and that after being numbered among the saints, they are desirous of his bringing consolation to good people suffering during these miserable times.

The pastor of Todi, Fr. Luigi Cocci, wrote that he discovered in the Servant of God a man similar to the one described in the book of Wisdom: "*Dilectus Deo et hominibus*". He added that he was enriched with the spirit of God.

Gian Francesco Palmucci wrote: "As for me, I have always held Canon Del Bufalo to be a great saint. I know that Monsignor Albertini, bishop of Terracina, helped the Servant of God a great deal to move steadily down the pathways of an exalted sanctity. When I learned about the death of the Servant of God... I immediately thought that the angels, together with his St. Francis Xavier and all the souls that he saved through his preaching, should adorn that blessed soul with five golden crowns as he made his entrance into the celestial Sion, for he surely was a virgin, a martyr, a confessor, a patriarch and an apostle".

Canon Fr. Pietro Putti of Alatri wrote that he had recognized in the Servant of God true characteristics of a saint.

Fr. Bernardino Amantini of Castel Sant'Angelo in Visso wrote that the Servant of God displayed a certain 'I can't say exactly what' but a certain sanctity in his activities.

Canon Fr. Domenico Grifone of Ariano wrote that he had left there such a convincing opinion of sanctity that after his death he is remembered with sighs of veneration and respect; also, that since he personally enjoyed that sanctity here, so also they are hoping that it will be enjoyed forever in heaven.

Monsignor Cipriani, bishop of Veroli, wrote that the Servant of God will enjoy rewards for his virtuous life as well as for the charity that he displayed toward his neighbor.

Monsignor Basilici, bishop of Nepi, wrote that he admired in the Servant of God his spirit, his zeal, his apostolic dedication, his very satisfactory knowledge. He wished that God would be glorified through this most zealous minister of his.

Fr. Giovanni Pedini wrote that the most reverend bishop of Todi spoke out with these words in the presence of many people: "This man was an apostle, a man truly *"missus a Domino"*.

His Eminence Ferretti wrote: "Blessed be anyone who will be able to present himself before God, as did Canon Del Bufalo, filled with merits".

The rest I have pointed out in the course of my examination. Here I shall add that in Castel Gandolfo as well as in Marino, I know that there is devotion to the Servant of God. Also, the same is true in Rome and here in Albano, for outsiders and for others; this devotion, as far as I know, is becoming more noticeable because of the graces which God keeps distributing through the

intercession of his Servant. Not only has this reputation for sanctity not diminished nor interrupted, much less become extinct, but from all that I have learned, it has rather increased and spread and perseveres up to the present time, as I have already mentioned.

Except for what I have stated in the course of my examination, I can assure you that nothing has been said, done or written contrary to the aforementioned reputation for sanctity whether relative to the time when the Servant of God was alive or after the time of his death. I find that all of those people who have supplied me with information about him have spoken to me with respect and without self-interests. There was not a single syllable contrary to the aforementioned reputation for sanctity. Furthermore, there were those who spoke of everything they knew and those who said that they were not acquainted with the Servant of God and hence unable to say anything in particular. So, I am not able to add anything more than what I have already reported on this subject even if you were to ask me more questions at this very moment.

Extraordinary happenings

I have learned that prodigious things have been done by God through the intercession of his Servant. I have already presented to you the definition of a miracle, the distinction between a miracle and a favor, and how both of them differ from something that occurs in accordance with nature. Here, I shall report some facts which, to me, appear to be remarkable and also the manner by which I have gotten to know them. I shall neither add nor subtract anything in regard to the information that I have.

The now-deceased archpriest of Lenola, Luigi Grossi, wrote to Fr. Pietro Spina on July 20, 1838: "I ask you to please bring to the attention of Fr. Giovanni Pedini the following fact: Ottavio Lostocco of Lenola, a young twenty-five year old man, was afflicted with pulmonary consumption during this past winter. That sickness grew to be so bad that the doctors had given up on him. I, myself, administered Viaticum to him often and from one day to the next, his death was awaited. At the time when Fr. Giovanni Pedini came to Lenola on his way back from Traetto, he left behind a bit of cloth which had been part of a sleeve worn by the now-deceased Canon Del Bufalo during his final illness. A few threads from it were placed in some water and given to the aforementioned sick man to drink, hoping for a cure from God through the prayers of the man who had died in the odor of sanctity. From that very moment, the sick man began to be hopeful for his life and the improvement continued with such success that to this day he has remained in stable health, is able to go out from his home and resume his usual work of taking care of animals".

The bits of cloth that the deceased archpriest referred to were left there by Fr. Pedini in the hands of Canon Fr. Pietro Antonio Verardi, as Verardi himself attests, and the latter supplied a small portion of that cloth to Anna Maria Di Onofrio, who was taking care of her nephew Ottavio during his illness. Anna Maria swears that she took a few threads of that cloth, gave them to Ottavio in some water to drink. She noted that from that very moment he began to show improvement to such an extent that after a few days, he was up out of bed to the astonishment of all those who were aware of the desperate status of his health.

Here is what the doctor in charge, Dr. Giuseppe Terella, wrote on November 20, 1838: "This twenty-seven year old individual, the son of Vincenzo, of the town of Lenola in the western part of

the Kingdom of Naples, a shepherd, who always caused us to be fearful of his health, principally because of his proneness toward illness of the chest, was assailed by a severe attack of pleurisy during the first days of January of the current year. His usual work was carried out on an estate of San Magno, a place of high humidity and lacking in any salutary place of refuge. He remained in that condition for a number of days until his parents, in discovering that he was failing and feverish, brought him into town. At that point, those things which our practice suggests in such cases were immediately put into action in order to see him best restored to his previous state of health. He was firmly determined to return to doing his pastoral work on that estate. Unfortunate for him! That fever, which had not been entirely extinguished, broke out more fiercely and led the way to morbid results. Things developed into a form of catarrh for over a month, giving indications of becoming consumptive. Back with his family, he was seen to be noticeably emaciated, suffering from persistent pain in his left side, precisely in the place where the pleurisy attacked; he kept spitting. From time to time, it displayed streaks of blood resulting from the irritation of a persistent coughing. That was most severe during the hours of nighttime. His urine was reddish and contained a speckled sediment. His appetite was intact. In this status of things, evident was a feverish appearance which seemed to get worse towards the evening hours; it was accompanied with a noticeable perspiration as the irritation continued. That endured until a welcome relief showed itself in the morning hours. In the course of several days, while the sickness seemed to be stationary, his jowls were seen to be slightly inflamed, the pain in his chest somewhat sharper, the emission of spit more putrid, the whiteness of his eyes turned to an albuginous pearl color, his face a colder pallor, with just a few red spots on his cheeks and with the fever growing stronger, his strength was being sapped. With the passage of days, the ferocity of the illness increased. The patient became voiceless and the sweating more copious. His hair began to fall out and his fingernails showed signs of incurvature. His limbs immeasurably extenuated. In this pitiful condition, at the beginning of April, diarrhea, accompanied with more perspiration, aggravated his loss of strength and the patient, now reduced to a skeleton, displayed a hippocratic face without any eruption. By the beginning of May, the fatal end seemed imminent and nothing more could be hoped for. In that fateful status, with every possible means that our curative art could offer exhausted, only confidence in God's help and the intercession of his saints remained. The patient, who eagerly accepted this, was then administered in a bit of water a few threads taken from a bandage that was worn on the arm of the now-deceased and outstanding Founder of the Congregation of the most Precious Blood, Canon Fr. Gaspar Del Bufalo. From that moment, the sum total of those morbid signs were noticeably diminished and improvement of health progressed to such a degree that within fifteen days, to everyone's amazement, the ill man was able to go to the shrine in Colle to give thanks to the Giver of every good gift for the favor that he had received. His status of good health has continued without fail and is quite commendable and from all indications, nothing more is to be feared as to any relapse at the time of this writing. Is that consumption which has reached such a pathological status curable? It is certain that a cure from bronchial consumption is possible, or even hemoptotic consumption, caused by pleurisy, as long as the individual involved is in excellent physical condition and not one afflicted with a badly weakened status as was Lostocco. It would be a fairly simple procedure to arrest the progress of such an illness and be successful in the battle, provided that it has not been ignored. In the beginning stages, it can be treated with an effective therapeutic method and by following an exact hygienic regime. On the other hand, absolutely fatal situations can result if, at the beginning stages, it is ignored, that is, when phlegm has gathered in a consumptive and disorganized form. Sweating and colliquative excretions

are the worst pathognomic signs: “*A tabe detento alvi profluvium lethale*” (Hip). During that period when the condition was ignored and there was a cessation of the excretion, death is imminent; “*Postquam autem sputum inhibitur, moriuntur*” (Hip). So, if in that aforementioned pathological situation, an especially sudden and progressive cure should occur, that would be something supernatural, as in the case under consideration. In studying the initial symptoms, it was concluded that this was a matter of a sickness of no slight degree. From the very moment of that first diagnosis, it was determined that every worthwhile effort had to be made to control the vascular flow, to relieve the congestion of phlegm in the lungs and to offset any organic disturbance that might follow. Hence, from the very outset, namely, with the attack of pleurisy, it was judged necessary to find a useful program of treatment making use of general and local emissions of blood with leeches on hemorrhoidal veins, also in the area of the thorax, in tartareous places, in the vesicles between the shoulder blades and in other areas. After the adoption of this program of cure, not many days were needed to get the patient accustomed to returning to the care of his own job, but that was of short duration. After only a month or so, he showed up with quite identifiable symptoms of *tabes*. That is why, after observing his inflammatory congestion and his diasthetic status, consideration was given to making additional blood lettings from his purple-colored fingers, also using sulphur of potassium and an extract of henbane, likewise requiring him to drink a concoction of island lichen. Also, the syrup derived from pectoral plants was administered and not overlooked were very careful applications, from time to time, of ipecac roots. Later, in addition to the medicines already referred to, water of tar was used and during the early hours of sleep, a large Morton balsamic pill and a measured dose of an Ethiopian vegetal compound. Since his whole appearance evidently showed signs of being yellowish, it was advised that he be given an injection of the juice of couch-grass along with some potassium nitrate during daily hours. Using every means available, we sought regularly to arouse postulations in his chest. An external application of ointment of antimony was used with the purpose of hindering any further irritation in the lungs. To all of this, a hygienic diet was prescribed emphasizing the white diet as being especially beneficial, namely, a diet that substitutes things that are anti-congestant as well as nourishing. All of this treatment that was put into effect, one thing after another, did not have even a momentary success. The sickness demanded an even more powerful treatment. This came in the form of that relic of the warmly remembered apostle. It turned out to be so unique and without fail that the recovery of the sick man, Ottavio Lostocco, occurred within fifteen days and is still in force. There is no doubt at all; there has been no further relapse into that sickness”.

On August 12, 1839, that same Dr. Giuseppe Terella attested that the aforementioned Ottavio Lostocco, after having been subjected to that serious and lengthy illness, has not suffered any further indisposition and has continued and still continues to enjoy laudible health.

The now-deceased archpriest Fr. Luigi Grossi, on August 17, 1839, likewise attested that the aforementioned Ottavio, having recovered from the recent illness that he had undergone, has not encountered any further ill and has enjoyed and still enjoys the most perfect health, allowing him to engage again in his previous occupation as a shepherd.

Ottavio Lostocco, himself, on August 20, 1839, also attested that from the moment that he received, through the merits and intercession of the Servant of God, the favor of a cure from the illness that had assailed him, his status of good health has not altered in the least way. As a result, he has been able and still is able to carry out, without any difficulty, his job as shepherd. Not too long ago, I found out that Ottavio has enjoyed and continues to enjoy, without the least bit of

inconvenience, the good health that was regained..

In regard to this event dealing with Ottavio, the following must be added. Ottavio's mother, whose name is Raffaella, in seeing her son reduced to such a state, went to Vallecorsa in April of 1838 to consult with the excellent doctor, Dr. Francesco Antonio Notarianni, without notifying the doctor who was taking care of her son. She informed him that her son was agonizing from a continual and copious emission of spit which, as she continue to describe it, was purulent and fetid. Also, he was seized with a continuous feverish status which consumed him and caused a notable loss of weight. Dr. Notarianni, who was unable to obtain any further information except for the three items mentioned by the mother, replied that he regretted having to disclose to her that the prognosis for any successful outcome of her son's illness appeared to be sadly negative. He was not sure whether the patient's condition had originated from a pulmonary consumption or from the effects of some other chest problems, such as suppuration. Nevertheless, he encouraged the woman to apply those remedies which, in his practice he had employed successfully in such circumstances, namely, a potion made from island lichen, water of tar, an extract of henbane, broth made from snails and the snails themselves, swallowed raw. He knew nothing more than that and did not pursue the case of that patient. The mother left him and did not return again to see him.

On December 12, 1839, Don Francesco Ricci wrote: "Here I am reporting to you what happened to his excellency the Count Don Lorenzo Soderini. This gentleman for a number of years now, because of overexertion, has been experiencing a certain difficulty in the lower area of his intestines, and paying little attention to it, he let things go on like that for a period of time. Later, when the matter became much more noticeable, he went to be examined by Doctor Gatti. He advised him to put a support on that area since he diagnosed it as a hernia that had formed and if nothing was done about it, it could become confined. On the 18th of this past March, a day that honors the glories of St. Joseph and almost one year or so after he had applied the aforementioned support, the Count wanted to go to listen to the festive sermon to be preached in the church of Santi Apostoli by the much-acclaimed Fr. Borsarelli. On that morning, however, his affliction appeared to be more painful due, perhaps, to the fact that in getting out of bed he did not observe the necessary precautions or because he failed to place the support with due care. Nevertheless, he still wanted to walk on foot from his castle, located in San Tommaso in Parione, to the previously referred to church. On his way there, he noted an increase in the pain and, upon arriving at the church, he experienced an even greater pain which was so intense that he was almost beside himself and could scarcely grasp anything that the preacher was saying. He did not have the courage to pick up and leave the church if the sermon was not completed and the Mass concluded. Then, when he got back to his castle, he removed his support and noticed that the area was highly inflamed. With immense pain, he got into bed and efforts were made to contact the doctor and surgeon. However, they were not able to be located and for almost six hours, he continued to feel spasms of pain. After very careful efforts, the doctor was finally contacted. When he got to the patient's room, he examined the afflicted area and immediately performed a blood-letting... ordered the preparation of a poultice and, if the patient felt up to it, on the following day further measures would be taken to bring about an improvement of his condition. The Count, however, suspected that this doctor did not really know how to handle the situation and he let everyone know the danger he was facing. He made this even more clearly known to me and to his family. The surgeon came back about the third hour of the morning and, not

noticing any improvement either from the blood-letting or from the poultice that was continuously applied to the afflicted area, and after learning what Doctor Gatti had ordered during the day's visit to the patient, he administered another blood-letting. The surgeon left and the Count, afraid that he might die because of his very perilous condition, was seized with a surge of trust in the merits of the Servant of God, the now-deceased Fr. Gaspar Del Bufalo, with whom he had become closely acquainted. Several years before, he had had the satisfaction of being with him at the Santi Giovanni e Paolo church to receive communion from his very hands one morning as he celebrated Mass in a side-chapel in that convent. He was frequently encouraged to dine with him since they were close to each other at table. With great trust, he was now asking for some article that had belonged to the Servant of God. I had received from Fr. Biagio Valentini, presently the Director General of the Congregation of the most Precious Blood, a skull-cap that the Servant of God had used. Immediately, I gave it to him and he placed it on the afflicted area. While doing so, he promised to give, within six month, the sum of ten scudi for the sake of the cause, if he would be granted the favor of a cure. He promised only those ten scudi because his circumstances did not allow him to offer more and still fulfill his promise punctually. After doing this, his pain seemed to have calmed down a bit. Then, falling into a gentle sleep, he passed the night as though nothing at all had happened. When he awoke in the morning, he placed his hand on the afflicted area and found it perfectly healed. Full of elation, he awaited the arrival of the doctor. When he arrived on the morning of March 20th, he entered the room with the servant Gaetano Nesti and asked the patient how he had spent the night:

“Very, very well”, he replied

“You did not have any further pain?” asked Doctor Sartori, surprised at the response.

“No” was the reply.

“Did you suffer from vomiting?”

“Not at all”.

“How could that be?”

The Count did not have the courage to reveal what had happened to him, but in his own mind he kept giving thanks to God, his benefactor. When the doctor finally learned what had been done, he said: ‘You are cured and you can get up’.

Indeed, a short while later, he did get up and I saw him walking around in his room without showing any signs of his sickness and up to this very day, I have not heard him utter a single lament about the affliction that he had experienced. The excellent Doctor Gatti was likewise thoroughly surprised by the situation.. This is all that I know with certainty, having heard Dr. Gatti's remarks in reference to the Count. I also was a witness and have come to the knowledge of everything that I have recounted. I must add only that the Count has continued and still continues to wear, for the sake of caution, the same dressing, as he likes to refer to it. Since he does not see or feel any disturbance at all, nor the slightest feeling of alarm or annoyance, he states again and again that, through the intercession of the Servant of God, he has received a perfect healing”.

The Count, Don Lorenzo Soderini, stated then that after having read and studied the previous narration, he found that it was entirely accurate and he gave thanks to the most merciful God and his intercessor for having brought him back perfectly from such a severely dangerous affliction.

I spoke with the Count and I received the same account. I went to see him a second time along with Fr. Biagio Valentini and received the ten scudi in fulfillment of his promise and one

again heard his confirmation of the event and that he no longer felt ill. Not too long ago, I saw the Count's son who informed me that his father was still continuing to be freed of any inconvenience from that illness. Dr. Luigi Gatti said that the surgeon Ricci's report was accurate as was that of the surgeon, Vincenzo, acquainted with the reported history who likewise declared it to be true. The manager of the Count's house, Domenico Boggi and his servant, Gaetano Nesti, both knowledgeable about the incident, confirmed the report.

The Canon of the basilica-cathedral of Nepi and the rector of the parochial church of Sant'Eleuterio in that city, whose name is Gavino Sassa, on December 17, 1838 declared the following: "On December 3rd of this current year, around the 23rd hour, I got word of the illness of Francesca, a parishioner of mine, forty-eight years old, the widow of Tolomeo Mariani. She was advised by her doctor to receive the holy sacraments because of the grave threat to life that she was undergoing. I went to her home and found her in a deplorable status suffering from such a strong fever that only with great difficulty could she get through sacramental confession.. As a result, I was compelled to wait for a more opportune moment to fortify her with holy Viaticum. Through the mercy of God, that became possible only around seven o'clock of that same evening. As her symptoms kept growing worse, I continued my watch and with the arrival of dawn on the 4th, her pulse began to be unsteady and her convulsions increased. I felt that it was then the time to administer Extreme Unction. During the course of that day, her eyes appeared to be sinking in and growing dim. Her face took on a deadly pallor and was laden with sweat. She kept tugging on her robe and what she wore on her breast. Then, around the 24th hour of that same day, her nose, hands and breath turned cold, her pulse uneven and a deadly rattle oppressed her. The final prayers prescribed by the Roman Ritual were concluded; other usual exhortations and spiritual words of comfort that are said under those conditions were uttered. Apparently, it was the very moment when the soul would be surrendered to the Creator. But then, suddenly, from among those devoted people who had come there, Mrs. Anna Rebeschi and Mrs. Teresa Paglia, both inspired with a special devotion to the Servant of God, Gaspar Del Bufalo, decided to turn to him so that the most merciful God, through his intercession, would deign to restore the dying Mariani woman to health of body, if he deemed this advantageous to the salvation of her soul. Then, an image of the new apostle of Italy was pressed on her and at that very moment, like one who has just awakened from a peaceful sleep, the Mariani woman was seen to get control of her breathing and her strength. Her pulse became normal, her natural color came back to her face and with both of her hands, she took hold of the devout image of the Servant of God and prayed to him in a clear and sonorous voice. With that sudden and miraculous change, we all knelt down to give thanks to God who, to glorify his faithful servant, Gaspar Del Bufalo, deigned to manifest this very outstanding sign of his divine mercy. Thereafter, many of those witnesses returned to their homes, giving praise to God and 'Saint Gaspar' (that is how they referred to him) because they were so moved by this miraculous act. I, along with two of Mrs. Mariani's children and some other women present, continued to stand there in amazement. With the disappearance of any and all signs of impending death, not only then but up until the fifth hour of that same night of the 4th, she was seen to be enveloped in a most peaceful sleep. Then, I left, since such a change had taken place. So, now that she is still in perfectly good health, I declare that I am ready to ratify everything that has been reported".

Dr. Vincenzo Silvestroni attested that the Mariani woman was afflicted with an acute and fierce inflammation of the lungs; that, despite opportune and energetic efforts for a cure being made,

her inflammation became violently worse, displaying alarming symptoms so that there was fear of an approaching and sad death. There was a loss of hope for an effective result from the multiple curative means that had been administered. However, on the 8th day, there was a manifestation of a calming of the symptoms and a notable and rapid improvement without any accompanying critical clearing of the lungs which was expected in accordance with the usual prognosis for such a pathologically graduated decline. I judge that this thing occurred through supernatural means.

Fr. Pietro Spina, after interrogating the widow Mariani, wrote on May 8, 1839 that she had said that her illness began with strong fevers which led to pains in her left side and then produced violent convulsions which brought her to extreme conditions. She had received the holy oils around four times due to other afflictions of a different sort but from which she recovered through human means and through favors received from the Blessed Virgin. Those convulsions, endured through the course of that illness, in her judgment, were the cause of her most serious difficulties. She had never experienced such things in her whole life and they eventually brought her to extreme conditions. Given up by the doctors into the hands of the attending priest, she proceeded to be given the final rites of the church. She had gotten an image of the Servant of God, Gaspar Del Bufalo, from Teresa Paglia whose son brought it to her. She took it and, after recommending herself to the Servant of God, she herself applied it to the pain in her side. Without taking anymore medication, she ceased having convulsions, the fever diminished considerably as did the pain. Getting better more and more, she still remained in bed for some ten additional days after which she got up cured.

The pastor of San Nicola del Porto in Rimini attested that one of his parishioners, Mariano Ballerini, a twenty-four year old young man, in the month of July of 1838 was afflicted by an attack of dropsy which caused his entire body to become swollen. He was blessed twice with the relic of St. Francis Xavier and also to his abdomen they applied a piece of the gauze that had been wrapped on the Servant of God's arm during his final illness when he was given a blood-letting. Instantly, Mariano began to improve and within a few days he was judged to be completely relieved of both the swelling and the illness itself. Dr. Felice Lancellotti wrote on November 18, 1838 that the sailor Mariano Ballerini had been admitted to the doctor's care for an abcess in his left groin which he had experienced likewise two years before. It caused a rather general *anasarca*. Thanks to the application of opportune medication and continuous vigilance, the patient was able to withstand the situation for a long time. The doctor then added that, on August 17, 1838, he himself got ill and abandoned the care of Mariano and was no longer able to advise him. Mariano Ballerini himself attested that when he became seriously inconvenienced by the general dropsy, he had them contact Dr. Ioppi who then prescribed some medication which, however, did not do much good and, therefore, he found it hard to use it. He said, then, that he got hold of a relic of the Servant of God and that after fourteen or fifteen days, he felt cured. Dr. Ioppi gave his confirmation of the cure. Ballerini was questioned by the now-deceased Fr. Raffaele Brandimarte. He gave the following clarifying details on April 22, 1839: an operation was performed at the time when his body, his thighs and legs were swollen; it was beginning to show also in his face and chest. Both water and blood issued: four or five vesicants were done but were ineffective. When the relic of the Servant of God, to whom he had recommended himself, was applied, he began to show improvement with the swelling calmed down. The illness did not return and up until this date his health has remained steady. Mariano's mother said that her son was alive due to a favor received from the Servant of God. I learned from Fr. Francesco Gargari that a month later, precisely around Easter-time of the year 1842, he spoke with Mariano Ballerini and he told me that Ballerini no longer showed any signs

at all of the affliction and that he was in good health.

Don Giovan Francesco Palmucci, on April 25, 1838, wrote the following from Ascoli: “You probably know about the miracle that I pursued some months back that occurred in this monastery of nuns of Buon Consiglio. Sister Costanza Vitali, who for several years was assailed with horrendous convulsions which, after each attack, would leave her almost dead. After a period of months of convalescence, somewhat impeded, in October of 1838, if I am not mistaken, she was once again subjected to those fierce convulsions. Access was terminated and she was reduced to an almost breathless and motionless condition. The doctor simply did not know what to do for her. Her fellow-sisters would gather around her bed, pitying her misfortune and offering prayers for her. They applied to her a small piece from the Venerated Servant of God’s shirt (I learned later that it actually was an image of the Servant of God which I think was supplied by Fr. Camillo Rossi, who has a blood-sister or a relative in that monastery; she was the one who brought the image to the sick man). They invoked his protection on the patient. She, although unable to make any movement with her eyes, tongue or any part of her body, understood the words of the prayer and she, too, prayed interiorly to her heavenly spouse that he would console her afflicted fellow-sisters. Miracle! When that interior prayer was concluded, she re-opened her eyes, with every sign of emaciation wiped away, she regained her health perfectly. God, who through the Servant of God had worked this prodigy, was given glory. She got dressed and proceeded to the church to give thanks to the Lord. The doctor was summoned and while he was on his way, the sick nun stood awaiting him at the doorway for his arrival. He looked at her, studied her and could scarcely believe what he saw. Having checked her and been informed of what had occurred, he also exclaimed: “Miracle!” He decided to draw up a sworn statement which would be put into print. That, in order to see, when time had elapsed, whether those convulsions would return again to assail the Vitali woman and eventually to pronounce the incident as a veritable miracle or special favor. On the day following the event, the nun who had recovered sent for me and at the doorway she said that she wanted me to see a friend of hers. I tried to guess who that might be and she told me the whole story. She still continues to maintain her health for which reason I am planning to investigate things with Dr. Palmerini so that he will not delay in drawing up a report”. I do not know whether that report was ever drawn up. However, I do know that the most reverend Vicar General of Ascoli, Don Giuseppe Fortini, wrote on May 6, 1838 the following: “The instantaneous cure of a nun in this city took place. For three years she had been suffering violently from convulsions and that cure was considered to be something miraculous, worked by God through the intercession of his Servant, the deceased Gaspar Del Bufalo. The event took place after an image of him, along with a petition, was applied to the body of the patient in the area where the worst condition of her illness was located and she emitted a short breath and a sign, as though she were about to suffocate”. Since word had gotten around about this occurrence, I was curious to hear from the most reverend Vicar General himself. With the letter I have just quoted, he assured me that things had happened just that way and that he had received only the sworn statements ordered to be taken by the bishop who required them to be kept secret until four seasons had elapsed to see whether those convulsions would return. I do not know whether anything else was done. Still, I did learn in another way, and it seems to me reliable, that the Vitali nun, or another one, had recommended her to the most Holy Trinity and that this particular detail was not included in the deposition and was the cause of some agitation for the one who should have mentioned it. Fr. Camillo Rossi told me that the Vitali nun, now after the passage of one year, is still

in very good health. Fr. Giovannelli of the Oratorians in Ascoli informed me that presently she is the abbess in the monastery and has not experienced any new attack.

Agnese Marazza, wife of Pietro, resident of Castel Gandolfo, has related to me that her daughter, Marianna, had a growth on her right eye, precisely near the lower extremity of her eyebrow which was growing harder as she grew older. When her daughter was around six years old, that growth had become the size of a knob so that Marianna's eye was half-closed. Already some time before, Agnese, as she told me, had consulted with the now-deceased archpriest Mercuri. He told her that the child had been born with it, that there was no cure for it and that it would require an operation. He added that he had questioned the surgeon, Vincenzo Vecchi. This man gave him the same reply, namely, the necessity of an operation just as did the doctor, Cesare Petocchi. It was likewise pointed out that this particular operation could not be done then, but they had to wait until the girl grew older. Furthermore, Agnese told me that she had made use of a mercurial plaster but seeing that it was doing no good, she quit applying it to the patient and time just kept on moving. Agnese, anguished over the condition of her daughter, was thinking about taking her to the grave of the Servant of God. As a matter of fact, she did take her there in October of 1839 along with Caterina Bianchi, the Maetra Pia in Castello. When the three of them arrived there in San Paolo, Caterina and Agnese knelt down near the grave site to pray. Agnese told her daughter that she also should kneel down. However, Marianna not only knelt down but she bent her head down and rested the afflicted part on top of the sepulcher. After a short prayer, they departed. Walking down the street, Marianna began asking her mother whether she had seen that priest that had touched her growth. The mother, engaged in conversation with Caterina, paid no attention to what her daughter was saying and told her to be quiet. Marianna made no further ado about what happened. After about a month or so, Pietro, Marianna's father, while playing with his daughter, placed his hands on the girl's face and casually drawing them closer to her eyes, he suddenly realized that there was no longer a growth there. At that time, then, Marianna narrated what had happened to her at the grave site of the Servant of God. She said that she saw a priest, wearing a red vestment, seated on the sepulcher. After he touched the growth with two fingers, it disappeared and she began to see more clearly with that eye. Marianna affirmed, as I have learned, that the event occurred just as she described it. I have observed that she no longer has that growth and that when I pressed my finger on the spot where I knew that the growth had been, I noticed that in the inner part there was a sort of vacuity or hole. I also spoke to the surgeon, Vincenzo Vecchi, and he told me that in a confused manner he had a remembrance of that growth, but was unable to add anything further".

Dr. Luigi Marcotulli, physician in Sezze, on February 1, 1839 made known the following: "On the 9th of the month of November, I was called to the venerable monastery of Santa Chiara. When I got there, I discovered that the very reverend Mother Eletta Margarita De Castris was vomiting, experiencing pain in her stomach together with a burning sensation in her entire lower region, her face pale and drawn, weak and irregular pulse, her extremities with a cold chill. When she was asked what might have been the cause for this condition, she replied that it was due to some mushrooms that she had eaten shortly before. I prescribed what I thought would handle the case and I departed. Later, after about an hour and a half, I returned to check on her condition and to my regret I found her to be in an even more serious situation, not having gotten any benefit from the things that I had prescribed. Her vomiting, the pain in her stomach and in the lower regions of her

body had likewise grown worse to such an intensity that her pulse was scarcely measurable and very irregular and her extremities had become even colder, her face not only sallow and drawn, but hippocratic. With all these symptoms so evident, I was led, with reason, to suspect the grave danger in which this sick lady was, and even more so, since the affliction was completely non-responsive to the remedies being applied. At times, such as these when the illness seemed to be growing even more perilous, as could be seen, one of her sister-companions gave her a few threads from a shirt worn by the good Servant of God and founder of the Congregation of the most Precious Blood of our Lord Jesus Christ, Fr. Gaspar Del Bufalo, of happy memory. I observed, to my no-little surprise and yet delight, that by those means God was working through this Servant of his, instantly producing a cessation of the vomiting and every sort of pain, a return of a perfectly normal pulse, a reacquisition of a regular temperature in the extremities and a restoration to her face of her original color, all this in the batting of an eyelash. After viewing the patient in real danger of death, then seeing what happened with the application of those few threads, her immediate liberation from danger and pain, with no help from nature, both I and her sister-companions who were present were unable to describe it in any other way than through the intercession of the aforementioned good Servant of God, Fr. Gaspar Del Bufalo". Mother Maria Eletta Margarita De Castris confirms everything that the physician described and Sister Maria Veronica La Penna said that she, with her own hands, had applied the threads from the Servant of God's shirt. Also present was Sister Paola Roselli. Five other nuns, namely, Maria Nazzarena La Penna, Maria Eletta Marchionne, Teresa Musilli, Geltrude Fusco and Felice Vittoria Lombardini, all swear that after they had left the patient in such a miserable condition and then returned to visit her again, they learned that she had been freed from it through the grace described above.

My curiosity led me to want to investigate this fact further, so I wrote to the aforementioned Margarita De Castris. On April 19, 1839, she replied as follows: "Dr. Marcotulli was present for the occasion and was an eyewitness. He clearly stated that if those spasms and vomiting had continued a bit longer, I was facing a death-situation. The remedies suggested by his profession were ineffective and I got no help to relieve the vomiting. Other human resources were not at all helpful. Every possible avenue of relief was closed off as I suffered a loss of pulse-rate and the pains were unbearable. The thought came to me to take a few threads from a relic that I knew about belonging to Canon Del Bufalo, of happy memory, and I was moved by a strong trust in him. All of a sudden, I realized that I no longer endured any of the pains and I ceased vomiting. I began to scream: 'A grace, a grace'. I laid there short of strength, but relieved, relieved of the affliction. Who knows whether those mushrooms were poisonous or not? The doctor said that if they were not poisonous, they would not have produced those effects. Five quarters of an hour after eating a small quantity of those mushrooms, my eyes began growing dim and I started vomiting those that had already reached my stomach. I thought that would settle it and my stomach would be cleared of them. But within a short time, all the excruciating pain shifted to the stomach area, as I said, and the vomiting kept on though I was not vomiting the mushrooms which were no longer in my stomach. That vomiting was being caused by the pains in my stomach area. As the doctor pointed out, a portion of the mushrooms had come out but not all, since not all of them were in the stomach to be vomited".

Fr. Girolamo Sciamplicotti, pastor in Rocca di Papa, on January 28, 1842, wrote the following: "With the greatest brevity and precision possible, I am writing to you in reference to a grace which the Servant of God (Gaspar Del Bufalo) has done for a lady-parishioner of mine, Maria

Antonia Di Ottavio, of the now-deceased Salvatore, wife of Domenico Acciari, of the *quondam* Giuseppe. This woman states that for a long time she was suffering from a very fierce pain in her teeth and her right cheek was swollen to such an extent that it forced the closing of her eye from which she was no longer able to see. The pain would prevent her from getting any sleep at night nor would she be able to do much work during the day. Faced with this situation, she decided to seek help by asking for a cure from the Servant of God there in that church of San Paolo where his body lay. This decision was made by the lady upon the suggestion of a man who spoke of the continuous favors received through the intercession of that Servant of God. So, fully trusting, early one morning, in the company of her husband, she went tearfully to pay a visit to the aforementioned Del Bufalo. She said that he had been placed already in his sepulcher and sealed, that is, in his coffin and his saintly body could no longer be viewed (so this must have taken place on January 4, 1838 when the flooring and the stone-work was being prepared) and the coffin was covered only with earth. Along the way there, with tears, she implored the Servant of God saying: ‘My saint, tell me where you are, where you are at rest, since I do not know’ and she kept repeating those or similar words as she walked. Once she got to Albano, she asked an old man where the church was in which the body of the saint was located. After the old man indicated where it was, she went there immediately. Upon entering the door of the church, once again she repeated with simplicity and trust: ‘My saint, tell me where you are because I simply do not know’. Very candidly she told me that she saw the Servant of God, Gaspar Del Bufalo, standing there in the area of the sepulcher with his face turned toward her. He signaled with his hand that she should approach him and then he said: ‘Mariantonia, come here; here is where I am buried’ ... Tearfully, but happily, [these are the very expressions used by the woman] and almost beside herself, she quickly ran to the chapel area to which the Servant of God had summoned her. She felt cured and relieved of every affliction. She said that like a bolt of lightning the swelling of her cheek ceased and from her eye she began to see as though it had never been afflicted by anything. Furthermore, she added that she then found herself there in that chapel no longer seeing the saint, but only the place where his beloved body was buried. She went to confession, received holy communion, then joyfully and with contentment returned to her home town where, together with her husband, she spread the news about the favor received through the saint as well as his virtues. By nightfall, she was able to do chores, mending the holes in her husband’s trousers, long into the night. Then, getting into bed, with her eyes nearly closed in sleep, she saw the saint who asked her how she felt and she replied: ‘I am in perfect health and have no pain at all’ and then she awakened. This woman has assured me that she has not experienced the least bit of pain nor swelling in that cheek, even though all her teeth are in bad condition and that before receiving this favor she had often suffered incredible anguish”. I remember that this woman came to me for confession and briefly described everything that had occurred.

Fr. Francesco Virilli delivered to me a page written in the handwriting of Sister Caterina Olivieri, the superior of the Maestre Pie of San Tommaso in Parione in Rome. It contained the following: “The incident involving the image of the now-deceased Servant of God, Fr. Gaspare Del Bufalo, took place in the following manner. A young girl-student asked me to give her an image of the aforementioned Servant of God. I had those images locked up to keep track of how many I had. When I separated them in my hand, I noted that there were only two. I had one of them in my hand and I held on to it very carefully. I thought to myself that I really did not want to give it to her since I would then have only one left which I wanted to keep for my own personal devotion. If someone

else were to ask me for one, then I would have none to give. But, in order not to disappoint that young person, I relented and I watched my hand as I placed it on the bed. That young student was handling some other images. At that moment, I made an attempt to take back the image. The young lady raised her eyes as she reached for the image and she said: 'What have you given me? This is only a plain piece of paper'. 'What paper', I replied. 'It is an image of Del Bufalo'. It was just a blank piece of paper with no image on it as it had appeared just a minute or so before. The one that I was to retain for myself was underneath the other one, appearing to be heavier paper. When I looked at it, I thought I saw more than one, so I gave her the one on top". Then, very clearly, the Olivieri nun told me that the young girl did not believe in the Servant of God's reputation for sanctity that had spread throughout Rome. As she placed that image on the bed, she noticed that the young lady had bent over to pick up something off the floor, I do not know what. At that moment, she noticed an immediate change in her; she had suddenly come to the decision to abandon the world and consecrate herself to God in religious life. The time when that happened was in the year 1840, but I know nothing about that incident.

The widow, Clementina Bruciaferro of Castel Gandolfo, told me that her son, Antonio, four years old, had a deformed body and was mute since birth. She had heard of the favors being dispensed through the intercession of his Servant, Gaspar Del Bufalo, and she resolved to take him to San Paolo while the Servant's body was still being shown. Taking him into her arms, she made her way to that church and pressed him to the coffin. She then took several pieces of wax that had dripped from the candles that burned around the coffin and applied them to the boy's neck. Around eight days later, she witnessed him walking around and heard him call his sisters by name and ask for a piece of bread. This lady repeated the story of the favor obtained through the intercession of the Servant of God. Both Teresa Petocchi and Caterina Bianchi, who knew the boy before and after the incident, affirm the case.

Tommaso Porcari of the city of Cori, son of the now-deceased Filippo, on May 16, 1839, swore that he was assailed by a severe illness which subjected him to rheumatic inflammations. He was fortified by the Church's sacraments, ordered by the doctor who had given up hope for any cure. For four nights, he was tended to by Fr. Francesco Carosi, recommending his soul to God, since death seemed inevitable at any time at all. It was during the festive Christmas season of 1838. He was encouraged to trust in the help of the Servant of God and drank some water containing a few threads of the Servant's clothing. From that moment, he began to show improvement to the very astonishment of the doctor. He promised to have five Masses said and at the 22nd hour of that same day when he swallowed the threads, he asked for something to eat which he enjoyed as though he were perfectly healthy. As time went on, he suffered no more misery and only a few days afterwards, he was up and around, healthy again. The leading doctor of that city, Dr. Giovenale Polidori, swore that he had been a witness of something or other that was extraordinary in the amazing results that he witnessed with regard to this illness. Canon Francesco Carosi asserted that Tommaso had been assisted by him for five successive nights, that he had administered the final sacraments and that the man was close to issuing his final breath at any moment at all.

On March 18, 1839, Cecilia Mariotti of Castel Gandolfo, who was sixty years old, explained that for around three years she had been severely afflicted with an infirmity which the doctors judged to be *eterizia*, at times a form of dropsy, at times a form of phthisis. The symptoms of this illness were quite complicated. She had been relieved for a time through the ministrations of a doctor

of that area, a Dr. Petocchi. Medical men of Rome were also consulted in the case, but all in vain, for her condition was reduced to a pitiable state. Faced with this horrible condition, she was encouraged by Maddalena Galli to place her trust in the intercession of the Servant of God and she accepted from her a few threads from the Servant of God's clothing and drank them in some water. In a short while, she began feeling better and within a short time she was completely cured. She added that she had a part of her body almost completely useless, as though she had suffered some sort of terrible stroke. Her tongue also had become swollen and almost motionless. Here, too, she was relieved completely from that impediment to her tongue and to that part of her body that had become useless except for a slight ache which she blamed on the change of seasons. So, she was able to get around again and take care of her chores. This favor which she attributed to the Servant of God occurred in the winter of 1839 at a time when she had even ceased taking her medicines since she was experiencing no good results from them. After the incident described, she no longer went back to her medication.

Maddalena Dipietro from Marino came to San Paolo and told me about the following incident which happened to her in September of 1841. She said that she had a swelling in her neck which the doctor diagnosed as a double glandular condition which would have to be brought to a head with seventeen punctures. She was unable to leave her house and was confined to bed while she kept pressing a handkerchief to the affected area. But from day to day, the swelling increased and was beginning to affect her cheek. The doctor prescribed magnesium, water of *gramiccia*, a vesicant, and eleven leeches. However, Maddalena would have none of that. Rather, she applied to the affected part a medal that had been touched to the remains of the Servant of God when it was being viewed in the church of San Paolo. She promised that if she were cured she would go to his grave in Albano and offer her prayers there. The affected part began to go down and in a few days she was completely freed of it.

Giacomo Vicini from Marino, the son of Andrea, had a sciatic condition which the doctors considered incurable. He made use of a rosary that had touched the body of the Servant of God and after that contact was made, the pain disappeared and within just a few days later, he got out of bed. The rosary was supplied by Margherita Patriarchi at the urging of Vincenza Vicini, the wife of the patient. This incident occurred in December of 1838.

Stefano Mondelli, a shoemaker by trade, with residence on Via della Scrofa in Rome, number 45, on the top floor, related that he had contracted an illness which caused him to frequently emit copious mouthfuls of blood. Dr. Mattioli told him that whenever those emissions of blood occurred, he should have some blood-letting. This was done many times but to no avail. Then, after placing around his neck a medal that had been touched to the body of the Servant of God, he was relieved of any further emissions of blood and only for a week or so after did he experience a bit of irritation. After about a year from the time the medal had been applied, he is still enjoying the best of health. It was due only to a weakness of stomach that he has been impeded in applying himself to his profession.

Fr. Biagio Valentini gave me a page that was sent to him by Gaetano Biagioli who, in speaking of himself, wrote that following: "For very many years, I have been suffering, as a result perhaps of various hemoptyses experienced in my youth, that is to say, some twenty-five years ago, from a constant intercostal pain, in particular, on my right side. This condition increased in a very spasmodic and noticeable degree because of my excessive exertion at the work bench. From the time

of this past month of September (the date is November 20, 1838) when you graciously provided me with a relic, a piece of a cincture and a piece of the shirt worn by the Servant of God, Canon Del Bufalo, I took and swallowed orally a small piece taken from the shirt, while invoking his assistance to obtain a cure from this ailment which was not being achieved though I had conferred with a number of doctors. From that moment on, I have not suffered pain even though I have worked very hard in constructing stairways and have traveled about quite a bit at a reasonable pace. So, to the praise of the Omnipotent and to his glory for this favor granted and shared with his true servants, I feel that it is my duty that you should have the information pertinent to this circumstance. Whenever you determine that it is the right time, you will be able to add this notice to the others that redound to the merits of the aforementioned Servant of God, Canon Fr. Gaspar Del Bufalo”.

Sister Amante Maria Sofia, a nun in Monte Cerignone, on September 20, 1838 wrote that Costante Rolli, a lay-sister in her monastery, had been suffering for three months from a serious pain in her stomach. But, because of her desire to seek perfection, she did not give a thought to consulting a doctor. So, with great resignation, she endured it. Around the middle of the month of March of the aforementioned year, she informed Sr. Amante Maria Sofia of her difficulty, asserting that she felt that she was getting weaker and that life was running out for her. Sr. Amante Maria encouraged her to be hopeful of a cure through the merits of the Servant of God, Gaspar Del Bufalo, and in order to obtain that favor she gave here a piece of a cincture worn by him. The lay-sister said that on the following morning she called Sr. Amante Maria and assured her that she was perfectly cured. When the letter arrived, she was still healthy. Sr. Maria Teresa Guardagni, a choir-nun, asserted that for six days she had been tormented with a fierce pain in one of her ears, with a threat of suppuration. When she, too, was given a small piece of the same cincture, she applied it to the sore area. That night, she slept soundly. On the morning of August 18, she noted that her ear was completely bathed in perspiration and perfectly healed.

On September 25, 1840, a young man, Giovanni Cardoni of Albano, approached me and told me that when, in agony, he had been given up by doctors, he turned to the assistance of a priest. With the touch of an image of the Servant of God, his misery came to an end and within a short time, he found himself restored to health. After approximately fifteen days, he came here to pray and to give his thanks to his benefactor.

Fr. Nicola Santarelli sent me a page which said: “Maria Falcietti, a Roman woman, nineteen years old, in July of 1838 was assailed, in the judgment of the doctors, by a very strong and extraordinary inflammation of the brain. Under the care of Dr. Riccardo and Dr. Lorenzo Massimi, a surgeon, she was given treatments for the space of thirty-seven days. Not only were the remedies of their science futile but even harmful since the affliction instead of diminishing became worse. Especially on one Sunday night did Maria suffer intolerable spasms which aroused pity. A neighbor lady exhorted her to recommend herself to Canon Fr. Gaspar Del Bufalo who had recently died and who was proving to be admirable in obtaining the grace of healing for poor sick people. She gave her a paper image of the Servant of God. The sick lady was moved with great trust and recommended herself most fervently to him. It so happened that, though she had never been able to sleep soundly during all the days of her sickness, on that night, she fell into a most pleasant sleep and in the morning found herself completely cured. Up until this very day, June 8, 1842, she has not experienced anything similar to that affliction.

Sister Maria Ignazia del Cuore di Gesu’, a nun in Rome at Santi Quattro, wrote to Luigia Del

Bufalo on May 31, 1839 that the Servant of God, while conducting a retreat there in 1834, predicted to the sacristan her death. To a young girl who wished to get married, he told her that she should become a nun and he suggested the name she should take. In 1838, she was undergoing her probandate. Sister Maria Ignazia added that a Sr. Maria Michelina, who had been confined to bed for three years with many disorders, took a few threads from a shirt of the Servant of God and recommended herself to him for a cure. She said that the Servant of God appeared to her a couple of times along with Blessed Leonard and said to her: "For now, do the will of God, and then later". She was acquainted with him only through images of him. However, on May 30, 1839, at the 18th hour, she got up out of bed fully healthy, saying that the five saints (she was speaking of those canonized) had performed this miracle and that Canon Del Bufalo had fulfilled those words 'and then, later'.

Around two years ago, it was rumored that in Nepi, through the intercession of the Servant of God, a person had risen from the dead. However, I heard nothing more about that.

Sister Maria Cherubina di Gesu' Sacramentato, the abbess in the monastery of Cori, wrote that a woman had a small daughter who was lame, unable to stand erect and that after presenting her to the Servant of God at the time when he was conducting a retreat for the people in 1836, he consoled her and blessed her with the Sign of the Cross. He told the mother that she should bring the child to the Mother of Perpetual Help and that with the passage of years, she would be able to stand erect and be able to walk. The nun added that from that time she began to put her feet on the ground and that after the death of the Servant of God, the mother, to whom a piece from the shirt worn by the Servant of God was given, rubbed her daughter's legs and had her swallow some of the threads. She began to walk all alone.

In regard to the reputation for the Servant of God's sanctity after his death, I must state that it has become widespread even into foreign areas. This explains the instantaneous cure attributed to him that I learned about that happened in Nice with the little Countess Celina, namely, Francesca De Maistre, who had a foot that was awkwardly bent with the heel directed to the thigh.. On the 20th of this past March (1843), she came to the tomb of the Servant of God along with her aunt, the Duchess Adele Fleury. Kneeling with her forehead against the stone marker, I saw her praying and weeping as she gave thanks to her benefactor. She consecrated herself to God after having attended two Masses and received communion. She returned again, after the noon meal, to pray at the sepulcher. The crutch, which I have in my possession and which was sent to me beforehand, is being kept in a hidden place. Likewise, in the archives of our mission house, I preserve all of the other votive articles that have come in because of favors received. The report of the cure just described I know has been put out on various pieces of paper. It was refuted by a Protestant and I have learned further that there is still some confusion involved. Also, I know that this even was printed in French in a small booklet with a coppered image. Celina's aunt told me that they had had a visit with the Pope and some cardinals and they recounted the event to them. Duchess Adele Fleury likewise told me that she was afflicted with heart-palpitations. She said that if she were cured she promised the Servant of God that she would translate into French the month of the Divine Blood. When she found that she had been freed of it, she did that work and the first edition has already been issued or is very soon to be issued, as she continues to promote still another work. I learned of other prodigious occurrences that have taken place in Pompier, Nantes and some also in Prussia. A Prussian priest told me that he had come face to face with a sick woman, that is, one who had been cured through the intercession of the Servant of God. By order of the government an investigation by medical authorities was initiated. The pastor had requested a copy of their report, but was denied. I heard of

other favors spoken of, but I do not wish to elongate this session.

At the sepulcher of the Servant of God, up to the present time, I have continued to see devotees, even foreigners, including people of distinction. I have witnessed them in tears and imploring favors.

I have been sent requests for a biography of the Servant of God and I replied: "We have not, as yet, had one printed". I know that in France, certain historical facts have been put in print, but they are not accurate. I think that they were taken, at least partly, from other articles. I have made only a slight investigation of this matter and I have neither a copy nor a translation of it. I learned of other things put into print in German and I saw one small work, but I have no further information about it. Some copper-platings of the Servant of God have been made even in foreign areas; I think that I have seen more than one. Likewise, I have learned that some foreign individual has expressed amazement about how we have buried the Servant of God without any particular show or distinction, erecting a simple stone marker, as I described previously.

I shall set aside other considerations but I will repeat here only a brief citation from the letter of the Servant of God to Canon Betti. He says: "You are perfectly correct in saying that I am desirous only of Giano and the simple life of a gatekeeper. However, I realize that *ad magna praemia perveniri non potest, nisi per magnos labores*. That is a grace that God shares with his creatures, though they be inept. So, *Deo gratias*. Either Giano or Rimini .. May our will always be what God reveals to us".

If I were to repeat everything that I have read in the letters of the Servant of God with all that they say, it would be an obligation of mine, I would think, to go back almost to the very beginning. I am dependent on the handwritten letters of the Servant of God and I assert once again that in everything and in every instance, I have reported what is contained in the original writings whenever I have made any remarks from the letters of the Servant of God.

Conclusion

I shall conclude by saying that I have noted in the Servant of God a veritable fund of virtue; he was detached from the world, desirous only to live to give glory to God and, with perfection, to fulfill his will.

He had a bilious, melancholic temperment and in moments of restlessness he tried to control himself as best he could, eager to maintain his honor and reputation, in order that his ministry would not suffer. Characteristically, he knew how to offer to God the humiliations that weighed heavily upon him. He stood out in his practice of fortitude in harsh circumstances and by holding on to that fortitude, he born them bravely. He did what he himself was capable of doing and left the rest in the hands of God. He conducted himself with a certain majestic and admirable quality. He was frank, decisive and unshakeable in his workings and even though he suffered in his own human weakness, still, he spoke out, both publicly and privately, with a respectful, evangelical openness. Disappointed in not being able to do the greater good that he desired or when the good work itself was opposed, he still felt contented and rejoiced that the divine glory had been promoted.

He had an unusual delicacy of conscience; he was docile, energetic, and insatiably industrious. In his mind, he combined the fullness of knowledge to the simplicity of a child. He was always concerned and conscientious about not being remiss in his obligations, giving his principal attention to the work of his ministry and the needs of his Congregation which he considered as things demanded of him by God. He did everything with a naturalness and unconstraint, with singular simplicity and perfection.

He loved the hidden life, quiet retreat, the life of prayer and study, and would overcome every impediment which stood in his way, whether in the matter of traveling or carrying out his work. He was loved by the good people and respected by the bad. He was internally in turmoil and assaulted externally. He was richly endowed with talents and in his lifetime used them for the divine glory, abandoning everything to the divine will.

If I had to sum up briefly the Servant of God's character, after mature deliberation of his life, I think that the answer would be this: it was a hidden life lived in public for the objective of giving glory to God.

I believe that I have exhausted all the sources of information upon which I was dependent in responding to the questions placed by the interrogators. So, as far as I can see, there is nothing left presently to add to the things already declared.

The only thing that I wish to state now is that if in the course of my examination, in citing dates, in reporting from the letters of the Servant of God, in quoting documents or things of that sort, I have made any error of word or number, it was not my intention at all to alter anything by a single iota. Any error must be regarded completely as something that I did not will. I declare clearly that I have in every case and in every circumstance adhered to the original documents which, in due time, will be made available.

Likewise, when I have spoken of fortitude, I must point out that in drawing up the chronology from 1821 until the death of the Servant of God, I did not intend to present it as a complete picture, but only as those things which were known to me at that time. I believe that I may have indicated this; yes, indeed, I believe that I did indicate that.