

witnesses, in all the apparitions. Even in the month of August, when the shepherd children were forbidden from attending, it was thus proven that Our Lady wanted to fulfill all the promises she had made. What had been predicted and announced was fully verified. During the period of the five apparitions, another very singular phenomenon of the cloud of smoke also manifested, which had not been previously announced.

This fact is little known, and perhaps only half-heartedly paid attention to. However, it is extremely important, naturally inexplicable, and can and should serve as evidence of the veracity of the apparitions at Cova da Iria, and it deserves to be explored in greater depth.

It is a physical, chemical phenomenon, independent of the nervous action of the human organism, and proves the presence of Our Lady, according to her promise.

On October 13th, a providential circumstance occurred that should be specially mentioned to better certify the phenomenon.

The cloud of smoke rose three times, originating from the holm oak. In the distance were four reliable witnesses who saw and attested to this singular triple phenomenon.

Among the large crowd of people who flocked to Fátima that day were well-known and trustworthy people, located right in the Cova da Iria area, who attest and confirm that no fire was lit in that location that could produce the cloud of smoke, which was seen by those four witnesses, placed at a distance.

Even on this special day, despite the large influx of people from all parts of the country, the supernatural fact is proven.

There is no record, at any time, before or after the apparitions until the present, of the appearance of a cloud of smoke at the site of Cova da Iria, at any time. It follows from the logical and rigorous conclusion that this phenomenon was concomitant with the apparitions on designated days and times in 1917, and therefore supernatural. According to the opinion of natural science professors from the Universities of Coimbra and Porto, who were consulted, this phenomenon could only be produced by chance by evaporation, incomplete combustion, or chemical reaction, but not

on pre-determined days and times. It is, therefore, an element of complete and transcendent importance to rigorously prove the truth of the apparitions at Fátima. It is independent of the nervous action of the human organism. A detailed and detailed study of the testimonial evidence is advisable.

In conclusion, I think it is appropriate to say a few more words about recent issues.

devout little chapel erected in Fátima, becoming completely deteriorated. The image of Our Lady of the Rosary had recently been taken to the parish church. Another bomb dropped on Cova da Iria, next to the sacred holm oak, began to burn but failed to explode! These are two miraculous facts that should cause remorse for such wickedness.

In the open field of Fátima, there was a severe lack of water for any work, even for the countless pilgrims to drink. On one of the last pilgrimages, devotees noticed some dampness in a spot near the Cova da Iria and decided to dig, resulting in a beautiful spring of water, resembling a celestial wonder. A temporary cup was immediately made there.

If it is not a miracle, it is an evident fact of the special protection of Our Lady of the Rosary.

Many special graces are attributed to the invaluable patronage of the Virgin of Fátima through fervent prayers, and some people have even drunk water from the new spring. Some miraculous cures are also mentioned, although in all cases, the greatest circumspection and the examination and evaluation of intelligent and conscientious physicians are always advisable.

In these times, everything is attributed to a natural nervous action, and not supernatural.

What is said is all subject to the higher ecclesiastical authority.

Castelo Branco June 5, 1922.

*Doctor Gonçalo Xavier de Almeida Garrett,*

President of the Commission Promoting the Restoration of the Diocese of Albicastrense and Commander of the Orders of St. Gregory the Great and St. Wild.

1922-06-13, Fatima

First and only issue of "The Voice of Fátima".

*Publ.: DCF, IV-1 - Doc. 108*

### At the Beginning

The first issue of this modest monthly is published today, intended to collect and archive some information about facts concerning the pious life of the country.

The so-called events of Fatima had the effect of captivate and move the entire country.

To what extent will these facts be worthy of consideration?  
Could they have really had a supernatural character?

This is what the commission specially appointed for this purpose by the worthy Prelate of this Diocese must investigate.

In the meantime, whatever the outcome of the inquiry that the same commission will carry out, we will be archiving here any news or communications that may be of interest not only to the life of our Diocese, but also to the country in general.

So God help us.

[...]

A letter from the Bishop of Leiria

Rev. Mr.

It has come to my attention and causes me great sadness that on the 13th of this month, rockets were launched at Cova da Iria and there was even wine for sale at that same place!

If I allowed worship in that place, it was as a manifestation of love and reparation to Our Lady, whose protection we must implore by doing penance for our own faults, for those of our beloved Portugal and for the entire world.

In view of this, I hereby determine the following: 1st – The use of fireworks is not permitted in Cova da Iria. If any devotee has made a promise to launch them, I authorize Your Reverence to commute it, reverting the alms to the worship of Our Lady.

2nd – The sale of wine or alcoholic beverages is not permitted in that place. Unfortunately, wine, due to its abuse, is the cause of many sins and disorders. I cannot allow the worship of Our Lady to be desecrated in this way.

I charge Your Reverence, as Parish Priest of this parish, to ensure the exact fulfillment of these determinations, and, in the event that they are not obeyed, which I do not expect, Holy Mass cannot be celebrated in that place, under penalty of suspension of the Priest who dares to do so.

Your Reverence will read this office in the parish church, so that all people take from him good news to be fulfilled.

God bless your Reverence  
Leiria, 18 November 1921 † José,  
Bishop of Leiria

Most Reverend Parish Priest of Fatima

#### The May pilgrimage

The pilgrimage on May 13th to the place where Our Lady is said to have appeared to the shepherd children of Fátima was truly grand, both in number and in composition.

Thirty to forty thousand people, according to the best estimates, gathered there to worship Our Heavenly Mother, and they did so with devotion and sincerity.

Let everyone remember that the best way to arrive at the conviction that there was something heavenly there is for the faithful to always maintain that respect, order and sincere piety which is to be desired in all acts of worship.

No exhibitionism, no spectacular festivals.

Much faith, much simplicity, much fervent prayer, and much penance, is what can attract the blessings of God and Our Lady. [...]

#### TENCY

The canonical commission, appointed by the Most Excellent Prelate of this diocese, has now been installed to investigate the so-called events of Fatima.

Any information about testimonies, cures and suggestions that may guide and direct the work of this commission must be sent directly to the Bishop of Leiria or to any of the members of this commission, and in particular to Dr. Manuel Nunes Formigão, Travessa da Lameira 13, Santarém, who also temporarily and obsequiously serves as director of Voz de Fátima, until something else is definitively resolved.

The net proceeds from the sale of this newspaper will be given to the Bishop of Leiria.

[...]

Doc. 72

1922-11-23, Lisbon

António Marques, on the events of Fátima,  
sent to the Promoter of the Faith of the Canonical Commission.

*Publ.: DCF, II - Doc. A*

“... Mr. Promoter of the Faith

In May 1917, a rumor spread that three children—cattle herders—were reciting the rosary in chorus at Cova da Iria, in the parish of Fátima. A lady dressed in white had appeared to them, telling them not to be afraid, that she was Our Lady of the Rosary; that they should come there every month on the 13th to pray the rosary, that she would always appear to them, and that on October 13th she would tell them a secret. This voice quickly spread through the surrounding villages, but no one could believe it, as it seemed almost impossible that the Virgin would descend from heaven to earth and appear to three rough children on the rough, sandy plains of Serra de Aire. June 13th arrived, and eager to know what was happening, I headed to the place to ascertain the truth.

It was 11:30 when I arrived at the aforementioned Cova and found about 12 people there, waiting. I went up to someone and asked, "So where are these children who see Our Lady here?" And a voice answered, "Wait, it's not too late." Moments later, they came, accompanied by a small group. They knelt beside the famous holm oak and began to pray the rosary. I counted the people and saw that there were about 40 present. After the litany, Lucia said, "Here She comes," and told them to kneel. She began questioning and responding to someone whom my eyes could not see nor my ears hear. It was the second apparition, and once again, before the small number of spectators—because they could not yet be called believers—she was telling them that she comes every month and that October 13th would be the last time, and then she would reveal a secret.

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<sup>1</sup> Born on October 9, 1896, in Chainça. He lived in Lisbon, where he died on October 24, 1983.

With the gaze of someone who rises and, as if in ecstasy, indicates the direction it takes until it is lost in Infinity. As a nonbeliever, I want to deny everything I'm seeing, but contemplating the atmosphere, I see that everything is blurred. It seems as if two opposing air currents meet there, raising a cloud of dust. The weather darkens, and I seem to hear a subterranean thunder. I feel that the temperature is almost supernatural, and I fear being there. I return home thinking about such a phenomenon and considering how to interpret it.

My mother asked me what I saw, to which I replied that I don't know, but I'm certain that, although there's a mystery, it won't be good. I don't want to believe it, and I condemn such an apparition everywhere.

On July 13th there is much more competition.

The same phenomena as last month occur. Word spreads, and now the place is a major hub frequented by people of all classes.

On August 13th the crowd increases and whoever contemplates the Cova, which forms a basin of the small mountains or hills that surround it, sees a touching spectacle.

Pilgrims arrive from all sides, singing descants, giving us the feeling of having lived a few happy hours. It's already past time, and the children haven't appeared; the people wait impatiently when a voice carries over the mass of people to whom the administrator of Ourém had led them. Protests are heard, and just as they're about to leave, shouting is heard, and a wave of heads turn to the sky, each affirming what they see. I then look up at the sky and see the clouds changing colors and moving in different directions.

September 13th dawned without a cloud on the horizon. A scorching sun made us seek shade. Lucia prayed the rosary at the appointed time. The conversation with the aforementioned Lady followed, and as soon as she said, "There she goes," the sun darkened to the point where we could see the moon and stars that circle the sky. The heat subsided, and a breeze came to caress our foreheads. Then, far above, cutting through the air from East to West, we saw some tiny, snow-white bodies. Some claim they were doves, but it was clear they were not birds. On the slope to the east stood Reverend Father Joaquim Ferreira Gonçalves das Neves, parish priest of Santa Catarina da Serra, and, realizing he might be staring without seeing anything, I turned to him and asked what he saw. He replied that he saw nothing. I pointed in a direction, and he immediately said he was already there.

asking for the rosary. It seems to me that this was the first minister of the Church who prayed in common in that blessed place.

October 13th dawns as a day of heavy winter, though the rain falls slowly. It rains relentlessly throughout the morning. The paths and roads are filled with people who, having come from distant lands, hadn't expected it to rain, as it had been months since a drop had fallen. Once there, they lit bonfires until the rainy hour approached.

At the place of Chainça, a league away, many people went to stay, among them two gentlemen, one Mr. Ferreira, from Leiria, and the other from near Caldas, who say he is a priest and a doctor. The next day, as it rained heavily and they were not accustomed to the harsh weather, they could not continue their journey for long, having no means of protection from the water.

There was no one to lend umbrellas because there were too few for our needs. So I took a useless one and, repairing it, it served one purpose, and I lent mine to the other, going without it, which also ended up leaking.

The moment of the apparition arrives, and what everyone knows happens. The sun spins around itself, and everyone who was wet appears dry, as I was one of them. A man from Leiria appears, distributing illustrations of the three children and Our Lady, entrusting me with a bundle despite not knowing me.

From then on, there was a constant back-and-forth movement of people dominated by faith: some asking for favors, others giving thanks for graces granted. Then came the flu that ravaged the country, and believers flocked to their lands in processions, crossing rocky mountains and deserted moors, late at night, under the fiercest gales, to ask this Virgin, consoler of the afflicted, for protection and mercy. Faith grew, and miracles were heard from everywhere.

Despite everything, I continued to disbelieve, following the prudence of the Holy Church.

I had been suffering from stomach problems for 12 years; I would vomit everything I ate. I consult the best doctors in the hope of being cured through medicine, but in vain... I am disillusioned, but the hospitals of Lisbon are still my only recourse. I go to the Hospital of São José and am seen by Dr. Damas Mora, director of the same hospital's bank. Since my condition was unsatisfactory, the same gentleman sent me to the Desterro Hospital, where he operated on me on December 18, 1917, with assistants (although he did not



ros and Balbino do Rego. Due to the extreme cold, I caught a cold and, whether because of that or something else, the next day I was burning with fever and had pneumonia.

The doctor on duty is called and, after taking a good look at me, says I'm hopelessly lost. Both my lungs are attacked; my fever is always above 40 degrees. They order me to apply cupping, one after the other, but I need to take medication to combat the fever, and that's impossible because nothing can enter the stomach. The operation was a very delicate one, and therefore I could only await death. I was almost always feeling unsteady, but in the small intervals when I had lucidity, I reflected on my situation and saw that it was critical. I see myself dying in a hospital without the comfort that the ministers of a religion bring to souls in their dark and troubled hours; without seeing at my bedside a mother, brothers, sisters, family members, and friends to encourage and strengthen me. Before I descend to the grave of a cemetery, I still want to write to my mother telling her that I'm dying, to ask for help and to send prayers for me, as I have no one there to do so.

This request was made by the reverend parish priest of Santa Catarina, it seems to me, on Christmas Day at the Mass for All Souls. I can expect nothing from the world, and then everything that happened in that blessed Cova, of that Virgin who said she was the Consoler of the afflicted, comes to my imagination.

I know I must die, but it's sad not to have the consolation of seeing, in this excruciating moment and painful ordeal, those around my bed praying and offering comfort. So, filled with great faith, I ask Our Lady of the Rosary of Fatima that, if possible, I might one day go to my hometown to see my family. I would hold a feast in her honor and have a sermon preached, going there to pray the rosary. The next day, I no longer had a fever, and two days later, my lungs were completely cured. To the doctors, it seemed like a dream; when they thought I was dead, I appeared cured. Was it medicine? No, because I didn't take any medicine. So, pneumonia and a fever of 40 degrees Celsius are cured in three days, and by chance? Would someone who had stomach surgery escape pneumonia? Let those who know.

They might say I got better just the same, but since I'm certain I only escaped through a great miracle and the great faith with which I clung to Our Lady, I will say this always and everywhere, no matter the cost. I entrusted the Prior of Santa Catarina with keeping this promise, just as he preached the thanksgiving sermon at the aforementioned festival in the small chapel of Chainça in September 1919. Cova da Iria is for me a little corner of Heaven to which I owe

V. the time I have uselessly taken from you. I am a humble Catholic who sees in the religion I profess the only pedestal on which the world stands.

S. de V.

m.to a.to ven.or e obgo.

*Ignatius Antonio Marques*

26 years old, born in Chainça, parish of Santa Catarina, son of José António Novo (deceased) and Josefa Marques, resident in Lisbon, Rua dos Heróis de Kionga, 43.

On November 23, 1922.

*Inácio Antônio Marques*  
employed at the Post Office

1923-03-a.181

*The events of Fátima* - pamphlet by the Viscount of Montelo (Dr. Manuel Nunes Formigão).

*Publ.: DCF, IV-2 - Doc. 256*

## EVENTS OF FATIMA

BY THE VISCOUNT OF MONTELO<sup>2</sup>

COMP. AND IMP. NATIP. OF  
THE COMPANY AVÉRITAS

GUARD

Electricity-powered workshops

You can print it  
Leiria, January 15, 1923 † José,  
*Bishop of Leiria*

*[Photo]*

THE CHAPEL COMMEMORATING THE APPARITIONS

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<sup>1</sup> Although this pamphlet bears its imprimatur dated January 15, 1923, it was only distributed on May 13, 1923 (Cf. “Voz da Fátima”, Leiria, 1 (7), April 13, 1923, p. 3, col. 3, and “Voz da Fátima”, Leiria, 1 (9), June 13, 1923, p. 4, col. 3). However, from a document dated March 18, 1923 (*DCF*, IV-2, Doc. 258), we know that on this date, the booklet was already completed. <sup>2</sup> Pseudonym used by Dr. Manoel Nunes Formigão.

### THE APPARITIONS OF FATIMA

On the morning of May 13, 1917, a boy and two girls were tending, as was their custom, a small flock of sheep belonging to their families, on a property in the Serra de Aire located in the parish of Fátima, municipality of Vila Nova de Ourém, diocese of Leiria.

The oldest of the three children, named Lúcia de Jesus, was 10 years old. years old and was the daughter of Antonio dos Santos, who died the following year<sup>1</sup>, and Maria Rosa dos Santos. and

The boy and another girl, who were siblings, were named Francisco and Jacinta, the former being 9 years old and the latter 7 years old. Their parents were Manuel Pedro Marto and Olímpia de Jesus Marto. They were Lúcia's cousins. The homes of the two families, who, while not wealthy, nevertheless possessed some substantial assets, were close to each other in Aljustrel, about a kilometer from the parish church of Fátima. Neither child could read or write. Their education was rudimentary. Only Lúcia had made her First Communion.

On that memorable day, astronomical noon approached. According to their custom, the three children, after occupying themselves for a long time with innocent amusements, began to pray the Rosary, a devotion much loved by the inhabitants of that parish. They had barely finished reciting it when, a short distance away, they suddenly saw a brilliant flash of lightning flash in the air, and almost simultaneously, above the canopy of a small holm oak, a radiant and enchanting figure of a woman of extraordinary beauty appear.

Frightened by such an unusual and unexpected success, they thought about fleeing, but they were soon completely reassured by the benevolent attitude of the Apparition, who in a very sweet voice promised that he would not harm them in any way.

The Apparition appeared to be no more than eighteen years old. Her dress was the purest whiteness of snow, as was the mantle, trimmed with gold, which covered her head and most of her body. Her face, of impeccable nobility and possessing something supernatural and divine, was serene and grave, and as if veiled.

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<sup>1</sup> Lúcia's father died on July 31, 1919.

From her, crowned by a golden cross, hung a beautiful rosary, whose white ermine beads looked like pearls. From her entire figure, surrounded by a splendor brighter than that of the sun, beams of light radiated, especially from her face, of a beauty indescribable and incomparably superior to any human beauty.

Between the Apparition and Lucia a dialogue was established, which lasted about ten minutes.

Jacinta saw the Apparition and distinctly heard the words it spoke to Lucia, but it never spoke to her, nor did it speak to her. Francisco only saw the Apparition, never hearing what it said to Lucia, despite being at the same distance and possessing excellent hearing.

On that day, the apparition invited the three shepherd children to return every month on the 13th for six consecutive months to that place, commonly known as Cova da Iria and located just over two kilometers from the parish church of Fátima, next to the district road from Vila Nova de Ourém to Batalha. At first, no one believed the children's claims, which were branded liars by everyone, even their family members.

On June 13th, some fifty people accompanied the visionaries to the site of the apparitions, hoping to witness extraordinary things. In the following months, the number of devotees and curious people increased considerably, with perhaps five thousand people gathering in July, eighteen thousand in August, and thirty thousand in September at the sacred holm oak.

At the moment the apparition occurred, countless mysterious signs, to which many trustworthy people testify, followed one after the other in the atmosphere and in the firmament.

The apparition insistently urged everyone to do penance and pray the Rosary. She communicated a secret to the children, which they were not to reveal to anyone. She promised them Heaven.

She asked that a chapel be built in her honor at that location and declared that on October 13th she would perform a miracle so that all the people would believe that she had really appeared there.

On August 13, moments before the time of the apparition, the children were cunningly kidnapped by the council administrator, who kept them in his house for two days, threatening to kill them if they did not recant or at least reveal the secret that the Apparition had confided to them.

Valinhos, when the children no longer believed that it would happen until the following month.

On October 13th, with approximately seventy thousand people from all walks of life and all over the country present, the day was over and, between Lucia and the Apparition, who declared her to be Our Lady of the Rosary, the seer advised those present to look at the sun. The sky was completely cloudy.

It was raining heavily.

As if by magic, the clouds suddenly parted, and the sun at its zenith appeared in all its splendor and spun dizzily around itself like the most beautiful wheel of art imaginable, successively covering all the colors of the rainbow and projecting beams of light with a surprising effect.

This sublime and incomparable spectacle, which was repeated three times, lasted about ten minutes. The immense crowd, overcome by such a prodigious display, fell to their knees; the Creed, the Hail Mary, and the Act of Contrition burst from every mouth, and tears—tears of joy, gratitude, and repentance—were in every eye.

The entire press, including the mass-circulation press, referred respectfully and extensively to the astonishing events of Fátima. Assessments of these events, even within the Catholic community, were not unanimous. The children's statements regarding the imminent end of the Great European War contributed to this divergence of opinion.

But despite this, year after year, devotion to Our Lady of the Rosary of Fatima increases and spreads everywhere. The number of pilgrims is ever greater, especially on the 13th of each month, on Sundays, on days dedicated to the Blessed Virgin, and, more than ever, on May 13th and October 13th of each year.

again.

The graces and prodigious cures attributed to the intercession of Our Lady of the Rosary of Fatima are countless. In vain, the representatives of the civil authorities made every effort to put an end to the incessant and overwhelming flow of crowds attracted by the humble voice of three innocent shepherd children.

Intolerance and persecution, as always, only served to make the faith and piety of believers even more vivid and intense. The concourse of devotees from all over Portugal continues.

there are no human forces capable of putting an end to it. The ecclesiastical authority, which initiated the respective inquiry, has not yet completed its work, which is by its nature difficult and time-consuming, nor has it issued its *verdict*, which we must abide by, whatever it may be.

While we await this *verdict*, let us try to live as good Christians, strictly fulfilling all our duties, do penance for our sins and fervently pray the Rosary, this devotion so dear to all Portuguese people, so that Our Lady of the Rosary, if She did indeed appear in Fatima, may deign to dispel all doubts and make this fact superior to all good faith disputes.

## II

### EXTRAORDINARY CURES

Maria do Carmo, 47 years old, from Arnal, parish of Maceira, municipality of Leiria, suffering from tuberculosis, was cured on October 13, 1917, at the very site of the apparitions. Her healing was a source of astonishment for all the residents of Maceira, who believed the poor woman was irretrievably lost and had only a few days left to live.

– Aurélia do Patrocínio Lourenço, 4 years old, daughter of Joaquim Lourenço, a stonemason from Batalha, fell ill in late October 1917 with an infectious fever that brought her to the brink of death. Some family members no longer held out hope that the girl would be saved.

He was cured after several promises made by his mother to Our Lady of Fatima.

Manuel Henriques Júnior, from Outeiro do Murtal, Ourém, was blind in both eyes due to a blow to the face at age 12. He underwent several operations in Lisbon by various specialists, but without success. He was cured of one eye after a promise from his mother, who fervently hoped he would see well enough to work.

– Joaquim Vieira, 47 years old, from Assentiz, Torres Novas, suffered from old and serious illnesses, and doctors had given up on him. He was cured on October 13, 1917.

– Amélia de Jesus, 61, from Perulhal, Reguengo do Fetal, Batalha, had been bedridden, seriously ill, for a long time, with violent attacks of rheumatism. The medicines prescribed by the doctor, who visited her twice, did her no good. He cured her—

turned to Our Lady of Fátima. In Reguengo do Fetal, the parish seat, a rumor spread that she had died.

José de Oliveira Rito, 5 months old, son of Faustino de Oliveira Rito and Maria José Rito, from Chainça, Santa Catarina da Serra, Leiria, had been paralyzed in his left leg for several weeks, and all efforts to restore lost movement to that limb had been futile. He was cured after several promises made by his mother to Our Lady of Fátima.

Maria Francesca Aloisi Fitipaldi, 57, a native of Naples, Italy, and resident of Leiria for over nineteen years, suffered horribly from various illnesses that made her life almost unbearable (dyspnea, heart damage, stomach ulcer, albumin, etc.). She could not speak, lie down, or leave the house. On the evening of October 12, 1917, from one of the windows of her house, she saw the crowds heading to Fátima and was deeply saddened that she would not be able to go there too.

Full of faith, she asked Our Lady of Fátima to at least make her well so she could rest a little. Feeling sleepy, she went to bed and slept all night. The next morning, when she woke up, she found herself perfectly well.

– Quitéria de Jesus, 57 years old, from Chainça, Santa Catarina da Serra, having a serious injury to one of his eyes caused by a violent blow, was cured almost instantly by applying a portion of earth extracted from the place of the apparitions to his eye.

José das Neves, 10 months old, son of António das Neves and Maria José das Neves, from Loureira, Santa Catarina da Serra, was always very sickly. He became increasingly thin. Everyone said he was unbearable. He vomited everything he ate.

One day his mother promised to go with him to Fátima and pray the Rosary there if Our Lady deigned to cure him.

The next day the child began to eat everything appropriate for his age and did not vomit again.

– Manuel Vicente Marques, from Alcaidaria, Reguengo do Fetal, running the risk of having to cut off an arm or becoming disabled, invoked Our Lady of Fátima, full of confidence, to whom he made a promise, and was completely cured, remaining without any defect.

– Noémia da Conceição Grego, 18 years old, daughter of Amílcar Augusto Grego and D. Maria Teresa Mautempo Grego, from Torres Novas, suffered from a serious lung condition, resulting from pleurisy, of which traces remain. Due to the serious setbacks she had suffered and which



They treated her without obtaining any satisfactory results. Some claimed it was a case of cerebrospinal meningitis. Others frankly stated that they could not diagnose this strange disease that proved rebellious to all treatment. The patient was force-fed, as she refused all kinds of food. She suffered continuous fits of rage. Believing they wanted to take her to Fátima, she allowed herself to be led, deceived, to Lisbon, where she would not consent under any circumstances.

There, she was entrusted to the care of Dr. Egas Moniz at Santa Marta Hospital. In vain, that distinguished specialist subjected her to various treatments. The results were ineffective.

Finally, Drs. Júlio de Matos, Sobral Cid, and Júlio Dinis gave her a medical conference. The three doctors' unanimous opinion, deeply distressing to the family, was that the patient would never be cured or, if a cure were possible, would only be cured after many years. Meanwhile, the mother walked to Fátima several times with some of her daughter's friends to beg for her healing. She always made the entire journey barefoot, which represented a great sacrifice for her, as she was not accustomed to walking barefoot.

To the extraordinary surprise of the attending physicians, the patient regained her senses when least expected and was able to leave the hospital and return home to Torres Novas, in perfect health, having not felt any discomfort since then.

– Francisco José Ferreira, 50 years old, married to Maria da Luz Ferreira, from Alqueidão, Torres Novas, had his legs injured in such a pitiful state that they inspired in anyone who saw them a mixed feeling of pity and horror.

His long-standing affliction was attributed to kicks he had received as a child. He was completely cured after two novenas performed by his wife in the village church, accompanied by him in spirit, using lotions of water mixed with earth from the site of the apparitions.

Delfina de Jesus Presume, 30 years old, single, daughter of Manuel Lopes Presume and Joaquina de Jesus Presume, from Alqueidão, Torres Novas, suffered from an unknown, extremely serious, and horrific disease. She was treated without satisfactory results by Dr. Augusto Mendes, from Torres Novas, and Dr. Augusto Correia, from Tomar. She made a communion novena, applying water and soil from Fátima every day. At the end of the novena, she was cured.

Alcaria, Porto de Mós, a rocket maker, suffered from a serious gastrointestinal illness that brought him to the brink of death. He was cured after making a promise to Our Lady of Fátima, fervently asking her to save him so as not to leave his wife and children in poverty.

– Laurentino Carreira Poças, 16 years old, son of Adriano Carreira Poças and Joana Carreira Rebelo Poças, born in Reguengo do Fetal, suffering from tuberculosis, was cured after his mother promised to go to Fátima and walk around the chapel on her knees with an offering on her head.

– Maria do Espírito Santo Mota, 31 years old, from the place of Vargos, parish of Paço, municipality of Torres Novas, married to José António Mota, was very ill with an attack of bronchopneumonia, and thought she was cured after her husband invoked Our Lady of the Rosary and promised to go with his family to Fátima and give alms in accordance with his means if his wife was cured.

Maria da Conceição, 21, from Carreirancha, Alqueidão da Serra parish, Leiria district, daughter of Francisco Correia and Maria dos Anjos, suffered a severe bout of flu, followed by cerebrospinal meningitis, tuberculosis, and general paralysis. She recovered by praying the Rosary and a Station of the Blessed Sacrament for nine consecutive days and daily using soil from the site of the apparitions dissolved in water for internal and external use.

António de Oliveira Dias, 58, from Carrascos, Paço parish, Torres Novas municipality, had been suffering for twelve years from chronic pharyngitis, resistant to all treatment and considered incurable by doctors. He was cured after making a promise to go to Fátima to thank Our Lady for his cure, should she deign to grant him that grace.

– D. Maria Manuel dos Santos, 25 years old, daughter of Carlos Alberto dos Santos, now deceased, and D. Amélia Júlia dos Santos, resident at Rua de D. Estefânia, nº 115, 3º, Lisbon, suffering from double tubercular coxalgia, was cured after the pilgrimage that her sister made to Fátima in order to ask Our Lady for a cure.

António José, from Barreira, Serra parish, Tomar, was suffering from tuberculosis, and his attending physician had forbidden him from working at his trade, which is making tacks, hence the common nickname "the tackmaker." Having sought the intercession of Our Lady of Fátima, he found himself cured overnight, as the doctor himself confirmed. The parish priest, Rev. José Dias Rodrigues, in a letter dated November 22, 1921, states verbatim: "I know he has been working at his trade, and just a few days ago I saw him appearing to be in good health."

Joaquim Pedro Crispim, a landowner and resident of Casal da Agreireira, in the municipality of Torres Novas, had suffered daily for several years from numbness or near paralysis in her arms, to the point that her husband sometimes had to support them so he could feed his son, while other times he needed to warm them with cloths and rub them vigorously to regain some activity. Filled with trust in Our Lady of Fátima, she washed her arms three times with water and earth from the site of the apparitions and soon felt completely well.

Manuel Gaspar, 35, a native of Ribeiros, Vila de Rei, married to Maria Umbelina, fell seriously ill on April 15, 1922, spending his days and nights screaming loudly. His entire body was a veritable sore. Everyone thought he was lost. Even the most renowned doctors were unable to cure him or even discover the cause of such a horrible illness. On May 13, many people from his parish went on pilgrimage to Fátima and brought water and earth from the place of the apparitions, saying they were prodigious and had already performed many cures. The poor patient was filled with joy and confidence, and, putting aside all medicine, had his wounds washed with water and dusted with earth. After several dressings of this nature, he experienced remarkable improvement, and within a few days all his wounds had healed, and he was now in perfect health.

Maria José, 10 months old, from Viseu, came down with a cold, followed by hoarseness and a high fever. Her grandmother, Dona Maria José de Lemos Queirós, turned to Our Lady of Fátima, promising alms for the Sanctuary's construction if the child recovered. The extraordinary speed with which she recovered, immediately after making the promise, without leaving any trace of the illness, was considered by the entire family as a sign of the Blessed Virgin's beneficial intervention.

– “In early May 1919, I had a seriously ill nephew. He was quite frail and, at thirteen months old, still had no teeth. I was deeply concerned, and the doctor had no doubts about the gravity of his condition. What should I do in this affliction? I should invoke the Blessed Virgin Mary from the depths of my soul to intercede for me before her Divine Son and grant her maternal protection to the innocent little one.

I was aware of the protection of the Blessed Virgin under the invocation of Our Lady of Fatima from the report published in the newspaper “A Guarda”. With this new title I invoked her and, having placed under the child's pillow a portion of earth from the place of the apparitions,

and after that, the second on May 13th, the anniversary of the first apparition. Her general condition improved, and her teeth continued to erupt. Thus, I was led to recognize that once again, through this act, which I consider miraculous, the Blessed Virgin Mary manifested her protection to those who invoke her in this way, so that any doubts that arise about the reality of her apparition in Fatima may disappear.

I made a promise that, if my prayer were heard, I would make public the account I have just given, for I believe, until the Church says otherwise, that once again in Fátima the Blessed Virgin came to earth to choose a site where a new shrine would be dedicated to Her, so that Her children may know how to be fervent in the fulfillment of their duties and walk the path of virtue, which is the one that leads to the only happiness possible in this vale of tears and to the true and eternal happiness of Heaven. – D. Maria do Carmo da Câmara (Belmonte).”

### III

#### THE SANCTUARIES PROJECT

The piety of the faithful ardently desires to erect at the site of the apparitions a grand monument in honor of the august Mother of God.

The project that has been most enthusiastically received is the construction of a temple on top of the hill overlooking Cova da Iria, on the site where the seers say the first apparition took place, and fourteen chapels lining an avenue leading from the district road to the temple-monument.

This will be dedicated to the coronation of Our Lady and the chapels to the other mysteries of the Rosary.

For these works it was absolutely essential to find water. But for a radius of many kilometers, there is no water in Fátima except in small quantities, coming from rainwater collected in ponds and cisterns. Therefore, a committee of residents of that village took the initiative to order surveys of the land adjacent to the chapel commemorating the apparitions.

The first survey was conducted on November 9, 1921, after the first open-air mass, at a distance of forty meters from the chapel. Having begun work in the morning, by noon all the workers were quenching their thirst with the water that gushed abundantly from the living rock.

In the last months of summer, the water almost disappeared after work resumed to increase the well's capacity, with only one of the walls being seen to be leaking. In early November 1922, work on the well was completed, and it now has many

force, following the first rains of autumn, completely filled the vast reservoir, as the numerous faithful who visited the place of the apparitions on the 13th of that month had the opportunity to see.

#### IV

#### MEMORABLE DATES AND FACTS

Francisco Marto fell ill on December 23, 1918, with an attack of bronchopneumonia and died on April 5, 1919, after confessing and receiving the Sacred Viaticum with the most edifying feelings of piety.

– Jacinta de Jesus Marto, Francisco's sister, took to her bed on December 23, 1918, also struck by the deadly epidemic that was then raging throughout the world. This long and cruel illness was a true martyrdom for the poor child who atoned for the sins of others in her innocent body. She died in Lisbon, at the Hospital de D. Estefânia, on February 20, 1920, having confessed and received communion several times during her illness. Shortly before her death, she stated that Our Lady had appeared to her twice, days before, giving her several revelations, condemning the excesses of luxury and indecent fashions and declaring that the sin that led most people to eternal damnation was the sin of the flesh.

During the apparitions, some ill-intentioned people who, in reference to the events of Fátima, dared to blaspheme the Blessed Virgin Mary were victims of very serious disasters, in which almost all of them died. Were these mere coincidences? Or were they coincidences? Only God knows.

During the night of October 23rd to 24th, 1917, some Carbonari followers of Santarém stealthily stole the objects that popular piety had placed in place of the apparitions. The following day, they organized a sacrilegious procession displaying these objects, which traveled through the main streets of that city with the complacency of the administrative authorities and in front of an entire population deeply indignant and horrified. It is said that the civil governor and the municipal administrator not only permitted but even assisted this ignoble and hideous travesty of a religious procession.

– The most important religious manifestations that have taken place in Fátima since the apparitions were those of May 13th

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<sup>2</sup> Francisco died on April 4, 1919.

In 1922, a grand procession was organized, covering a distance of more than two kilometers, from the main church to the place of the apparitions. According to the most approximate estimates made by general staff officers who were present, approximately seventy thousand people converged on Fátima that day. All the demonstrations were always purely religious in nature and conducted with the utmost order and respect.

### In THE FATIMA ATTACK

The seal of God's works is persecution. This seal is not lacking in the work of Fatima.

So formidable, so systematic, and so persistent has been the opposition promoted by Satan's emissaries that many people, insensitive to the phenomena and extraordinary cures, have finally surrendered, convinced, before the irrefutable force of this negative argument.

From the arrest of the seers on August 13, 1917, to the nefarious bomb attack on the chapel commemorating the apparitions, there have been countless, often ineffective and even counterproductive, manifestations of the infernal rage against the work of Fátima. A detailed account of all these manifestations would be lengthy and beyond the narrow confines of this booklet.

We will therefore limit ourselves to saying just two words about the last attack. It was committed on March 6, 1922, in the early hours of the morning.

The fear of explosions of popular anger led the criminals to carry out their horrible plan with the help of the shadows of the night. Well-founded suspicions fall on several individuals from Lisbon, Santarém, and Vila Nova de Ourém, identified as the promoters, perpetrators, and accomplices of the nefarious attack, whose names are cited. The unfortunate individuals broke down the chapel door and, using a rifle, opened four holes in the walls, spaced equally apart, two palms above the floor, inserting a high-powered bomb into each. These four bombs exploded, spreading fire to the ceiling's woodwork and causing it to collapse. A fifth bomb was placed in the pit, where the roots of the holm oak tree are located, upon which, according to the visionaries, the Apparition's feet rested, but it failed to explode. The chapel walls, though severely damaged, remained standing.

WE  
THE TAVERNS AND SALES SCANDAL  
STREET VENDOR

The famous converted French writer Huysmans<sup>3</sup>, in his admirable book “*Lourdes*”, demonstrates that the cursed serpent, unable to take revenge in any other way on the one who crushed its head with its virginal foot, strives with all its fervor to stamp the note of the ugly and the base in all works of art and in all manifestations destined to honor it.

In Fátima, this war was clearly manifested from the beginning. indirect from the devil, the worst of all, to the work of the Virgin.

And the instruments of this war—sad to say—are not the impious or unbelievers, which would not be surprising, but people with Christian sentiments who seize the opportunity to commercially exploit the apparitions. Thus, little by little, some taverns have been built near the site, adding a sad and extremely unpleasant note to that beautiful landscape. Nothing could be more contrary to Our Lady's will than this profusion of places that, for so many human beings, provide an opportunity to indulge in one of the most heinous and repugnant vices. How many transgressions of God's law are committed every day in these accursed dens, which are the cause of the misfortune and misery of so many families! Men and women, in large numbers, lined up along the paths leading from the road to the chapel, or scattered throughout various nearby locations, sell all kinds of food and drinks, turning that place sanctified by the presence of the Queen of Heaven into a veritable camp, or worse than that, a veritable fair.

Loreto and Lourdes, not to mention other lands equally visited by the august Mother of God, are today centers of world exploration, where numerous Jews and non-believers have settled, contributing on a large scale to the de-Christianization of the population of those cities that were once so flourishing from a religious point of view.

The ecclesiastical authority has tried to put an end to such desecration, but with little success. The only effective way to achieve this would be for all pilgrims to refrain from buying anything from street vendors and in the taverns built there.

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<sup>3</sup> Joris-Karl Huysmans, French writer (1848-1907).

great sacrifice, it would undoubtedly be one of the most meritorious and most grateful acts to Our Lady that the faithful could perform in her honor.

May God grant that pilgrims will fully understand the importance of this obligation so that soon such shops will disappear completely or will be established a few kilometers from the place of the apparitions.

Only then will this place preserve intact its sacred character, which contributes so intensely to increasing piety and devotion in the souls of believers.

In a letter to the reverend parish priest of Fátima, the Bishop of Leiria strictly prohibits the sale of wine and the launching of rockets near the site of the apparitions, granting the parish priest the power to commute the promises to launch rockets into other works.

## VII

### COMMISSION OF INQUIRY

Almost five years after the first apparition, on May 3, 1922, His Most Reverend Excellency D. José Alves Correia da Silva, illustrious and venerable Bishop of Leiria, published a remarkable provision, in which he appointed a commission of clergymen tasked with carrying out, in accordance with canonical law, a rigorous investigation into the marvelous events of Fátima.

This commission is composed of the following members:

Rev. João Quaresma, Vicar General of the Diocese

Rev. Faustino José Jacinto Ferreira, Prior of Olival and Vicar of the Court of Ourém Rev.

Dr. Manuel Marques dos Santos, Professor of the Seminary Rev. Dr.

Joaquim Coelho Pereira, Prior of Batalha Rev. Dr. Manuel

Nunes Formigão Júnior, Professor of the Patriarchal Seminary, with the authorization of His Eminence the Cardinal Patriarch of Lisbon.

Rev. Joaquim Ferreira Gonçalves das Neves, Prior of Saint Catherine of Serra

Rev. Agostinho Marques Ferreira, Parish Priest of Fatima.

The commission will add experts to its ranks or propose the appointment of experts. His Most Reverend Excellency orders all the faithful of his diocese and asks those of other dioceses to report on everything they know, whether for or against the apparitions or extraordinary events that have occurred to them.



exploitation, superstition, doctrines or things depressing to our Holy Religion.

Any member of the commission is authorized to receive the names of those who must or wish to testify and useful information and clarifications from all persons who are in a position to provide them.

## VIII

### PREPARATION FOR CURES

“In the presence of this brilliant collection of miracles, accumulated, so to speak, one upon the other, and whose evidence imposes itself on the most common good faith, let us rejoice in being children of the Holy Catholic Church, which God never ceases to visit, and to which He continues to give the divine testimony par excellence, the testimony of the miracle.

In the early days, the miracle was the great proof of the truth of faith, and although it is not so necessary today, it is no less useful to our intelligence; and experience demonstrates the power with which it revives and consoles our faith.

Let us note, however, that however numerous and incessant the miracles of Lourdes may be, we must not forget that there, as in all the sanctuaries of Our Lady, the miracle is not and cannot be anything other than the exception.

Whoever says miracle, says extraordinary intervention of divine omnipotence in human affairs. It would be ridiculous to imagine that simply drinking a few sips of water from the grotto of Lourdes, or saying a novena, or even going on a pilgrimage to the miraculous grotto, is enough to be infallibly free from an illness.

Trust in the Immaculate Conception can never be great enough, complete enough; but this trust must always be dominated by a profound love for God's will and by the most absolute submission to the hidden ways through which Divine Providence directs us.

Always—pay close attention to this!—the Mother of Mercy always hears and grants our supplications, but She grants them in Her own way, not ours; She answers them divinely, granting us what is best, most useful for our sanctification. Suffering is often the grace of graces and the most real of all blessings. If the Blessed Virgin does not always deem it appropriate to cure the ills of our body—do not doubt it!—She obtains for us and bestows upon us the graces of resignation and living faith, a thousand times more useful than all healings.

Let us, therefore, worship the Immaculate Virgin of Lourdes with these elevated sentiments, the only ones worthy of Christian hearts, and because we were not favored, like others, by the grace of a miracle, let us not be too simple in supposing that novena, that application of the water from the grotto, that trust in the power of the Virgin, that long and painful pilgrimage, which was not crowned with a cure ardently requested and impatiently awaited, to be useless.

What is beyond doubt is that one never implores the Most Holy Mother of God in vain and that there can never be an excess in resorting to her maternal heart."

So far Mons. de Ségur<sup>4</sup>.

Since a miracle is an extraordinary intervention of Providence, and God, by performing it and thus making an exception to the laws of nature, has a moral purpose in mind, it is appropriate that the sick person who wishes to obtain one in their favor prepare for it, in order to have a greater chance of being attended to. Therefore, it is important to recommend that the sick who go to Fátima or who implore the help of Our Lady of Fátima in their homes, in addition to receiving the holy sacraments of confession and communion with the appropriate dispositions and praying and having pious people in their relationships pray for their intentions, obtain from the physicians who treat them certificates as complete and detailed as possible, dated and notarized, to be submitted in a timely manner to the commission of inquiry.

After being cured, they should be observed by the same doctors and by others who testify to their cure.

Otherwise, these cures, however extraordinary they may seem, cannot be officially recognized as miraculous, to the detriment of the glory of Our Lady and the good of souls.

## IX

### CHARACTER OF PILGRIMAGES

The pilgrimages to Fátima on the 13th of each month have a completely unique character, unlike the pilgrimages that take place today to many shrines in our country, which generally result in the Church's disrepute and the harm to souls. The ever-present memory of the apparitions and wonderful events that Fátima

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<sup>4</sup> Mons. Louis Gaston de Ségur (1820-1881).

religious that insensibly takes hold of all who approach the center of the greatest periodic manifestations of a religious nature, which record the annals of Portugal, prevent the explosion of human passions and keep at a distance those who may be tempted to visit the place of the apparitions without feelings of pity or at least respect.

That is why pilgrims, during their journey, dedicate themselves to prayer, sing hymns in honor of the Virgin, or maintain a relative silence that does not exclude the natural and innocent vivacity of young people and the healthy joy of unblemished consciences.

At 10:00 a.m., Mass, general communion, and blessing of the Blessed Sacrament are held at the parish church of Fátima. It is highly recommended that pilgrims attend. Those wishing to receive communion should confess the day before in their hometowns. The site of the apparitions is just over two kilometers from the main church.

When the crowd is larger and the civil authority doesn't think to impose an embargo, a showy and moving procession is organized, leaving that temple for the Cova da Iria. There, at noon, weather permitting, a Mass is celebrated, during which Holy Communion is administered, followed by a sermon usually delivered by a notable orator.

As the parish church is located on the road that leads to the site of the apparitions, pilgrims, even latecomers, often praiseworthy enough to pause their journey there for a moment to pay a brief visit to Jesus in the Blessed Sacrament.

## X

### USEFUL INFORMATION

Those wishing to travel to Fátima by train can take a ticket to the Leiria, Torres Novas, or Chão de Maçãs stations, departing the day before they wish to visit the apparition site. There are shuttle trains at all three train stations, heading to Leiria, Torres Novas, and Vila Nova de Ourém, respectively, but only at Leiria are there consistently large numbers of seats available. Only that city offers hotels with all modern amenities, such as the Hotel Lis, the Hotel Central, and the Hotel Marques, and there are also many private homes that welcome guests. A permanent commission, chaired by the former.

We are kindly requested to provide information and assistance to pilgrims in securing lodging and transportation without risking the risk of odious speculation. Rev. Dr. Manuel Marques dos Santos, at the Seminary, and Dr. Sebastião Brites, at the Cathedral, will provide pilgrims with the directions they request. Transportation to Fátima can also be obtained relatively easily in Torres Novas and Vila Nova de Ourém. Among others, we can recall the rental shops of Espada, in Vila Nova de Ourém, and the Isidros brothers, in Torres Novas.

On May 13th and October 13th there are usually *truck* runs from Torres Novas and Leiria.

From Torres Novas, the price for each seat has been ten escudos round-trip, requiring reservations several weeks in advance. Other means of transportation for these days must also be booked well in advance.

From Torres Novas to Fátima, a train for four or five people costs no less than sixty escudos. When there is little competition, accommodations can be found in Torres Novas at the Hotel Madeira and in Vila Nova de Ourém at the Hotel Espada and the Central Guesthouse owned by Maria Joana and her sister.

Some pilgrims from the north of the country have rented cars in Tomar, where there are numerous rental shops and are well-stocked with equipment and livestock, to wait for them at the Chão de Maçãs station for the arrival of the train in the early hours of the 13th and then take them back to the same station to catch the night train.

In Fátima, it is only with difficulty and with great care that one can find accommodation in private homes, owned by good peasants, who cannot provide any comforts of any kind to their guests.

Distances in kilometers: from the station to the village of Torres Novas seven kilometers, from the village to Fátima twenty-five through the mountains and forty through Vila Nova de Ourém, from the station of Chão de Maçãs to Vila Nova de Ourém twelve, from Vila Nova de Ourém to Fátima fourteen and from Leiria to Fátima twenty5 .

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<sup>5</sup> Chapters XI (Promises to the devotees of the Rosary) and XII (Meditations on the Rosary according to Blessed Grignon de Montfort) are not republished in this selection.

1923-05-09, Santarém

Letter from the Civil Governor of Santarém, Antônio Augusto de Castro, to the Minister of the Interior, requesting guidance on the prohibition of the pilgrimage to Fátima, scheduled for the 13th.

*Publ.: DCF, IV-2 - Doc. 275*

Santarém, May 9, 1923 Hon.  
Minister of the Interior.

Lisbon.

It has just been handed to me by a group of sincere republicans from this city, the included representation that I have the honor to send to Your Excellency, the political committees of the Portuguese Republican Party in Santarém request my intervention to prohibit a demonstration by reactionary forces that is planned to take place on the 13th in the town of Fátima, in this District.

The fact seems to me to be serious, not only because of the intention behind it, as the representation alleges, but also and mainly because it will cause a probable and serious alteration to public order.

For this reason, I come to beg Your Excellency to kindly, with all urgency, order on the case what Your Excellency's considered appropriate and learned judgment, and I must also consider that the reduced number of soldiers of the National Republican Guard stationed in this city is currently very small and the infantry troops can only move to Fátima, which is more than five kilometers from this city, by order of His Excellency the Minister of War.

As the 13th approaches, I ask Your Excellency for an urgent response.

Health and Fraternity  
The Civil Governor.

1923-05-14, Vila Nova de Ourém

Telegram from the Administrator of the Municipality of Vila Nova de Ourém, António de Sá Pávilon, to the Civil Governor of Santarém, António Augusto de Castro, informing that the procession from Fátima to Cova da Iria did not take place.

*Publ.: DCF, IV-2 - Doc. 283*

Your Excellency, in compliance with the Law, the procession from Fátima to Cova da Iria did not take place yesterday. The pilgrimage, which was extraordinarily well attended, went off without incident, without the slightest disturbance to public order. The forces under the command of a Lieutenant arrived there at 9 o'clock and withdrew in the afternoon without having the opportunity to intervene.

Municipal Administration

1923-05-14, Lisbon

Speech by Congressman Antônio Lino Neto<sup>1</sup> on the prohibition of Catholic worship in some places, including Fátima.

*Publ.: DCF, IV-2 - Doc. 285*

PORTUGUESE  
JOURNAL OF THE CHAMBER OF DEPUTIES

SESSION Nº 82  
ON MAY 15, 1923

Before the session ended, *Mr. Lino Neto called for action against the persecutions he said had been perpetrated against Catholics, the President of the Ministry responded.*

Before closing the session

**Mr. Lino Neto: – Mr. President:** three events have just occurred in the country that have impressed the Catholic conscience, and about which I request the information obtained from the President of the Ministry and Minister of the Interior.

The first fact was the prohibition of worship in the church of Santa Cruz de Coimbra, by the respective municipal administrator, when this worship was being carried out during legal hours; the second was the prohibition of a religious demonstration, in an open space, in the place called Cova da Iria, in Fátima, in the municipality of Vila Nova de Ourém, being present for more than 60,000 Catholics in order and in the most conciliatory and harmonious spirit imaginable; and the third fact were insults and affronts to the Archbishop of Évora, when, in the fulfillment of his religious mission, he visited the parish of Igrejinha, in the municipality of Arraiolos, a few days ago, being insulted by a group of dissenters, and, in such conditions, he was unable to exercise his functions calmly and in peace.

**Catholics have always prevailed; they are worthy of all consideration for their numbers, their qualities and their spirit of order.**

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<sup>1</sup> Professor and lawyer born in Mação on January 30, 1873. He was leader of the Catholic deputies until 1926. He died on November 16, 1961.

These facts, therefore, are deeply regrettable.

I ask the President of the Government to provide us with information on this matter, and if the reports reported in the press are accurate, to tell us what measures he has taken, as is legal and just. We must not forget, and the administrative authorities of this country must not forget, that Catholics, simply because they are Catholics, do not cease to be Portuguese citizens.

I have said.

*The speaker did not review.*

Mr. President of the Ministry and Minister of the Interior (Antônio Maria da Silva): – Mr. Lino Neto refers to three facts.

The first refers to the prohibition of worship in the church of Santa Cruz de Coimbra.

The respective administrator said that the people who performed this service did not respect the law of Separation, practicing the service at night.

The Portuguese State has no advantage in persecuting those who whatever it may be, but it is necessary that everyone pays respect to the law.

*Asides.*

Those people who perform the aforementioned worship must comply with the law of Separation, and the State will allow them to perform their devotions.

Regarding the case of Fátima, the respective administrator noted that they wanted to hold a procession, which was not in accordance with the terms of the Separation Law.

This is therefore another case of disrespect for the law.

*Asides.*

The last case to which His Excellency referred and of which he became aware, as he said, from a newspaper report, concerns insults to the Archbishop of Évora, when he was visiting some churches.

I will inform the appropriate person who can provide information, and I will not allow anyone's rights to be violated, but I do not want to make rash judgments because I do not know the facts.

I will recommend everyone to respect the law, and Your Excellency, Mr. Lino Neto, can also recommend to Catholics that they respect the laws of the country.

I have said.

*The speaker did not review.*



1923-05-18, Lisbon

Senate Sessions Diary, with interventions on the Fátima case.

*Publ.: DCF, IV-2 - Doc. 289*

PORTUGUESE

SENATE JOURNAL

SESSION Nº 39  
ON MAY 18, 1923

Before closing the session

Mr. Ramos de Miranda: – Before getting into the topic for which I specifically requested the floor, I would like to join in with the statement that the Senate recently made to the Congressmen from Ribatejo who are inaugurating their congress in Santarém today.

The matter I am going to address is important and I would very much like the Government to be represented, because I wanted to draw its attention to this case which may take on a somewhat serious character due to the circumstances in which it is being presented.

As I do not see any member of the Government in this Chamber at the moment, I would ask you, Mr. President, to be so kind as to convey to the Government the case I am going to deal with, because I do not want to miss the opportunity to refer it to the Senate.

The subject is a sensitive one, and I will try to weigh my words carefully, because I do not want any sensitivity to arise from them, but simply to highlight the need for the matters to be taken into due consideration by everyone and to not inflate the character that many people want to give them, which could be harmful to everyone.

I want to refer to a “miracle” that is already in vogue, performed annually in a part of the district that I have the honor of representing in this House of Parliament, in the place of Fátima, in the middle of a barren plain, near Vila Nova de Ourém.

*The Minister of Education enters the room.*

– I repeat that I have no intention of attacking anyone, nor of disturbing their beliefs, nor their superstitions, of anyone.

I simply want to draw the Government's attention to the issue so that it is considered and given the attention it truly deserves. deserves.

And I can say from the knowledge I have, since I live in the region, that initially in Fátima there were one or two individuals who worked as healers, a profession that the Government is allowing, but which it must look at carefully.

This healing exercise became an almost miraculous action, either by recommendation or rather by instigation of third parties.

This superstition grew to such an extent that a pilgrimage gathered around one of these healers, almost driven by suggestions from others, and thus this healer acquired, so to speak, a power of medicinal action, almost supernatural, without however possessing the consecration, nor the knowledge of scientific faculties.

So the fact became religious in nature and this healer, I think, began to say that his beneficial action on the sick people who came to him came from the presence of a certain image, which he had and which was next to his house.

Later the healer disappears from the place and the image takes on a form miraculous and begins to have the influence that the healer had until then.

I don't know what fate befell the healer, but the fact is that one or two years later, on a beautiful day previously announced, a pilgrimage took place to the plateau of Fátima, provoked by who knows who, and instigated by who knows who, to pay homage to the same image, for which a chapel had already been built, and then everyone started running to the water of a lagoon.

Currently, superstition has taken hold of many people who come from many places to see the miracle, as it is even said that on that day the sun dances.

The water in the lake, by order of the deputy delegate, was classified as putrid water and ordered to be dried; but to maintain its miraculous quality, a well 15 meters deep was dug.

In it, water appears during the rainy season, which receives it because it is open, and it is with this water that miraculous cures are performed.

Now I draw the attention of those who should look into this matter.

*Apart from Mr. Vicente Ramos.*

– I am extremely cautious in what I say. I am noticing what they say.

As a result, infections transmitted by sick people who have washed there can even arise. It is, therefore, a danger to public health, as well as a suggestion to that is taken to people from the surroundings of the mountains.

The instigators of this belief can provoke a natural reaction from enlightened spirits or those with scientific knowledge.

This game needs to be stopped and suggestions need to be kept in check.

Some time ago, I heard that a commission had been appointed by the instigators of the pilgrimage to determine whether the facts were true or not, and they concluded that they were. This commission will also be held accountable should any conflict arise.

I will limit my considerations here.

*The speaker did not review.*

Mr. Dias Andrade: – I listened carefully to Mr. Dias Andrade's considerations. Ramos de Miranda, and I begin by noting with pleasure the care His Excellency took to maintain a high level of accuracy when referring to the events taking place in Fátima. I know nothing about the activities of the healers in the region.

I know that, some years ago, and on certain days, many pilgrims go there to worship the Virgin.

Last Sunday, the 13th of this month, this pilgrimage took place, bringing together more than 100,000 people. What transpired there was a magnificent manifestation of faith.

Regarding the supernatural deeds of Fatima, the church has not yet spoken out.

The respective process has been initiated and is being followed with the greatest care; once concluded, Rome will speak, and its judgment will be accepted by all Catholics.

The church will proceed with the apparition of Fatima as it did with the apparition of Lourdes.

The distinguished Senator is wrong in his apprehensions and fears for the future.

By the way, I will mention a case that happened in France when pilgrimages to Lourdes began there.

One day at the Élysée, in the presence of Marshal Mac-Mahon, President of the Republic, there was someone who found it strange that this pilgrimage

**“I'm much less afraid of a hundred barrels of holy water than a barrel of oil.”**

**In truth, it is not in holy water that the danger to the States and public order lies; that danger lies elsewhere, and that is where the distinguished Senator should draw the Government's attention.**

**Mr. Minister of Public Education (João Camoesas): – I asked to speak to tell Mr. Ramos de Miranda that I will convey his considerations on the events that took place in Fátima to the President of the Ministry. [...]**

1923-06-01

Printed "Alert! Liberal People!", distributed by an anticlerical group, in which draws attention to what has been happening in Fátima.

*Publ.: DCF, IV-2 - Doc. 307*

FACING!

**Liberal People:**

To defend the sacred freedom of conscience—guaranteed by the original Law of Separation of Church and State—from the furious attacks of implacable Jesuitism—the greatest enemy of all human happiness!—the Anticlerical Group was organized in this town, similar to what is being done in many parts of the country!

This was necessary. They call us to fight. We present ourselves courageously!

The great, formidable battle of progress against Ultramontane Reaction, of Freedom against Tyranny, of Truth against Lies is waged again with enthusiasm and ardor!

The redemptive dawn that the Portuguese people saw emerge on October 5, 1910, is about to be eclipsed, intercepted by the immense flood of black cassocks!... But in the dark night that seeks to envelop Reason; where moral suffering takes on tragic proportions in a frightening asphyxiation, the Light will once again break through!... the consoling light of elevated spirits... and like a sinister scarecrow, the grim reaction will flee in terror!...

Liberal people! Hear us! This fight is terrible! Many of our people will perhaps be crushed and tortured on the battlefield, but what does it matter?!... Every war against reaction is a holy war because it frees consciences from the clutches of their enemies!... It is the fight of Justice against Iniquity, of Love against Hate, of Good against Evil!... To the fight, then, for the Progress that makes life beautiful; for the Freedom that redeems the people; and for the science that guides us all as an eternal beacon to the Light of Truth!

Portugal, before which our souls kneel religiously; – boldly breaking through the air with the mathematical certainty of someone who knows the path to be taken to get from one point to another determined point; flying through the immense blue as sure of their route as any of us walking on earth, they showed us that science is not an empty word!

The power of his prodigious sextant, the fruit of immense scientific lucubrations, is more real and positive than the cross of Christ painted on his device, which did not even save them from falling due to lack of gasoline in the middle of the sea at the mercy of the waves...

This extraordinary journey, whose adventures moved us to tears, was the most resounding scientific victory of recent times! It was, above all, a powerful affirmation of science!

Let us therefore make science our religion, and scientific religion is Freedom of Thought!

To be a Free Thinker is to love immortal science, eagerly waiting for it to reveal to us the truth of the great enigmas of the Universe! And only it can reveal them!...

People! Let us always fight!

From the victory of progress, science, freedom, and free thought, will result human happiness, joy, love, fraternity, respect for women, veneration for mothers, adoration for children, affection for the elderly, protection for the sick, the unfortunate, the tortured...

The victory of reaction, of clericalism, of black, cruel and ferocious Jesuitism will result in: the gallows, the acts of faith with their human destruction, persecution, exile, robbery, arson, the deflowering of women, the killing of children, the monstrous torture of all free spirits!...

The history of so many crimes committed in the name of God horrifies us! The Inquisition, relentlessly slaughtering, tearing, and burning the flesh of so many victims, is still today, in the twentieth century, a sinister specter haunting us!... O most holy

mothers! O holy, pious mothers who so love your sweet little children! Have compassion on your beautiful little children, sacred fruits of your blessed wombs: Love Freedom!...

Love Liberty, O loving mothers, immaculate saints of our altar! We pray for them... for your children, who are the light of your candid eyes, the life of your life... for little children... for all children, tender rosebuds that retrogression furiously lashes, – love Liberty!...

And you, O parents! Heads of families who so tremble at your loved ones, snatch them from the merciless clutches of the reactionaries who twist their brains and kill their reason!

Hear us all, men, women, and children; listen: Freedom writhes in horrible convulsions... it vibrates in space, echoing from mountain to mountain, an anguished cry for help!... It is Freedom that falls, annihilated! It is Freedom that dies in the bloody clutches of Jesuitism!

Let us run to save it! May not a single one of you who worships Freedom stop... because defending Freedom is defending life... because life is of no use when Freedom is absent!...

Let's go to battle, people, let's go without delay, for Freedom die...

What is this ridiculous manifestation of the apparition of Fatima if not a pretext for the priests, the Jesuits in their tailcoats and fine hats, the entire court of reactionaries, to parade their forces with impunity before our eyes, astonished by so much audacity?!

The attack on the Republic, on Freedom, is quite clear. Don't they say in their infamous rags, typical of the bilge, that we freethinkers are the traitors, the enemies of the Republic?!...

That every being who lives unrepentant and dies refusing the sacraments of the Catholic Church, lives like a brute and dies like a dog?!...

We are brutes, we are dogs, because, despite our examples of civic virtues, of good social behavior, we do not believe in the comedy of Fátima, nor in other similar comedies!

Guys, do you have religious feelings? Are you a believer?! Well, keep your beliefs, your faith—which we respect—but don't let yourself be exploited! Don't let these religious merchants violate your religious conscience!

The Miracle of Fatima, people, is a ridiculous lie, it is a comedy, it is not religion!

Come on, liberals! Let us all rise up from this criminal apathy and, without delay, fight not the religious sentiment of the Portuguese people, such a good people, a race of heroes, but rather the exploitation that clericalism is inflicting on the people, foisting upon them, at a good price, images of the *saint*—trademarked to avoid competition from other vampires!—the shamelessness!—and leading them, through suggestion, to wallow and drink madly, the *miraculous water*, foul, filthy water, full of rot, pus, and pestilent microbes that the sore flesh of the sick leaves deposited there in the washings!...

**We, all as one man, will fight the reaction, forcing it to retreat and thus, with our efforts, we will save the Republic and the Portuguese Land from its fatal annihilation!**

**Long live the Republic!**

**Long live Free Thought!**

**June 1, 1923.**

**ANTICLERICAL GROUP**



1923-06-29, Lisbon

Testimony of Dr. Henrique Weiss de Oliveira about the atmospheric phenomena he witnessed on May 13, 1923, in Cova da Iria, sent to Dr. Formigão.

*Publ.: DCF, IV-2 - Doc. 317*

I ate my meal in a car on the road near Cova da Iria, from half past noon to one in the afternoon, and when I returned to the Chapel, I heard the groups I passed exclaiming in admiration about a marvelous phenomenon that they claimed was occurring in the sun toward which they were directing their gaze. Deeply doubting the repetition of the marvelous phenomena that had dazzled thousands of people, according to reliable reports, during the last apparition of Our Lady in 1917, I was about to pass on without even bothering to look. I remembered, however, that when I first went to Fátima on October 13th of last year, and upon hearing similar admiring rumors around me, I had seen nothing during my quick inspection, perhaps because I was filled with that spirit of doubt. I therefore wanted to be certain this time so that I could, with full awareness, give my testimony to whoever and whenever I was asked. And, having stopped near a group and stared at the sun, carefully shielding my eyes from the direct sunlight, so as not to see anything, they immediately advised me to insist that I would see something. It took a long insistence to finally see what amazed everyone and caused astonishment that I could not see it. And I saw with precise clarity, and twice, what the common people, in their imaginary language, very accurately likened to: almond blossom petals. They fell from a great height (no longer seeing them detach from the sun as the people around me saw them), and quickly and smoothly

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<sup>1</sup> Born in Lisbon in 1878, he belonged to the Freemasons and simultaneously served as Civil Governor of Aveiro. In Lourdes, he converted to Catholicism, as did his wife, Maria da Encarnação Weiss de Oliveira. He died on August 25, 1940.

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For myself, I finally, and after a considerable time, concluded that there is no such natural phenomenon, neither known nor described, thus leaning toward the supernatural. Today I firmly believe that this was the case, because I have had testimonies that allow me to reconstruct the phenomenon as it appears to have occurred according to these testimonies. First, one could gaze at the sun for a long time and with impunity, seeing magnificent phenomena of beauty and color; then began an abundant rain of the aforementioned petals; and when I arrived, it was no longer possible to gaze at the sun, and the phenomenon, which had been quite lengthy, was at its end, which explains my difficulty in witnessing it now. By the sanctity of my faith and by my honor, I swear that this is the expression of the truth, and I freely and gladly make this declaration, which I have already made in person to whom it is due, and which you graciously and kindly ask me to summarize in these short lines.

Year of Our Lord Jesus Christ 1923, June 29 – Avenue  
da Liberdade 176, 5th d.to Lisbon

*Henrique Weiss de Oliveira*

former surgeon at the Civil Hospitals of Lisbon

Doc. 80

1923-09-28, Fatima

Official interrogations carried out by the Canonical Commission on Manuel Pedro Marto and Olímpia de Jesus (parents of the visionaries Francisco and Jacinta Marto), Maria Rosa (mother of the visionary Lúcia), Maria dos Santos and her husband, Manuel António de Paula and José Alves, about the events of Fátima.

*Publ.: DCF, II - Doc. 4*

### OFFICIAL TORIES OF

Manuel Pedro Marto (father of two seers)  
Olímpia de Jesus (mother of two seers)  
Maria Rosa, widow (Lúcia's mother)  
Maria dos Santos and her husband  
Manoel Antonio de Paula and  
José Alves<sup>1</sup>  
all from the parish of Fátima

### Testimony of Manuel Pedro Marto

On the twenty-eighth day of September 1923, in the parish of Fátima, municipality of Vila Nova de Ourém, Diocese of Leiria, by order of His Most Reverend Excellency D. José Alves Correia da Silva, Bishop of Leiria, the following testimonies were heard from sworn witnesses regarding the extraordinary events of Fátima.

1. Manuel Pedro Marto, fifty-one years old, is married to Olímpia de Jesus and lives in Aljustrel. His wife, a widow, had seven children from her second marriage, five of whom died, including the visionaries Francisco Marto and Jacinta Marto. Six were alive at the time of the apparitions.

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<sup>1</sup> Born in 1865, he lived in Moita. Lúcia and Jacinta stayed at his house several times. He died on February 13, 1942.

when he arrived at the place, returning from the Batalha market, and only then learned of the events of that day in Cova da Iria. At home were a brother-in-law and a nephew and all or almost all of the children, including Francisco and Jacinta, who had already told their mother what had happened. They were having dinner when their mother asked Jacinta again what she had witnessed.

The little girl said that Our Lady had appeared to them, that earlier they had seen lightning, that they feared a thunderstorm or rain was imminent, and they were already preparing to leave, even going so far as to herd the cattle for that purpose. Francisco, questioned again by his mother, said that he had also seen Our Lady, that at first he hadn't seen her, and that Our Lady had said she would appear six months later. In June, Jacinta asked her mother not to go to the "Feira dos Treze" (Thirteen Fair) in Pedreiras, a league from Porto de Mós, so she could see Our Lady. Upon hearing this request, her mother said: "Ah! You don't go there, Our Lady won't appear to you." To which the little girl replied: "Yes, she does appear. Our Lady said she would appear, and that's why she does."

The Mother replied: "So you're not going to the feast of Saint Anthony?" "No," confirmed the little girl, "Our Lady is more beautiful than Saint Anthony." When they arrived from the fair, which they went to despite their daughter's request, it was already night, and before they reached home, they heard that the children had gone to the fair and said they had seen Our Lady. Some people were surprised that they were allowed to go alone. On July 13th, the parents also went to Cova da Iria, with the children going ahead.

A local barber named Matias, seeing the children's father, called him to the holm oak tree where the woman was already standing. The three visionaries always went together. At first they stood, then knelt, with Lucia ordering them to close their hats, which were open because of the sun. Most of the people were behind the visionaries. At a certain point, they stood up and then knelt again. They heard a voice coming from the spot at the foot of the holm oak tree that said: "What do you want from me today?" He waited a moment and then said: "So you don't want anything from me today?" Lucia said, to which the father heard: "I wanted—oh! Our Lady!" and asked for the healing and conversion of several people, the father not remembering their names.

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2 Manoel Rodrigues Matias. He was considered a man knowledgeable in the healing of ailments. He was in charge of the Civil Registry Office, which operated out of his home in Amoreira.

some are bad." She also declared that Our Lady had told everyone to pray the rosary and that the war would soon be over. The children were then on their knees, Lucia stood up quickly, her dress billowing, and said, pointing: "Look over there if you want to see her" – and then added: "You won't be in time." She was facing almost west and turned to the east to indicate Our Lady who was leaving.

It was very calm, and soon the weather turned cool. As soon as they got up, many people asked questions, took twigs from the holm oak, and questioned the children. The father picked up Jacinta to make it easier to get through the crowd. She said she had seen Our Lady again. A few days later, the eldest daughter, Florinda, said that Jacinta had told Lúcia, "Tell her, Lúcia, she's already talking." On August 13th, she went to the farm to collect corn, intending to go there at the right time, learning from Florinda when she was already at the threshing floor that the administrator had arrived at her house in the meantime. It wasn't yet ten o'clock. She returned straight home and found the administrator and a priest she didn't know. The administrator asked, "So, Mr. Marto, do you know why I'm here today? I want to go up to Cova da Iria, to Milagre, I want to go and see. I'm like St. Thomas, to see and believe." Manuel Marto said, "You're right, administrator." He stated that he was taking the children in his car. They were still walking with the cattle. Marto asked his wife to call them, as it was time. He didn't call them, but they came with the cattle. Lúcia, knowing that the administrator was at her aunt and uncle's house, went straight there. As soon as he saw her, he said he would take them by car, to which she replied that they weren't going by car. The little girl returned home and later returned with her father. At that moment, a secret was heard to be told. Since the road wasn't ready, the car waited at a crossroads. The administrator said he would wait for them in Fátima to ask some questions at the Prior's house.

The parents of the three children went to the Prior's house, but the administrator wasn't there yet, and he arrived shortly after. They all remained on the porch. Only Lúcia was called inside to be questioned by the Prior in the administrator's presence.

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<sup>3</sup> Florinda de Jesus, sister of Francisco and Jacinta. Born August 3, 1902, and died May 20, 1920, from pneumonia.

<sup>4</sup> Father Manuel Carreira Poças.

Descending the porch stairs and climbing into the carriage he had come in, he circled the church and fled to Vila Nova de Ourém. Jacinta's father then continued on to Cova da Iria, astonished by the administrator's departure. In Cova da Iria, after speaking with several people, he distinctly heard a loud crash followed by dust and mist. The people fled. Almost everyone took off their hats, cried out to Our Lady, and were overjoyed, saying that they had stolen the children, true, but that Our Lady had manifested herself. He also saw a kind of luminous globe rotating in the clouds. There seemed to be a mist surrounding the holm oak tree after the crash. The people complained not only about the administrator but also about the Prior, saying he was also to blame. Lúcia's uncle, António da Silva,<sup>5</sup> wanted to go and demand satisfaction from the Prior that afternoon, finding him guilty, but he didn't show up. Jacinta's father sought out the Prior, assuming he knew something about the children. He then returned home with his brother-in-law. The people continued to speak out against the Prior, claiming he was to blame for the children's theft. The administrator brought the little ones home on Wednesday the 15th, after Mass, around eleven o'clock. On Saturday the eleventh, Lúcia and Jacinta's parents had been called to Ourém, with only the parents and Lúcia going. First, they called Lúcia and her parents. Then they called Jacinta's father. The father replied that he hadn't brought her because, being so small, she couldn't walk, nor did she know how to ride a donkey. The administrator replied: "So you're disobeying?!" "No, because I'm here," Manuel Marto emphasized.

Later, when he came to bring them to Fátima, he told her that he had already intended to arrest the children that day. As soon as he arrived, he took the children to the Prior's house. He declared that they accused the mayor and the Prior of kidnapping the children, but that he alone was to blame. They could ask the children if they had mistreated them, and that he no longer wanted to know anything. They could go to the place as often as they wanted. What is certain, however, is that on the way back from Ourém, he had already told the children that he would arrest them again if they went to Cova da Iria again.

When the administrator took over the management of Ourém, Lúcia and Jacinta told him that Cova da Iria was not in that direction, and he replied in these terms: "I will take you to the house of the Prior of Ourém

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<sup>5</sup> He was married for the first time to Teresa de Jesus, sister of Antônio dos Santos, Lúcia's father.

time". As soon as they arrived, they asked him to take them to the Prior's house, but the administrator said that they had to eat first, which they agreed to do.

On August 19th, upon arriving home, after passing through Valinhos, the private property of Antônio Ferreira Rosa, to go to one of his farms, he heard that Our Lady had appeared that day on that site. His wife and Jacinta arrived, and he asked his daughter what was wrong, and she said that Our Lady had appeared; that those who were going with the cattle were João, Lúcia, and Francisco, that João had called them, and that, as soon as she arrived, Our Lady appeared, and that Our Lady of Sorrows (as she believed), Our Lady of the Rosary, St. Joseph, and the Child Jesus would also appear.

On September 13th, he also went to Cova da Iria. He was a little away from the children. He saw nothing, nor heard anything, but he heard that some people had seen extraordinary things in the atmosphere. He heard the children say that Our Lady would tell them in October what she wanted and would perform a miracle so that all the people would believe. Since September 13th, there had been numerous visits to his house. On October 13th, it was raining. They advised him not to go because they could harm him, though not the children, because they were children. He went with them. There were many people in the place, which had become a huge swamp. He heard Jacinta scream for them not to squeeze her. Lúcia said, "It's here!" The people claimed to see colors in the sun and in the sky. The sun made no impression on the eyes. He heard no voice. He heard either Lúcia or others say that Our Lady wanted Our Lord to no longer be offended, that He was deeply offended, and that the war was going to end.

Francisco fell ill with pneumonia a year later and asked for Holy Communion which he received as Viaticum. He died smiling. Jacinta died later, also as a result of pneumonia<sup>6</sup>.

The witness cannot write.

At the request of the  
witness *Joaquim Pereira*

*dos Reis Doctor Father Manuel Nunes Formigão Júnior,*  
rapporteur *Doctor Father Manuel Marques dos Santos*, promoter of the faith

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<sup>6</sup> Francisco died on April 4, 1919 and Jacinta on February 20, 1920.

2. Olímpia de Jesus, fifty-four years old, married for the second time to Manuel Pedro Marto, with whom she had seven children (two more, still alive and married, from her first marriage ),<sup>7</sup> only two of whom are currently living.<sup>8</sup> She was born and lives in Aljustrel, parish of Fátima. She was returning to that place on May 13, 1917, after sunset, already in the evening, from the market held every Sunday in Batalha. Upon arriving home, Jacinta, overjoyed, embraced her, something she didn't usually do, and said: "Oh, my mother, today I saw Our Lady at Cova da Iria." Her mother replied: "I don't believe it; you're a good saint to see Our Lady." The little girl became a little sad and insisted: "Believe me, my mother." He was seven years old at the time. This happened still on the street, at the door of the house. They went in and she immediately said: "My Mother, I'm going to pray the rosary with Francisco, which is what Our Lady told me to do." After they prayed, the child, turning to her mother, said, "Mother, you have to pray the rosary every day." "Isn't that the custom," the mother observed, "so I'm going to pray the rosary now?!" "Pray, Mother, pray!" the daughter replied, commandingly. Seeing that the children continued to pray the rosary every day, whether when they were out with the cattle or at home, the parents decided to pray it together with the whole family every day. And if one day they missed this devotion, for any extraordinary reason, they would become sad and say in a hurt voice, "Mother, I've already prayed the rosary, and you still haven't." The mother, with little faith in the reality of the apparitions, replied: "Pray, Mother, pray!" To a question from her parents along these lines, the little girl replied that Our Lady had told them to go there for six months, on the thirteenth, that she would appear to them, and that they should pray the rosary. The visionaries understood that this recitation should be done daily. Our Lady told them to pray the rosary, to spread it throughout the world, and that God was very offended. Francisco said he saw Our Lady moving her lips, opening and closing her hands, but he didn't hear her words. Jacinta said that Our Lady only spoke to Lúcia. Lúcia said she saw a very beautiful woman with a blinding radiance at the top of her head. At the beginning of

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<sup>7</sup> Antonio Ferreira Rosa and Manuel Ferreira Rosa.

<sup>8</sup> At the time of this interrogation, José dos Santos Marto and João dos Santos Marto were in the Holy March.



The stone was covered with a rock, and Lucia said to the Lady: "So you are Our Lady from Heaven, and Francisco doesn't see you?" The Lady had already told him she was from Heaven. Our Lady told Lucia: "Tell her to pray the rosary, and she will see me." The little boy said that he then put his hand in his vest pocket, where he kept his Mass beads, and began to pray. When he had prayed six or seven Hail Marys, he could already see the Lady and could pray no more. While he was still seeing her, he noticed that the sheep had begun to go to a wheat field in the lower part of Cova da Iria, and he said he was going to return. He was about to set off when Lucia said to him: "Oh, Francisco, don't go, because Our Lady says that cattle don't eat wheat." He then remarked: "So the sheep already go into the wheat and don't eat it?!" And he turned back. His mother asked him: "After Our Lady left, did the sheep eat the wheat?" He replied, "Oh, if they were allowed to, they would eat everything." On June 13th, Olímpia de Jesus and her husband went to a fair, despite Jacinta's words the night before, "My Mother, don't go to the fair tomorrow, go to Cova da Iria, Our Lady is coming." And her mother didn't believe as if implying it was an excuse to go to the festival. She replied, "Saint Anthony isn't pretty." "Why?" asked the mother. "Because Our Lady is more beautiful," concluded the daughter. "I'm going to Cova da Iria with Lúcia and Francisco, and if Our Lady says we're going to Santo Antônio, then we'll go." On the evening of the thirteenth, when the mother arrived, they told her that Our Lady had appeared to them again, as on May thirteenth, and that she had told Lúcia to go there every month and do penance. The days passed until July thirteenth. On those three occasions, the mother didn't go with the children. She let them go, but she was afraid the people would harm them, because they thought they were deceiving. One day, he even mentioned wanting to hit his son and daughter so they wouldn't go around deceiving the people. "I'll hit them," she said, "because you're deceiving the people, and many people already go there." The children said they weren't inviting anyone there, that whoever wanted to go could go, whoever didn't, couldn't go, that they were going, and whoever didn't believe would be punished, and that she, their mother, would suffer too. When Jacinta began to say she knew a secret communicated by Our Lady, she began to be called to various places, even outside the parish. According to the little girl, Francisco didn't hear the secret, and it was Lúcia who had told him

They were questioned several times and offered riches to say it, and they responded that they couldn't say it even if they were offered the whole world. They played exactly as before. It wasn't customary to pray the Rosary as a family until then. They didn't notice any improvement in the children after the apparitions. What they did most was pray the Rosary. They showed themselves to be more truthful from then on, for example, telling what the cattle were doing.

They asked permission to pray the rosary, and they prayed it every day and always at night, although they often prayed the rosary two or three times when they were out with the cattle. In the morning they crossed themselves and prayed a Hail Mary or an Our Father to their Guardian Angel, and then they set off with the cattle.

On July 13th, they went there and reported that Our Lady had appeared as in previous months. On August 13th, the Municipal Administrator arrived at Manuel Marto's house early in the morning, and his wife didn't recognize him. He urged them to prepare the children who worked with the cattle to go to Cova da Iria.

Olímpia de Jesus said it was too early, that they were out with the cattle and that they didn't usually go there until noon. The administrator was very distressed, because he wanted the visionaries to return earlier. They arrived almost at the usual time and still didn't want to go. Their mother had sent for them. Lúcia declared it was still too early. The administrator told Lúcia that they had to come to Fátima, to the Prior's house, to be questioned and that from there they would drive to Cova da Iria. And so he deceived them. The three children went with their parents. Their mothers stayed at home.

Jacinta's mother learned on the way to Cova da Iria, where she was heading, that the Administrator had taken the children to Ourém. He then returned and reported what had happened to his sister-in-law, Lúcia's mother. "Oh Maria," she said, "so they didn't take the cachopos to the village!" She smiled and said, "Then don't go lying!" "Oh, what will they do to them over there!" exclaimed Jacinta's mother. "Don't be afraid they won't eat them over there!" said Lucia's mother. At her sister-in-law's house, when they heard the people shouting, he asked, "What's going on over there?" Lucia's mother looked at the sun and said, "The sun is different." The people came and reported that they had seen signs in the sun and in the sky.

The children arrived on the morning of August 15th, when the administrator came to pick them up. He told the children, in the presence of Jacinta's mother: "Now you can go to Cova da Iria as often as you want." The administrator told Jacinta's father that "they said they saw and heard

The nineteenth was a Sunday. Lúcia was tending the cattle with her cousins, Francisco and João, near the Valinhos. They had arrived shortly before Mass. Jacinta stayed home so her mother could clean her head, her brother João taking the sheep in her place. After a while, João came home looking for Jacinta, saying that Lúcia had sent him there to take her. The mother asked, "So why do you want Jacinta there? Do you still think there are few people there to play?" João then explained, "Lucia gave me a penny to come and get her and not tell my mother what she was doing." The mother grabbed João and said, "Either you tell me what she's doing, or I won't let you go." Then the little boy declared that Lucia had told him she could already see the signs in the sky, that Our Lady would also appear that day, and that she wanted Jacinta to be there too. The mother told João, "Go get Jacinta, who's at her godmother's house, and come this way." The mother recommended this because she wanted to go with her children to see what they would say or do. But they went another way: up past the butchers, straight to Valinhos.

Olímpia de Jesus, who wanted to join them, waited a while and finally set off. But by then Francisco and Jacinta were returning home, saying that Our Lady had appeared again, but that João hadn't seen her. When João returned that night, his mother asked if he had seen anything. He replied that he saw Lúcia, Francisco, and Jacinta kneeling at the foot of the holm oak tree. He heard Lúcia speak, and when Lúcia said, "She's already gone, oh Jacinta," he heard a roar like a rocket, but saw nothing. He added that it even hurt his eyes to look into the air. He was eleven years old at the time.

On September 13th, after the children left for Cova da Iria, he called his sister-in-law to let them both go secretly, that is, so that no one would see them. They arrived and remained on the hillside, avoiding the children so as not to be seen. When the people shouted that they saw signs, they did not understand what he was saying, but they thought they saw a small smoke rising from the midst of the people at the foot of the holm oak. As soon as they noticed the children leaving and the people following them, Jacinta's mother said, "They are safe, let's go," returning to their homes. She seems to have heard from Lúcia that the Lady had told her.

She and others questioned Jacinta and Francisco. The little girl was questioned more. Once, some very wealthy women came to their house and offered Jacinta several jewels they had brought to tell her the secret. Jacinta said she wouldn't tell them for anything, not even if they gave her the whole world. Even during her last illness, her mother would say to her: "I despise you and I don't want to know anything about you if you don't tell me the secret." And her daughter replied that she couldn't tell. "At least you have to tell me if it's good or bad," her mother insisted. She replied that it was good for those who wanted to believe. "Believe in what?" her mother asked. "In God," her daughter concluded. And she added that it was bad for those who didn't want to believe.

On October 13th, the mother went back to Cova da Iria and stood beside the children. Jacinta, as her mother had heard, after being told that Our Lady had already appeared, elbowed Lúcia and said, "Tell her, Lúcia, that Our Lady is already there." Lúcia took two deep breaths, as if gasping for air. Then she asked, "What do you want from me today?" A few moments later, Lúcia added: "I want you to improve my patients." Then she declared, "Our Lady said she couldn't improve them all, that they were too ill."

After a few moments, he stood up quickly and said, "If you want to see her, turn east." But then he exclaimed, "They can't see her anymore." Once home, Jacinta told her mother, "Oh, my mother, I saw her enter Heaven," and added that she had imagined herself entering Heaven, that her feet were getting stuck. Francisco and Jacinta fell ill and died from the pneumonia. Francisco knew he was going to die, and before he died, he said, "Oh, my mother, look at the beautiful light in our window." And then he declared that he could no longer see her. He laughed and remained silent, never breathing again. He was always firm in his assertion, even during his illness and near death, that everything he had said about the apparitions was true.

A few days before his death, he said he regretted dying without receiving Our Lord, as he had never received Communion. He made his First Communion by viaticum the day before his death. Jacinta had already made her First Communion the year after the apparitions and received Communion several times thereafter. He died in Lisbon on February 20, 1920.

The witness cannot write.

At the request of witness *Eduardo dos Santos*

*Doctor Father Manuel Nunes Formigão Júnior*, rapporteur

*Doctor Father Manuel Marques dos Santos*, promoter of the faith

3. Maria Rosa, widow of António dos Santos, fifty-five years old, born in Perulheira and baptized in Reguengo do Fetal, currently living in Aljustrel, had seven children, one of whom died at birth. They are all older than Lúcia. The year before the apparitions, she heard her daughter Lúcia and others say they had seen a person wrapped in a shroud somewhere else. She ignored their words.

In 1917, on May 13th, Lúcia said nothing at home about what had happened in Cova da Iria. The next day, her mother heard some neighbors say they had asked her daughter what she had seen. She thought they were referring to the previous year and was surprised they were talking about such ancient things. They said it had happened the day before and that Francisco and Jacinta had told them everything at home. Lúcia's mother continued to ignore what was being said. Her two daughters, Maria dos Anjos and Carolina, questioned Lúcia about the previous day's events and went home, saying that their sister had indeed seen something. Finally, her mother also asked her what she had seen. She said she saw a very beautiful little woman; that the dress she was wearing was all white, that when asked "where was she from?" she pointed to Heaven, saying she was from there, and that when asked if Francisco, Jacinta, and she, Lúcia, were not going to Heaven, the apparition replied that they were. Hearing these words, the Mother exclaimed: "How happy you are!" The Lady said she wanted them to go there for six months straight and that she would finally tell her what she wanted. The mother refrained from asking the little girl many questions. She decided to go to Cova da Iria, if she saw that she was returning there, to observe her hidden away without her seeing, thinking that no one else would go. But soon, on the thirteenth of June, people gathered to accompany her, and so she did not go.

He dressed her better because he was going from there to the feast of Saint Anthony at the main church. His mother went to the feast to hear Mass. On the way, she encountered a group of five or six people going from Fátima to Aljustrel. Thinking they wanted to go to the feast, he told them: "You're mistaken, the feast is over there." "We didn't come for the feast," they replied, "we came looking for three children who claim to have seen Our Lady." She was surprised by their answer and asked where they were from. They said they were from the Carrascos. She didn't confess to them that she was the mother of one of the children. They asked where the children were.

Aljustrel and went to Mass. She was increasingly pensive, thinking it was wrong not to go to the place of the apparitions, because they might beat the children for lying, but she didn't want to face the shame she would face if nothing happened. As soon as everything was over, the children went to Fátima. When they left Mass, they were already there, seeing many people surrounding them. The people said that the people who had gone to Cova da Iria had come back very happy, believing what the children said was true. The people also said that Lúcia had come back along the way asking for the rosary, which surprised her, as she didn't know where she had learned to ask for the rosary, since everyone at home prayed the rosary individually. When I was able to reach her later, I asked her what she had seen. She replied that she had seen the same little woman from the other day. He asked her what she had said. He said she had told them to keep going there and to learn to read. This proposal made her skeptical, because it seemed Our Lady hadn't come to earth to tell her to learn to read. Everything became more common knowledge, and news of the events spread further afield, thanks to the festival where so many people from outside had gathered. She came to Aljustrel with her daughter. She was good and happy. After this apparition, the little girl showed her three and a half vinténs in ten-réis coins that had been given to her. A neighbor said, "Then Lucia is right to go around spreading these things, because they already gave her five centavos in silver, as she herself declared." Her mother asked her if it was true. The little girl said she hadn't said that. To which her mother replied, "Well, she's a woman over sixty years old, and she claimed you told her that, and you deny it? Whoever makes a basket of bread for the poor, he is a saint. And he beat her, giving her a few pieces of sole. She cried and always said they had given Jacinta five cents, but not her. And Jacinta actually appeared with them. She was then convinced that everything the children said was a lie. She went to the Prior to tell him that what they were about to investigate had already been investigated, as it was all a lie. And she told him what had happened, concluding that it was all a lie. The Pastor told her not to hit his daughter or scare her, that he would catch her in a lie if she really was a liar. The Parish Priest had already questioned her once. On July 13th, the children returned to Cova da Iria. The house filled with people. People of all classes accompanied them. Lúcia's mother didn't go because the Prior advised her not to. Around her, the house also filled with people, who asked their daughter many questions.

having to be replaced. The little girl said that the Lady had told her a secret that she could not tell anyone and that she had prayed for some patients and that it seemed to her that the Lady said that some got better and others did not. That month, her husband and Lúcia were called to Ourém to the administrator's presence.

On August 13th, Lúcia left in the morning with the sheep, and when she returned, the house was already full of people. She intended to go to Cova da Iria, as in previous months, but the administrator took her to Ourém. The news of the arrest had been communicated to her mother by her sister-in-law, who, on her way to Cova da Iria, heard that the administrator had disturbed the children. Lúcia's mother was hurt, but she didn't worry because she knew the children weren't eaten, thinking at the same time that if they lied, they deserved some punishment, and that if they told the truth, Our Lady would defend them. Later that afternoon, many people came to comfort her, saying that they were now more faithful, because it was the first day the signs appeared. Jacinta's brothers rode their bicycles to observe what was happening in Ourém and reported that they had seen the children playing on the administrator's porch, who treated them well. The administrator came to bring them to Fátima on the fifteenth in a car and left them on the Prior's balcony.

Lúcia's mother, who was there, came home with her daughter. The children seemed as happy and ready to play as ever, saying they had been asked many questions and that a doctor had come to examine them. The administrator said the people were sick because he had seen signs, and his brother-in-law Marto told him that many people were sick at the time.

On the nineteenth, Lúcia arrived home at night, carrying a small sprig of holm oak in her hand, and said that Our Lady had appeared to her shortly before sunset, around mid-afternoon, at four o'clock, having been with the cattle at home at noon. Her mother took the bouquet and noticed that it smelled very good. The scent could not be compared to any other scent. She was a skeptic and became a little broken, a little more convinced. She told her daughter that Our Lady had told them to keep going to Cova da Iria and that she would perform a miracle in October at Cova da Iria, that the soldiers would return from the war, that Our Lady of Sorrows would come, and other things. On September 13th, many people came. Everything happened as it had always happened. On October 13th, her mother went to the place for the first time, despite the Prior's recommendation to the contrary. They went to dress the little ones.

dresses, veils, and wreaths. Lucia's mother went with the children.

But, as there were so many people there, he lost sight of them. At Cova da Iria, he pierced the waters and stood right next to them. Since they said they killed them, that they cut them into pieces, and because he was so sad that everything would end and he wouldn't see anything, he decided to go. The children would tell him the time the apparition would happen and wanted to go so they could be there at that time. The last time, they lingered for a quarter of an hour near the holm oak before the apparition began. All three were standing. Jacinta's mother was nearby. People were saying behind her that nothing would happen, because the hour was passing and nothing out of the ordinary was happening. All three of them screamed at once, an "ouch!" Lúcia said, "Here she comes! Shut up, there's a lightning bolt." It had been raining all morning. The holm oak was decorated with ribbons and roses, barely visible.

Then Lucia said, "He's here." She spoke loudly. Her mother couldn't see anything. She only noticed the same scent of the Valinhos sprig when her daughter said, "It's here!" Lúcia asked, "What do you want from me today?" She was silent for a moment, and then it seemed she asked for a miracle so that all those people would believe. Then she was quiet again. A few moments later, I told her I had many requests from many patients to make of her. She was standing, hands clasped, facing the holm oak. The others were in the same position. Jacinta was in the middle. The other two children said nothing. Lúcia would occasionally look up and then immediately lower her eyes, and when the Prior later asked her why she did that, she said it was because she was blind. The two girls were dressed in a light blue dress and a white veil, and on their heads they had a garland of artificial white paper flowers. It all lasted a short time.

Lúcia finally said: "There she goes, there she goes!... Do you see her?... Look over there!", pointing with her arm toward the east where she was and had been facing the entire time. Then, naturally, when she lost sight of her, she turned her back to the holm oak and, addressing the people behind her, said: "Look, Our Lady told them to mend their ways for offending God, who was already very offended, and that the war would end." And her sister-in-law Olímpia said: "Oh Lúcia, so you didn't ask Our Lady to perform a miracle for all the people to believe?" To this, Lúcia replied: "So you want a greater miracle than the end of the war?" She also told Lúcia that Our Lady had told them to build a little chapel there, that she was the Lady of the Rosary, that the war would end as soon as she reached Heaven. She turned again and repeated: "She's already there!... Do you see her?... There she goes



up, I mean, to the sky, to the sun). It was then that the people began to look up. Lucia's mother looked and saw the sun three times going down and down, and she could look at it. All the people looked and shouted.

The people said, "Look, look!" Lúcia's mother feared the children would be mistreated. A doctor from Torres Novas<sup>9</sup> picked up her daughter and set off with her onto the road. The mother didn't know if it was for good or for evil. She came to her sister-in-law's house, filling the house with people, and then to her own.

One of the things that made her mother doubtful was that sometimes in the winter evenings she would speak to her about the apparitions of Our Lady of Ortiga, Our Lady of Fetal, etc. She thought, however, that it was good for her to appear now because it would help to strengthen her faith.

The witness cannot write.

At the request of witness *Luís Ribeiro*

*Doctor Father Manuel Nunes Formigão Júnior, rapporteur*

*Doctor Father Manuel Marques dos Santos, promoter of the faith*

#### Testimony of José Alves

4. José Alves, fifty-eight years old, married to Maria Rosa das Neves, is a native of the parish of Santa Catarina da Serra and has lived in Moita, Fátima parish, for twenty-three years. Cova da Iria is about a kilometer from Moita. In May of nineteen hundred and seventeen, he heard from locals and outsiders, especially his wife, who spoke most often with them—and this was more a matter for women than men—that Our Lady had appeared to some children near Barreirões. His nieces had a property there, which they had already taken care of, and when he went there, he would look at the trees to see if he could spot anything, because he had heard that the apparition occurred on top of a holm oak. He never saw anything extraordinary. Before May thirteenth, I didn't know the children, but I knew the families. After the thirteenth of May he began to know them, because he saw them in Cova da Iria even outside of the thirteenth and in his own house, where they would sometimes stay at night, after they became acquainted with his nieces.

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<sup>9</sup> Dr. Carlos de Azevedo Mendes.

invite. He noticed that the children were like other children, perfectly normal, with their wits about them. They seemed serious to him.

He heard something about the apparitions, but little, because they talked about it mainly with his wife and nieces, and more than anyone with his wife, who asked him questions. What they said was always the same, from what his wife told him. They never wanted to go back on their word. Therefore, he always considered them sincere. The woman said one day to Jacinta, in his absence, and later told her: "Oh, Jacinta, tell me the secret and I'll give you my necklace." Francisco wasn't present; if he was, it was Lúcia. Francisco never stayed at her house and went there only once or twice. Jacinta said: "If you give me that little saint, I'll tell you." The woman retorted: "I can't give it to you, because it's not mine, it's my niece's." The niece said: "Oh, Jacinta, tell me the secret, and I'll give it to you." To which she replied: "Not even if you would give me the whole world." Once, while the woman was in her house asking Lúcia questions, Jacinta joined in the conversation and said: "Our Lady came from there (and pointed east) and went over there (and pointed in the direction of Cova da Iria). The woman asked Francisco in Cova da Iria if he had seen Our Lady, and he said no. And she asked him if he saw her feet. And he said no, that he only saw a very beautiful radiance on her feet. Naturally, she was referring to the beginning of the first apparition, when she had not yet seen her, before she began to pray the rosary.

One day, at the beginning of the apparitions, the woman went to Cova da Iria and asked Francisco what he was doing. He said he was building a small hill, and Lúcia and Jacinta were carrying stones to it. At that moment, Lúcia said, "There's been a flash of lightning, and we have water," and the three children went down the slope. When they reached Cova da Iria, Our Lady appeared to them on top of a holm oak that had been torn down by the people. The Lady said, "Don't be afraid, for I am from up there, from Heaven." And it was then that I told them to come there every month and pray the rosary. Almost every month, José Alves went there on the thirteenth day after May and saw nothing; he only heard others say they saw things in the sky. He didn't hear the roar in August. He often heard that a wisp of smoke appeared. He never felt like taking off his hat, but now he never dares to pass by without taking it off and saying a few Hail Marys. He donated property for the project and he did it with great pleasure and he does not regret having given it.

One day Mr. Prior came to his house and said that it was either

She found him quite unbelieving. He told the Prior: "It's not a bad thing, because if it were, he wouldn't have ordered rosaries or prayers." And the Prior retorted: "You're mistaken." And he added: "The devil even used the sacraments," which he didn't like to hear. One time when Lúcia went to Cova da Iria, two guards who appeared to be officers marched from there with her in front of the horses and came to bring her to Aljustrel, to her mother's house. On the way, they said to her: "We'll dismount, and now you'll go on horseback." But the little girl didn't accept the invitation. She added: "What I'm afraid of is that the horses will trample me. Then, since you don't want to ride, go ahead, and we won't let you step on it." And then they took her to her mother's house and imposed on her the precept that she wouldn't leave that day. But as soon as they turned their backs, she left, with only an hour of daylight remaining, and went to stay at home. When he learned that she had gone ahead of the horses, he was hurt, and when he and his companions saw her return, they were very happy.

The witness cannot write.

At the request of the witness *Anastácio Ferreira Fr. Manuel Marques dos Santos, Promoter of the faith Doctor Father Manuel Nunes Formigão Júnior, rapporteur*

#### Testimony of Maria dos Santos

5. Maria dos Santos, fifty years old, is married to Manuel Carreira and lives in Moita, parish of Fátima.

I learned from my husband and other people that Lucia said that Our Lady had appeared to her on the thirteenth of May, one thousand nine hundred and seventeen, as well as to her cousins Francisco and Jacinta, at the hour of solar noon.

On June 13th, before noon, he went to the site of the apparitions, where he found no one. He went to wait for the children on the road, having heard they were coming that day. I didn't know them because they were young, but I knew the families. Before his arrival, some women from Boleiros appeared, who had to endure the mockery of the people of their land. Everyone gathered, and some people from Torres Novas came with the children. They all followed to the place. There they asked Lúcia which holm oak the Lady had appeared on, and she pointed it out with her hand. Then they went to the shade of a large holm oak nearby, where they waited for some time. Shortly after, when asked if the Lady was taking long, he replied that she wasn't. A girl

There was still time. Almost at the same time, he stood up and said that Our Lady was coming, as she had already made the lightning. She ran to the foot of the holm oak, knelt, and everyone did the same. Moments later, she asked the apparition: "You sent me here; please tell me what you want from me." She heard a buzzing sound coming from the holm oak, but she didn't understand a single word of the answer. Lúcia looked at the holm oak, as did the other two children, all with their hands together. The witness didn't quite understand what she then said to the apparition, but the others told her that the little girl had asked her if she wanted anything else. Then she said: "Look!

Do you want to see it?... There it goes, there it goes!" Then a sort of rocket whistle was heard, gathering momentum to climb. He looked and saw a cloud of smoke rising from the holm oak, heading eastward, the small object pointing toward it. It also appeared very high and far away. Finally, it disappeared from view. The cloud was a very light mist. It was sunny and very hot, and the weather was quite clear.

Before the apparition, he saw the holm oak sprouts lush and very straight. After the apparition, the turnip greens were tilted, in a small circle on top, toward the east, as if their dresses had fallen in that direction. The people began to take twigs from the holm oak, recommending to Lúcia that they take not from the top, but from below, so the people took leaves and twigs from the bottom. Finally, they performed a short devotion before leaving.

This testimony was confirmed with oath by her husband, who arrived at the site of the apparitions shortly before the arrival of the three visionaries. This deponent, however, added nothing more, I mean, he added nothing more notable.

The following Sunday, she went with her two oldest daughters to pray the rosary near the holm oak. The following Sunday, only her daughters returned, and a few more people joined in praying. On Sundays and even during the week, prayers began at the site.

He also went there on July 13th. He had asked Lúcia to let his son João be with them, to which she agreed. He picked up a stone and sat down. There were many people, who began arriving early. When Lúcia said Our Lady was coming, her son slipped and fell. He asked them to pray for him, to which she replied that Our Lady had said she would make him better or that she would give him the means to govern himself and that he should always pray the rosary to Our Lady with his family. They were all kneeling. Lucia said: "Our Lady is coming." The same buzzing sound was heard.

Before the apparition, they prayed the rosary. Her husband said she looked at Our Lady and occasionally to the side, and that he asked her why she did that, to which she replied that it was because her radiance blinded her eyes. She prayed to Lúcia for the recovery of someone from Pedrógão, for the conversion of a family from Fátima, and for a man from Atouguia who had asked Our Lady to take him to Heaven as soon as possible. Later, the witness heard that the little girl had said that Our Lady had told her not to rush, because She knew very well when She would take him.

She also told Lucia that the Lady had told her the secret. At the time of the apparition, a *wail was heard*, frightening the little girl. After that day, many people sought her out and asked her the secret. One day some ladies came and one of them asked her if the secret was good or bad, and she said that for some it was good, for others it was bad, and for her and her cousins it was good.

In August, many people gathered. The witness was there, waiting for the children. At noon, it was learned that the administrator had taken the imprisoned children to Vila Nova de Ourém. The people were grieved and outraged. A rumor had spread at the foot of the holm oak tree, causing such great fright among the people that they seemed to have gone mad, screaming loudly and thinking they were dying. The people gradually withdrew. The witness saw nothing out of the ordinary. He had collected some alms to keep at the request of others. No one, not Lúcia's parents, who owned the land, nor Jacinta's parents, nor the parish priest, wanted to accept the alms, and the priest advised him to keep them until he could see what would become of it all.

When the children returned to Cova da Iria, I told them to ask Our Lady what they should do with the money. In Valinhos, when the apparition happened there on the nineteenth of the same month, the little girl actually asked Our Lady this question, and Our Lady told them to make two shrines and take them to the church of Our Lady of the Rosary. Many people were saddened that the money wasn't being used for something to do there and told Lúcia to request permission to build a chapel there, which Our Lady granted on September 13th, on the condition that they give half of their existing funds to Our Lady of the Rosary of Fátima. The sum of thirteen thousand five hundred and forty was collected on September 13th. And what Our Lady commanded was fulfilled.

On September 13, the deponent returned to the place again. In Valinhos, Lúcia asked the Lady, at the deponent's request, if Our Lady

she replied that it was not her, but an angel, the figure that Carolina, the witness's youngest daughter, twelve years old, and a little girl of seven years old, from Espite, saw on the twenty-eighth of July next to the holm oak, of small stature, very beautiful, with blond hair, a figure that Carolina later saw on top of the holm oak.

On October 13th, when Lucia said: "Our Lady is coming!", one of the deponent's daughters, named Maria, was standing on a rock, a meter from the holm oak tree, on the east side, to guard the bow so the people wouldn't damage it. The girl felt a blow to her face, saw a beautiful light near her, and cried out: "Oh! Our Lady!" The deponent looked and saw a star, a ball, not entirely round, like an egg, very beautiful, with the colors of the celestial rainbow, but much more vivid, with a tail of one and a half meters of brilliant colors. It passed very quickly and close to the holm oak tree, and disappeared a hand's breadth from the ground. She saw the sun sinking low.

After September 13th, she told Lucia to ask Our Lady who she was. The oak tree shook violently when she said Our Lady was coming. She heard Lucia ask, "Our Lady gave us permission to build the chapel; now tell us by what title we shall worship her." When she stood up after the apparition, she asked her what title she had given, and the little girl said it was Our Lady of the Rosary. That day, Lucia also said, "Now close your hats," for St. Joseph is coming in the sun and the Child will bestow his blessing, upon Our Lady's arrival in Heaven.

After she said this, the sun danced. From then on, the competition grew even greater. Ill-intentioned individuals came from far away to cause a disturbance. The people wanted a chapel built. She asked the Prior for permission to build a small chapel to store the alms received in kind, and he granted it.

The witness spoke with a bricklayer, and the chapel was built. She had the well dug last year. The water appeared two years ago.

This testimony was confirmed by oath by her husband, who added nothing noteworthy. Neither the deponent nor her husband can write.

At the request of witness *Antonio dos Santos*

*Dr. Father Manuel Nunes Formigão Júnior*, rapporteur

*Doctor Father Manuel Marques dos Santos*, promoter of the faith

### Antonio de Paula

6. Manuel António de Paula, sixty-one years old, a native of Boleiros, in the parish of Fátima, and resident in Lisbon at two hundred and eighteenth Street of Santa Marta, first floor, spent the months of September and October of nineteen hundred and seventeen in his hometown. Before that time, he learned through letters from acquaintances and trusted associates from Boleiros and other parts of the parish that extraordinary events had occurred in the sky at the time of Our Lady's apparition to three children whom he only met later in September. He was greatly astonished and set out to inquire about the truth, writing to a friend from Boleiros, António Borralho, son of Jacinto Borralho, for which reason his mother went to speak with the children's parents. António responded that what the children were saying was not false, as there was every indication that they were telling the truth.

In September, he hastened his arrival, eager to learn more and witness what was happening. On September 13th, he went to Cova da Iria, but saw only a large crowd, many estimating fifty thousand. He remained about seven meters away from the children, whom he saw arriving amid a large crowd that accompanied them, and saw them kneeling beside the holm oak tree praying the rosary. At a certain point, those nearby told him to uncover their faces, as the children had told him to do so because Our Lady was present. Where he was, everyone respectfully uncovered their faces.

Some were standing, others were kneeling. Almost everyone knelt when they gave the order. Some said they saw a star.

Others lamented not having seen anything. Next, he went to the children's house and first to Jacinta's. There he found a lot of people. Some women were questioning Jacinta and asking her to pray for the end of the war. So he went to Lúcia's house. She and her parents were there. He spoke with her mother. The house was also so full of people that almost no one could move. He then asked her mother the result.

The mother replied that her daughter, after the first apparition, went home that night and told her she had seen Our Lady at Cova da Iria. She didn't want to believe him because her daughter wasn't what she wanted her to be, with merit to see Our Lady. She wanted to hit him. Lúcia, afraid of her, began to say what was happening on the outside and didn't want to tell anyone.

say on the outside that Our Lady appears to you and you don't say anything to me?" The little girl replied: "Then my mother wanted to hit me!" Then he asked his daughter how tall the Lady was. She said she compared her to a fifteen-year-old girl from there. She was so beautiful I'd never seen her like her. A priest from afar asked the father's permission to speak to his daughter, but he said he wouldn't allow it because he didn't believe in apparitions and that they would destroy his daughter, who was beside her father, deeply weakened. He heard that he had finally managed to speak to her. The deponent then went with his father to the house of his aunt, Teresa, with whom he wanted to speak. Teresa accompanied him to show him where she lived. The aunt asked if he had seen anything in Cova da Iria. He replied that he had seen nothing but a white butterfly, to which she replied: "There are many of those around; then, Mr. Manuel," she added, "what will become of us?" "Why?" the deponent asked. "Because people came by here making comments, threatening, and saying that the children and families needed to be prosecuted because they were deceiving the people. The witness told her: 'Don't worry, because if it's the work of God or Our Lady, there's no reason to be alarmed, because there was nothing and nothing could be against it.' The father was a little agitated and so didn't say anything else.

On the thirteenth of October, when he left Boleiros with others, it began to rain. His sister was afraid she wouldn't return because they said bombs were being dropped, but he reassured her, saying that if Our Lady appeared there, no harm would come to her, for Our Lady would not allow it. The rain was heavy and the wind was strong, so he got quite wet despite wearing an umbrella. So when he arrived near the main church, he went to a cousin's house and dried himself off. At one point in the conversation with her, I said, "Of course, the children won't go there in this rain." "They will," she said, "even if it pours." Many people were distressed because of the animals that had transported them, but there is no record of any harm being done to them by the rain. After the rain had stopped, around one o'clock, he went to the place and near the road he found a priest from Penacova, who asked him where the place of the apparition was, and the deponent indicated the point where a mist could be seen, a small, quite dense smoke, which he did not find strange because he thought it was incense burned in honor of Our Lady, and was then surprised when they told him that there was no smoke there, that it was not



lit. Suddenly the priest looks at the sun and says that the sun in eclipse was not like that. The deponent also looked and saw that the sun gave no light; a white mist hung over it, it was a dull moon. The sun was to the left, with the rest of the sky obscured. Taking his eyes off the sun, he saw the people a very bright red color; and he exclaimed: "Oh, gentlemen, how the people are all red!" And the priest replied: "Are they red scarves?" To which he remarked: "How can that be? So they had all agreed to have red scarves on their backs?!" Then the people appeared the color of gold.

The sun's rotational movements were not visible to them. The people on that occasion cried out loudly, kneeling with their hands raised, shouting for Our Lady, not caring about the thick mud, repeatedly invoking Our Lady. The people's impression was extraordinary.

After the apparitions, he has gone several times on the thirteenth to Cova da Iria and has heard that there have been several phenomena and miracles and that the competition is increasing.

The witness *Manuel António de Paula Doctor*

*Father Manuel Nunes Formigão Júnior, rapporteur Doctor*

*Father Manuel Marques dos Santos, promoter of the faith.*

1923-10-08, Santarém

Letter from the Civil Governor of Santarém, António Augusto de Castro, to the Administrator of the Municipality of Vila Nova de Ourém, Artur de Oliveira Santos, ordering him to prohibit the pilgrimage to Fátima on the 13th.

*Publ.: DCF, IV- 2 - Doc. 342*

#### VICE OF THE REPUBLIC

Santarém, October 8, 1923

Dear Sir Administrator of the Municipality of  
Vila Nova de Ourém

As a reactionary demonstration is being prepared for the 13th of this month, under the pretext of religious worship in the place of Fátima, I come to ask Your Excellency that, for the sake of the Law and public order that the case naturally threatens to disturb, you would be so kind as to prohibit any procession or candle that is destined from your municipality to that location, and should only allow religious worship in the places or enclosures designated for it.

I am also informed that an altar and pulpit were built at the site of Fátima, outside the temple, for worship. Please, therefore, prevent them from being used in acts of worship, which represent only a fallacy against the fulfillment of the Law.

Health and Fraternity

The Civil Governor  
*Augusto de Castro*

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Doc. 82

1924-07-08, Porto

Official interrogation of Lúcia de Jesus, carried out by Fathers Drs. Manuel Nunes Formigão and Manuel Marques dos Santos, members of the Canonical Commission, accompanied by Father Dr. Manuel Pereira Lopes, who served as notary, about the events that occurred in Cova da Iria in 1917.

*Publ.: DCF, II - Doc. 8*

In the name of the Fathers, Children, and Holy Spirit, Amen. On the eighth day of July, one thousand nine hundred and twenty-four, the Reverend Doctors Manuel Nunes Formigão Júnior, Manuel Marques dos Santos, and Manuel Pereira Lopes, appointed by the Bishop of Porto at the request of the Bishop of Leiria, met at the Vilar Asylum to conduct an inquiry in the Diocese of Porto into the extraordinary events that, according to reports, occurred in Fátima, in the municipality of Vila Nova de Ourém, in the Diocese of Leiria. The former served as president, the latter as promoter of the Faith, and the third as notary.

Before them, at the same Vilar Asylum, in the city and diocese of Porto, appeared Lúcia de Jesus, seventeen years old, the legitimate daughter of Antonio dos Santos, now deceased, and Maria Rosa, a native of the parish of Fátima and currently a student at the aforementioned Asylum. Sworn to the Holy Gospels, she promised to tell the whole truth. When asked by the president about her name, age, parentage, and place of birth, she replied: "My name is Lúcia de Jesus, I am seventeen years old, the daughter of Antonio dos Santos, now deceased, and Maria Rosa, and I was born in Aljustrel, parish of Fátima, municipality of Vila Nova de Ourém."

– When did you make your first Communion? He replied: I made my first Communion when I was seven years old; the Prior didn't want to give it to me because I was too young, but in the end he granted my wish, at the request of Father.

Pena. Did anything important happen to you in Cova da Iria? He replied: The following happened to me: On the thirteenth of May, one thousand nine hundred and

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<sup>1</sup> Antônio Rodrigues Pena. He was parish priest of Fátima between 1909 and 1914.

Fátima parish, accompanied by my cousins Francisco Marto and Jacinta Marto. After praying the rosary, as usual, we began to play, building a wall around a bush. When we saw a flash of lightning to the east, and, fearing a thunderstorm, even though the weather was fine, I told Francisco we'd better go home and round up the cattle. When we reached the middle of the farm, another flash of lightning struck, and two steps ahead, we saw, atop a holm oak tree, approximately one meter high, a very beautiful Lady, young in appearance, perhaps eighteen to twenty-two years old, enveloped in a light brighter than the sun. We were quite frightened to see the radiance that enveloped her, but the Lady, in a low but intelligible voice, said to us: "Don't be afraid, for I will not harm you." I asked her: "Where are you from?" to which she replied: "I am from Heaven." "What do you want from me?" She replied: "I want you to come here for six months, and at the end I will tell you what I want." I asked her about Maria, from José das Neves, and she told me she was in heaven; I asked her about Amélia, and she told me she was in purgatory. If he told me anything else this month, I don't remember. Then he disappeared, climbing very high towards the east."

"What was the Lady dressed as?" He replied: "She was dressed in white, covered from head to hem with a gold-trimmed cloak, tied with a gold cord, ending in a gold tassel, and wearing nothing on her head but the cloak. The sleeves of the dress reached down to her hands, which were placed at chest height, from which hung white beads, ending in a white cross. It seems to me that she was not barefoot, but I cannot be certain because she was perched on leaves shrouded in light and because I did not see her feet very well. You could see a little of her ears, but I cannot say whether she had earrings or not, although it seems to me that she had a small gold thread on her.

– "How old were you and your cousins at that time?"

He replied: "At that time I was ten years old, Francisco was nine and Jacinta was six."

– "Did your cousins also see and speak to this Lady?"

He said: "My cousins didn't ask any questions, but Jacinta said she heard her and Francisco saw her, but didn't hear her."

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<sup>2</sup> Jacinta was already seven years old.

“Now remember this: when the Lady told me she was from Heaven, I asked her if I was going to Heaven, and she said yes; if Jacinta was going, and she said yes; Francisco was going, and she said yes, but that he should pray the rosary; I also remember that, after the Lady disappeared, a man came to say that the sheep had gone to the grass and that he had already thrown stones at them and that the grass would be eaten; he went there to see to warn the owner, and then told the owner, José Matias, that the sheep had gone to the peas, but that they were not eaten.”

– “Did the Apparition last a long time? Were you afraid during it? Did you tell anyone what you saw?” He said: “The apparition lasted a short time and during it I was not at all frightened; when we went home, I agreed with my cousins not to say anything to anyone, and in the following days we would go, when we could, with the sheep to Cova da Iria, or we would pass by there when gathering the cattle, praying a Hail Mary there.”

“Were you there on the thirteenth of the following month?” He replied: “The thirteenth of June was the feast of Saint Anthony, and my mother wasn't very keen on letting me go to Cova da Iria because she wanted me to go to the feast of Saint Anthony. But some people who had heard about the apparition came to get me and Jacinta and accompanied us to the holm oak forest around noon. Jacinta told her mother that she had seen something very beautiful in Cova da Iria, and at her insistence, I told her what it was; only after eight days, when asked by my mother, did I tell her what had happened.”

When we arrived at the holm oak, we prayed; and, after the prayer, I saw a flash of lightning, it being a very hot day, and then the Lady appeared on top of the holm oak, dressed in the same fashion. I asked him, “What do you want from me?” Her answer was, “I want you to continue coming here in the coming months, to pray the rosary every day, and to learn to read.” As I had been advised, I asked Our Lady to heal a crippled man, and she replied that if he converted, he would be cured within a year. Then she went up to the east and disappeared into the clouds and the blue sky.

– “Did the people present also see Our Lady?” He replied: “The people asked me and I told them what I saw, but I don't know if anyone else saw it; then we prayed the rosary, sang and went to the party.”

– “After this Apparition, were you visited by people who questioned you about it?” He replied: “I was visited by many people, and among them some priests, who pressed me with questions and

my mother even hit me with a broom handle."

"Did you return to Cova da Iria in July?" She replied: "I returned on the thirteenth of July, as Our Lady recommended; there were quite a few people there, around noon. We prayed the Rosary at the foot of the holm oak; after finishing, while we were standing, a flash of lightning struck, and Our Lady appeared on top of the holm oak. And I asked Her: What do You want from me today?" The Lady replied: "I want you to continue coming here for the rest of the months and continue praying the Rosary." Then She said: "Do you want to learn a prayer?" "Yes, we do," I replied. And Our Lady taught us thus: "O my Jesus, forgive us, save us from the fires of hell, and lead all souls to Heaven, especially those most in need."

Then she entrusted Jacinta and me with a few words, recommending that we not tell them to anyone, except Francisco. As they had asked, I asked the Lady to cure some people, some blind, some crippled, and some mute, and she said that within a year some would be cured. And with that, she ascended to Heaven as she had done before.

– "Did everything happen the same way in August?"

He replied: "In August, things were different. Before August 13th, my cousins and I were called to the Administration; my uncle didn't take his children there, but I went with my father. The Administrator questioned me, insistently demanding that I reveal the Lady's secret, which I didn't do; after writing, he sent me away. On the thirteenth, we were going to the holm oak forest, when they told us that we had to go to the Prior's house first. So we went, climbing up to the porch of the house.

My father said we would go on foot, but the Administrator insisted that it was better for us to go in the car, because we would be free from the people. So, on my father's orders, I got into the car with my cousins. The car turned around and headed toward Vila Nova de Ourém. "It's not this way," I said, but the Administrator replied that we were going to Ourém to the house of the Lord Prior and that we would still be there in time because we were coming by car. When we arrived in Ourém, they locked us in a room and told us that we would not leave until we revealed the secret that the Lady had entrusted to us. The next day, an elderly woman questioned us about the secret; then they took us away.

Administration, where we were interrogated again, offering us gold pieces to reveal the secret. We returned to the Administrator's house, where we had stayed the previous night, and in the afternoon we were interrogated again about the secret.

They took us to jail and threatened to keep us there if we didn't tell them. We returned to the Administration, and since we wouldn't tell the secret, they promised they would fry us in oil. The Administrator ordered us to be removed and told a man to prepare a cauldron of hot oil. He then called Jacinta, saying she was the first to be burned. She promptly went, without saying goodbye.

They interrogated her and put her in a room. Then they called Francisco; they told him that Jacinta was already burned and that he would suffer the same fate if he didn't reveal the secret. They interrogated him and sent him to the same room. Then it was my turn; they said that my cousins were already burned and that I would suffer the same fate if I didn't reveal the secret. Although I thought it was true, I wasn't afraid. They sent me to my cousins, and a man said that it wouldn't be long before all three of us would be burned. They took us to the Administrator's house, and there we stayed that night in the same room. The next day was almost the same: interrogations morning and afternoon, with many promises and threats. On the sixteenth, we went to the Administration again at ten o'clock, but they got nothing from us, as on the other occasions. Then the Administrator ordered us to get into a car and left us at the Prior's house, on the porch.

Arriving at our house, we went straight with the sheep to a place called Valinho, accompanied by Francisco and João. Jacinta had stayed at home. A lightning strike struck, and I sent for Jacinta to call João, her brother. João didn't want to go, and I promised him two vintém to go. When Jacinta arrived, I told her that a lightning strike had struck and that Our Lady would probably appear. We went down a shortcut and saw Our Lady on top of a holm oak. "What do you want from me?" I asked. She said, "I want you to continue going to Cova da Iria for the rest of the months until October and to pray the Rosary."

I asked further: "What should we do with the money that was in Cova da Iria?" Maria do Rosário, from Moita<sup>6</sup>, had taken care of it and

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3 August 14th.

4 August 15th.

5 Lucia mistakenly adds a day. The return to Fátima was on August 15th, a holiday, the Assumption of Our Lady.

He told me to ask Our Lady what to do with the money. She replied: "Make two palanquins on the feast day of Our Lady of the Rosary; Francisco will carry one with three other boys, and the other with two other girls." I asked her to cure some people, and she said that within a year some would be cured. I also asked her for a miracle for the people to believe, and she said that in the last month she would make a sign in the sun, which everyone would believe; that with Saint Joseph the Child Jesus would come to bless the world, and Our Lady of the Rosary, Our Lady of Sorrows, that Our Lord would come to give peace to the world. Then she disappeared, as in the other months, to the east.

– "Did you all see the Lady?" – He replied: – "Jacinta and I saw and heard; Francisco, as on other occasions, saw her, but did not hear what she said, and João neither saw nor heard anything."

– "Did many people come to your house to ask about Our Lady?" He replied: "There were many people, and even many priests, some of whom called me a trespasser."

"Did you go to Cova da Iria in September?" She replied: "I went there several times because every step of the way, people asked us to go and pray the Rosary with them. On the thirteenth, I was also accompanied by many people; my cousins were already there with many people. Around noon, a flash of lightning struck, and Our Lady appeared as she had on other occasions. I asked: "What do You want from me?" She replied: "I want you to come here the following month and continue praying the Rosary." In memory of Mary of the Rosary, I asked if She wanted a small chapel built there, and She said to build a small chapel there in honor of Our Lady of the Rosary.

I asked for the conversion and healing of some people and She replied that within a year some would be healed and others would not.

"And nothing else happened in September?" He replied: "I asked again for a miracle so that the people would believe, because they said I was a treacherous woman who should be hanged and burned. The Lady gave me the same answer as before; she left as usual."

– "Did you go to Cova da Iria on the thirteenth of October?" He replied: – "The people came to get us. I was already at my cousins' house when a lady appeared in a blue dress and wanted me to take it; it gave

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<sup>e</sup> This is Maria dos Santos or Maria Carreira, from Moita.



on my head. It was raining heavily. When we arrived at Cova da Iria, we couldn't break away from the crowd; the road was packed with cars and automobiles. At noon, lightning struck, and Our Lady appeared in the holm oak: "What do You want from me?" I asked. She replied: "I want to tell you not to offend Our Lord God anymore, who is already very offended; continue to pray the rosary every day; I want you to build a little chapel here to Our Lady of the Rosary." So, what is Your name? She replied: "I am Our Lady of the Rosary." I think she also said it this way: "Convert, the war ends today, expect your soldiers very soon." My cousin Jacinta told me at home that Our Lady said: "Convert, the war will end within a year." As I was thinking about the requests I wanted to make of Our Lady, I didn't quite make sense. I made the requests to her, and she gave me the answer she had given me on other occasions. Then he went up to the east and hid in the clouds. Just before Our Lady appeared, the rain stopped; and when she disappeared, we looked at the sun. On one side of the sun, we saw a figure of a man, from the waist up, with the Child Jesus in his arms, and on the other side, the Lady who had been in the oak tree. The Child Jesus was blessing the people. The idea occurred to me that the man was Saint Joseph. The brightness was so great that we couldn't see clearly. They disappeared, and then, on the right side of the sun, Our Lord appeared, visible only from the waist up, dressed in red, and on the other side, Our Lady, dressed in purple, resembling Our Lady of Sorrows. Our Lord made several crosses.

It seems to me that I saw another figure, which seemed to be Our Lady of Mount Carmel, because she had something hanging from her right hand. Everything disappeared and I have never seen anything again, until today."

"Did your cousins ever speak to you?" He replied, "They never did; we once arranged for Jacinta to speak to her, but when we got there, Jacinta didn't say anything."

– "Was the Lady's face smiling?" He replied: "It was sad; when she spoke, she opened her hands, which were together and raised against her chest."

"Where are your cousins?" He replied, "They've already died. Francisco was ill for a few months and said he wanted to be with Our Lady; at his request, I prayed the rosary with him a few times during his illness. Jacinta died in Lisbon; I went to see her at the hospital in Vila Nova de Ourém and prayed with her there too."

– "Are you sure you really saw a Lady on top of the

I am certain  
that I saw her and that I was not mistaken; even if they killed me, no one  
would make me say otherwise.

– “And who was this Lady?” He replied: “Before she said she was Our  
Lady of the Rosary, I didn’t know who she was; now I’m convinced she was  
Our Lady.”

Having finished making these statements, the notary read her statement  
to her, which she found to be completely true, except in the answer to the  
question about her first Communion, as the Prior was called Father Pena  
and it was he who refused her Communion because he thought she was too  
young, but in the end he gave in to her requests because he saw that she  
knew the Catechism.

This he said and confirmed with his hand on the Holy Gospels, then  
signing his name in the presence of the president, promoter of the Faith,  
and notary, who, in testimony to the truth, will also sign after the declarant.  
Era ut supra.

*Lucia de Jesus*

*Doctor Father Manuel Nunes Formigão Junior Father*

*Manuel Marques dos Santos Canon*

*Manuel Pereira Lopes*

Doc. 83

1925-06-13, Leiria

Letter from D. José Alves Correia da Silva, Bishop of Leiria, giving a set of recommendations to pilgrims of Fátima.

*Publ: DCF, IV-3 - Doc. 614*

### **MOST MR. BISHOP OF LEIRIA TO THE PILGRIMS**

Pilgrimages to Our Lady of the Rosary of Fatima must preserve its primitive character of piety, penance and charity.

People go to Fátima to pray, to perform mortifications and to ask the Blessed Virgin for the spiritual and physical health of those who are sick in soul and body, who come there in ever-increasing numbers to implore She who is the Salvation of the sick.

Always, but especially along the way and at Cova da Iria, pilgrims must help each other, pray for each other and maintain the utmost respect and recollection during religious acts.

The sick, whether rich or poor, always come first.  
They make way for their passage and help each other whenever necessary.

Pilgrims must obey the instructions of the – Servants of Our Lady of the Rosary of Fatima – so that everything runs smoothly.

Disorder is displeasing to God. “Do everything with honesty and order,” recommends St. Paul (1 Cor XIV, 40).

If there is order, even if there are many, everyone is served: the little enough for everyone. Without order, a lot comes to nothing.

See how this happens in families and society.

Therefore, when Our Lord fed thousands in the desert by multiplying the loaves and fishes, He began by assigning each person their place. (Mark VI, 40) It is this order, combined

with piety, penance, and charity, that I wish to see pilgrims always observe. I commend to your prayers

and good works the needs of the Holy Church, of our Portugal, and of the Servants of Our Lady of the Rosary of Fatima, for whose labors and dedication I thank you in advance.

Leiria, June 13, 1925.

*† Joseph, Bishop of Leiria*

Doc. 84

1926-02-p.15, Pontevedra

Letter from Lúcia to Mons. Manuel Pereira Lopes, her confessor, about the devotion of the five first Saturdays. Reveals the apparition of the Child Jesus.

*Publ.: DCF, IV-4 - Doc. 735*

.my Lord Doctor

I come with all respect to thank you for the kind letter that Your Reverence's charity was kind enough to write me.

When I received it and saw that I still could not fulfill Our Lady's wishes, I felt a little sad, but I soon reflected that Our Lady's wishes were that I obey Your Reverence's orders ; I remained calm, and the next day, when I received the Blessed Sacrament, I read the letter to Him and said: O my Jesus, with Your grace, prayer, mortification, and trust, I will do everything that obedience allows me to do and that You inspire me to do, and you do the rest.

I remained like this until February 15th; those days were filled with continual interior mortification; I wondered if it had been a dream, but I knew it wasn't; I thought it had been reality, but how, having responded so poorly to the graces I had received up until that point, would Our Lord deign to appear to me again? The day for me to go to confession arrived, and I wasn't allowed to say anything; I would tell the Mother Superior this, but during the day my busy schedule wouldn't allow me to; at night I had a headache, and fearing a lack of charity, I thought: Leave it for tomorrow; I offer you this sacrifice, my dear Mother; and so the days passed, one after the other, until today.

On the 15th, I was very busy with my work and barely remembered it. When I went to throw away some garbage outside the yard, a few months later, I had found a child. I had asked her if she knew the Hail Mary. When she answered yes, I told her to say it for me to hear. But since she couldn't bring herself to say it alone, I said it with her three times. After the three Hail Marys, I asked her to say it alone. But since she remained silent and couldn't say just the Hail Mary, I asked her if she knew the Church of Santa Maria. She answered yes. I told her to go there every day and say: O my Mother in Heaven, give me your Baby Jesus. I taught her this and left. On February 15, 1926, returning

There was a child there who seemed to be the same one, and I asked her: "So, you have asked the Heavenly Mother for the Child Jesus?" The child turned to me and said: "And you have spread throughout the world what the Heavenly Mother asked of you; and in this, he was transformed into a resplendent Child." Knowing then that it was Jesus, I said: "My Jesus, you well know what my confessor told me in the letter I read to you; he said that the vision needed to be repeated, that there had to be facts for it to be believed, and the

Mother Superior could do nothing by simply spreading this fact. It is true that the Mother Superior alone can do nothing, but with my grace she can do everything, and it is enough for your confessor to give you permission and your superior to say so for it to be believed, even without knowing to whom it was revealed. But my confessor said in the letter that this devotion was not needed in the world, because there were already many souls who received you on the First Saturdays in honor of Our Lady and the 15 mysteries of the Rosary. It is true, my daughter, that many souls begin them but few finish them, and those who do finish them do so in order to receive the graces that are promised therein; and I am more pleased with those who do the 5 with fervor and with the aim of making amends to the Heart of you

My Jesus, many souls have difficulty confessing on Saturday;  
if You allowed the 8-day confession to be valid?

Yes, it can be for many more days, as long as they are in grace on the first Saturday when they receive me and that in that previous conviction they have made the intention of making reparation to the Sacred Heart of Mary.

My Jesus, what about those who forget to form this intention? They can form it immediately in their next confession, taking advantage of the first opportunity they have to confess. With this, he disappeared without me knowing anything more about Heaven's wishes, and as for mine, they are that the flame of divine love be kindled in their souls and that, elevated in this love, they greatly console the Sacred Heart of Mary.

I have at least the desire to console my dear Mother in Heaven greatly, suffering much for her love, but for now I will only remain with the desires because when I have the opportunity to suffer a reprimand, a little word that may hurt my self-esteem or a small setback in my work, as soon as I can I go and complain to Jesus in the Blessed Sacrament and sometimes even to the Mother Superior, telling everything that happened to me and always hoping that Jesus will tell me that he is pleased that I kept quiet or that I promptly did what I was told.

It seems to me that Jesus is sad with me, I just want to cry and I don't know what else to do to make him happy with me.

I conclude with all due respect by asking Your Reverence<sup>cia</sup> to answer me, telling me what I have to do to satisfy the desires of Heaven.

I respectfully ask Your Reverence to deign to bless me and ask to Jesus for this most humble and obedient servant of Your Reverence

*Maria Lucia de Jesus Santos*

Doc. 85

1926-03-26, Leiria

Letter from D. José Alves Correia da Silva, Bishop of Leiria, about the collections in Fatima.

*Publ.: DCF, IV-4 - Doc. 753*

### Collections – The poor

Abuses are beginning to occur during pilgrimages to Fátima  
As for collections, we have determined, for now, the following:

1st. Begging, under any pretext, is prohibited within the walled grounds, as that area is reserved exclusively for prayer. 2nd. Beggars, not

always in need, flock from many places, as during pilgrimages. The poor are asked not to beg during pilgrimages.

3rd. The poor from the municipalities neighboring Fátima who do not beg during the pilgrimages of May and October will receive an extraordinary alms grant by addressing their request to the Parish Priest of Fátima with a certificate from their Parish Priest in which he declares, under oath: a) that the applicant is miserably poor; b) that he did not beg during the pilgrimage. 4th. The poor from other towns who do not beg should go to the *servant* in charge, who will help them. 5th. I recommend that pilgrims, being the most charitable to all, not give alms to beggars without verifying the truth of their complaints, so as not to be exploited or contribute to vagrancy. 6th.

Pilgrims should place their alms for the poor in the hands of the servants, who will deliver them as is just.

Leiria, March 26, 1926

*† Joseph, Bishop of Leiria*

Doc. 86

1926-05-13, Lisbon

Article from the newspaper "A Época"<sup>1</sup>, which publishes an interview with D. José Alves Correia da Silva, Bishop of Leiria, about the apparitions of Fátima.

*Publ.: DCF, IV-4 - Doc. 768*

## OF SANTA MARIA OUR LADY OF FATIMA

### Talking with the Venerable Prelate of Leiria

The devotion of the Portuguese people  
Religious aspect of pilgrimages to Fátima  
Pilgrimage of meditation and penance  
Lourdes and Fatima – The Flame of Faith

### Fulfilling one's duty always brings some grateful reward.

Thus, from the special mission that brought us to Extremadura, with the aim of gathering impressions about the planned railway from Tomar to Nazaré, we can now derive a chronicle, full of opportunity and interest, about the great pilgrimages to Fátima and provide, to the readers of *A Época*, some very curious details about the reasons of piety and faith that for some years have brought together in the moorland of Fátima many hundreds of thousands of people, who go there with the sole purpose of paying homage of praise and recognition to the Virgin of the Rosary.

While passing through Leiria, we had the pleasant opportunity to pay our respects to the venerable prelate of the diocese, Mr. D. José Alves Correia da Silva, with whom we have long and grateful relations.

To His Excellency Reverend Mr. José Alves Correia da Silva, a prelate of such vast and profound erudition, we owe the best part of our religious education. And from his beneficent and truly apostolic and social work, as former advisor and assistant to the Catholic Workers' Circle of Porto, one can rightly make the best and most honorable biographical note of the distinguished and kind prelate who

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<sup>1</sup> Monarchist newspaper, founded on March 25, 1919. Director: Fernando de Sousa (Nemo)



The prestige he enjoys in his diocese is truly remarkable and exceptional.

"Mr. D. José is one of the most notable Portuguese bishops," we heard a group discussing matters of religious art comment. "Possessing a solid culture and rare erudition, our venerable Prelate has never failed to express a sound and judicious opinion on any subject on which he has been consulted."

– Just now – said Rev. Father Lacerda, esteemed parish priest of the parish of Milagres – His Excellency was asked some questions, the kind commonly called pocket questions, because it is rare to find someone able to answer them promptly and confidently.

The Bishop of Leiria did not hesitate for a moment in giving the desired answer, despite the fact that it was a matter requiring specialized knowledge. The Bishop of Leiria is a learned and knowledgeable prelate who brings honor to the venerable body of the Portuguese Episcopate, and the Church in Portugal, and particularly the Diocese of Leiria, has much to expect from his disciplinary and apostolic action.

As from a visit of greetings, a conversation full of interest and opportunity arises

It was, therefore, in fulfillment of a grateful duty of courtesy and recognition, that in the building of the current Episcopal Palace we went to look for His Excellency the Most Reverend the Bishop of Leiria.

We announced ourselves with a simple business card. And a few moments later, a curtain opened, revealing the venerable figure of Mr. D. José, whose red cassock and the cross hanging from his chest imbued him with a patriarchal majesty.

"So, via Leiria?" the Prelate asked kindly. "It's true, Mr. José.

I came as a delegate for my newspaper to attend the meeting held at the City Hall on the occasion of the new Tomar-Nazaré Railway. And once in this city, I shouldn't leave without fulfilling my duty to greet His Excellency. Most Reverend."

– And do you like Leiria?

– I like it very much. I especially admire the imposing appearance of its castle.

– Do you stay here long?

– Just enough time to gather the necessary study material for a series of chronicles I intend to write, focusing on the new Tomar-Nazaré Railway. To this end, I intend to travel the entire region served by this Railway, going from here to Alcobaça, Nazaré, Batalha, Porto de Mós, Ourém,

Omar and then Fátima, where I plan to be on the 13th for the pilgrimage. It's an interesting itinerary, and one from which you'll gain great impressions.

– Certainly: but I will be primarily interested in impressions of Fátima, especially because, in the opinion of the project's proponents, the Fátima problem is one of the most powerful factors that must be taken into account now when advocating the construction of this line. It is at this point, so to speak, that the interest and opportunity of this chronicle begins, in which we intend to highlight primarily the grand significance of the pilgrimages that have been made to Fátima.

#### The apparitions of Fatima

The Bishop of Leiria currently has a very delicate mission to fulfill. Within his diocese, a few years ago, supernatural events occurred, resulting in an immediate outpouring of religious faith. From one end of the country to the other, people of all ages, sexes, and backgrounds flock to Fátima, making a pious pilgrimage to pay fervent devotions and homage to the Virgin. The enclosure is too small to accommodate the enormous crowds who, especially on May 13th, gather there, subjecting themselves to arduous journeys and depriving themselves of every comfort.

Since it was incumbent upon the ecclesiastical authority to take immediate action to avert the danger of superstition, Dom José Alves Correia da Silva, at the very beginning of his episcopal mission, found himself faced with the problem of Fátima. According to the innocent and therefore trustworthy statements of some shepherd children, the same phenomena of supernatural apparitions that occurred in Lourdes sixty-six years earlier occurred in Fátima. News of these apparitions spread quickly throughout the country, and soon tens of thousands of people began to flock there. Inspired by the best feelings of religiosity and faith, they invoked the Virgin Mary with a sweet and salutary confidence in her powerful and effective intercession as a loving mother and safe refuge for sinners.

Similar to what had happened in Lourdes, the wind of impiety began to blow sarcasms and blasphemous ironies, which were unable, despite everything, to contain the wave of faithful who were heading there, increasing day by day, to the point where the venerable Prelate of the diocese, proceeding with all the reservations that the delicacy of the matter imposed, authorized such manifestations of public worship, simultaneously dealing with

canonical process, which is being judged with the acuity and prudence used in similar cases and which are a safe guarantee for the decision.

What are the pilgrimages to Fátima or what do they have in common? with those who are currently heading to Lourdes from everywhere?

In the authoritative opinion of the Bishop of Leiria, pilgrimages to Fátima are more grandiose and impressive than pilgrimages to Lourdes.

Although the reasons and purposes of these pilgrimages are the same, all of which were born from supernatural events in which the *Digitus Dei* manifested himself in an indisputable way, the characteristics that are noted in each one are different, as the venerable antistite who so generously received us very judiciously explained to us.

Fátima is a vast temple, where the Portuguese go to pray, meditate and do penance.

The reason that had brought us to the Bishop of Leiria was, as we have already said, the sole fulfillment of a grateful duty of courtesy. Far be it from us to abuse his kindness by asking for an appointment, for which we had not even made any plans.

The conversation, however, turned to the subject of Fátima and we believe that we are not committing an abuse of confidentiality by reproducing here, and in connection with a subject of such magnitude, some of the most interesting points of the pleasant and instructive conversation that we had with His Excellency.

After brief considerations on the advantages that the construction of the new Railway could bring to the case of Fátima, Mr. The Bishop of Leiria, who, if not for the hindrance of a pastoral visit to Porto de Mós, would have attended the meeting held on the 2nd in the Town Hall building, explains:

– The pilgrimages to Fátima are more impressive and significant than those to Lourdes. Many more people gather in Fátima in a single day than usually gather in Lourdes, despite all the comforts and amenities that the small Pyrenean town offers pilgrims.

Never in Lourdes have so many people gathered together, as in Fátima, on May 13th, mainly.

– They say that last year there must have been around 400,000 there people.

I cannot say much; what I can tell you with certain data is that Fátima has been visited by many hundreds of thousands of people, coming from all parts of the country, which led me to take measures to regulate the acts of worship and to ensure that pilgrims have some facilities for the practice of their devotions.

- Apparently, Fátima will be a new Lourdes, the Portuguese Lourdes.
- Depending on the meaning we want to give to this antonomasia.

You can clearly see that there is a radical and distinctive difference between Fátima and Lourdes, one that will always remain. One must take into account the difficulty of transportation and the absolute lack of any amenities to accurately assess the generous spirit of sacrifice that inspires the thousands of people who go to Fátima to pray and do penance.

"In Lourdes there are certainly great and edifying manifestations of faith; but in Fátima there are these same manifestations of faith, animated, however, by a greater spirit of sacrifice and a deeper concentration of Christian thought. In Lourdes one prays, but one also enjoys the supernatural atmosphere that is breathed there, and one enjoys comforts and amenities that do not and cannot exist in Fátima.

The case of Fátima has aspects very different from those of Lourdes, yet more deeply distinctive. In Fátima, people pray in the same way, but with meditation and penance. It is for this very reason that tens of thousands of people gather there every month, particularly in May and October, coming from all over, deprived of every comfort, subjected to all kinds of sacrifices and privations, driven solely by the single purpose of publicly testifying to the greatness and intensity of their devotion to the Virgin, in whose honor they sing hymns of praise and whose intercession they invoke for graces.

As you can see, if Fatima has some points of contact or similarities with Lourdes, it also has other characteristic aspects, which give it an exceptional importance and give our pilgrimages greater grandeur and a more moving meaning.

- As far as amenities are concerned, I heard that they were thinking about construction of large hotels...

– Pure fantasy. First of all, there is still nothing definitive on this matter; and furthermore, the terrain is not suitable for constructions of this nature, adding to the circumstance that there is not even water there.

The little water that exists there has already been discovered after the phenomenon of the apparitions and this same water is being channeled to a cistern that I ordered to be built in a spirit of foresight and with the purpose of retaining the

in that place is so great that its inhabitants have to go and get it from a distance of fifteen kilometers... In these conditions, how can we think about building hotels?

– And what about the construction of the new railway?

Few will improve the difficult conditions under which pilgrimages to Fátima are currently organized. The demand for the faithful is already enormous and grows year after year. Now, the new railway, should its construction become a reality, will not be able to meet the needs of the pilgrimages. At best, assuming the operating company increases the number of carriages, it will only be able to transport a few tens of thousands of people, a mere fraction of the many thousands who flock to Fátima on these days of imposing manifestation of religious faith.

– But are there any improvements yet in the plans?

"There was certainly a need to study the problem from all its perspectives. As far as I am concerned, as Prelate of the diocese, I have already ordered the enclosure of the area where religious services are held to be sealed off. From this area, I intend to build a vast temple where all forms of worship can be performed. I already have the corresponding project in hand, the outlines of which are grand, as befits its intended purpose."

– And when will the construction of this monument begin?

– When the opportunity presents itself. There are circumstances that must be taken into account before starting such an undertaking. nature.

– And regarding other improvements, nothing has yet been studied or permanently absent?

"I have little to say about that. My only responsibility is to provide for the religious aspect, which is the main characteristic of the pilgrimages to Fátima. However, I believe that little more will be achieved, since a second Lourdes can never be made from Fátima, with all the comforts and amenities found in the beautiful and miraculous city of Gave. Pilgrimages to Fátima will always retain the spirit of sacrifice and penance, which are their main and most endearing characteristics. The rest is up to Our Lady, who will know how to maintain in the Portuguese soul that enthusiasm and wonder that her devotion has always inspired, to the point of being chosen as the sublime Patroness of our Homeland and the sublime inspirer of our glories."

The Bishop of Leiria continued for some time to delight us with his conversation, always affectionate and attractive, sometimes discussing the problem of Fátima, about which we reproduce here a very interesting part of his words, sometimes the exciting subject of the new Railway, for which we were then in Leiria.

It was time to call our visit a close. After our final farewell greetings, the venerable Antistite bestowed his blessing upon us, as we kissed, with protestations of great respect and submission, the emerald in his ring. Only then did we reflect that we had greatly abused his extreme condescension by prolonging the visit of greetings that had brought us to his palace.

\* \* \*

From what has been said, something emerges that fills us with joy and contentment, in our emotionality as Portuguese people and believers. The glorious Mother of God, who has shown herself so lavishly to the Portuguese, to whom we owe the beneficial inspiration of our heroism and the most abundant granting of graces, has deigned to radiate to us, to the Homeland of which she is the exalted Patroness, some rays of that sun of intense and supernatural faith that illuminates with dazzling miracles the beautiful city of the Pyrenees, the small land of Bernadette.

And the Portuguese people, always jealous of their traditions and having the holy pride of their faith, respond worthily to the invitation that the Virgin of the Rosary addressed to them, through some humble and innocent shepherd children, flocking to the place of the apparitions, with the sole purpose of praying and doing penance.

Let us all offer this new competition so that the Venerable Prelate of Leiria will never lack the necessary elements to carry out the construction of this monument, the project for which has already been outlined and which will be a necessary and logical complement to the impressive manifestations of faith that characterize and mark our pilgrimages to Fátima.

In a few days, on the 13th, the great national pilgrimage will take place. Hundreds of thousands of people will surely gather in Fátima.

God and the Blessed Virgin will certainly be with the pilgrims who faith leads to that sad moor of Cova da Iria.

Leiria, 10-5-926

ARMANDO VIEIRA.

Doc. 87

1927-01-20, Leiria

Prayer to Our Lady of Fatima, with the imprimatur of D. José Alves Correia da Silva, Bishop of Leiria.

*Publ.: DCF, IV-4 - Doc. 878*

### OUR LADY OF FATIMA

Immaculate Virgin, who by your holy Rosary once extinguished the nefarious heresy of the Albigensians within the Church, through it you freed Christianity from the Muslim danger and strengthened the piety of the faithful; extinguish also in the Portuguese people through the more intense practice of your devotion the seeds of death that cause their Faith to wither, free them from all the internal and external dangers that threaten the purity of their customs, strengthen them more and more, making rejuvenate in them the genuine spirit of piety that in the past made them a most Christian, most faithful and evangelizing people.

And since, by an ineffable proof of heavenly predilection, you deigned to visit this people who pride themselves on being your vassals, showing them from the mountains of Fatima how dear they are to your Heart, never cease, most loving Mother, to cherish them with that same love of predilection. Rest upon him your merciful gaze, make him feel more and more your most gentle protection and the sweet attractions of your Heart, which is a mother's heart.

Bless, O Immaculate Virgin, the land you have deigned to visit; draw all the Portuguese to yourself; reveal to them the treasures of your love; reveal to them the mysteries of your maternal Heart; make every Portuguese heart an organ that vibrates with love for you, and make all of Portugal a sanctuary of love that responds with its filial affection to your maternal care, and thus deserves to be called, now and forevermore, the Land of Holy Mary. So be it.

It can be printed and we grant 50 days of indulgence to the faithful, for each time they recite this prayer with an Our Father and a Hail Mary for the needs of the Holy Church.

Leiria, January 20, 1927.

† JOSEPH, BISHOP OF LEIRIA.

Doc. 88

1927-07-a.13, Leiria

Letter from D. José Alves Correia da Silva, Bishop of Leiria, to create a chaplaincy at the Sanctuary of Fátima.

*Publ.: DCF, V-1 - Doc. 1*

### TO THE SANCTUARY OF OUR LADY OF ROSARY OF FATIMA

In response to the urgent requests made not only by devotees from all over Portugal but also by workers working on the construction site and the new town of Cova da Iria to the Most Reverend Bishop of Leiria, His Most Reverend Excellency has created a permanent Chaplaincy at the Sanctuary of Our Lady of the Rosary of Fátima.

The choice fell on Rev. Manuel de Sousa<sup>1</sup> , former Parish Priest of Seíça. Every day, Holy Mass will be celebrated at set times, praying for the spiritual and temporal needs recommended to this Sanctuary and for the sick.

The Rev. Chaplain will assist pilgrims who seek him out.

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<sup>1</sup> He was born in Marinheiros, Marrazes, on February 1, 1899. He was ordained a priest on June 27, 1924, going to the parish of Seíça, Ourém. In 1927, he was appointed chaplain (rector) of the Sanctuary of Fátima, a position he held until 1937. He died on October 13, 1950.



Doc. 89  
1927-07-24

Letter from Lucia to her Mother, about the devotion of the five first Saturdays.

*Publ.: DCF, V-1 - Doc. 2*

24-7-1927

My dear Mother

Since I know that, upon receiving a letter from me, you simultaneously receive consolation, I decided to write this to encourage you to offer God the sacrifice of my absence. I truly understand how deeply you feel about this separation, but believe me, if we did not separate voluntarily, He would take charge of it. Let's see: Uncle Manuel, who said he wouldn't let his children leave the house, and how God took them; therefore, I wanted the Mother to generously offer the Blessed Virgin this act of reparation for the offenses she receives from her ungrateful children. I also wanted the Mother to give me the consolation of embracing a devotion that I know is pleasing to God and that it was our dear Mother in heaven who requested it. As soon as I learned about it, I wanted to embrace it and have everyone else embrace it. I therefore hope that the Mother will respond saying that she does so and will try to make all those who come there embrace her as well. She can never give me greater consolation than this. It's just a matter of doing what's written on this little saint; confession can be another day, and the 15 minutes is what I think will make you more confused, but it's very easy. Who can't think about the mysteries of the Rosary? The Angel's Annunciation and the humility of our dear Mother who, seeing herself so exalted, calls herself a slave; the passion of Jesus who suffered so much for our love, and our Most Holy Mother beside Jesus on Calvary? Who can't spend 15 minutes in these holy thoughts with the most tender of Mothers? Farewell, my dear Mother. Console Our Heavenly Mother in this way and try to have many others console her too, and thus you will give me inexplicable joy.

I am your very devoted daughter who kisses your hand

*Maria Lucia de Jesus*

Doc. 90

1927-11-01, Although

Letter from Lúcia to her godmother, Maria Filomena Morais Miranda<sup>1</sup> devotion , about the of the five first Saturdays.

*Publ.: DCF, V-1 - Doc. 58*

November 1, 1927

My dear Godmother

I come today to thank you for your kind letter, which I should have responded to long ago, but I hope you will forgive me for my prolonged silence. I was very pleased to learn that she had made the trip to Lourdes without incident and that, at the feet of our dear Heavenly Mother, she had not forgotten this poor soul; I, in my feeble prayers, will not forget my good Godmother either. I do not know if you are already familiar with the Saturday reparatory devotion to the Immaculate Heart of Mary, but since you are still new, I thought I should instill it in you, as it is something requested by our dear Heavenly Mother and because Jesus expressed His desire that you embrace it. It seemed to me that your Godmother would greatly appreciate not only knowing about it, so as to give Jesus the consolation of practicing it, but also to make it known and embraced by many others.

It consists of the following: for 5 months, on the first Saturday, receive Jesus in the Blessed Sacrament, pray a rosary, spend 15 minutes in the company of Our Lady, meditate on the mysteries of the Rosary and make a confession; this can be done a few days before and if, in this previous confession, we forget to form an intention, we can offer the following confession, as long as on the first Saturday we receive Holy Communion in a state of grace in order to make reparation for the offenses that have been committed.

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<sup>1</sup> Born on January 21, 1879, she was the daughter of Antonio Joaquim de Campos Miranda and Sofia Emília Morais de Miranda. She was a Servite of Fátima and maintained a very close relationship with Lúcia, whose confirmation godmother she was. She accompanied Lúcia from Leiria to the Vilar Asylum in Porto, when Lúcia left Fátima (June 1921). She died in Santo Tirso on November 12, 1934.

Virgin and who have embittered her Immaculate Heart. It seems to me, my good Godmother, that we are happy to be able to give our dear Mother in Heaven this proof of love that we know she desires to be offered to her; as for me, I confess that I never feel so happy as when the first Saturday arrives, and is it not true that our greatest happiness lies in being all of Jesus and Mary and loving Them alone without reservation? We see this so clearly in the lives of the Saints.

They were happy because they loved, and we, my good Godmother, must seek to love like them, not only to enjoy Jesus, which is the least of all; if we do not enjoy Him here, we will enjoy Him there, but to give Jesus and Mary the consolation of being loved. And if we could do it in such a way that They saw themselves loved without knowing by whom, and that in exchange for this love they would save many souls? Then it seems to me that I would be completely happy; but since we cannot do this, let us at least love them so that They may be loved.

Goodbye my good Godmother, hugs in the Most Holy Hearts of Jesus and Mary

*Maria Lucia de Jesus*

Doc. 91

1927-12-04, Although

Letter from Lúcia to Father José Aparício da Silva<sup>1</sup> thanking him for a letter from him.  
Refers to the devotion of the five first Saturdays and some difficulties  
that you have encountered.

*Publ.: DCF, V-1 - Doc. 67*

Tuy, December 4, 1927

Most Excellent and Reverend Father Master

I respectfully thank you for your kind letter, Your Reverence. cia  
You can't imagine how much I appreciated everything you said to me. A few days before I  
received you, I had been quite preoccupied with various thoughts about the new Institute and  
how I had no easy way to communicate them to Your Reverence.  
cia , writing in a closed letter, since Rev. and

The Mother Provincial had recommended that I show greater trust to the Mother  
Mistress and not hide anything from her. I then decided to tell her everything  
the about the Mother Mistress and asked her to do me the favor of calling  
Reverend as soon as possible. However, God did not want it and allowed the  
was time for the Mother Mistress to go on retreat without me being there. I  
already in the chapel, the Reverend tapped me on the shoulder, called me  
outside into a room, and said: "Oh, daughter, I didn't have time to call you;  
Sister, you can't wait until after the retreat; the Father is already there to begin  
the practices." Yes, Mother Mistress, please be at peace. I then thought that  
Our Lord didn't want me to tell you anything, and to be at peace in this regard,  
I explained the following to Our Lord.

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<sup>1</sup> Father José Aparício de Silva. Born on February 14, 1879, he was the son of Joaquim  
Aparício da Silva and Ludovina da Silva. He was ordained a priest on June 12, 1912. He  
was Lucia's confessor and spiritual director from September 1927 to December 1938,  
when she went to Brazil. He was a great apostle of the Immaculate Heart of Mary and of  
the devotion of the Five First Saturdays, both in Portugal and in Brazil. He died in Recife,  
Brazil, on May 21, 1966.

any; the human means that you had took them from me, so do not take it badly that I demand the following from you to know if it is you or if it is the devil who wants to deceive me.

If you send me an illness for which my Superiors send me away and then restore my health outside, I will then enter that Institute; if you preserve my health until I take my vows in this Institute, I will know that it was the devil who wanted to deceive me.

Regarding what Your Reverence<sup>cia</sup> told me about this Institute, it seemed to me that despite all this, the work may be of God, since we see in the history of the foundation of the Society the order given by the Holy Father for its dissolution. I also see in the foundation of the Institute where I am that there were the same obstacles and even greater ones; they even had to return to their father's house after living in community for a long time. So, what I still need is to know for sure God's will.

opportunity to ask of the Mother Master went to Portugal I took the  
 to write a closed letter and ask Your Reverence<sup>cia</sup> the favor of continuing to  
 help me with your advice, which I will always follow as a living expression of  
 God's will. You cannot imagine, Your Reverence<sup>cia</sup>, how much consolation I felt  
 upon learning that they had already embraced the reparatory devotion to the  
 Immaculate Heart of Mary there; I also learned of this from the Reverence<sup>and</sup>  
 Mother Superior of Lisbon, that the entire Community, girls, and even families  
 had already begun it; I was delighted to learn that many people in Fátima had  
 already copied it from a holy card I sent with it, written to My Mother. I conclude  
 by wishing Your Reverence and the entire Community health and blessings from  
 Heaven, and commending myself to your prayers.<sup>cia</sup>

On two V. Rev. <sup>cia</sup> the most humble servant

*Lucia de Jesus Santos*

Doc. 92

1927-12-25, Although

Letter from Lucia to her Mother wishing her Christmas greetings. Refers to devotion to the Immaculate Heart of Mary.

*Publ.: DCF, V-1 - Doc. 72*

My dear Mother

I am filled with holy joy to write this letter to offer you sincere holiday greetings on this great day of Christmas, the anniversary of the birth of our beloved Jesus. I hope that our Divine Infant grants you a new year filled with graces and blessings from Heaven, as well as your entire family. For my part, I hope that Divine Mercy will continue to grant me the graces I need to always and in all things do His Most Holy will. This is the only thing that should occupy us: doing God's will.

How happy are the souls who only do this holy will; if those great men of the earth who risk their own lives to acquire money, believing they will find their happiness there, knew how easy it is to be happy and tasted how much sweetness is enjoyed in this fulfillment of the Divine will, I am certain that there would not be a single one who would not embrace it.

Let us, then, my good Mother, embrace ourselves with all that the Child Jesus wishes to ask of us, and let us be certain that no matter how many crosses He wishes to send us, and no matter how much they cost nature, they are always for our good. I remember something now. Mother said when I was there, and while Father was still alive, on a day when Heaven sent him the little cross. Mother said: if I only knew that what the Lord Prior in the Church said was true: that when one had something to suffer, it was God who allowed it to be done as a deduction for our sins, and that those who suffered patiently were deducted from their purgatory. Mother then said, if I knew this was true, I would take everything with patience, but I don't know if after all this, I won't still have purgatory?

Now, my good Mother, better than then, now I can tell you without fear of being mistaken: everything the Fathers say is true and yet they have not said everything; therefore, my good Mother, do not let it pass.

I received your letter  
and enclosed the money you sent me, and I thank you; in my prayers, I will  
not forget what you recommended to me. I ask that you practice and  
continue to make known and practice the reparatory devotion to the  
Immaculate Heart of Mary. I am your daughter and I highly recommend  
myself to your prayers.

*Lucia*

My address now is as follows: Calle Martínez Padín - Hermanas  
Doroteas - Tuy

Doc. 93

1928-01-27, Although

Letter from Lúcia to Father José Aparício da Silva thanking him for a letter from him; apologizing for having used an incorrect expression in the previous letter and that, on the advice of the Mother Superior, she burned the papers where she wrote the devotion of the five first Saturdays.

*Publ.: DCF, V-1 - Doc. 85*

27-1-1928

Most Reverend Father Master

great letter yesterday, almost evening, that Your Reverence I received the kindly wrote to me, and I am immensely grateful, especially for making me aware of the error I committed without knowing it or intending to, since I wrote absolutely the opposite of what I wanted to say and what I felt when I spoke about prudence. When I thought about the requests I made, such as consulting Our Lord, etc., it reminded me that I seemed to have little confidence in Your Reverence's prudence, and it was then that I decided to write that little piece to say that it was not so, since I knew very well that there was no danger; but now that God has allowed you to write the opposite. of what I wanted to say, I hope that it will also make Your Reverence aware of the mistake for which I humbly apologize. And as for not paying attention, I left to the requests I made, I ask Your Reverence to simply take me away from the fear that took hold of me, thinking circumstances and that I had been deceived. What is that You already knew my of value to me is Your Reverence's miseries and having the virtue to bear them patiently; you cannot imagine. Rv. How grateful I am to Our Lord for thus manifesting my nothingness; what I ask of Him is that He begin by making everyone cast me into oblivion and contempt.

For the rest, I leave everything in the hands of Your Reverence to do what seems best and most to the will of God and the glory of the Immaculate Heart of Mary, which I ardently desire to see known, loved and repaired according to the will of God.

I conclude this letter, which was intended only to humbly ask Your Reverence for forgiveness; otherwise, everything continues as always.

I am from Your the most humble and obedient servant who respectfully Rv. kiss Your Rv's hand.

*Lucia de Jesus Santos*



Let me ask you one more thing, I don't know if I did wrong. It's this: In the revelations of the five Saturdays, when I communicated them to my confessor, who was then Lord Dom Lino, he ordered me to write down everything related to this and to keep any papers that might be needed; I obeyed and wrote; but, in the meantime, I came to the novitiate and to this day I have kept them without knowing what to do with them. Now that enough people are aware of the devotion they deal with, I thought I could burn them because I might die and I didn't want any memory of me to remain, and if we happen to meet after death, it won't be so easy to be forgotten. However, I didn't want to do this only for the Mother in my head, and on one occasion when I was speaking with the Most Reverend.

Provincial, I asked if I could burn some papers my confessor had sent me to write when I was in Pontevedra. The Mother Superior was quiet for a moment and then asked me if I thought they could be burned. I replied that it seemed to me that the Mother Superior also asked: if Sister, yes, no. But if Your Most over to me and I Reverend minded me reading them, she would hand them would then see if they could be burned. I was afraid that the Mother Superior wouldn't burn them and remained quiet for a moment; then I replied: I don't mind if Your Most Reverend reads them; they deal with some things that happened in Pontevedra. The Mother Superior, knowing how little I wanted To Rv to hand them over, said: "Look, put them in an envelope and write things of conscience on the outside; that way no one else will read them." I remained silent; then the Mother Superior said: "Sister, you want to burn them, don't you?" Yes, Mother Superior. But no one ever asked you for them again or spoke to you about them? No, Mother Superior. Then I think you can burn them, and if necessary, Sister can tell you everything later, right? Yes, Mother Superior, but I don't think it's necessary. So, burn them. Now, Father Master, I fear I've gone against God's will by showing too much desire to burn them rather than hand them over.

Father Master, for the love of God, forgive me for so much trust and such great trouble that only God can repay, and in my feeble prayers I will never forget the one who has done me so much good. Kiss with all humility and respect the hand of Your Reverence.

*Lucia*

Doc. 94

1928-06-03, Rome

Article from the newspaper "L'Osservatore Romano" about the pilgrimage on the 13th of May to Fatima [date of writing: May 26, 1928].

: DCF, V-1 - Doc. 218 (in Italian)

# FROM PORTUGAL THE MARIAN SANCTUARY OF FATIMA

A pilgrimage of 300,000 people (Our  
information).

LISBON, 26.

Fátima is a small village lost under the foothills of the Serra de Aire, in central Portugal.

Until eleven years ago, it was unknown to anyone.

Today, Fátima – said D. José Alves Correia da Silva, Bishop of Leiria, a few days ago – is the place chosen by the Virgin to manifest her power, her goodness and her love.

The roads leading there are bad, the journey difficult, the location lacking comfortable hostels; however, it is there that thousands and thousands of people, from all social classes, gather in an attitude of recollection, praying devoutly.

Anyone who goes there once will want to come back.

And it was not the clergy who organized this grand movement, because in the first years, by order of their superiors, the clergy refrained from intervening; neither the civil authorities, nor the attractions that usually characterize the religious and civic manifestations held there...

Blessed be the Most Holy Virgin Our Lady, who transformed that arid, unknown place into a paradise from which graces and blessings are showered upon her children...

## The Portuguese Lourdes

Fátima is today the largest pilgrimage center in the entire Peninsula Iberian, the Portuguese Lourdes.

More than three million people have already visited it on a pious pilgrimage.

once, heard about Fatima.

For eleven years, year after year, we have seen huge crowds come, which can be counted in the hundreds of thousands of people.

#### The story of Fatima

Two words of history.

When, in 1917, the war was raging, three young people—two girls and a boy—told their family they had seen a Lady in the branches of a small tree. She was, they claimed, the Lady of the Rosary, and that she had urged them to pray the rosary and do penance.

The family didn't believe them, but the news spread from village to village.

In the months that followed, with the faith of some, but the doubt of the majority, these events continued, the number of spectators grew and October 13th was attended by 70 to 80,000 people.

These are the facts.

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After that, the extraordinary graces, cures and conversions through the intercession of the Virgin Mary under the invocation of Our Lady of the Rosary of Fatima, are now innumerable.

Let us now speak about the pilgrimage of these days.

#### The great pilgrimage

For several days, pilgrims make their way to Fátima.

But on May 12th, the crowd grows and grows ever larger. Some travel on foot, walking for many dozens of kilometers, others on patient donkeys or mules, others on horseback, in cars, and in trucks.

Official information tells us that more than 11,000 cars arrived in Fátima.

At night, the large walled rectangle, where religious ceremonies take place and where chapels and other buildings gradually emerge, was packed with people. At 10 a.m., a priest leads

a meditation on the mysteries of the Rosary.

Once the Rosary and Litany have been recited, the "Candlelight Procession" begins and the crowd of 150,000 people spreads out in an enormous river of light, spreading along the walls,

wanted to light up the sky with its splendor.

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Once the procession is over, at midnight, everyone gathers around the altar where the Blessed Sacrament will be exposed.

D. José Correia da Silva meditates on the mysteries of the Rosary and those 150,000 people listen to his calm words in a religious and devout silence.

Through the speakers installed in the venue, whether you pray or sing, it is always an extraordinary unison that rises to the sky.

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The veneration of these good people towards the Bishops is admirable. In them, they also venerate the highest Head of the Church, the Pope. Night worship lasts until 3 a.m.

Masses then began, and continued until noon on the six altars erected there. Around 120 priests celebrated Holy Mass.

Communion, which began in the early hours of the morning, continues until noon and more than 18,000 people come to the Holy Table.

#### The laying of the first stone

At 10 am on the 13th, D. Manuel Mendes dos Santos, Archbishop of Évora, accompanied by D. José Correia da Silva, heads to the place where the first stone of the future church will be blessed and laid.

Surrounding him, in respectful silence, are many priests, scouts and “Servants of Our Lady of Fátima”, as well as faithful of all ages, conditions and genders.

“There should emerge the greatest modern monument to Portugal’s devotion to Our Lady,” said D. Manuel Mendes dos Santos, Archbishop of Évora.

#### The procession with the image of Our Lady

The most solemn moments are the Mass at noon and the Blessing of the Sick. The Mass is celebrated by Bishop José Correia da Silva, and the Blessing is given by Bishop Manuel Mendes dos Santos. 300,000 people attend.

taken in procession to the altar where Mass will be celebrated before the sick, numbering more than 400, the handkerchiefs of those 300 thousand people wave in the air, almost in delirium, acclaiming the Virgin.

The applause, the cheers, the tears streaming down everyone's faces, from the bishops to the humble drivers, give that moment a singular grandeur. It was as if a vast flock of white doves were fluttering toward the sky.

And the same scene is repeated at the end, when the image of the Virgin is placed back in the place where it is said to have appeared to the shepherd children.

The invocations to Our Lady during the Blessing of the Sick were made by Father Dr. Marques dos Santos.

And Jesus passes by, blessing, comforting, bowing those souls, among which some were until now far from Him, and many others who, on the contrary, wish to draw ever closer to Him.

Having also given the blessing to the people, D. Manuel Mendes dos Santos, from the pulpit, gives a warm exhortation to his brothers to sing in Fátima and everywhere the glories of the Virgin Patroness of Portugal.

“It was – he said – the largest religious demonstration ever held and that you may never see again in Portugal.”

And after the “Ave de Lourdes” and so many other melodies of Marian worship, all together, as proof of their faith, they sing “Queremos Deus” and renew their consecration to Our Lady.

Two hours later, that place of mystery, where every stone breathes devotion and attests to acts of penance and sacrifice, is once again inhabited by silence in the midst of solitude.

And so ends Portugal's greatest Marian Journey.

#### Illustrious pilgrims

It would be impossible to list all the personalities who participated in this pilgrimage. Among the most notable, we must highlight the presence of Mrs. and Miss Vicente de Freitas, wife and daughter of His Excellency the Head of Government, who also received Holy Communion early in the morning, and Mrs. and Miss Carmona, wife and daughter of His Excellency the President of the Portuguese Republic.

With the approval of the Bishop of Leiria, a small newspaper entitled “Voz da Fátima” was published to provide news about Our Lady of Fátima and to publicize the graces obtained through her intercession. On May 13, 60,000 copies of this newspaper were distributed.

Doc. 95

1928-10-08, Santarém

Letter from Dr. Manuel Nunes Formigão to Aida da Purificação Santos<sup>1</sup> on  
on Lúcia's religious profession. He mentions that Bishop José of Leiria, who was  
unable to preside over the celebration due to a breakdown in the car he was traveling  
in, and he introduces the Reparatory Devotion to the Immaculate Heart of Mary,  
stating that Dom José authorized its propagation in private and that he would soon  
recommend it in a public and official document.

*Publ.: DCF, V-1 - Doc. 365*

R.R.R.

October 8, 1928

Very good Cecilia

I just arrived from Spain. I attended Lucia's profession on the 3rd, the  
feast day of Saint Therese. Dom José didn't preside over the enchanting  
ceremony because the car he was traveling in to the expressway broke  
down. The little girl is the same as always, just as you knew her. She  
possesses an admirable simplicity and humility.  
What profound piety, indeed so natural and so joyful! What extraordinary  
spirit of obedience! What love of sacrifice and mortification! I was the only  
person who, the day before, when the retreat had already ended, was granted  
permission to speak to her and be with her alone. They were hours of  
ineffable spiritual pleasure! They will never forget me. I had already known,  
months ago, through a letter from the novice mistress, that she had been  
the object of a new revelation. It is as follows: Our Lord is deeply displeased  
with the offenses committed against His Most Holy Mother and can no longer  
bear them. Because of these sins, sins of insult and blasphemy, which so  
deeply afflict His Heart, His most beloved Son, many souls have fallen into  
hell and others are in danger of being lost. Our Lord promises to save them.

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<sup>1</sup> Mother Cecília. She was baptized in 1917, and her godfather was Dr. Formigão.  
She attended Luísa Andaluz School. She was the first Superior General of the Congregation  
of the Reparatory Sisters of Our Lady of Sorrows of Fatima (currently, the Reparatory  
Sisters of Our Lady of Fatima), founded by Dr. Formigão in 1926. She died on February 24,  
1990, in Fatima.

in order to  
 repair the Immaculate Heart of our Most Holy Mother: Reparatory  
 Devotion to the Immaculate Heart of Mary.

For five months, on the first Saturday of each month, receive Holy Communion, pray a rosary, spend 15 minutes in the company of Our Lady, meditating on the mysteries of the Rosary, and make a confession with the same aim of making reparation for offenses committed against the Blessed Virgin. The Blessed Virgin promises to assist at the hour of death the souls who have thus sought to console Her with all the graces necessary for their salvation. Dom José, with whom I spoke in Braga about this matter, has authorized me to immediately propagate, in particular, the reparatory devotion, which He will shortly promulgate, recommending it and granting it indulgences in a public and official document. Father Matéo came to intensify devotion to the Sacred Heart of Jesus; Lucia now comes to intensify devotion to the Immaculate Heart of Mary, which is a necessary complement to the former, thus making reparation, with these two reparatory devotions, for the offenses committed against the Son and the Mother, as is absolutely right.

Yesterday afternoon I drove around Porto to make this devotion known, which is received with the greatest enthusiasm.

Yesterday and the day before, I went to say Holy Mass and do some practice at the Casa da Anunciação, or the servants' house. Dona Margarida Reto, who heard about my visit, came specifically to attend Mass there to speak with me. At her invitation, I went to visit her Work, which is different from the one in Fátima, although it is under the protection of Our Lady of Fátima. I intend to go there to celebrate Holy Mass next Thursday at the usual time.

Don't be surprised if it's Lord D. Manuel C. with me. But naturally it will not. Pray more fervently for our intentions.

They tell me that SDL is suffering a lot because of the negotiations that are taking place and the resolutions that are being made. I don't know what it's about. So I'll go on Wednesday and try to talk to Mr. D. M. C.

*Father Formigão*

PS I forgot to tell you that I spoke with Mrs. Julieta Fonte, Rua do Breyner, No. 214 Porto. I want you to write her a long letter, as long as possible and as quickly as possible. She is Mrs. Júlia's niece. And as a soul of fire, even more so than Mrs. Maria Elisa Cruz Vieira, from Braga. She will enter the victim soul. She wants to dedicate her entire life to the work. I wish

I spoke to her about white, embroidered clothes. Tell her about it, because you understand more than I do. You can open up to her with complete confidence, as if she were Dona Julia or your godmother. Everywhere, always, may the Divine Heart of Jesus and the Immaculate Heart of Mary be known, honored, blessed, loved, served, and glorified.

*P. Formigão*



Doc. 96

1928-10-11, La Guardia

Letter from Father José Aparício da Silva, SJ, to D. José Alves Correia da Silva, Bishop of Leiria, to send a copy of a document written by Lúcia about the apparitions of December 10, 1925, February 15, 1926 and December 17, 1927.

*Publ.: DCF, V-1 - Doc. 370*

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La Guardia (Pontevedra) Spain

October 11, 1928

Most Illustrious and Reverend Sir

Starting by greeting and greeting affectionately and humbly His Most Reverend Excellency, I take the bold liberty of addressing H.E. REV. to discuss a particular matter that is of great interest to Sister Lúcia de Jesus Santos, whose spiritual direction I received during the last 14 months I was in TUY. During this last year, she has sometimes approached me to clarify her doubts and ask for advice. Certainly, the subject is no longer new to His Excellency the REV., but it doesn't matter; I will fulfill my obligation.

Perhaps His Excellency Rev. still remembers having spoken in TUY with the person writing these lines; if not, Father Magalhães will be able to clarify this to His Excellency Rev.

I had hoped to speak personally with His Excellency the Reverend during the promised visit in the early days of this year. Unfortunately, this was not possible.

This should only be used for information purposes, leaving it to the discretion of His Excellency.

REV. the measures or means to be taken regarding the case. I will do no more than transfer here what LÚCIA herself wrote at my request, a copy of which I have in view and keep. She asked me to conceal her name. It is as follows: she narrates in the third person at my request:

"On 17-12-1927, he went to the tabernacle to ask Jesus how he would satisfy the request that was made to him, if the origin of the devotion to the Immaculate

The Virgin had confided in her. Jesus, with a clear voice, made these words heard: "My daughter, write down what they ask of you, and everything the Blessed Virgin revealed to you in the apparition in which she spoke of this devotion, write that down as well; as for the rest of the secret, remain silent."

What was entrusted in this regard in 1917 is the following: She asked to take them to heaven. The Blessed Virgin replied: "Yes, Jacinta and Francisco, I will take you soon, but you remain here for a while longer; Jesus wants to use you to make me known and loved. He wants to establish devotion to my Immaculate Heart in the world; to those who embrace it, I promise salvation, and these souls will be loved by God, like flowers placed by me to adorn his throne. "Am I left here alone?" she said sadly. "No, daughter, I will never leave you; my Immaculate Heart will be your refuge and the path that will lead you to God."

On 10-12-1925, the Blessed Virgin appeared to him and beside her, suspended in a luminous cloud, a Child.

The Blessed Virgin placed her hand on his shoulder and at the same time showed him a heart she had in her other hand, surrounded by thorns.

At the same time, the Child said: have pity on the heart of your SS. Mother who is covered in thorns that ungrateful men constantly pierce into her, without anyone making an act of reparation to remove them.

Then the Blessed Virgin said: "Look, my daughter, my heart is surrounded by thorns that ungrateful men pierce me at every moment with blasphemies and ingratitude; at least you see to console me and say that all those who during 5 months on the first Saturday confess, receive Holy Communion, pray a rosary and keep me company for 15 minutes, meditating on the 15 mysteries of the Rosary in order to make amends to me, I promise to assist them at the hour of death with all the graces necessary for the salvation of those souls.

On February 15, 1926, the Child Jesus appeared to him again. He asked if he had already spread devotion to his Blessed Mother?

She explained to him the difficulties her confessor was having and that the Mother Superior was ready to help her, but that the confessor had said that she alone could do nothing.

Jesus replied: It is true that your Superior can do nothing, but with my grace she can do everything; she presented to Jesus the difficulty that some souls had in confessing on Saturday and asked if the 8-day confession would be valid; Jesus replied: Yes, it can be for many more days.

have the intention of making amends to the Immaculate Heart of Mary.

She asked: My Jesus, those who forget to form this intention?

Jesus answered: they can form it in the next confession, taking advantage of the first opportunity they have to confess.”

So far LUCIA.

Without further ado, I ask permission to kiss the sacred ring of Your Most Reverend Excellency.

Your Excellency, Reverend, lowest servant in Jesus Christ.

*Foot. Jose Aparício SJ*

Doc. 97

1928-10-20, Although

Letter from Lúcia to Bishop José Alves Correia da Silva of Leiria, expressing her sorrow that Bishop José was not present at her religious profession. She also expresses her joy that Father José Aparício contacted Bishop José to approve the Devotion to the Immaculate Heart of Mary.

*Publ.: DCF, V-1 - Doc. 387*

20-X-1928

Most Excellent and Reverend Bishop

I received the kind letter from Your Excellency Most Reverend . I am very grateful to you and in a very special way I thank you for remembering me at the Holy Sacrifice of the Mass.

I will not say more about how much it cost me that Your Excellency did not come. It was a sacrifice that only our good God can understand; only He knows how to intertwine thorns among the petals of the most enchanting flowers. May He be blessed, and may His Most Holy will be fulfilled always and in everything. I am very grateful to Your Excellency for having Dr. Formigão here; I very much enjoyed seeing him and speaking with him, as well as Father Augusto.

I was surprised yesterday to read in a letter I received from Father Aparício that Our Lord inspired him to make the same request that I sent in writing, through Doctor Formigão, since He had already long ago simply granted me permission to do so; I therefore hope that the good Lord will deign to give Your Excellency a favorable inspiration for your greater honor and glory, otherwise I am in the hands of God ready for whatever He wants, submitting myself to everything that Your Most Reverend Excellency determines for me .

I conclude by respectfully asking Your Excellency, Most Reverend, to deign to bless this one who, in her weak prayers, will always ask so much for you.

Your Excellency and for the entire Diocese.

*Maria Lucia de Jesus*

r. of SD

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<sup>1</sup> Father Augusto de Souza Maia. Born on April 14, 1879. He was a professor at the Leiria Seminary, secretary to D. José, Bishop of Leiria, and was appointed canon in 1943. He died on June 10, 1959.

Doc. 98

1928-11-04, Although

Letter from Lúcia to Father José Aparício da Silva thanking him for having sent to D. José, Bishop of Leiria, the request for approval of the devotion to the Immaculate Heart of Mary.

*Publ.: DCF, V-1 - Doc.402*

November 4, 1928

Most Reverend Father Master

It was my duty to have already written thanking you for the letter, holy card and prayers of Your Reverence , but I hope you have forgiven my lack of commitment to fulfilling this duty.

I felt great joy upon learning that he had sent to the Honorable and Most Reverend Bishop the explanation and plea for the propagation of devotion to the Immaculate Heart of Our Most Holy Mother of Heaven. As for me, I should have already informed Your<sup>city</sup> Most Reverend of what I did on this matter; through Your Most Reverend Doctor Formigão and with the permission of Your Most Reverend Mother Provincial, I made the same request in very few words. His Excellency , perhaps judging Father Barros to the facts of what was happening, in a letter he wrote to Your Most Reverend , asked to be at peace regarding the matter Father Aparício was discussing; he would respond later. I therefore hope that our Good God will deign to inspire Your Most Reverend a favorable response, and that I will pluck this flower from among so many thorns, seeing the Maternal Heart of the Most Holy Virgin still loved and consoled on earth. Now this is my desire, because this is also the will of the Good God. The greatest joy I feel is to see the Immaculate Heart of Our Most Tender Mother known, loved and consoled through this devotion.

Regarding the day of my holy vows, I say nothing because what happened then cannot be said, it is only to be felt; besides, our dear Jesus wanted to do me the grace of plucking the roses of sacrifice at the foot of his Tabernacle; what more should I desire? He received me

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<sup>1</sup> He was Sister Lúcia's confessor after Father José Aparício left for Brazil.

respect.

I conclude by asking for the help of the prayers of Your R<sup>cia</sup> always  
progress on the path of perfection according to the Divine will. In my weak  
prayers I will never forget Your R<sup>cia</sup>.

**Maria Lucia das Dores r.**  
**of SD**

Doc. 99

1928-12-20, Although

Letter from Lúcia to Father José Aparício da Silva sending her best wishes for the Christmas season and expressing her joy at the fact that D. José responded positively to her request to spread devotion to the Immaculate Heart of Mary.

*Publ.: DCF, V-1 - Doc. 424*

Although 20-12-1928

Most Reverend Father Aparicio

As Christmas Day approaches, I take this opportunity to extend to Your Reverend my respectful greetings<sup>cia</sup> for the holidays and my fervent hope, at the Nativity scene of Our Divine Jesus, that You may deign to grant Your Reverend and the entire Novitiate a new year filled with graces and blessings<sup>cia</sup> from Heaven. I thank You for the comforting words You deigned to write me; my God, what a relief! Each day that passed without a response was a new tribulation, making me imagine that Your Most Reverend and Most Reverend Bishop would oppose the propagation of this beloved devotion. But, thanks be to Our Good God and Our Most Tender Mother in Heaven, it was not so. Now I would like to see someone work to propagate it, but I entrust everything to the Immaculate Heart of Mary, since I can do nothing but pray and suffer. I know that Your Reverend Father Rodrigues and Doctor Formigão wish to work on the propagation of the devotion and asked me to inform them of the response of His Excellency and Most Reverend Bishop, if it were favorable, but several things present themselves that prevent me from writing to their Reverences, and the people they would give in this devotion. I am very sorry that I cannot do so, because their Reverence gives much Heart of Our Most Holy Mother; even Doctor Formigão's glory to the Immaculate would perhaps be easy to obtain some prints with the Immaculate Heart of Mary asking for the devotion with the approval of His Excellency and Most Reverend Bishop, without knowing the origin, since he did not want this to be known in any way; Father Barros received great consolation upon learning the response of His Excellency and Most Reverend Bishop, promised to inculcate it in as many people as possible and asked if it could not be propagated more widely.

Now I would like to expose everything that has happened in my soul, which would be a great relief for me, but the good God asks me for this sacrifice and I must not refuse it, it will be for when His Divine mercy grants me the grace to be able to do it personally, if for this the good God also gives me words, since many times I remain silent because I cannot express myself, but may Jesus be blessed in truth; what suits me most is silence, may His Divine mercy grant me in the same abundance of this silence that only He knows how much it costs to forget creatures; this is my great desire.

I conclude by offering once again my sincere greetings for the holidays and recommending myself to the prayers of Your Reverence, whose most dedicated servant I am in Our Lord.

*Maria Lucia de Jesus r.*  
of SD



Doc. 100

1929-01-20, Lisbon

Article published in the newspaper "Novidades", signed by "Lemnis", about the offering, by Pius XI, of a card with a novena to Our Lady of Fatima, to the students of the Pontifical Portuguese College, in Rome.

*Publ.: DCF, V-2 - Doc. 467*

### **TAS OF ITALY FATIMA IN ROME – AN OFFER FROM THE POPE**

Fatima is not today a magnet that simply attracts the hearts of all Portuguese people and prostrates them at the feet of the Blessed Virgin, thanking her for the benefits of her mercy and imploring forgiveness for the excesses of the past, with the blessings of her generous love for a greater Portugal.

Fatima is not only for the Portuguese, the twinkling of all the stars, the perfume of all the flowers, which spreads waves of light and fragrances to console and alleviate their ills.

Abroad, this blessed corner of our land, so singularly favored by Our Lady, is already being discussed. In Europe and the Americas, Fatima is attracting attention, which easily turns to praise. We must confess, however, that we have not been able to proclaim this wonder of our homeland, making known, through the press of various nations, the extraordinary events that so honor us. I would even say that it is far superior to the merit of our effort and promotion of the miraculous Fatima.

Our complacent and indolent selfishness is always characteristic, when it does not close our eyes to what the Homeland offers us of beauty and pilgrimage, to contemplate forgetfully the strange glories!! It is, of course, a divine work, but that does not mean it dispenses with the collaboration of human elements.

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<sup>1</sup> A daily newspaper founded in 1855 by Emídio Navarro. It was suspended in 1913, reappearing as a Catholic daily in December 1923, without a designated editor. In 1939, this position was assumed by Fernando Pais de Figueiredo. It ceased publication after April 25, 1974.

Such is the persuasion of those who thoroughly study the facts that have been verified, and the spontaneous confession of learned and sincere spirits, who are not ashamed to bend the knee and repeat "You have conquered Galileo!!", in the face of the evidence of the miracle.

What remains for this belief to be safely embraced by all, and for Fatima to be officially proclaimed the Portuguese Lourdes? The authoritative confirmation of the one who, through Providence, has made the infallible depository of truth, the approval of the Vicar of Christ on earth. It is therefore urgent to hasten his solemn verdict. But how can this be achieved? Making known, far and wide, Fatima, which is above all patriotic, and thus violating the heart of the Virgin of the Rosary of Fatima, confusing the arrogant incredulity of a lax and unrepentant Jacobinism.

The Church's divine prudence is not disturbed by the enthusiasm of our belief, contenting itself with only serious documents and undeniable facts. What we

observe, however, is painful. Despite the intense supernatural life at Fatima 12 years ago, we still lack a rigorously critical and scientific work that properly presents the miraculous cures and conversions. What has appeared is very little; that is, we will say frankly, nothing or almost nothing, for those who wish to undertake a serious and comprehensive study through books. The publication of a work,

already promised, in which the events are methodically studied and the facts critically analyzed, is absolutely urgent. There is no shortage of excellent resources for this; all that is required is someone who, even at the expense of other occupations, will make valuable use of them.

A few days ago, when we were recounting what has been happening in Portugal to a distinguished French philosopher and distinguished writer, we say it with regret, we were embarrassed when he asked us for a history and documents, as he wanted to study them in depth. Incidentally, we will say that he received the news with visible pleasure, without fear of overshadowing the brilliance of Lourdes, and affirming that "the supernatural is as necessary

today as in the early days of the Church." Serious promotion of Fátima is necessary, and in this regard there are many deficiencies.

We have remained in quiet and peaceful admiration of the facts, without seeking to value them appropriately, such was our conclusion when thinking about what we have just said.

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<sup>2</sup> *In the text*, childish

a city, where in a particular way it imposes itself.

I refer to Italy, and especially to Rome. The Eternal City is undoubtedly religious. There are children of all nationalities, who come, together with the Common Father, to imbibe Catholic truth and be trained for the demands of the Modern Apostolate.

We know that the students of the Portuguese College in Rome, in the enthusiasm of their love for the Virgin of the Rosary of Fátima, have, fortunately, spared no effort and exhaustion in making known the prodigies, whose theater is a song of their beloved homeland. Today, in Rome, at the Gregorian University, students from Spain, France, Belgium, Germany, England, Italy, etc., are interested in the life of Fátima and continually request detailed information.

The little newspaper "Voz da Fátima" is distributed eagerly, and language difficulties are easily overcome. Italian newspapers have made several references to this privileged Sanctuary of Mary, and today Fatima is not completely ignored in Italy, even in the highest spheres, although much remains to be done. Comforting, however, is the fact that we have now presented, and that everyone can draw their own conclusions, without distorting its lofty significance.

On the 9th of this month, the students of the Portuguese College in Rome were received in a private audience by the Holy Father, who watches over that house of ecclesiastical formation with a chosen paternal care and singular affection. Before giving the ring to kiss, Monsignor Caccia, who accompanied him, handed him a small picture that drew everyone's attention. It was with great surprise that the Rev. Monsignors... Reitor, Diretor Espiritual e os alunos do Colégio ouviram o Papa ler: "Madre Clementissima – (e in Portuguese) Salvai Portugal". Depois, olhando para os alunos, diz paternal e bondosamente: "they have just arrived with stamps from Portugal, and are sent by Divine Providence for you. I give you two: one for you, and the other to send to your families also to pray for the Pope".

We have faithfully translated for those who do not understand easy Italian. After reading in Italian and Portuguese, as indicated, the invocation "Most Merciful Mother, save Portugal," he said: "They have just arrived with Portuguese stamps, and were sent to you by Divine Providence. I give you two; one for you, and one to send to your families to also pray for the Pope."

It goes without saying that these are prints of Our Lady of Our Lady of Fátima, published by "Apostolado da Imprensa", Porto, which in addition to the invocation on the first page to which we alluded, have on the second,

Virgin of the Rosary of Fatima with the "Imprimatur" of the Venerable Prelate of Leiria, on May 17, 1926.

How and by whom these prints were sent to the Holy Father remains unknown, but we cannot fail to see here another interesting episode in the history of Fátima. What significance does this fact have?

For the unbelievers and the indifferent, who live roaring and wallowing in their moral misery, – none, absolutely none. But for Catholics, for believers, for the submissive children of the Church, for those who do not believe in the uselessness of the Divine Master's "Ego rogabo pro te ut non deficiat fides tua" to Peter, this is not a banal and insignificant attitude of the Holy Father.

This is clearly not a peremptory definition, a solemn affirmation of the supernatural nature of Fatima, and it would be foolish to claim such. However, we have already heard someone, a great authority due to his knowledge and virtue, whose name we have withheld out of respect for his modesty, call this fact "an implicit approval." If this authoritative assessment seems exaggerated, no one will refuse to see here a sympathetic expression of the Vicar of Christ, well worth noting. The Pope knows the wonders of Fatima, the Pope thinks of Fatima, and this is already a lot for those who know the providential life of the Church, for those who know that this is how the most glorious things began, which today are recognized as undeniable truths and indestructible facts.

The students of the Portuguese College in Rome will undoubtedly guard this relic of Fatima, which "the Pope gave to each one by his own hand," and we hope, in God and in the Virgin, that one day they will constitute a glorious page of Fatima, the beginning of the triumph of a historical process. [...]

May devotion to the Virgin of Fátima progress and intensify, may the Portuguese nation show itself duly grateful to the heavens, and Mary will always be the key to our history, to this history that illuminated the world with its resplendent rays of light.

LEMNIS3

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<sup>3</sup> This pseudonym was interpreted by Father José Maria Félix as being inspired by the word *amnós*, *lamb*, and he attributed the authorship of the article to the Rector of the Portuguese College, at the time, Mons. Porfírio da Silva Mendes *Cordeiro*, of the Diocese of Portalegre.

Doc. 101

1929-02-13, Rome

Letter from Joaquim Carreira to Father Arnaldo de Magalhães informing him of what has been happening in Rome related to Fatima, and asking what the reaction was in Portugal to the Holy Father distributing prints of Our Lady of Fatima among students at the Pontifical Portuguese College in Rome.

*Publ.: DCF, V-2 - Doc. 502*

TUGUÊS Via

Banco S. Spirito, 12 ROME XII

**My dear Mr. Father Magalhães**

I think it was high time to respond to your letter of December 27th (last year!) – which brought me much satisfaction, as, indeed, all of yours do. Thank you very much for the good news you gave me, as well as for the expressions of friendship that accompanied it. I see that my friend hasn't yet abandoned me, as others have.

I am so glad I found in Your Reverence a devoted and kind heart, one that understands me. Thank you. For my part, I commend you to Our Lady of Fátima, asking her also to let me embrace you again, there in our beloved Seminary...

Has the flu not arrived yet? (I'm referring to the seminary!). Half a dozen of them have already gone to bed at the college. Fortunately, I've escaped. It's been a terrible winter. No one in Rome remembers such cold in over 50 years.

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<sup>1</sup> Born in Souto de Cima, Leiria, on September 8, 1908, he entered the Leiria Seminary in October 1920, and in 1926 went to the Portuguese College in Rome. After being ordained (1931), he returned to Portugal and for 10 years was chaplain of Boavista (Leiria). In the meantime, he assumed the role of vice-rector of the Portuguese College in Rome and, in 1946, its rector. He died in Rome on December 7, 1981.

<sup>2</sup> He was born in Rio de Janeiro on December 18, 1870. He joined the Society of Jesus in 1885 and was ordained a priest in 1903. He was spiritual director of the Leiria Seminary from 1925 to 1942. He died in Coimbra on January 11, 1953.

when it reached minus 10 (and I don't know if it was more). A few days ago, we arrived at the University and inside the courtyard it was 2 1/2 below zero. That was at eight o'clock. And

who gets up at 5 1/4! Life isn't always a bed of roses; – for now you will be, but it is a sea of ice!

That's about time.

A vice-rector for the College has been appointed: a priest from Madeira (Dr. Teodósio) whom I don't know. I don't know when he will arrive. Perhaps after Easter.

On the 2nd of this month, we held a training session in honor of the Pope and Our Lady, the program of which I am sending you. In attendance were: Some Brazilians, 3 Franciscans (one of whom came to Rome last year, and is from my area. Mr. Dr. Marques must know him – he is Mr. Fr.

Jacinto da Costa, from Matos, a fellow citizen of A. Manso); two Brazilian Jesuits; Mr. Fr. Fonseca, Mr. Fr. Fazenda and Mr. Fr. JM

Moreira. The Bishop of Meliapor presided. Everything went wrong.

Here's a program for Dr. Marques. I really enjoyed talking to Moreira. I got to know him well. He's a handsome young man: open, cheerful, and above all, an apostle of Fátima.

I've never seen it! Your Reverence, I believe, is already familiar with the Fatima propaganda he carried out throughout Brazil. However, let me tell you something. In the region where he was, more than 2,000 prints of Our Lady (the ones with the novena) have already been distributed. He wrote a number of articles in newspapers and magazines. Regarding an article he wrote in one of the local newspapers (the "Jornal Pequeno"), he told us the following: "The article was titled 'Portuguese Lourdes.' Now, when there's an exceptional article, the kids take to the streets advertising it everywhere. That's what they did with this one too. And everyone wanted to know what it was about. The thing is, after a short time, all the newspapers were sold out. There was a famous spiritualist there—and one of the most advanced—whose friend took the newspaper to read as well. "Nah! I don't read it."

– “You must read it; why not?” And in truth, to please the friend read it... And, before finishing reading, he turns to him and says: – “But this is beautiful!...”

– “Yes, but read everything.”

And the spiritualist continued reading until the end. And his friend, who had already noticed the impression that reading that modest article (in which he briefly described the history of the apparitions and the pilgrimage of May of last year) had made on him, said to him: "So what do you think?"

beautiful!..."

– “Now this time, will you always convert or not yet?” And the unbelieving spiritualist gave him no answer. He began to cry, and... he converted!... Blessed be Our Lady of Fatima! Returning to our Moreira, I'd like to add that he's still carrying on with his propaganda. Almost all the teachers at the Gregorian Church have already converted!

Some ask for information, others for holy cards. Some read "The Great Wonders of Fátima"—the rest talk about it. He says he regrets not speaking Italian well. Among the enthusiastic professors are: Fr. Restrejo (a Colombian, first-year law professor—to whom he gave the "Voice of Fátima" every month); Fr. Boyer (a second-year theology professor, who asked Venâncio for a book to read the history of the events); Fr. Van Laak and Fr. Zapelena (first-year theology professors); Fr. Mostaza (a second-year law student); and others Moreira knows. There's a Jesuit with tuberculosis making a novena to Our Lady of Fátima, on his advice. Please answer this question: what impression did the letter from Italy, titled "Fátima in Rome," make there? Note that it wasn't from the people of Leiria. We didn't know anything until we read it in "News".

Venâncio asks if the engravings in the book "The Great Wonders of Fátima," on pages 181, 187, and 193, depicting three aspects of the solar phenomenon on October 13, 1917, are authentic photographs taken in the sun. Please tell me if they are.

Another question (for now *under wraps*): What would be said (or what would it seem to you) if someone dared to publish a pamphlet, about 50 pages long, containing in broad strokes the history of the apparitions and pilgrimages? It was intended to promote Fátima abroad, and therefore had to be written in two or three languages (French, Italian and German).

Would such a venture be prudent? Would it be a good thing? Find out as much as you can, and then be so kind as to let me know. Your Reverence knows that we've been trying to get a statue of Our Lady of Fátima for the school for some time. Want to know more? "Someone is offering it to us! It's Tedim. He said he won't send us one he has almost finished in May (as we wanted), because he wants to take great care in the one he's going to offer to the College: it must be the finest work his art can produce, helped by God's grace! I ask you to please keep it a secret. No one asked me to keep it a secret, however..."

I can about Fatima and the Seminary, since no one else is capable of doing so... I needed some holy cards of Our Lady of Fatima; but I don't have *any...*; on the other hand, I'm ashamed to ask for them directly from the Bishop or Dr. Marques. Of course, they weren't for me: they were to be distributed throughout this world.

Would Your Reverence be willing to become my intercessor?

What do you want me to tell you about the Roman issue? Abundant news should come in "News." I'll limit myself to a few personal impressions. The Italians are delighted (no wonder!). I've never seen such enthusiasm throughout Rome and in St. Peter's as on the 12th. Of course, none of this compares to the enthusiasm of Fatima, because the Italians are very cold. Throughout the pontifical procession (and I was able to observe everything very well because I was part of it, serving as secretary to his Eminence, Cardinal Bisletti), the cheers and applause were continuous. Until now, it seems the Italians didn't like Cardinal Gasparri at all; but now!?... Throughout the procession, everyone asked about him, everyone pointed at him, and many cheered him!

One of the cheers that, on a few occasions, hurt my ears, was this: "Viva il Papa della Conciliazione!"

At the end of the Pontifical, the Pope gave the papal blessing and plenary indulgence to all present in the center of the Basilica. Many Italian officers from various regiments and the Fascist militia were present; everyone was asking about Gasparri. Blessed be God! It was a truly eventful day.

Thank God the flag can now be seen flying in Rome alongside the Italian flag, not only on private homes but even on state buildings! It's Mussolini's finest work. I learned on the 12th at Cardinal Bisletti's house that the king didn't want to sign the conciliation treaty; he had to be forced to do so by his son, Prince Umberto (who is very pious), and by Mussolini. It's enough that he's a Masonic Freemason. Prince Umberto had long been averse to this agreement being reached.

Since this is already a mile and a half long, and, what's worse, completely pointless, I'll end by kindly apologizing for all the mistakes I find throughout these 15 pages. At least it's a good time!

Mr. Fr. Fonseca asks me to send you many compliments. He comes to stay at the school, but he's not there during the day. He comes on Fridays, has dinner with us, and leaves in the morning around 6:30, more or less. As you can see, it's very little time. Patience. The guys there had a party all three days of Carnival, right? And what about that? We didn't have any fun here.



Dear Seminary Priests , and tell Father Silva that we received letters from the Bishop about our military service. Of course, we should write to Father Silva, but since we've let so much time pass...

Who's coming to Rome from Leiria this year? You don't know if my parish priest plans to come here?

Greetings from Almeida<sup>3</sup> From  
your very sincere friend and servant in Jesus Christ

Rome, February 13, 1929

*Joaquim Carreira*

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<sup>3</sup> Jose Fernandes de Almeida.

Doc. 102

1929-05-12, Lisbon

The newspaper “Novidades” transcribes from the magazine “Reinado Social”, an article about the expansion of Fatima, by Father Manoel Pereira dos Reis.

*Publ.: DCF, V-2 - Doc. 648*

The article we publish today comes from the magnificent magazine “Reinado Social”, written by Dr. Pereira dos Reis.

**FÁTIMA IS TODAY THE MOST BRIGHT ALTAR OF  
PATRON SAINT OF PORTUGAL**

In the magnificent prayer that rises from the blessed Cova da Iria to the throne of the Mother of God – the Mother of the Portuguese – let us all unite, with our souls kneeling, and our hands raised in a gesture of forgiveness that will save us, in the promise of a resurrection that will rehabilitate us.

Regarding the first miracle of 12 years ago – he performs them today – other miracles are repeated: we can already see in the dust of gold and light, which is hovering in the sky of Fátima, the sign of a redemption that will save Portugal and Mary and Mary Portugal.

FÁTIMA does not yet appear—thank God!—in the erudite pages of international Baedekers, nor do the loquacious and arrogant agents of *Cook and Sons* force into our hands, at those Portuguese railway stations, inviting, luxurious photographic notebooks or small, clever little pieces of colored paper, persuading us to take the enticing excursion.

The same friends of Fátima, even the most dedicated and enthusiastic, do not dare to say that such a journey is anything other than a true pilgrimage – a pilgrimage of very hard penance, due to the difficulty of the means of access and the absolute lack of facilities, even the most rudimentary.

However, the large wave of crowds heading to Fátima on the 13th of each month, especially in May and October, grows larger year after year.

of that sacred place; and, when he says goodbye, he brings a longing that clings to his soul, as nostalgia for a distant homeland clings to the heart of an exile... It is possible that he

will not return, but he will necessarily feel the desire to  
to go back.

To what do we attribute such a strange power of attraction?

\* \* \*

We know nothing, or almost nothing, for sure, about the apparitions of Fatima. The Holy Church has long meditated, for twelve years, on the teaching that it will one day make us hear. While our impatience as humans, whose lives are counted in days, stirs, the Church, confident of its immortality that dominates the centuries, remains silent and has not yet spoken the word that will reveal the secret of the Cova da Iria.

When will you pronounce it?  
Only God knows.

It is enough for us to know the undeniable prestige of Fatima and the eternal prestige of the divine when it manifests itself before our poor human eyes.

\* \* \*

It was like this when the Lord called Peter, James, and John to witness the triumphant vision of Tabor: "O Lord! How good it is to be here! Let us raise three tents for You: for Moses and for Elijah, whom we see at Your side. We dispense with them: the boundless joy of seeing the brightness of Your glory is enough for us."

The multitudes of Portugal, listening to the cry of ignorant children, built modest tents in Fátima – poor sanctuaries that are the house of the Lord –, they gather in ever greater numbers in Cova da Iria, and, enraptured by the beatitude of the vision of Christ passing by, they have not yet needed tents in which to rest.

... And Christ, moved with compassion for the suffering masses, "passes by doing the well", as he once traveled through the land of Judea and Galilee.

But, as in Cana, so also in the Cova da Iria it is Mary, the Mother of Jesus, who, interceding for us, inspires the works of mercy of her Son and teaches us to deserve them: – "Do whatever He tells you."

Christ "goes about doing good": – "The blind see, the lame walk, lepers are cleansed, the deaf hear... and the Gospel is preached to the poor."

\* \* \*

the crowds  
rush to Fátima, as if the miracle were the main objective of Jesus' passage  
among men...

Our selfishness makes us forget that the Lord's miracles were mere  
incidents and that the *sole* purpose of the God-Man's earthly life was to  
bring us the "Father's message," to "illuminate those who were immobile  
in darkness and the shadow of death," to make us one with Himself, to  
become other Christs through Redemption.

We forgot...

We want to see prodigies...

And at Fatima, by the arrangement of God's Providence, which "well  
knows the clay of which we are made," Mary, the Mediatrix of all graces,  
receives our poor supplications and, with her omnipotence as Mother with  
her Son, presents them to Jesus. And Christ "goes about doing good": He  
heals our ills, frees His humble, sinful brothers from suffering.

And for what?

So that the Gospel "may be preached to the poor."

Fatima is a repetition of the evangelical story of Judea and Galilee.

\* \* \*

On the still-barren moorland of the Serra de Aire, Jesus passes,  
preaching his doctrine himself and "confirming it with divine signs." When  
tomorrow, after meticulous study, science definitively confesses its  
inability to explain the prodigies of Cova da Iria by natural means, we will  
be in the presence of a miracle—the tangible, extraordinary phenomenon  
that attracts all eyes, that imposes itself on all minds, that is proclaimed  
with enthusiasm, that is narrated, described, demonstrated.

We will be in the presence of the *apologetic fact of Fatima*, denouncing  
the direct intervention of God, Who is pleased to reveal His omnipotence  
in a tangible, indubitable way.

And to what end?

To confirm the faith of those who believe and to kindle the light of belief  
in souls of good will where it does not shine, freeing them from having to  
seek elsewhere, at the cost of longer and more painful efforts, the  
comforting and strong certainties of the doctrine that saves.

Fatima providentially arose so that the Lord could hear there, as he  
once heard in Judea, the anguished cry of Portuguese hearts, where hope  
is reborn: "Lord, to whom shall we go? You alone have the words of eternal  
life!"

Mary – *the beautiful Lady* of the little shepherds of Fátima – hears and blesses the cry of our faith.

The vast crowd gathered at Cova da Iria, and vibrating united in the same love for Jesus and the Virgin, is composed of souls, each of which through Mary is led to Jesus, to intimacy with God, to union with God.

That is why the atmosphere of Fatima is one of prayer. A powerful grace seems to permeate the air one breathes there. Prayer, made of adoration of God's goodness and greatness, of contrition for our sins, of thanksgiving for benefits received, of supplication for our great needs, flows from hearts as abundantly as the water that gushes from the miraculous spring.

We pray and always desire to do more. Even when the body's strength is exhausted and can do no more, the soul is still not satisfied.

Mary wants to see souls in close fellowship with Jesus. *Ad Jesum per Mariam.*

\* \* \*

Mary, conceived by the mind of the Eternal to give men the Word of God, continues to complete in Fatima her mission as an indispensable collaborator of the Lord in the work of human Redemption, giving men to Jesus.

And Jesus-Host, hidden beneath the sacramental species, looks tenderly at the human sea that at his feet spreads across the vastness of the Virgin's domains, in the mystery and shadow of the long nights of adoration.

From the kneeling crowds rises up to the golden monstrance, now the slow murmur of prayers, then the impetuous and triumphant burst of songs saluting Christ the King in the Sacrament of his infinite love.

The immense clamor of acclamations rises to the stars. All the mountain trembles and is set ablaze, and "burns with the glory of the Lord."

Fatima is the new Tabor. The Portuguese soul, awed by the dazzling figure of Jesus who "goes about doing good" and reigns there by the love of His Heart, hears the voice from Heaven—"This is my beloved Son, in whom I am well pleased. It is up to you to listen to him."—O Lord! How good it is to be here...!

*Father Manoel Pereira dos Reis*

1929-08-07, Lubango

Letter from Angela do Amaral Canduzeiro to Father Manoel Pereira da Silva,  
on the increase in the cult of Our Lady of Fatima in Angola.

*Publ.: DCF, V-3 - Doc. 842*

Voice of Fatima (March)

Lubango, August 7, 1929

His Excellency and Most  
Reverend **Manuel P. Silva**

Your Excellency cannot imagine the enormous good that reading the little newspaper "Voz da Fátima" has been doing, to which I am a very devoted subscriber, because its pleasant and unpretentious reading, the marvelous and extraordinary cures obtained through the intercession of our Most Holy Mother, operate in our spirits, eager for divine things, the greatest transformations, and the torrential current of believers grows larger day by day!

Devotion to the Blessed Virgin of Fátima has reached truly enormous proportions, and there is no longer (without fear of lying) a single family home where the Virgin is not venerated and fervently invoked in life's anguished moments. The graces obtained through her intercession are numerous, some truly extraordinary. Hundreds and hundreds of kilometers away as we are from this glorious and blessed place, the devotion of the faithful required an altar bearing the image of the Blessed Virgin, where they could devoutly go to her feet, implore the protection they needed, and, together with their brothers and sisters in Fátima, pay homage to such an Exalted Patroness!

We then sent for an Image and, by a curious and inexplicable coincidence, it arrived here, and for the first time in African lands, we were able to contemplate the glorious and Blessed Image, a faithful copy of the one in Fatima, on November 13th last year!! The Blessed Virgin also wanted to make her first appearance in Africa on the 13th, to prove to her African children that this was the day chosen for her Glory! We then organized a committee to hold the first festival in honor of Our Lady of Fatima in African lands and so that she would have

commemorating the first apparition in Fátima, a celebration was held, which consisted of a sung mass. The moving and edifying sermon by the Reverend Fr. Pereira, Director of the Muninho Mission, whose eloquent words extolled the glories of the Blessed Virgin Mary, brought tears of emotion to the attentive and numerous audience. After the Mass, the Holy Chrism was distributed to hundreds of children and some adults. There is no memory of so many people gathering in this small and charming church in this beautiful African land!

Dozens of cars and trucks came from nearby towns to attend this modest and enchanting religious festival, which left a lasting impression on all who were fortunate enough to attend. And how beautiful the Blessed Virgin was! On her throne, lavishly adorned with the most beautiful flowers, her sweet and tender gaze seemed to envelop everyone in the same embrace of peace and love that radiated around her, as if promising that from now on they would have a Protector to whom they could turn. Since May 13th, a Mass has been celebrated in her honor every day, and the church is always filled with devotees of Our Lady of the Rosary of Fátima. May God grant, and for the greater glory of the Blessed Virgin, that the graces obtained through her intervention be the link that unites us to the throne of God and the path that leads us to eternal Blessedness!

enclose for Your Reverence the alms of 300\$00 for Our Lady of Fatima I Our Lady of Fatima for two graces obtained, and in fulfillment of a promise! 250\$00 are from José M. Góis for the healing of his children, from an imminent death and 50\$00 from a Lady whom the Most Holy Virgin helped in a great affliction!

May our dear Mother of Heaven continue to shed light upon those who invoke her with faith and love, the most abundant graces, and may all hearts feel warmed with the most lively ardor by the infinite mercy of such an August Mother, these are the vehement wishes of a simple devotee who with the greatest consideration subscribes From Your Most Reverend

Mother ,

Most ...

*Angela do Amaral Canduzeiro*

Post Office Box No.  
22 West Africa  
Via Mossâmedes  
Lubango

1929-09-20, Santa Maria de Oya

Letter from Father José Aparício da Silva to D. José Alves Correia da Silva, Bishop of Leiria, about Lucia.

*Publ.: DCF, V-3 - Doc. 924*

MARIA DE OYA  
September 20, 1929

Most Illustrious and Reverend Sir

Greeting and respectfully greeting Your Excellency, Rev. I take advantage of the departure of RP Arnaldo Magalhães to entrust some things, which otherwise I would not entrust to the paper or the post office because they are of *intimate confidence*.

I understand that Sister Maria Lúcia is eager to speak with St. His Excellency Reverend Ma , and I think it would do him a great deal of good if His Excellency, Reverend Ma, could escape to TUY.

Two priests: one, a religious, gave her news some time ago of the founding of the New Institute, currently headquartered in Porto—Quinta Amarela; and the other, a secular priest, unwisely advised her last year that her place was not there, but in another Institute. Since she only desires to do God's will in everything and always, both the news and the unwise advice caused her considerable turmoil. Now I believe, at least in the current circumstances, that it would be a great mistake for her to allow herself to be led by the imprudence of those two priests. I have always dissuaded her from this, and even recently on the 16th of July, when I was in Tuy, advising her to sanctify herself in the Institute she has embraced and in which she lives, to be a model of observance, etc., because this is God's Will, until His Divine Majesty clearly manifests what He wants of her.

I seem to have always remained quiet.

He is also eager to see the spread of the devotion of the 5 First Saturdays in honor of Our Lady.

On the 30th of this month and the following days I hope to be in TUY on my way to another house, if Holy Obedience does not determine otherwise.



Your Excellency, to be  
warned in the event that you speak to her.  
I respectfully kiss the sacred ring of Your Excellency, Most Reverend.

De V. Exc. Rev. ínfimo s. atº e Fig. to

*José Aparício, S. J*

1929-09-25, Rome

Letter from João Pereira Venâncio<sup>1</sup> to Father Manuel Pereira da Silva informing him that he had already taken the subdiaconate and mentioning the penalty they suffered due to the fact that the sculptor José Ferreira Thedim was late in completing the Image of Our Lady of Fátima, destined for the Chapel of the Pontifical Portuguese College, in Rome.

*Publ.: DCF, V-3 - Doc. 937*

TOGHESE

VIA BANCO S. SPIRITO, 12 ROME  
(XII)

Most Excellent and Reverend Father Silva

I'm writing to you now, subdeacon. I took it today, St. Matthew's Day, in the Church of the Carmelites – St. Teresa. I should have... asked him – I only know how to ask! – for his fervent and invaluable prayers before taking it, but I kept it – it must always be the same thing! – and then... the day of my entry into exercises arrived without me being able to do what I wanted and... should have!, because it wasn't just selfishness – Holy selfishness, isn't it, Mr. Fr. Silva? – but a duty I had to inform him of my upcoming ordination. But... – and here comes the usual refuge – Mr. Fr. Silva will excuse everything and anything.

The pilgrims have been here for 7 days now and I still haven't spoken to Dr. Marques dos Santos; nor did I see him, nor Mr. P. Miguel<sup>2</sup>, nor to Mr. P. Margalhau<sup>3</sup>. Let's see if tomorrow, Sunday,

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<sup>1</sup> He was born in Monte Redondo, Leiria, on February 8, 1904. He went to the Portuguese College in Rome in 1923 and was ordained on December 21, 1929. He was consecrated Bishop on December 8, 1954, becoming Auxiliary Bishop of Leiria, a position he held until the death of D. José Alves Correia da Silva on December 4, 1957. On that day, he was appointed vicar capitular until being appointed residential Bishop on September 13, 1958. On December 13, 1958, he took office as Bishop of the Diocese of Leiria. He died on August 2, 1985.

<sup>2</sup> Father Miguel Jorge. Born in Sesmarias, Marrazes, on March 25, 1864. He studied at the Coimbra Seminary and was ordained on August 3, 1890. He died on March 14, 1951.

<sup>3</sup> Father Joaquim Gonçalves Margalhau. Born on May 3, 1878, in Santana, Ferreira Nova, Figueira da Foz. He was ordained on March 7, 1903. He died on June 6, 1952.

Dr. Marques dos Santos, who will naturally come here, at the College, to attend our Academy in honor of the Pilgrim. This should have been the culmination of the inauguration celebration of the Chapel of Our Lady of Fátima, at this College, but at the last minute, truly last minute—I mean, it's been about two or three weeks!—we received —, the unexpected news that Mr. Thedim, due to illness—still ill, or fortunately, in a sense, I don't know—was unable to finish the statue in time, as he so desired—and perhaps we even more so! Patience. It will wait a while longer.

And, Mr. Fr. Silva, here I am, subdeacon: by duty of state—freely accepted and chosen, it is true—I belong entirely to God, to Jesus , *and to Him alone*: body and soul! So that this may not be merely an "official" matter, but truly, heart and soul, I earnestly ask for your prayers. I am quite certain, absolutely certain, that Mr. Fr. Silva will not deny them to me—as he never has—not only because of the friendship he has so generously shown me and will continue to show me—the heart is never deceived—despite my rising—or falling!—unworthiness, but also because when it comes to the perfecting of a future—*Deo volente*—Priest, and of any priest, it is about the salvation not of just one soul, but of God knows how many!...

I would have written this on the day of my ordination. But in the meantime, greetings, etc., etc. arrived, and the days passed without me being able to continue and finish this little letter. Mr. Dr. Marques dos Santos came here to the College to attend the Academy we held in honor of the pilgrims and... he was kind enough to give me a friendly hug. I also spoke with Mr. Fr. Miguel; I haven't seen Mr. Fr. Margalhau yet, and I probably won't see him again, except tomorrow at the station, on my way out, if I go there, which I doubt. I'll see him in a year... And... there you go, Mr. Fr. Silva. Never forget me, and remind me of some good soul Mr. Fr. Silva must know. In the meantime, I'll be waiting for your little letter, or rather, *your letter* (which is more enjoyable that way...).

It may well be that I will become a priest for Christmas, but I don't know for sure yet. Prayers, many prayers, that's all I need most, so that I don't leave completely empty when I leave here...

Almeida and Carreira are highly recommended and are doing well. Please recommend me to Mr. Fr. Góis. Mr. Fr. Miguel paid us high praise for you and your work—which was no surprise to us, of course. He told us that his parish has the highest number of communions on First Fridays. Tell him, Mr.

Fr. Silva, remember me too... next to the tabernacle.

prayers this Your Servant... humble – (I hope!...)

Portuguese College, 25-IX-929

*JP Venâncio*

1929-09-29, Braga

Letter from D. José Alves Correia da Silva to Father José Aparício da Silva, accusing and responding to a letter from him, about the devotion of the five first Saturdays.

*Publ.: DCF, V-3, Doc. 950*

. Monday, Noon

Pe. José Apparicio  
Calle San Telmo, 21  
Tuy  
Galicia Espanha

Braga, September 29, 1929

Rev. Mr. Snr.

Through Mr. Father A. de Magalhães I received your letter.  
Rev. <sup>cia</sup> which I read with all attention.

I won't go there for now, because it doesn't seem necessary. I'll go later, God willing. Regarding the move, I told you in a letter what I understood, completely disapproving of it. I really assumed that fantasy or temptation had already passed.

The First Saturdays devotion is fine, but the time has not yet come, which does not mean that it will not spread to religious homes and schools.

I appreciate all the interest that Your Reverence has shown<sup>cia</sup> has had for that good Soul that Our Lord will sanctify for His greater honor and glory.

Commending myself to the good prayers of Your Reverence , I subscribe myself

De V. Rev. <sup>cia</sup>

Servant in JC

† Joseph

1929-10-11, Leiria

Novena to Our Lady of Fatima integrated in the "Lesser Office and Novena to Our Lady of Fatima", as *can be printed* by D. José Alves Correia da Silva, Bishop of Leiria, October 11, 1929.

*Publ.: DCF, V-3 - Doc. 985*

## OUR LADY OF FATIMA

### Preparatory prayer

Most Holy Virgin, who on the hills of Fatima deigned to reveal to three humble shepherd children the treasures of grace contained in the practice of your Holy Rosary: instill deeply in our souls the appreciation we should have for this devotion so dear to you, so that, meditating on the mysteries of our Redemption commemorated therein, we may benefit from its precious fruits and obtain the grace we ask of you in this novena, if it be for the greater glory of God, your honor, and the benefit of our souls. So be it – PN, AM, GP

V. Queen of the Most Holy Rosary.

R. Pray for us.

I

Most Holy Virgin, overwhelmed with the purest *joy* by the presence of the Divine Word, incarnate in your most pure womb and nourished at your virginal breast, grant that, imitating on earth the purity that shines in the mystery of your Annunciation, the charity of your Visitation to Saint Elizabeth, the tender love for the newborn Jesus in the manger, the humility and obedience with which you presented yourself in the Temple of Jerusalem to fulfill the prescriptions of the law, we may also deserve, like you, as a reward for our constant concern in seeking Jesus throughout life, to find Him at last in the temple of Glory, never to be separated from Him again. So be it. – 5 *Hail Marys*.

Most Sorrowful Virgin , living statue of pain at the foot of the cross of Your Son, who after agonizing and sweating blood in the Garden, being cruelly scourged and crowned with thorns, climbs Mount Calvary with You to die crucified there before Your eyes; teach us the secret of that divine patience that associated You with the Passion of Jesus and made You the co-redeemer of the human race, so that we may learn from You the path to Calvary, Christian resignation in suffering, and love for the cross of Your Son. So be it. – *5 Hail Marys.*

### III

Most Glorious Virgin , more than anyone else a participant in the triumphs of the Resurrection and glorious Ascension of Jesus Christ, inundated with the fullness of the Holy Spirit who visibly rested upon You in the Upper Room, You who, after a life of most perfect holiness, transported to Heaven in body and soul, deserved to be crowned with the diadem of the sublime Empress of Glory, grant that, accompanying You also in the mysteries of Your glorious and triumphant life, we may merit to be one day incorporated into the numerous phalanxes of Your servants and devotees, so that with them we may render You the eternal allegiance of our hearts. So be it. – *5 Hail Marys.*

V. Pray for us, Virgin of the Rosary of Fatima.

A. That we may be worthy of the promises of Christ.

Let us pray

Eternal Father, who through the life, death and resurrection of your only-begotten Son has provided us with the reward of eternal life; grant that, honoring these same mysteries, as we commemorate the appearance at Fatima of the Queen of the Most Holy Rosary, we may imitate the examples they contain and obtain the graces they promise us. Through the same JESUS Christ Our Lord. So be it.

### OUR LADY OF FATIMA

Immaculate Virgin, who through your holy Rosary once extinguished the nefarious heresy of the Albigensians within the Church, through it you freed Christianity from the Muslim danger and strengthened the piety of the faithful, extinguish also in the Portuguese people, through the more intense practice of your devotion, the germs of death that cause their Faith to wither, free them from all the internal and external dangers that threaten the purity of their customs, strengthen them more and more, making rejuvenate in them the genuine spirit of piety that in the past made them a most Christian, most faithful and evangelizing people.

And since, by an ineffable proof of heavenly predilection, you deigned to visit this people who pride themselves on being your vassals, showing them from the mountains of Fatima how dear they are to your Heart, never cease, most loving Mother, to cherish them with that same love of predilection. Rest upon him your merciful gaze, make him feel ever more deeply your most gentle protection and the sweet attractions of your Heart, which is a mother's heart. Bless, O Immaculate Virgin, the land you have deigned to visit, draw all the Portuguese to yourself, reveal to them the treasures of your love, reveal to them the mysteries of your maternal Heart, make every Portuguese heart an organ that vibrates with love for you, and make all of Portugal a sanctuary of love that responds with its filial affection to your maternal care, and thus may it deserve to be called, now and forevermore, the Land of Holy Mary. So be it.

*We grant 50 days of indulgence to the faithful, for each time they recite this prayer with an Our Father and a Hail Mary for the needs of the Holy Church.*

*Leiria, January 20, 1927*

† JOSEPH, BISHOP OF LEIRIA



1929-10-17, Orte (Italy)

Letter from Joaquim Carreira to Father Arnaldo de Magalhães, describing the celebration in honor of Our Lady of Fatima that took place in Orte on October 13th.

*Publ.: DCF, V-3 - Doc. 1023*

My dear Mr. P.  
Magalhães, my good and dear friend:

I apologize for responding so late to your dear letter of August 1st, pp, for which I am very grateful. This is because, on vacation, there's more time, and almost nothing gets done. At first, we still had some German and sacred eloquence lessons given to us by Mr. Fonseca, in an excess of that kindness so characteristic of him. With the pilgrimage, we went to Rome to spend about twelve days of fellowship (*latissimo and improper sensu*, you see!) with our compatriots.

We then returned to Orte, where we are still. We'll leave for Rome next Saturday (the 19th). Of course, it's time to retire to the nest; but in any case, a few more days wouldn't be amiss. The worst part is that the harvest is almost ready!... Well, we were lucky this year when it came to the grapes.

My vacation wasn't bad. I conserved my energy as much as possible: I rarely played football; I also avoided vigorous walks, like last year: the longest I walked was 15 km (30 round trip); but despite that, I didn't recover like I did last year. Patience.

The rest goes as God is served. A life of sacrifice, Mr. P. Magalhães, and which only those who have passed through here can know. Ask Our Lady of Fátima to grant me in abundance the graces I need to live up to the Bishop's expectations. Don't forget to recommend to him in particular the point that Your Reverence knows well.

Our spiritual exercises should begin on the evening of the 21st. Meanwhile, newcomers should be arriving, and it looks like there won't be many. What a shame none of them can come from Leiria!...

Now some interesting news for the "Voz da Fátima" (if there is one) place for her, you can see).

. Father Magalhães said that October 13th was a day of celebration only for Portugal, or only for the Portuguese; we also participated and encouraged others to participate, as much as we could, in the joys of our homeland. Here, therefore, we held a small party in our chapel of Our Lady of Graces, in Orte, thus commemorating the 12th anniversary of Our Lady's last apparition in Fátima. The Vicar General not only gave us permission to hold the celebration but even advised us to prepare some programs and post them throughout the city to invite the people. News of the celebration there spread far and wide, despite the fact that only one program was produced, which was posted on one of the Cathedral doors.

Masses were said at 6 and 7 in the morning, and general communion was held at the 7 o'clock Mass, which was celebrated by the Most Reverend Father Fonseca.

In addition to the students, servants, and nuns who are with us, about 15 people from outside the area received communion—a significant number in Orte, where religious instruction is practically non-existent. It was with great pleasure that we saw an elderly neighbor of ours approach the confessional and the Eucharistic table that day. A grace from Our Lady of Fatima?—So we believe. During Mass and communion, verses were sung in honor of the Blessed Sacrament and Our Lady. Our good "Pedro" here was kind enough to translate or adapt the verses of Fatima into Italian, which we sang during Mass and that evening at the end of the rosary and blessing. I'm sending you a copy, which my friend will circulate.

Although they were made a bit hastily, I believe they did not embarrass the author. At 9 o'clock there was a sung mass by Fr.

The celebrant was the Vice-Rector. The Rev.

Sebastião, from Porto; and as subdeacon our dear Venâncio, who exercised the order for the first time that day.

Both the sung Mass and the community Mass in the morning were for Our Lady of the Rosary (just like in Fátima), for which we obtained permission from the Congregation. At

4 p.m., solemn Vespers (also for Our Lady).

Then practiced by Mr. Fr. Fonseca, who briefly described the apparitions of Fatima, also explaining the roots of the feast, and ended by recommending to the listeners the recitation of the rosary, giving several reasons, which we have, to pray it fervently every day.

After three or four days, a little woman told me that she was capable of repeating that whole practice to me!... Which shows that I had listened to her attentively.

Most Holy, ending the function with the singing of the verses of Fatima, in Italian.

On this occasion, we distributed about a hundred prints of Our Lady of Fatima (the ones with the novena). It's a shame

that all of them were in Portuguese. In any case, it's not  
will lose everything, because at least they will have the memory.

A party, as you can see, very simple, but which went very well and which  
makes us relive some moments of that day in the blessed Cova da Iria.

And, so that nothing was missing, there was even a festive dinner!

Please let me know if there are any prints for sale and the price of those  
prints I was telling you about a while ago.

I enclose 5\$00, so that Your Reverence may send me one or two of these,  
and the rest in advertising stamps like the copy I am sending you.

And then don't forget to tell us lots of things about the pilgrimage,  
of Cova da Iria (that is: of the works) and of our Seminary.

Our statue of Our Lady of Fatima is already in Rome, I believe.  
After seeing it I will tell you my impressions.

That's enough for today. Sorry for my haste, which is why I wrote so  
poorly.

Respectful greetings to the Fathers of the Seminary and to friends.

I miss your humble servant, who asks for your blessing.

Orte, October 17, 1929.

*Joaquim Carreira*

1929-10-17, Lisbon

The newspaper "Novidades" publishes the speech by Father Luis Gonzaga da Fonseca in Pontifical Portuguese College, in Rome.

*Publ.: DCF, V-3 - Doc. 1025*

#### IN ROME

*Speech by Dr. Luís Gonzaga  
da Fonseca, spiritual  
director of the College.*

Your Excellencies and Reverend  
Sirs, Your Excellencies,  
Your Excellencies,  
Ladies and Gentlemen:

You all have in mind the delightful episode of the Twelve  
England, as Camões describes in Canto VI of The Lusiads.

"The eleven illustrious company" set off on a beaten track from Porto to  
London, while Magriço, with "a desire to see more waters than those of the  
Doiro and Tagus, various peoples and laws and various tricks", went only  
by land, circumnavigating half of Europe.

In London, preparations for the tournament are in full swing: in the  
feverish toil, the days pass quickly; it's already the eve, and everything is  
ready. Only of Magriço, neither a person nor news. The lady, whom fate had  
chosen as champion, hopeful at first, then anxious, dispatches couriers  
after couriers, scouring every road, sending message after message to the  
hero's companions; but no one has seen him, no one has heard from him,  
no one knows where he is.

The appointed day finally dawns, and the city dresses in its finery; from  
the king to the champions, from the nobles to the last vassal, there is general  
commotion. Only the lady, anxious between growing despair and dying  
hope, waits sighing at a balcony for the response to the final orders she had  
ordered.

At this point, the time has come to enter the fray: it is the death knell that  
kills the last hope:

in this company”, and thus in mourning, takes her place “in the sublime and public theater”, where “the English king and the entire court” had sat.

And the heralds were already giving the signal for the joust, when in one of the corners of the square a huge commotion attracted all the attention; it was Magriço who, armed with a white hat, burst into the square at a gallop, saluted the king and the ladies gallantly and ran to embrace and line up alongside his companions, with whom he shared the dangers of combat first, then the glories of triumph.

Gentlemen: I am

not Skinny, nor does my pen claim to measure up to your sword. But truth be told, something similar happened to us at this academy, with the added aggravation that the outcome is not as poetic as that of the English tournament.

The inauguration of the beautiful chapel on the main floor of the school had been planned for these days. The main altar reserved for Our Lady of the Rosary of Fátima was ready to receive it, and from one day to the next, we awaited the arrival of the image that we were promised would be exquisite.

Meanwhile, preparations for the celebration were in full swing. The religious celebration was to be joined by a literary one, in which the College, along with filial homage to the Virgin Mother and the Holy Father, would pay due homage to the illustrious Prelates who honor us with their presence and to the distinguished compatriots who came from so far away to celebrate the jubilee of His Holiness, bringing to us with their open appearance, friendly smiles, and familiar speech the most fragrant bouquet of memories, with which to quench those felt here for their distant homeland.

A request first formulated by the spirited youth of the College, to which my heart prevented me from responding with a negative, and then gently repeated in the form of a wish by someone whose wishes I owe obedience, fined me a good portion of the party expenses, and it fell to me—an enviable fortune, in fact—to be a champion of the Virgin of the Rosary. And I anxiously awaited her arrival, to see if the light of her gaze and the maternal warmth of her smile would inspire her and ignite my enthusiasm.

But the days passed, then the hours passed, and the heavenly Pilgrim... perhaps wandered through the lands of Spain, or the rivers of France, or the historic lands of Italy?! But, Lady, what do you find there that would captivate you, if these are not the Lands of Saint Mary? If you rarely find there the simple and sincere faith, the deep and heartfelt devotion, the ardent and enthusiastic love of your Portuguese people?

You see, gentlemen, he didn't show up!

The niche in the chapel remains deserted, and the inauguration has not taken place. I would almost say the chapel has donned mourning; a mourning that weighs a little heavily on our hearts as well.

And here you have me condemned to speak of a subject that, before it existed, vanished...

Fortunately, it is not the material image that matters; is it not she who we honor; is it not she who assists you on your month-long pilgrimage, us on our year-long pilgrimage? I am convinced that the Virgin of the Rosary is not missing: here she is, here she assists us, here she gazes upon us, here she smiles at us from heaven, here she envelops us in effluvia of love with her maternal heart!...

I see it with the eyes of faith; and you, if you have it more alive, if you have a more innocent, more childlike soul, more worthy of being rewarded with privileged graces, open your eyes, apply your ears, alert your heart!... Who knows if you will actually feel like the innocent little shepherds of Fatima?!...

Land of Santa Maria! Blessed Portuguese land! Blessed by the hand of the Creator who placed it there "where the land ends and the sea begins," like a crown of sapphires and emeralds on the head of Europe. In its sky of unparalleled indigo, he lit the brightest stars; from its soil he made a fragrant garden, where eternal blooms and spring sings.

He placed it there like a caravel anchored at the gates of the ocean sea, the tiny cradle of a great people, for whose adventurous daring the seas would be a small theater, and the world's beacons a small goal, because "if there were more world it would arrive there."

Land of Saint Mary! Blessed Portuguese land!

Blessed in the noble and good soul, sober and generous, bold and prudent, joyful and dreamy of the children that God gave her; capable, like the best, of distinguishing themselves in all fields of human activity: as skillful in handling the sword as the lyre, in the science of good speech as in the art of good deeds, in the arts as in letters, in probing and exploring seas, islands, continents, as in exploring the most arduous regions of the spirit.

Land of Saint Mary! Blessed Portuguese Land!

Blessed above all because the Savior, at her birth, gave her his wounds as her coat of arms, confirmed her as his Apostle, consecrated her as garden, fief, manor, land of Saint Mary! And Mary, with a Mother's caress, with cares

rocked his cradle, supported his first steps, very difficult and contrasting, with which he took possession of his land, – then led him by the hand in the bold enterprises of expanding faith and empire across the dark sea, from the boundaries of the known world to the furthest reaches of the unknown.

What inch of land is there on the continent and islands that is not marked by some blessing from the Mother of God? And correspondingly, what mountain does not stand upon a shrine of Mary, the destination of fervent pilgrimages? What city, town, or village where the best churches are not in her honor? Perhaps all the churches in the land, perhaps all the altars in the church, perhaps all the images on the altar are of Mary; at every crossroads an image, in every word an oratory, in every house a small altar, even in every hut at least a small record on paper, caught with a crumb of bread on the rickety door.

In fact, Portugal was like this: every inch of land a memory, every heart a lamp burning in honor of Mary!

Land of Saint Mary! Blessed Portuguese land!

It is no wonder that in that garden, tended by the tender hands of such a Mother, faith took deep root, religion and piety flourished, love for the Lord of the Steps and for Jesus in the Blessed Sacrament and the Heart of Jesus, unwavering devotion to the Vicar of Jesus Christ, love for the Holy Church so filial that even every day of one's life was desired to be sanctified by her hand: suffice it to prove this by the naming of the days of the week, which, while in other nations has tinges of ancient paganism, only in Portugal is purely Christian and ecclesiastical. It is no wonder that there, from the beginning, apostolic zeal flourished and spread uncontrollably; a zeal perhaps crude and manifested in powerful blows to the Agarenes or in wild beasts thrown at the Turks in India, but always ardent and powerful, which for two centuries flooded Africa, Asia, Oceania and a large part of America, well over half the world, with missionaries: performing in a few decades such prodigies of evangelization, which I do not believe have been equaled by any nation in many centuries.

But the love of faith in the land of Santa Maria was so powerful with sap that it needed to spread the canopy of its branches far and wide, eager to shelter, if possible, the whole world beneath them. The fountain of Christianity welled up so abundantly in the Portuguese heart that the small Lusitanian cup was not enough to contain its waters; it overflowed in torrents, flowing far and wide in mighty rivers, irrigating and fertilizing more than half the world. The flame of charity burned so powerfully that it was enough

sitting in the lands of gentility and in the ice of death.

Land of Saint Mary! Blessed Portuguese land!

Oh! Why have times changed? Why has the spring that should have been perpetual passed? Why has the frowning, icy winter arrived? The wind of indifference blew and withered all that splendor! In the garden, the flowers lost their leaves, the plants withered, the fruit fell in pieces; and the Land of Santa Maria threatened to become a little plague where all evil teemed, an arid, parched heath for good.

Fortunately, Mary watched over paradise from heaven, over her earth!

And She descended from Heaven at noon, as if the ringing of the Hail Marys were a summons to summon Her; She descended upon the stunted holm oak, on the moorland. The moorland was truly the symbol of the parched earth; the holm oak the image of the leafy tree, which, due to the lack of rain from the sky, and the dryness of the earth, was becoming increasingly withered day by day.

The divine gardener descended; and by the charm of her voice, by the power of her gaze, by the miraculous touch of her hand, a spring of faith and miracles sprang up in the arid moor, miracles of the body and miracles of the soul, where Portugal (prodigal who returns to his maternal home!) comes to wash his rags, heal his wounds, drink the ancient faith, and with it rejuvenate his strength, restore his health, and recover all the virtues of his ancestors.

But the Virgin of the Rosary, not content with having her children come to her, goes seeking them, from mountain to mountain, from valley to valley, in an apostolic pilgrimage, to every land, to every couple, to every family. Who is there today who doesn't know, who hasn't seen, who hasn't spoken in simple and trusting prayer with the Lady of the Rosary of Fátima? And who hasn't emerged from the conversation, or promised to emerge, better? The Virgin of the Rosary is today the great Missionary of Portugal. Thanks to her, the land of Holy Mary will always be the blessed Portuguese land.

There was, however, a tiny corner of Portugal, separated by half of Europe from the homeland, a precious stone unseated from our mountains and set here in this great reliquary of Christianity, in this crown of the world that is Rome: the Portuguese College where children of Portugal, pilgrims of faith and knowledge, of piety and letters, of holiness and science, are formed to be the light of the world and the salt of our land, to shine like a lamp on a candelabra, like a lighthouse on a tower, like



firmament of Portugal.

The Virgin of Fátima saw them from afar, and here she comes on pilgrimage to the Eternal City, here she comes following in the footsteps of her pilgrims, here she comes not to return like you, but to stay here in her house, there in the adjoining chapel, and from there to enliven the work, ease the recreations, watch over the sleep, assess the piety, sanctify the triumphs of these Portuguese people, making them worthy of Portugal and the Church, of the altar and of God.

Is it not true that they are destined to be instruments of the Blessed Mother in the miracles—perhaps physical, certainly moral—that will be performed tomorrow in our homeland? And for this very reason, is it not fitting that she preside over their formation? That she herself, a divine and divinely exquisite artist, with her hand fashions and perfects her instruments to her liking? With that infinitely delicate hand, with that immensely tender heart, with that care, with that skill, with that dedication and enthusiasm with which she collaborated in the formation of the divine Priest, Jesus?

Truly, no better *artist*, no more finished *model*, no more sublime *ideal* can be proposed to the youth who are destined for the priesthood. Since Mary, the “Virgo Sacerdos”, of Saint Andrew Crete, is the highest ideal of priestly dignity, the most complete model of priestly perfection, the most dedicated artist and effective protector of priestly formation.

*Sublime ideal of dignity.* She who with her omnipotent “fiat” drew the Word from the womb of the Father and gave Him to men made Flesh, She who saw the divine sun in all things obedient to her commands, She who united the sacrifice of her soul to the Redeemer’s holocaust with Him and immolated herself in it; Co-redemptrix of the human race, She who, exalted at the right hand of the Eternal Pontiff with Him in the contemplation of God “*semper vivit ad interpellandum pro nobis*”—does She not realize within Herself the ideal of the Priest who every day calls down from heaven upon the altar to the very Son of God, who sees Him as subject, or more so, if more so, to Her commands, who can also hold Him in Her arms, cradle Him in Her Heart, offer Him to God, present Him for the adoration of men, who with Him renews the sacrifice of the Cross, who with Him prays for the people, mediator between God and men? And if Mary is the universal Mediatrix of God’s graces, isn’t the priest also the mediator and universal mediator? After all, the entire supernatural life of the Church refers to the tabernacle and flows from it in a perennial and divine ebb and flow: and can the tabernacle exist there without the priest?

Nor is Mary any less a *perfect model of priestly perfection*, whether we consider the priest in preparation, or in reception, or in the exercise of orders.

angelic, the completely deified recollection, the correspondence to grace and progress in virtue without hesitation, without intermittency, without the fainting of the Full of Grace.

At the reception: remember the faith that made her blessed, the humility that drew the Word from the Father's bosom to hers, the complete abandonment, the will of God, the miraculous virginity, virtues with which the Holy Spirit created and worthily furnished that dwelling of the Son of God.

In practice: a continuous union with God that makes her the seat of Wisdom and the sanctuary of the Holy Spirit, a tireless zeal that makes her queen of the Apostles, a spirit of sacrifice that goes all the way to Calvary and the crown queen of Martyrs, a divine and human charity in both respects unique, that makes her queen of all saints and angels: ah! if the priest every day saw himself in this mirror, composed himself by this model, copied this example!

And if the ideal, more than sublime, is divine, if the model is capable of discouraging and despairing the most generous, who will assist the seminarian in his formation, who will infuse him, day by day, with new encouragement, who will lead him by the hand on the arduous and difficult ascents to the almost inaccessible peaks of the Alps of Holiness? Who, if not the Queen of the Clergy, "the natural patroness of holiness, health, and knowledge, as that angel of innocence invokes her by Benedict XV, canonized with the title of "model of seminarians"?"

She assisted Jesus as, in the quiet of the small seminary of Nazareth, under her mother's gaze, he grew in wisdom, age, and grace before God and humanity. She, even more so and above all, because this is the ontological foundation of Mary's being the Mother, the protector, the formator, the born artist of the priesthood. She provided the most holy humanity according to which the Word is, and without which, he could not be a priest. She was the temple where the most magnificent function the ages have ever seen was celebrated: the Consecration by the Holy Spirit of the Supreme Pontiff Jesus. She was the first altar where the new divine priest began his holocaust, which with her at his side would be consummated on Calvary.

But the Catholic priesthood is nothing but the continuation through the centuries of the very same priesthood of Jesus; those of us who are formed to be or are priests, do not strictly speaking succeed the divine priest, but rather through Him we are exalted to share in the dignity and exercise on earth the office of His priesthood. That is why Mary, by giving birth to Him as an eternal priest, providing Him with the victim, assisting Him, being the temple and altar of His consecration and first sacrifice, became the mother of those who mystically understood themselves, contracted

priestly. It is the continuation and exercise of the same divine motherhood.

In the seminary-house of Nazareth, we are children, we are Jesus in the process of formation: we want the comfort of a mother's heart, we want Mary to watch over her children, to watch over Jesus: and here she comes, there she is, watching!

And I would also like to add, Gentlemen, that Our Lady of the Rosary of Fatima was chosen for this mission in a very significant way. I don't just mean, as I have been until now, because under this title she is today the great apostle of Portugal, and these young people will be her heralds and instruments of evangelization; but because, *Our Lady of the Rosary*, in the mysteries she teaches us to meditate on with her, encapsulates the life of the priest, and this meditation is a lesson, a comfort, a perennial stimulus.

In the *joyful mysteries* you have the joy and tranquil peace of the seminary, where one is born for the priestly vocation, where the first struggles are fought, where in recollection, in work, in obedience, under the direction of the doctors, the future Christ is formed "*in mensurum aetatis plenitudinis Christi*".

In the *sorrowful*, the carvings and martyrdoms of the Passion, the Virgin Mary teaches us to follow Jesus from the Garden to Calvary, bearing the cross on our shoulders, and there to offer Himself up to death with Him for the glory of God and the salvation of the world. This is the life of the priest at the altar where he immolates himself with Jesus, and outside it where he immolates himself for Jesus.

In the *glorious ages*, you have the Church, animated by the Holy Spirit and under the protection of Mary, which begins its triumphant march of propagation throughout the world, in a continuous and glorious ascension and assumption into heaven. It is also the life of the priest, who, animated by the Spirit of God and zeal for souls, works to lead them back to the Lord and ascend them with him to heaven.

Come then, the Virgin of the Rosary, come from her Fatima to Rome, establish a permanent home here and bring with her another pledge of blessings from heaven to this College, to this little corner of Portugal: may she be another bond that binds it not only to Portugal, but to the hearts of all Portuguese people; not only to the hearts of the Most Excellent Prelates, who, having some of their children here, will always have some fibers of their hearts here, or rather their whole heart, because the charity of Christ makes them all for all, but to the hearts of each and every Portuguese person who loves Portugal and the Queen and Mother of the Land of Holy Mary, the Most Holy Virgin of the Rosary of Fatima.

said without offense to anyone; but it is like this: in each nation the seminaries are the firstfruits of its children offered to the Lord: now here you have the choice of the Seminaries, the firstfruits chosen from among the firstfruits and offered to the Pope. Here, therefore, where you have the best of Portugal, you must have your heart.

The College, as it is in the heart of the Holy Father, should be in the heart of all Portuguese. Everyone should help and promote it. Everyone should be honored that Portuguese people attend and distinguish themselves in the University that the Pope calls his own, and over which he has watched since the foundation stone. May they be formed here at the feet of Peter, like favored lambs of his flock. The rest of the flock gathers its pasture in these fertile meadows of the Church. These favored lambs they receive, so to speak, from the very hands of Peter. Have you seen in the flock a lamb favored by the shepherd, who always keeps it close by, for whom he gathers the most delicious herbs, the most tender leaves, with whom he shares even his meager meal? And the little lamb, always darned by the shepherd, rubs against his legs, sleeps on the hem of his cloak; if it is lost from sight, restless, longing, trembling for it, it calls out with piercing bleats.

Such are and such must be these seminarians at the feet of the Vicar of Christ.

Here they are formed – *absit invidia verbo!* – or have the obligation to form themselves more Christian, more Catholic, more apostolic, because more Roman. Here they drink the clearest waters, because they draw them from the Vatican rock from which they spring; here they have the healthiest pasture, because it is chosen and ministered to by the shepherd of shepherds; here the most enlightened faith because it is immediately kindled in the sun of Peter; here the deepest piety because everything speaks to them of holiness; here the most ardent zeal because it is the Apostolic See.

I know well that in other places they could be trained to be more accomplished, more articulate, and more knowledgeable through experience of the world. But, aside from the fact that some of these *mores* in a Priest may often be true *less*, it is certain that this lack is well compensated for by an increase in the Roman spirit, by a deeper and more heartfelt piety, by a more solid knowledge, by a more intimate understanding of the workings of the Church in its divine element, and also—not to be overlooked—in its human machinery.

excellent pontifical universities, sends the best talents to Rome for training; France has its College overflowing with seminarians; the Germans have no place in the *Germanic College*, despite its recent expansion; Ireland has its College, England two; America two, and Brazil is going to build its own; Czechoslovakia has just inaugurated an enormous one; and Russia, still locked in Catholicism, already has its magnificent one, and it was the Pope himself who built it for it.

We Portuguese, thanks to the generosity of our illustrious founders, to whom the Church of Portugal owes eternal gratitude, have here our College, which honors us in the face of the Church, which has a prominent place in the heart of the common Father of the faithful, and which in the Gregorian University itself, for its behavior, its dedication and its harvested blond hairs, is well regarded.

It will be even more so soon, if it can conveniently develop and progress; and it will be able to do so, if all sympathies converge towards it, and with these sympathies the spiritual and material assistance of those who love the homeland and its greatest good and all its glories.

Dear Sirs and Reverends!  
Sirs!

Soon you will return to your homeland sanctified, comforted, content; sanctified by the jubilee, comforted by the blessing of the Vicar of Jesus Christ, content with your pilgrimage; – and there you will tell everyone about the wonders of Rome in this jubilee year, especially the wonders that are Peter alive in Pius XI.

Don't forget to also tell about these Portuguese seminarians, whom you saw here forming a crown to the Vicar of Jesus Christ. They know well that they are not forgotten by their homeland by those for whom they work; but they will find comfort in their academic work and in the struggles of virtue in the thought that they are positively and frequently remembered.

Do not forget them, especially on your spiritual or real pilgrimages to Fatima. When you pray for them, you pray for yourselves and for the interests of your loved ones. These prayers, rising like a fragrant cloud of incense to the Heart of the Virgin, will descend in a shower of graces to fertilize this blessed soil.

And then what a magnificent vision the future will offer us!

The Virgin of the Rosary here in her College, a chosen flowerbed in her garden, in a halo of light that reflects paradise, dressed in snow, a symbol

. to call, to  
comfort, to teach, with hands raised inviting to prayer, with maternal fingers  
delicately parading through the beads, rosaries of grace, and around her, seeing  
themselves in her, assisted and taught by her, these students, hopes of the  
Fatherland and the Church, multiplying, growing, covering themselves with flowers,  
bearing the fruits of knowledge and virtue, and then, at a wave from the heavenly  
gardener, scattering them, handfuls, in the homeland, to satisfy all the little ones  
there who cry for bread!

Vision of light!

Blessed by God and the Virgin are all those who contribute to its realization.

10

1929-12-07, Pombal

Letter from Father Manuel Marques Ferreira to Dr. José Galamba de Oliveira<sup>1</sup> responding to questions related to the events of Fátima, during the period in which he was parish priest of Fátima (1914-1919).

*Publ.: DCF, V-3 - Doc. 1138*

.my Lord

Regarding what you ask me, I am saying that authority never wrote to me – as far as I remember.

Regarding persecutions, I only remember – 1st – That one night a painting, two lanterns, and some holm oak branches were stolen from Cova da Iria, passing them off as the one where Our Lady appeared. This was taken to Santarém, where it was on display, and where they were parodied in procession through the streets. It seems that Artur de Oliveira Santos was not uninvolved in this. – 2nd – A rally was organized in Vila Nova de Ourém, to be held in Fátima at 11 a.m., after the parish Mass, to promote propaganda against the Apparitions and the faithful's journey to Cova da Iria. Having learned of this two or three days in advance, I warned the people. I sent word and sent word to the morning Masses that the day's Mass was in Ortiga, where I went to celebrate. When the comedians arrived at Mass, they found no one there except a few.

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<sup>1</sup> He was born on February 4, 1903, in Aldeia Nova, Olival parish, Ourém municipality. He entered the Patriarchal Seminary of Santarém in 1914. After completing his preparatory course, he entered the Gregorian University in Rome in 1919, earning a doctorate in philosophy in 1922 and a bachelor's degree in theology and canon law. Due to ill health, he interrupted his studies in 1924, returning to Portugal and completing his theological studies in 1926 at the Diocesan Seminary of Leiria. He was ordained a priest by D. José Alves Correia da Silva on July 11, 1926. He founded the weekly newspaper "A Voz do Domingo" on March 19, 1933. He was appointed canon of the See of Leiria in 1943 and Monsignor in 1983. Always linked to the events of Fátima, he wrote the book "Jacinta" (1938), which had eight editions in Portuguese, and "Fátima à prova" (1946). He was one of the greatest scholars and promoters of the history and content of the Message of Fátima. He died on September 25, 1984.

They ordered guards to keep watch on the residence, and because I did not return home that day, they did not find me, nor did I see them. It seems that the house where I was staying that night was also searched at night, on the orders or with the complacency of Francisco da Silva, who was the local democrat, and I believe he was also the Regent. I do not remember if Artur de Oliveira Santos was the administrator at the time, but I believe so. 3rd - I received an anonymous letter from a friend, informing me that it had been decided at the fountain in Santarém (or, I don't remember, in Torres Novas) to kidnap me and the seers at night. Therefore, I warned that I would not go out at night, due to the traps they were setting for me, except in extreme cases when called by people of known trust. I warned the parents of the seers to be cautious and not hand over their children to unknown persons or those not accompanied by me or at my direction. 4th - Regarding the abduction of the children on August 13th, it is described in my report of the Apparitions for the month of August, which I understand His Excellency the Bishop has in his possession.

Nothing else seems sensational to me. The bombs and destruction of chapels are not from my time.

Your friend, thank you very much.

*Either. Manuel Marques Ferreira*



11

1929-12-12, Rome

Letter from João Pereira Venâncio to D. José Alves Correia da Silva, Bishop of Leiria, acknowledging receipt of the "Revue du Rosaire" and the "Jornal de Macau" that D. José had sent him. He tells of the arrival and blessing of the image of Our Lady of Fatima by Pius XI. He also informs that he will be ordained a priest on December 21st.

*Publ.: DCF, V-3 - Doc. 1146*

**Most Rev. Most Lord Bishop**

I am very grateful for the single issue of the Revue du Rosaire and the Jornal de Macau that **Your Excellency** was kind enough to send me. I assigned the others the destination **Your Excellency** deigned to indicate. The Macau newspaper—which so clearly demonstrates the love and devotion Our Lady of Fátima can garner everywhere—was read in our refectory. Issues of the Leiria residents' "Revue" are already circulating. It is very well written, and everyone understands French.

Our Lady of Fatima is already at the College. She arrived in Rome on the 13th of last month and at the College on the eve of the Presentation of Our Lady. She is a beauty! All who saw her could not stop admiring her. She is so delicate, so perfect, and so full of life that she seems to be speaking to those who contemplate her! Mr. Thedim said he wanted to create a work as perfect as human hands could achieve, aided by grace. It seems that was the case. Even the Holy Father—when he blessed her, which he deigned to do on the 6th of this month—stopped to admire her. Since no one from the College was able to attend, much to our regret, we still do not know what the Holy Father said; but as soon as the Rector has the opportunity to speak with the Monsignors who accompanied His Holiness, we will be able to find out. The Vatican employees couldn't stop admiring it and praising the artist, especially when we pointed out that it was entirely made of wood, which, at first glance, no one would have suspected, so finely crafted is it. The mantle, especially, so naturally draped and so thin that it barely exceeds the thickness of a natural mantle; the hands so delicate, with such shapely and distinct fingers; and the face that is entirely celestial.

She suffered nothing on her journey from Portugal to here, nor on the ones she made here, as she was treated with all the care she deserved.

The inauguration was on the 8th, with a solemn Mass attended by Dr. Trindade Coelho<sup>1</sup> and Ex.ma Wife, who made and offered the altar cloth. We bought 10 candlesticks and flowers, all for about 700 liras, which we have been saving since we decided to get the Image of Our Lady of Fátima for the School.

In the afternoon, we held an Academy, attended by the Minister and his wife, as well as almost the entire Portuguese colony. The celebration turned out to be more expensive than we had initially anticipated, and for this reason, the President of the Marian Congregation told me that he had written to Your Excellency, asking for alms. "Now we hope that Our Lady will continue to help us as before, and even more so."

The day after tomorrow, God willing, I will go to the Spiritual Exercises, preparing for my Ordination as a Priest on the 21st.

I wanted and should have informed Your Excellency of this earlier, but only now have I learned for sure. I had to request an exemption from my studies, and another one will have to be requested these days, for the interstices, but that one is easier to obtain.

I will sing the First Mass, God willing, on the 22nd, at the Church of St. Teresa of the Child Jesus.

I humbly ask Your Excellency, Most Reverend Mother, to bless me in a special way on the day when I will solemnly make, in the hands of the Ordaining Prelate, the formal promise of complete obedience to Your Excellency, Most Reverend Mother. May Our Lord deign to give me everything I lack so that I may become a priest according to His Heart.

And I ask permission to conclude, renewing my deep thanks, and asking for the Episcopal Blessing for the three people from Leiria.

Portuguese College in Rome, December 12, 1929

*John Pereira Venancio*

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<sup>1</sup> Henrique Trindade Coelho. Born in 1885. He was Ambassador to Italy from July 27 to August 1929, later becoming Ambassador to the Holy See. He died in 1934.

12

1929-12-13, Atouguia

Letter from Father Manuel Bento de Moreira<sup>1</sup> to Dr. José Galamba de Oliveira, answering questions related to the events of Fátima, during the period in which he was parish priest of Fátima (1919-1921).

*Publ.: DCF, V-3 - Doc. 1148*

My dear Mr. Dr.

I received your letter, and regarding the information you requested about the persecutions in Fátima, I only remember what happened during my brief stay there: on May 13th, of the year that coincided with the Ascension, a force of many soldiers from the Republican Guard arrived from Santarém. They arrived early in the morning, many of whom had come through Ourém, taking shelter at the windmills of Fátima. Because it was raining and thundering at that time, they tried their best to divert the pilgrims from going to the Cova da Iria. But those who went on foot eluded the guard's vigilance, going through the properties and along paths. I remember well that, while some wealthy families from far away were on the veranda of the residence, eating their afternoon snacks, they were suddenly forced to put everything left over from their meals in their baskets after witnessing a disturbance in the church square, caused by the troops who, rifles in hand, pushed the pilgrims away, saying, "Get out of here!" to a sergeant of the guard who, on horseback and with sword in hand, tried to cut the neck of a man (I believe from Amoreira or Montelo) who had the happy idea of shielding his neck and head with a valiant umbrella that certainly saved him from death; among the soldiers there were good ones who were religious, as a lady who was there at home and spoke with some soldiers told me.

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<sup>1</sup> He was born in Atouguia (Ourém), in 1881. He signed the parish register of Ourém, from February 22 to March 21, 1909. He was parish priest of Fátim, between June 1919 and November 1921. He died, at the Casa de Saúde de Torres Novas, on August 30, 1965.

of the bombs that blew up the chapel's roof; I believe this happened during the time of Father Augustine. I can't tell you anything else.

Always at your disposal

Colleague and great friend

*Father Manuel Bento Moreira*

13

1929-12-15, Tuy

Letter from Lúcia to Father José Aparício da Silva on various matters related to herself.

*Publ: DCF, V-3 - Doc. 1154*

Tuy, December 15, 1929

Most Reverend Father Aparicio

In October, I received a card, the address, and just now, greetings from Your Most Reverend, which I greatly appreciated and am grateful for. As for the response from Your Excellency and Most Reverend Lord Bishop, it was a very costly blow for me, but may the Most Holy will of Our good God be done, who in his infinite mercy found a way to encourage me, letting me know that with his grace he is imperceptibly kindling in souls the love and desire to make reparation to the Immaculate Heart of Our Most Holy Mother. The messenger also came to confirm this to me with what he said about the Communions of Reparation on the First Saturdays. To this day, I have not received a letter from Your Excellency, but was waiting for him to say to me. I have already written two, and contrary to custom, I have not yet received a reply. In the first, I simply reported my condition; in the second, I asked His Excellency to prevent the further propagation of the portraits and, if possible, to burn the existing ones.

Now I will tell you about the state of my soul, which has been terrible; only a God so good and so full of mercy and love, and the intercession of such a tender Mother, can bear so much infidelity and ingratitude. I will make this known through two facts a little greater than many others which it is impossible for me to narrate.

I had been hearing about the Fatima newspaper for quite some time and my curiosity to read it was great; now the devil, for it could be no other, took it upon himself to satisfy me; one day, I went into the linen room and saw a newspaper with my picture on the outside on the table; I unfolded it, God inspired me to offer the sacrifice of not reading it for the conversion of sinners, but I say, after all, there is no harm in reading it; I did not read much; God made me feel my absence very quickly, I feel like he does these things to me

deny nothing during your Novena!

How many sinners would I have saved if I had mortified myself? And the greatest perfection? How displeased would Our Lord be now? The newspaper went immediately to the stove, but the devil had already managed to take away my peace, but I was still not content. A Sister approached me and said: "Oh, how awful it was! I went to confession, and in the end, Father, you don't ask me this question?" (I won't say what it was because I don't think I should). How awful: Sister mustn't tell anyone about this. Sister acknowledged her wrongdoing and immediately apologized and kept it a secret; I promised her so, but the inner revolt, the repugnance I already felt, grew to such a point that I said to myself: "I will never go to confession again." Then I began to wonder if Our Lord will be pleased with this behavior of mine? With what sadness will Our Lord look upon me today? How many faults and I don't know if sins I have committed this day! It's already night, there's no time to go to confession. Tomorrow I can't go to Holy Communion like this. I'll be without it, but what will become of me without Our Lord, and then at the Novena of the Immaculate Conception? I resolve to do the following: in the morning, as soon as the Community Mass is over, I will approach the Mother Superior and ask to go out to confess and make Holy Communion. Upon arriving at the Church, I approached the first confessional I found and confess that my distress was so great that, upon arriving home, I couldn't tell the Most Reverend Mother Superior whether I had confessed to a Spanish priest or a Portuguese one. I could only say that Our Lord had granted me the grace of understanding me very well, and I of understanding him, and of reassuring me.

I want to tell you that the above-mentioned question would not be a big deal to a well-disposed and not petty mind like mine.

I would like to take this opportunity to introduce you to Your <sup>cia</sup> my respectful and sincere greetings for the holidays and the fervent prayers that I will make to with the Divine Infant so that He may grant Your <sup>cia</sup> this entire house Reverence an abundant supply of graces and blessings from Heaven.

I humbly ask that you deign to bless your most unworthy servant.  
Rv. <sup>cia</sup>

*Maria Lucia das Dores r.  
of SD*

14

1929-12-18, Torres Novas

Letter from Father José Antônio da Silva<sup>1</sup> to Dr. José Galamba de Oliveira, to answer some questions related to the apparitions of Fatima.

*Publ.: DCF, V-3 - Doc. 1161*

for e Rheumatoid arthritis.

Because I have been ill, and then with much work, I have not been able to respond to your letter. Today I will summarize what I wrote and what I learned from those who

observed: On May 13, 917, Our Lady speaks of war, penance, recitation of the rosary, etc., and wants a chapel there in Cova da Iria.

On 13-VI-917 the Lady speaks to the 3 children about education and wants them to learn to read etc. good education.

In 13 -VII-917 he talks about fashions and vices and remedies and barriers that must be opposed to them.

On 13-VIII-917 the children were arrested and there was an apparition on 13-VIII-917 in Valinhos, and Our Lady speaks and speaks about the forgiveness of injuries, caressing the children.

On 13-IX-917 Our Lady speaks to the 3 children about faith and prayer and the idolatry of today's festivities, and the floats for Jesus, Mary and Joseph in Cova da Iria.

On 13-X-917. There are the phenomena of the Sun, a promise of peace in the great war, says the Lady, who is the Lady of the Rosary and threatens, if there is no remedy, with the plague and then there was the terrible pneumonia.

Of the persecutions: The arrest of the children taken to Vila Nova de Ourém on 13-VIII-917 and subjected to the most rigorous interrogations, sometimes together, sometimes separated, sometimes with caresses and promises, sometimes with terrible threats, with weapons to stab them and with fire, like the children of Babylon, crying sometimes, but always speaking of the apparitions, without ever contradicting themselves, until they were ordered to hand them over to their parents, without finding out anything they wanted about priests and Jesuits.

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<sup>1</sup> Parish priest of Saint James, Torres Novas.

OK

Then, I say, not many days later, loose leaflets were profusely distributed here in Torres Novas and elsewhere in the country, in which José do Vale, a Masonic orator, hurled a thousand insults at the apparitions, the work of the Jesuits, which he covered with insults, inviting the liberal people to appear on Sunday near the end of Mass in the town and parish of Fátima so he, José do Vale, could hold a rally to the crowd to disillusion them. In fact, all the police from Torres Novas, Vila Nova de Ourém, Leiria, etc. were summoned to the door of the Church of Fátima on that day and at that time. It was an army to guard the backs of José do Vale and the Administrator of Vila Nova de Ourém! But oh my! Besides the police, the corporals, José do Vale, and the coppersmith from Ourém, not a single soul responded to the invitation in the pamphlet! The prior had sent a message the night before, at 11 p.m., to inform the locals that the mass the following day would be in the Ortiga chapel (where the people went) and ordered the parish church to be closed.

Deception and deception.

#### Gala Reception

But the most beautiful thing is what follows: José do Vale, the police, and Co. think the people have already made their way to Cova da Iria. And there they are! But oh, surprise! A tasteful rat has everyone with donkeys go and arrest them along the road to Cova da Iria, whereupon the donkeys greet them with a deafening bray, without a single living soul to hear or applaud them!

José do Vale speaks to the police and the corporals, next to the oak holm oak. Just then, the people from the Ortiga mass on a nearby hill arrive and let out a tremendous boo! The donkeys start to bray, and Zé do Vale, desperate as a madman, yells at the corporals to arrest the people. The corporals join the crowd and boo along with them, and the man flees amid a deafening uproar!

The children barely speak, everyone comes; José do Vale with pamphlets, and apparatus, and the power of the world, he has none, no listeners appear, not even the liberal-Masons themselves, only the stupid and the forced listen to him!

#### Santarém:

Satan changes tactics. This time for the ridiculous. The Santarém Freemasonry announces grand celebrations of Our Lady of Fátima in Santarém and invites the people to come and wait for the cars they had sent to Cova da Iria.



placed their feet; they were mistaken, for the real one remained there), the poles, lanterns, and other objects that the people had offered, and then, at night, they would make as if they had made a showy procession (parodying) this with capes or cloaks made of olive-picking cloth, rags, lanterns, cloths from the same rags, poles of the canopy = poles or rods for sweeping olives, songs = the litany to the desgarrada, and in the middle of the procession in feigned triumph, the objects brought from the Cova da Iria. Here and there the procession stopped, a perched orator would appear, with great affected praise of Our Lady of Fátima, to great laughter from the audience (which was nothing more than ordinary rabble and onlookers, most of them indignant). Until, at the height of the parody, an indignant woman threw the house's bowl from a window onto the wine-soaked crowd, leaving them dripping with filth! All around, I mean, in front of the woman's house, that whole parody rose up, blaspheming and shouting!... And the woman was summoned to the administration the next day to pay a fine, which she refused to pay without first fining those who had insulted her beliefs and those of the Portuguese people. They then held an exhibition of the objects they had brought from Cova da Iria, with an entrance fee. Only the rabble showed up. Santarém was outraged! When they went to offer the proceeds of the exhibition to the charity (a trifle), its worthy Provider was indignant and said he would not accept the proceeds of an insult and a mishmash that had

#### Lisbon. The image and around the image.

In Lisbon, mainly among Freemasons, a rumor spread that, during the Ascension of 1920, an image of the apparitions would be brought to Torres Novas from Braga, and a pilgrimage would be made from Torres Novas to Fátima. Thousands of cars would come from Lisbon and other parts, with people on horseback, in cars, on foot, in hundreds and hundreds of thousands. The reactionaries would take to the field, with thousands of priests, Jesuits, hundreds of children dressed as angels, etc., and a parade the like of which had never been seen before. These were unsubstantiated rumors, biased by Freemasonry to crush, or rather, to obtain government troops to crush, the reactionaries and destroy once and for all the belief in the apparitions of Our Lady of Fátima. The devil, even if all this was exaggerated, was right about the image; for a few days before the Ascension, the image arrived from Bra

From here they went to see and admire it. Upon learning of this, the administrator of Torres Novas ordered Gilberto to appear before the administration to forbid him from leaving with the image, and his house was surrounded by troops to prevent the image from leaving. But it did! Because Gilberto's father placed the crate containing the image on a cart in the courtyard, covered it with farming tools and other agricultural implements, and drove through the troops, pretending he was going to his farm, without anyone noticing the image on the cart. In Fátima, he placed the image in the church, in the sacristy, where it is blessed. Just then, cavalry, infantry, and the Republican Guard arrive, or had already arrived, and they seal the passages to the Cova da Iria. Thunder rumbles and it rains heavily. The people, held back by the troops, fill the church and private homes with the rain. Some try to get through, but there is a stampede, and sword-throwing even inside the church and inside the private homes, targeting those who take refuge there. The rain slows down a bit. At this point, Gilberto distributes thousands of prints with information. Just then, another thunderclap comes. The soldiers, all wet, hear the commanding voice shouting: "Go! Half turn to the right!! March!" And watch the soldiers march on, eagerly and with interest, reading the reports on the marchers! And, without the troops' dike, the crowd rushes en masse into the Cova da Iria, where another large group of troops had attacked those who had taken side paths and shortcuts—but the rain and mud had also forced them to retreat!

The devil is defeated, across the board!  
Come for wool and get shorn!

#### Chapel in Cova de Iria

About the construction of the chapel—about the bombs that destroyed it—about the adventures of the car, the bombs—about the contamination of the water from the first spring. All of this and other persecutions are things that Dr. Carlos and Voz da Fátima have already reported. More troops came there, but I don't believe they persecuted the people.

Due to lack of time, I apologize for not being able to proofread this or correct any spelling mistakes.

All yours very much, v. <sup>or</sup> and m.to  
ob.go SC, Torres Novas December 18, 1929.

*Father José Antonio da Silva.*

Doc. 115

1930-01-01, Lisbon

Article from the newspaper "Novidades" about the inauguration of a new chapel at the Portuguese College, in Rome.

*Publ.: DCF, V-4 - Doc. 1182*

## **TAS OF ITALY FATIMA IN ROME**

### **The Patron Saint's Festival at the Portuguese College**

When, last September, the Portuguese Pilgrims came here to bring the Pope the Most Faithful Nation's message of honor, the Portuguese College wanted to dedicate a feast in their honor, which will certainly remain one of the fondest memories of that unforgettable pilgrimage to the Eternal City. It was an afternoon of enchantment and nostalgia—a truly Portuguese afternoon—as His Excellency Reverend Dom Manuel Cerejeira said, in the fatherly and friendly words he addressed to the College's students. "But amid the frank, intimate, and Portuguese joy that reigned at that feast, a faint cloud of sorrow and sadness hovered in their hearts. The pilgrims from Portugal sensed it and shared it. Those fortunate enough to feel the great Portuguese Catholic soul vibrate that beautiful afternoon, in these moments of love for the Pope and for the Virgin Mary! The boys of the Portuguese College, while enthusiastically preparing for the holy spiritual

communion that is the friendly embrace, in a strange land, of people from the same land, were anxiously awaiting, with the eagerness with which we await the tender embrace of our mothers, the arrival of a beautiful image of Our Lady of Fátima, a most kind gift from the accomplished sculptor J. Ferreira Tedim. They had set aside for her the most exquisite altar in a beautiful chapel, completed months ago, on the main floor of the building.

Everything was ready: the niche to receive her; the filial greeting that Dr. Gonzaga da Fonseca would address to her on behalf of the College; and, above all, the little altar of the hearts of the Portuguese, who, even though living far away, never forget that the Virgin is the Queen of Portugal...

that they would no longer have Our Lady of Fátima at the Feast of their new Chapel. That's why the College Chapel was not inaugurated in September. That is why, in honor of the Pilgrims, the Chapel's mourning weighed a little on the souls of the Portuguese living in Rome, and the Portuguese of the National Pilgrimage.

\* \* \*

But the Virgin had a surprise in store for them, a gift from Her tender Motherly heart... The beautiful image of Our Lady of Fatima arrived in Rome on the eve of the Feast of the Immaculate Conception, offering the boys of the College the sublime poem of this simple coincidence: – on the same day that, 75 years ago, Pius IX defined the Immaculate Conception of Mary to the world, – the House of Portugal in Rome – *our house in Rome*, as Archbishop Cordeiro used to tell us – consecrated the richest altar in that little corner of Portugal to Our Lady of Fatima, – a mystical symbol of the great consecration: the consecration of the souls of all who work there, to the Heavenly Patroness of our Land!

And where the cold perspicacity of *free-thinkers* would see only the banal collision of two mathematically stupid lines – the Christian and Portuguese soul of the boys at the College saw a loving touch of the Virgin's maternal Goodness!

And so, on the same day that all of Rome flocked to the *Plaza de España in celebration*, covering the monument to the Immaculate Conception with flowers, white flowers of Love, white flowers of Purity, – the Portuguese colony in Rome paid tribute to Our Lady of Fátima – in the House that the Pope gave us – a heartfelt tribute to the Portugal of the Immaculate Conception, to the Portugal of ancient Faith, to the Portugal of Love for the Pope.

Our illustrious Minister at the Vatican and his Ex.ma Wife did not want to miss the beautiful Festa do Colégio Português.

It was a great honor and a very grateful pleasure for the boys at the school.

Because thus, at the Feast of their new Chapel, they saw not only the great Institution of which the Virgin is Master and Mother! They saw, in a vision of Faith and longing that filled their souls, the noble representation of the Government of their Homeland, and, through it, the old Portugal of the Quinas, the great Portugal of the Quinas, with its entire incomparable history of love for the Pope, of love for the Virgin, of love for Christ!

There is no Portuguese diplomat on whom our entire national epic weighs so gloriously as on the distinguished Ambassador to

Vicar of Christ. Because—let us sincerely acknowledge—there is no nation in the world that has loved the Pope as much

as Portugal. We would almost say: there is no nation in the world that has loved the Virgin, that has loved Christ as much as Portugal!

It is not rhetorical hyperbole; it is the solemn affirmation of our entire “great and beautiful History,” as the Pope said to the Pilgrims of Portugal last September.

Erase the Pope's name from the sacred parchment of our History: – tear the Rosary of the Virgin from the calloused hands of our sailors; – erase the wounds of Christ from the banner of our Glory; – and our History will no longer have meaning, – and the epic of the caravels will no longer be great, – and the glory of conquests will no longer be ours!

The Portugal of History—the great Homeland that is still respected and admired abroad as a glorious Pioneer of Civilization—is the Portugal of Faith, the Portugal of the Immaculate Conception, the Portugal of Love for the Pope, and—we can now say—the Portugal of Our Lady of

Fátima. It is only this Portugal that is great. It is only this—the only true one—that our Ambassador represents in the Vatican, and represented last Sunday at the Festa do Colégio Português.

There we saw, in the morning, at the solemn inauguration of the Chapel, and in the evening, at the beautiful academic session, in honor of Our Lady of Fatima.

Also present were—in addition to a large representation from the Spanish College, which brilliantly honors the great homeland of Suarez and Lugo here in Rome—almost all the Portuguese religious, who have, in these intimate celebrations, a “fragrant bouquet of memories, with which to quench those felt here”... In the sons of the sister nation, the Portuguese College saw the Most Christian Spain, of which the Virgin is also Queen and Patroness. In the religious whom sectarianism had driven from the homeland, the Portuguese College saw the greatest workers of our national greatness, the devoted champions of Love for the Virgin.

This made the consecration of our College in Rome to the heavenly Patroness of our Land more beautiful and complete.

\* \* \*

The solemn session held in the evening in the main hall of the College took place with great brilliance. The hymn to Our Lady of Fatima was performed, which we listened to with a soul full of longing.

Rev. A. Ribeiro, President of the Marian Congregation of the College, who had organized this ceremony,

but enthusiastic speech of

presentation and welcome.

Then the program began: magnificent, exquisite. The music was enchanting. It was Portuguese, truly Portuguese—without, however, falling into the unbearable fad, especially when dressed up, as is currently fashionable, with the infernal drumming of a *jazz band*. The school's *Schola Cantorum*, under the skillful direction of student Renato Abreu, was listened to with great pleasure and enthusiastically applauded. We will highlight, however, a few numbers from the entire program that, performed anywhere in the world, would be a triumph for the already renowned names who wrote them: " *Romeiros que passa*," a tender song by the great artist Armando Leça; a beautiful excerpt from Artur Ferreira; and—the final number of the program—Viana da Mota's " *Canção de Aveiro* ," one of the most beautiful pieces from the illustrious pianist's " *Cenas Portuguesas* ." The literary section, prepared under the competent direction of Mr.

Dr. Gonzaga da Fonseca was also simply exquisite. Student J. Soares da Rocha<sup>2</sup> presented a beautiful, extensively documented paper on the "Coronation of the Virgin in Catholic Liturgy."

A heartfelt evocation of the triumphant apotheoses that have been all the coronations of the Virgin, was appropriate for that celebration in honor of Our Lady of Fátima, on the great day of the Immaculate Conception.

Fátima was, moreover, the beautiful theme of all the other issues of literary part of the program: – a lovely poem by Manuel Nunes<sup>3</sup> and a charming , and *dialogue* by Angelino Barreto<sup>4</sup> , which students F. Silva<sup>5</sup> and J. Mendeiros<sup>6</sup> recited with great soul. It was one of the most appreciated numbers of the program.

And with a brief but heartfelt address from the Rector, the beautiful Feast of the new Chapel of the Portuguese College came to an end – in which the maternal gaze of Our Lady of Fátima will be, for all who live there, the perennial affirmation that, despite everything, the Most Faithful Portugal of Love for the Pope, the glorious Portugal of the Immaculate Conception, has not yet died, and will never die!

*Young Pamphili*

<sup>1</sup> Renato Abreu Castelo Branco, from the diocese of Angra.

<sup>2</sup> José Soares da Rocha, from the diocese of Porto.

<sup>3</sup> Manuel Nunes, from the diocese of Beja.

<sup>4</sup> Angelino de Sousa Barreto, from the diocese of Funchal.

<sup>5</sup> Francisco Maria da Silva, from the diocese of Évora.

<sup>6</sup> José Filipe Mendeiros, from the diocese of Évora.

Doc. 116

1930-01-18, Lisbon

Article from the newspaper “Novidades” about the inauguration of the image of Our Lady of Fátima, in the church of Santo Cristo dos Milagres, in Rio de Janeiro [date of writing: January 4, 1930].

*Publ.: DCF, V-4, Doc. 1220*

### ABOARD THE “NIASSA”

Stories are told... – The cult of Our Lady of the Rosary of  
Fátima in Rio de Janeiro is a very Portuguese church

(From our special envoy)

*On board, January 4, 1930.*

I have just finished reading some stanzas from the sixth book of “The Lusiads”.  
There I found the remedy that sailors used to make the sometimes  
tiresome time of the journey sweeter.

And not only to make time sweet, but also to spread sleep!

They want to look for remedies for sleep,  
They tell stories, they refer to thousands of cases!

They were quite right.

This continued life on board without “any tale of joy” brings-  
- us an unbearable drowsiness.

Most people think these stories are better than  
sailors of the 16th century considered it wonderful...

To distract myself with beautiful things, I only need to remember  
some of the beautiful moments I have just spent in Brazil.

I will talk about one of those moments today.

As I remember it, I entertain myself and give readers a little of  
the pleasure I felt.

I am very inclined to share the biggest burdens with others.  
consolations that I feel.

Greed, whatever you have to say, is a detestable thing.

December – shortly before the “Niassa” weighed anchor – to the Church of Senhor Santo Cristo dos Milagres.

I consider myself very fortunate to have accepted the invitation. I went there to find the first image of Our Lady of Fátima displayed for the veneration of the faithful in Brazil.

The inauguration ceremony, held on June 9th of the previous year, was very solemn.

The image is a beautiful work of art, made in Portugal. Before being sent to Rio de Janeiro, it was blessed by the Bishop of Leiria and touched, where it is venerated in the Cova da Iria Chapel.

The kind vicar of Santo Cristo, Mr. Benzerath, could not contain himself when he saw me in his church, without sending for my good friends, Mr. Antonio Cravo and Dr. Fernando Cravo.

And while they were waiting to arrive, he told me about the kindness of those two friends and their families, who, far away, honor their land and the faith they profess.

They were, he said, the ones who helped him most and assisted him in carrying out his parish mission in such a difficult neighborhood.

The Cravo family factory was right there. Without such a good one neighborhood it would not have been possible for him to do what he has been doing.

And the good Father, a German by nationality, extended his praise to the Fatherland and the land in which his valuable collaborators were born and to which they belong.

Moments later, the Cravo brothers and Father Pedro spoke to me enthusiastically about the June 9th celebration.

The candlelight procession was delightful and a delight!

There was no room in the Church all day.

And the cult of Our Lady of the Rosary of Fatima is spreading-  
-extraordinarily.

A brotherhood was later canonically erected and its members now number in the hundreds.

We then move on to talk about the origin of the Church and its name.

It is indeed fitting to worship Our Lady of Fátima in a Church with such beautiful Portuguese traditions.

The devotion to the Lord Holy Christ of Miracles began on the Island of S. Miguel, in the Azores Archipelago.

In the mid-18th century, tradition says, Our Lord, crowned with thorns, appeared to Blessed Teresa da Anunciada, a humble nun from the Capuchin Convent on the same island.



invocation of Santo Cristo dos Milagres, spread not only throughout the Archipelago but throughout much of the Catholic world.

In the year 1850, some Portuguese from Terceira Island, who frequently went to Brazil to carry various shipments, driven by the same feelings of gratitude as their fellow countrymen, decided to erect a small chapel on the seashore and there they placed a copy of the image of the "Ecce Homo", in every way identical to the one in their distant homeland. This small chapel was funded by fishermen and sailors, joined by local residents. And in this simple chapel, which the waves lapped at, devotees of the Lord Holy Christ gathered on Sundays and holidays, requesting graces and favors for their families. Businessmen also flocked there, praying for success in their ventures.

Thank you to those seafarers who, strong in their faith and grateful for divine protection, created in their good and generous hearts the cult of the Lord Holy Christ of Miracles and thus introduced this devotion to Brazil. It became so widespread that the small chapel could no longer accommodate the large number of faithful.

At the end of December 1857, the brotherhood of Senhor Santo Cristo dos Milagres was established, and its commitment was taken up by the bishop at the time, D. Pedro Maria de Lacerda, and confirmed by the imperial letter of January 15, 1858.

On July 29, 1873, with great pomp and solemnity, the Brotherhood began construction of the new chapel, which today is the Church of Santo Cristo, on the same site where the first small chapel was built. The first stone was blessed by the Bishop-Count, the chief chaplain, with the assistance of the emperors. Construction was completed in 1879, and it was blessed on July 13 of that same year by Father José Herculano da Costa Brito.

On August 15, 1901, the chapel of Senhor Santo Cristo was elevated to the category of main church, by decree of Mr. D. Joaquim Arcoverde, current cardinal, then Metropolitan Archbishop of S. Sebastião do Rio de Janeiro, being ceded for this purpose by the Brotherhood.

And here, readers, you'll find a summary of what I heard on the morning of December 26th at the Church of Senhor Santo Cristo dos Milagres. Throughout Brazil, we're almost exactly like in Portugal.

However, it seemed to me that inside that church, founded by the Portuguese, in front of the image of Our Lady of the Rosary of Fátima, the difference was even smaller.

M. C.

Doc. 117

1930-03-05, Leiria

Letter from D. José Alves Correia da Silva, Bishop of Leiria, to Dr. Luís Fischer, sending the work on the persecutions of Fátima and answering a set of questions about the apparitions.

*Publ.: DCF, V-4 - Doc. 1332*

Most Reverend Lord

I received Your Reverence's letter of February 22. Thank you very much.

In the name of the Blessed Virgin, I thank Your Reverence for all the work you have done and for the propaganda you have done for the glory of the Mother of Heaven.

The story of the persecutions of Fatima is included in this letter. I will answer your questions.

1) Lucia, now a religious woman and the only living visionary, alluded to a secret that the Blessed Virgin declared to him. He did not tell me, nor did I insist.

2) The water has nothing to do with the Apparitions. Since there was no water there, renovations were needed, so I had a reservoir dug to collect rainwater. At a depth of 1 meter, water appeared that had never been seen before.

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Born in Munich, Germany, on May 30, 1890. A priest, he was a professor of Church History and Patrology at the University of Bamberg, Germany. He learned about the events of Fátima through an article in L'Osservatore Romano on June 3, 1928. He attended the pilgrimage in Fátima on May 12 and 13, 1929. From that time on, he wrote articles and gave lectures on Fátima. On October 13 of the same year, he founded the "Munich 13" group in Munich, which committed to making a penitential pilgrimage to the Shrine of Maria Eich every 13th. In 1931, he founded "Fatima-Verlag," the publishing house responsible for publishing some of his books and the magazine "Bote von Fatima" (Messenger of Fatima). In 1929, 1932 and 1935 he was in Fátima, where he carried out rigorous investigations on the subject and, as a result of them, wrote several works about Fátima: "Fátima, the Portuguese Lourdes" (1929), "Fátima in the light of ecclesiastical authority" (1931); "Jacinta, the little flower of Fátima" (1934); "The message of Our Lady of Fátima" (1937).

In 1935, he witnessed the transfer of Jacinta Marto's remains to the Fátima cemetery. He visited Fátima for the last time in the summer of 1954, and died in Bamberg on January 3, 1957.

water and as it coincided with the celebration of the first Mass that I authorized at the site, hence the devotion of the people.

3) The place of the first Apparition was where the small Chapel built by the faithful and which holds the image of Our Lady of Fatima is located; 4) I heard about apparitions to Jacinta, when she was in the hospital in Lisbon where she died, but I know nothing positive;

5) I never spoke to Jacinta who had passed away when I came to be Bishop of Leiria;

6) The canonical sentence will perhaps be this year, but it is not yet resolved.

I will send you all the information <sup>cia</sup> desire and can give you, with all that you like.

Commend me to the prayers of Your Most Reverend, <sup>cia</sup> and I ask the Blessed Virgin may He protect you.

From Your <sup>cia</sup>  
Rv. servant in J. Christ

*† Joseph, Bishop of Leiria*

Doc. 118

1930-03-23, Rome

Letter from Joaquim Carreira to D. José Alves Correia da Silva, Bishop of Leiria, about your impressions of the Fatima propaganda being carried out in Italy.

*Publ.: DCF, V-4 - Doc. 1372*

Via Banco S. Spirito, 12  
ROME

Most Excellent and Reverend Bishop:

I feel a special pleasure today in writing to Your Excellency , as I am certain that this letter will bring much joy and satisfaction to Your Excellency 's heart .

Finally, we've managed to find some photographs that might give a fairly accurate idea of the beauty of our image of Our Lady of Fátima. The photograph, which Dr. Valente must have sent to Your Excellency, as well as to the school, is very well taken as a photograph; but unfortunately, it doesn't convey the image. Of these, the closest is number 12, which was taken on December 7th, after the Hail Marys; that's why it's so dark. The others aren't bad either, as you can see.

All of this is the work of our dear Mr. Fonseca. Our Lady of Fátima is becoming increasingly known and loved here in these parts.

No wonder. Because as the number of good Apostles increases, so must the number of converts. The shipment of the "Voice of Fatima" swelled considerably. We were very happy with the "Secretary of Our Lady." But it wasn't enough; because, in this Babylon of languages, Portuguese, though still quite well-known, cannot pass as a universal language. This was our difficulty, which for the time being seemed insurmountable. It was a good time, however, that Your Excellency had the blessed thought to send us some copies of the "Revue du Rosaire." Now, yes, we can travel halfway around the world!...

Father Venâncio sent for 28 more copies of the same magazine from France. From Germany, we sent for 13 (a curious coincidence...) copies of Dr. Fischer's book. There were over forty-odd good missionaries who were going into the field. As expected, the fire soon broke out.

Your Excellency will not mind if I take a moment to share some impressions of the propaganda of Fátima that is being done here.

At a school of Austrian Salvatorians here in Rome, Dr. Fischer's book was read in the refectory, which made a great impression on everyone, and some of them began to ask us for photographs to illustrate the articles they wanted to write about the events of Fátima.

One day, leaving class, I approached a Dutch man I already knew and spoke about Our Lady of Fátima, handing him the "Révue du Rosaire." Since he had little difficulty understanding written Portuguese, I also brought him, shortly after, "The Great Wonders of Fátima." He was delighted and promised to write some articles about Our Lady of Fátima for a weekly magazine published in the Netherlands by the priests of the Congregation of the Divine Word, to which he belongs. He also told me about some statuettes of Our Lady of Fátima that a factory belonging to that congregation had put on the German market.

Another time, I was very quiet in my room when the Most Reverend Vice-Rector knocked on my door asking for holy cards of Our Lady of Fatima and anything written about the apparitions. It was the Mother General of some Polish nuns, who had sent a message to the College asking for information about the events of Fatima. They took two copies of the Revue and whatever holy cards they had on hand, which, by the way, were already quite few. After that, they came here several times asking for more magazines, which they wanted to send to Poland, saying that Our Lady of Fatima was unknown there. Because of these requests, more copies have already been sent.

A Polish friend of mine, belonging to a kind of Congregation of priests who are especially dedicated to good press, is preparing an article to publish in Poland in May, as it marks the anniversary of the first apparition. This same man, speaking to us about Fatima, after reading the Revue and Dr. Fischer's book, said: "I greatly appreciate this blessed Madonna of Fatima!"

Another Polish man, from the Congregation of the Resurrection, is translating an article on the Apparitions of Fatima that has just been published.

Marianas of Italy – article, which will be continued in the next issue.

We are currently preparing three articles, which should be published in the magazines of the “Obra Cardeal Ferrari”, published in Bologna.

We, the people of Leiria, have just formed a limited liability company and will publish a print edition of Our Lady of Fátima, in photographs. The print run for this first edition, which is more of a trial basis, will be 1,500 copies, and they will be sold at thirty or thirty-five cents each; that is, at 30 or 35 lire per hundred. Quite cheap, as you can see, compared to the ones sold at the “Estrela dos Peregrinos” store there, which cost no less than R\$1 each. The profit, if any, will help pay for a collection of about seventy photographs, which we commissioned from Rev. Pizarro. After all, it is a reproduction, enlarged, of his collection. These photographs will serve to illustrate some lectures promoting Our Lady of Fátima, which our dedicated Mr. Fonseca intends to give in the hall of the Biblical Institute during the Easter holidays. I hope these conferences are very well attended, as is to be expected, given a subject like this, and, moreover, illustrated with light projections.

According to our information, a professor at the Faculty of Philosophy, also employed in the editorial office of “Civiltà Cattolica”, is thinking about an article about Fatima, which he will publish at the end of this academic year – around August. And perhaps this same professor will appear this summer; because, if I'm not mistaken, he will also go to the Apostleship of Prayer conference.

I now take the liberty of telling Your Excellency one of the most curious adventures of my life. It is as follows: On

the 8th of this month, when we arrived in Pincio after afternoon classes, I found an Eastern priest sitting there whose figure and habit deeply impressed me. And, I don't know why, I was tempted to go up to him and speak of Our Lady of Fatima. I shared this thought with my classmates, and we all laughed at the idea, saying it was an extravagant idea like so many that come to mind for young children. But taking the matter more seriously, and ignoring the only difficulty I would face—the question of the language, which he would speak—I approached him, apologizing, and asking him in Italian if he spoke Italian or Latin. He replied no, in French. Of course, I had no choice but to scrape up my French as best I could. Who could this priest be? An Archimandrite.

code for the Eastern Church. From Rome, he returned to Switzerland, where he usually lives, unable to return to Constantinople, as he was persecuted by the Turks, who would have killed him if they caught him there. He was a schismatic and converted almost two years ago, entering the Catholic Church. I spoke to him about Our Lady of Fátima, of which he knew nothing, and promised to send him the "Révue du Rosaire," which I did, along with Dr. Fischer's book and a photograph of the image of Fátima.

He was overjoyed and was filled with thanks, never doubting that God had sent me to him to speak to him about Our Lady of Fátima, whose name he didn't even know. He has since come to the school to visit our beautiful image, and is very pleased with it.

I also gave him a copy of "The Great Wonders of Fátima," requested by a young Portuguese acquaintance of his who is in a tuberculosis sanatorium in Switzerland. He also took the article on the apparitions of Fátima, recently published in "Stella Matutina," which I mentioned above, and said he would send it to the Greek royal family, now exiled in Florence, whose members, despite being staunch schismatics, are very devoted to Our Lady.

Would to God that, through the intercession of Our Lady of the Rosary of Fatima, this noble family would follow the example of this archimandrite, also entering the Boat of St. Peter – subjecting themselves to the only Shepherd of Christ's flock, the Roman Pontiff...

There was much more to say, continuing in the same vein, but since this is already so long, it is necessary to put an end to the speech.

Before I conclude, however, I would like to ask you for one more thing. We desperately need photographs to illustrate the articles I've been referring to. Therefore, I ask that you please order us to send as many photographs as possible, as soon as possible, if you believe they might contribute to making Our Lady of Fátima better known and loved throughout the world.

I'll allow myself to point out a few favorites: those reproduced in the "Revue du Rosaire" on pages 13, 15, 25, 32, 34, 35, 36, and 37; the engraving reproduced on the cover of "The Great Wonders of Fátima"; and others of that ilk, which are the ones that most impress these ever-so-discerning foreigners. Perhaps one or two of the region's historical monuments, especially those in Batalha, would also be a good addition.

Meanwhile, I also needed a copy of "The Great Wonders of Fatima" for a priest from Modena, a good friend of mine,

. as much as possible, devotion to Our Lady of the Rosary of Fatima in his Diocese, where he is retiring this year, after graduating in Theology.

Finally, may Your Excellency please forgive me and disregard the many inaccuracies that you will undoubtedly have found in the poorly written Portuguese that I have just written.

The feast of St. Peter on the 19th was extremely well attended and passed off with extraordinary enthusiasm. The Holy Father, upon leaving, was deeply moved by all the expressions of sympathy and love, which grew ever more intense. The back of the Basilica was a delirium, to the point that the Pope stood up in the Gestation Seat to bless the people once more, and bid farewell with the gesture of a person departing.

How good this is for our faith, Lord Bishop!...

And, to conclude, all that remains for me is to prostrate myself at the feet of blessing Your Excellency and implore from the kindness of your heart a particular Most Reverend , not only for myself, but for the three people from Leiria.

ROME, March 23, 1930

*Joaquim Carreira*



Doc. 119  
1930-04-01

Approval by D. José Alves Correia da Silva, Bishop of Leiria, of the Portuguese edition of Dr. Luís Fischer's book "Fátima a Lourdes Portuguesa (Impressões de Viagem)", Lisbon, Tip. União Gráfica, 1930. Translation of the 2nd edition by Fr. Sebastian da Costa Brites.

*Publ.: DCF, V-4 - Doc. 1387*

#### ACTION OF HIS EXC<sup>a</sup> REVM<sup>a</sup> THE BISHOP OF LEIRIA

When the version of the impressions of the trip to Fátima by Mr. Dr. Luís Fischer, distinguished professor at the University of Bamberg, in Bavaria, I must, as Bishop of the Diocese of Leiria – the smallest in Portugal and, for this very reason, chosen by the Blessed Virgin to manifest her glory – refer to the expansion of the cult of Our Lady of Fátima in Germanic countries.

Doctor Fischer was the instrument that divine Providence used to spread among nations so different from ours – in customs and language – the charity that the sublime Patroness of our land had for with us.

The first edition of Dr. Fischer's little book, 10,000 copies, sold out in four months. The second edition of the same print run will appear in mid-April!

What is the reason for such success?

In my opinion, it is the illustrious author's devotion to Our Lady and the attractiveness with which he presents his impressions.

The erudite Professor came to the Spanish Peninsula, following in the footsteps of ancient Bavarian pilgrims to the famous Sanctuary of Santiago de Compostela. Along the way, he explored the treasures that Spain preserves in its rich libraries.

And why had I heard a slight reference to Our Lady of Fátima, I asked?

– Where is Fatima?

No one could tell him. Like

the Magi who departed from the East guided by a star and asked, "Where is the newborn King of the Jews?" (Matthew 2:2), so the pious pilgrim went from place to place asking, "Where was Our Lady of Fatima?" until James, the good Apostle, guided him and led him to the Cova da Iria.

His book tells us of the profound impression the faith of the Portuguese people made on him.

He saw in the cult of the Blessed Virgin of Fátima the means to revive belief and melt the ice of souls imprisoned by Protestantism in his homeland.

The activity that the erudite Professor has developed in conferences with light projections, newspaper articles, magazines and discussions is admirable.

This enthusiasm overflowed from his Germany and spread throughout Netherlands, Austria, Czechoslovakia, Yugoslavia, Romania, etc.

And how the Blessed Virgin has blessed your work!...

Suffice it to say that already in different centers of Germany, holy souls spend the nights of the 12th to the 13th of each month in adoration before the Blessed Sacrament, ending with Holy Communion in spiritual union with the acts of piety that are performed on the pilgrimages to Fatima!

Many people learn Portuguese to be able to read the "Voz da Fátima", the small organ of the Sanctuary, whose circulation has reached one hundred thousand copies and which is responsible for spreading knowledge of the graces that the Blessed Virgin has granted to our Portugal throughout the world.

How are the verses inspired by the illustrious poet and Servant, Mr. Dr. Afonso Lopes Vieira<sup>1</sup> composed for the inauguration of his chapel, in S. Pedro de Muel and I ask permission to transcribe it here:

Blessed be Holy Mary in Heaven and  
on Earth, who, to save us, spoke in  
Fatima to the defenders of the mountains  
and to the One who prays, prays and sings the sea.

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Portuguese writer born in Leiria on January 26, 1878. As a child, he moved to Lisbon with his parents, but never lost touch with the region where he was born. During the summers, he lived in S. Pedro de Muel. He left behind several works: Poetry - *Os versos, Onde a terra se acaba e o mar começa*; Theater - *Auto da Sebenta and Rosas Bravas*; Novel - *A paixão de Pedro o Cru*; Conferences and studies: - *Questa do Graal and Nova Questa do Graal*. In 1929, he wrote the lyrics for the hymn "Ave de Fátima." He died in Lisbon on January 25, 1946.

that burns in souls, now free from evil;  
blessed by the Homeland that She  
loves and by the love that Portugal

has for Her. O Beautiful, O Pious, O Mother,  
O Star, our Lady, high and divine  
flower; May every soul be pure and  
beautiful for You, Hail Mary, in your Divine Love!

Leiria, April 1930

*† Joseph, Bishop of Leiria*

Doc. 120

1930-04-13

Report of the Diocesan Canonical Commission on the events of Fatima.

*Publ.: DCF, II - Doc. 9* (this document uses its own numbering. The pages 1 to 3 are blank. Therefore, the document begins on fl. 3v).

## The seers and the official inquiries

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

On the morning of May 13, 1917, about two and a half kilometers west of the parish church of Fátima, in the municipality of Vila Nova de Ourém, district of Santarém, on the side of the district road, in a place commonly called "Cova da Iria," three children were herding a small flock. They were two girls and a boy. The eldest of the girls, ten years old, was named Lúcia de Jesus, and the youngest was only six years old.<sup>1</sup> Jacinta Marto.

The nine-year-old boy's name was Francisco Marto. They lived in Aljustrel, one of the forty villages in the vast parish of Fátima, and one of the closest to the church and presbytery. Francisco and Jacinta were siblings, and Lúcia was their cousin. Lúcia's parents were António dos Santos, who died the following year, and Maria Rosa dos Santos, and their parents were Manuel Pedro Marto and Olímpia de Jesus Marto. The children had a very rudimentary religious education, with only Lúcia making her First Communion. Neither of them knew how to read or write.

The hour of solar noon was approaching. The most beloved devotion in that region is the recitation of the Rosary. It's rare for a family whose head, after working in the fields at night, doesn't pray the Rosary with his family before supper, the main meal. The three children, as was their custom, prayed the Rosary together, and then set about building a miniature house, using the loose stones that were abundant in the area, as they find almost everywhere in the Serra de Aire. Suddenly, a flash of bright, vivid light...

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<sup>1</sup> Jacinta was already seven years old (she was born on March 11, 1910, the official date; cf. Doc. 1, note 5).

<sup>2</sup> António dos Santos died two years later, on July 31, 1919.

The children suspended their entertainment and gazed up into the sky in wonder. The sky was clear and cloudless, there wasn't even a breeze, and the sun shone at its zenith. Nevertheless, Lucia invited her cousins to retreat home immediately, fearing a thunderstorm. They agreed without hesitation, and the three of them began driving the cattle down the slope. Upon reaching the spot where the first spring now stands, they saw another flash of lightning, and a few steps away, standing on a small holm oak, on the site where the chapel of the apparitions was later erected, was the figure of a very young Lady of incomparable beauty. Frightened by the unexpected apparition, the children wanted to run away and were preparing to do so, but a sign from the Lady restrained them, telling them not to be afraid, for she would not harm them. The Apparition appeared to be no more than eighteen years old. Her dress was the purest whiteness of snow, as was the cloak, trimmed in gold, which covered her head and most of her body. Her face, with its impeccable nobility and possessing something supernatural and divine, was serene and serious, as if overshadowed by a faint shadow of sadness. From her hands, clasped at chest height, hung, topped by a cross, a beautiful rosary, whose white ermine beads looked like pearls. From her entire figure, surrounded by a splendor brighter than the sun, beams of light radiated, especially from her face, a beauty indescribable and incomparably superior to any human beauty. A dialogue took place between the Apparition and Lucia that lasted about ten minutes. The Apparition invited the children to return every month on the thirteenth until the following October, them who she assured that she wanted. On the 15th of October, the then parish priest of Ma Most Reverend Dom João Evangelista de Lima Vidal, Archbishop of Mytilene and Governor of the Patriarchate of Lisbon, during the exile of His Eminence Cardinal Patriarch António Mendes Belo, sent him a letter informing him of the extraordinary events that were taking place in his parish and requesting instructions on what action to take in light of the events. In response to this letter, the parish priest received another letter from the Most Excellent Governor of the Patriarchate, dated the following November 3rd, ordering him to conduct a thorough investigation into the events that had occurred, hearing from reliable witnesses, especially the children who claimed to have been favored with singular graces from H

<sup>do</sup> Joaquim Vieira da Rosa was invited by Lord Dom João to conduct a similar inquiry. On April 28, 1919, the reverend parish priest sent the Governor of the Patriarchate a letter accompanying the eighteen-page report, in which he reported on the large number of pilgrims to the site of the apparitions and the continued belief and devotion of the faithful. On November 11, 1917, the venerable Vicar of the Court of Porto de Mós had already fulfilled the task entrusted to him by the venerable Prelate, sending the testimonies of several reliable witnesses, accompanied by a letter. As stated in the parish report, there were six apparitions, all on the thirteenth of each month, from May to October, except in August, when it occurred a few days later, apparently on the sixteenth,<sup>3</sup> because the seers had been arrested on the thirteenth by the administrative authority. The account of the apparitions is reproduced here in summary.

The Lady says that her place is in Heaven, promises eternal happiness to the three children, tells them a secret that they can reveal to no one, teaches them a short prayer, recommends that Lucia learn to read, orders everyone to pray the rosary so that the war will end, announces the appearance of Our Lord, of Saint Joseph with the Child Jesus, of Our Lady under the invocations of the Rosary, of Mount Carmel, and of Sorrows, recommends again the recitation of the rosary, declares that the war will soon end, and on the last day affirms that Our Lord is very angry with the sins of mankind, begs that they no longer offend Him, insists once again that they pray the rosary, declares that she is the Lady of the Rosary, and orders that a chapel be built there in her honor. Jacinta's testimony generally confirms Lucia's testimony, as well as that of Francisco, who, however, only saw the Lady, not hearing anything she said to his cousin.

### Sincerity of the seers and truth of their statements

The report of the parish inquiry, documents no. 7, 8, 9 and 10, that is, the “Voz da Fátima” collection, are considered reproduced here, and

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<sup>3</sup> According to the statement of the parish priest of Fátima, in the interrogation of August 21, 1917 and in the Parish Process, concluded on April 28, 1919, the apparition was on August 19, Sunday, in Valinhos.

<sup>4</sup> Ejaculatory Prayer: O My Jesus, forgive us...

Lourdes” by Hochschulprofessor Dr. Ludwig Fischer, and “The Great Wonders of Fatima” by the Viscount of Montelo. If it is proven that the children were sincere and that they were not deceived, there is a moral duty to admit their testimony and to believe in the supernatural reality of the apparitions. 1. The sincerity of the children cannot be doubted. How could three simple and ignorant children, one ten years old, another nine, and another six, perform a comedy ? How could they maintain their claims despite the threats made against them, the persecution they suffered, and the imprisonment they suffered?

Evidently, these were not minds in which the gigantic design of mystifying everyone could germinate.

Besides, what purpose could they have in mind with such an implausible lie? They didn't intend to take advantage of their visions, not even to satisfy their vanity. They only spoke about them when questioned. And it's even been a fact that many people have attested to the fact that they often fled and hid when sought out for interrogation.

If they lent themselves to this, and then they did it willingly and with the greatest candor and simplicity, it was solely to obey their parents. The lack of interest they displayed, which was typical of children their age, absolutely ruled out any suspicion of greedy intentions. Their wealthy families would not allow them to receive valuable gifts either. On September 13th, after the apparition, a Spanish gentleman who was present offered Lucia a small white metal medal of little value, which she initially refused to accept, assuming it was a silver coin. Therefore, neither self-love nor ambition could have induced the children to seek the role they played, even if, which was impossible, such an idea had germinated in their poor, unquestionably uneducated and timid brains. Countless people, from all classes and social conditions, questioned the children.

None of them, after hearing them, had the slightest doubt about their sincerity. The indifference with which they spoke, the natural charm of their narrative, the simplicity with which they responded, and the naiveté of their

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<sup>5</sup> See note 1.

more full of prejudices. Their features reflect a charm all the more gentle and penetrating, given that it is certain that in them only the effusion of candid souls can be detected. It is impossible to harbor the slightest suspicion of imposture in their regard. The administrator of the Vila Nova de Ourém council, who interrogated them on August 13th and took them prisoner to his house, where he kept them for two days, seeking by threat and terror to force them to recant, was visibly impressed after that day and declared that he would no longer interfere in such a matter. It was the children's sincerity that prevailed over everyone, categorical, decisive, and fulminating. Their statements were made in such a way as to completely dispel all fear of bad faith. The children gather their flocks on a property belonging to Lúcia's family and located on the main district road.

While the cattle are grazing, they innocently enjoy themselves playing, and at a given moment, they pray the Rosary together, as they did every day. No event, therefore, was less prepared, more spontaneous, or more visibly unexpected for the children who were its protagonists. But the heavenly scene, which they had never thought of before witnessing it, they were immediately aware of having contemplated; nothing could prevent them from saying it, and they said it resolutely, with a confidence that never wavered. 2° But if their good faith is certain, if no one can doubt or doubt that they truly believed they saw and heard what they claimed to have seen and heard, were they not victims of an illusion, which they then innocently shared? Were they not influenced by a nervous temperament, which produced in them hallucinations of sight and hearing? Here is the question that needs to be resolved: a) To suffer from the rule of a nervous nature, the first condition is obviously... to have a nervous nature. Is this the case with children? No symptoms of nervousness have been found in them.

no illness. What's more, they were never ill. There is no evidence to suggest that nerves played a predominant role in their temperament. They never displayed any of the symptoms observed in neuropaths; they did not present them before the events at Cova da Iria, nor did they present them afterward. On the contrary, they were peaceful and balanced in character. They were neither focused nor pensive. Carefree and outgoing, they enjoyed playing with children their own age. Naturally cheerful, their joy was simple, frank, and childlike. The exaltation of which one might accuse them, a



religious hallucinations that she had given rise to. Now, her piety was no greater than that of children her age. Francisco and Jacinta had not even received their First Communion. Neither of the children knew how to read, and so they were only able to learn the doctrine with difficulty and incompletely. Lucia, questioned [7] after the apparitions about Our Lady's power, declared with the utmost naiveté that she considered it superior to that of God. This is the state in which the minds of the visionaries of Aljustrel found themselves, in matters of religion, when the Blessed Virgin appeared to them. It would, therefore, be absurd to assume that their religious culture had prepared them in advance for such disordered mystical excitement that it disturbed their youthful minds. On the other hand, they never showed any inclination toward mysticism, with the exception of the period of their lives immediately following the visions. An enlightened elementary school teacher,<sup>6</sup> who, even before the end of October, attended the rosary recitation presided over by Lucia at the site of the apparitions, declared that he was dismayed to see the child's distraction, as he had expected her to withdraw and concentrate in an almost static detachment from all worldly things at the place where she had had the incomparable fortune of contemplating the Queen of Heaven. A gentleman of high standing who visited Cova da Iria that same month said that he found it strange to hear Lucia answer the questions she was asked about the apparitions, saying everything without a sense of piety and without being fully aware of the grace she had received. There was nothing in the children that distinguished them from their better companions, neither extraordinary emotion nor exceptional recollection. They had their distractions and frivolities, like others. Their devotion No one in good faith would have failed to recognize, therefore, that they were little predisposed to religious hallucinations. Their well-balanced temperament preserved them from hallucinations [7v] in general, and, if they had been prone to them, the tendencies of their souls would have prevented them from mixing religion with their sick dreams. To have

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<sup>6</sup> This will be Professor Antônio Lalanda dos Santos. There is a letter from him to Maria Piedade Ordaz, dated late October 1917, describing what he saw on October 13th.

their physical dispositions and their moral dispositions. And then what would have been their origin? Where did they come from? Therefore, a great error is committed, which is at the same time a great injustice, when they resemble some hospital hallucinators. The hallucinations of these and the visions of those have such different characteristics that we are clearly not dealing with the same phenomenon. To obtain hospital hallucinators, one must choose natures whose nerves are particularly excitable. It should be noted, in passing, that childhood is poorly suited to hallucinations. It is not at this stage of life that they occur easily. The most nervous women or girls are chosen from a hospital for nervous diseases. Truly sick people are needed, with disordered brains, unbalanced creatures. And that's not all; these unhealthy dispositions are carefully developed through repeated acts. It is only then that these unfortunate women begin to hallucinate in a very noticeable way. What, in truth, do these poor patients, chosen from among thousands and whose illness had been purposefully cultivated, have in common with the young seers of the Serra de Aire, simple children of nature, with calm nerves, an imagination as regulated and tranquil as their own? To suffer from hallucinations, one must be predisposed in a certain way. Now, the seers of Fátima lacked this necessary predisposition, either physically or mentally. Let us now examine hallucination in its particular characteristics, and from three distinct perspectives: before the visions, at the moment they occur, and after them.

### **Before the visions**

On May 13th, the day of the first apparition, Lúcia and Jacinta, the two children who claim to have heard the words spoken by the Apparition, said that the celestial being who had manifested himself to them had asked them to return for six months, month by month. The children thus demonstrated that they believed they were destined to experience their visions five more times. Now, hallucinators do not make prophecies about what they will see and hear, especially prophecies that come true: it has never been recorded that they announced how many hallucinatory crises they would experience. Their absolute persuasion, if they had any on this point, and that they would always see what they see and cannot help seeing: no doubt has entry into their soul, because it is their own organism that

Furthermore, to return to the same place every month on the thirteenth, as actually happened, the children needed to have a very clear memory, perfect docility, and an exact and clear sense of what they had to do—things a hallucinator is incapable of. Furthermore, the children made other prophecies, such as the one regarding God's sign, which occurred on the pre-announced day. It is also worth noting that hallucinations occur under certain conditions, the combination of which is indispensable. For the visionaries of Fátima, on the contrary, they occur under the most varied circumstances. Could it be said that the young visionaries need the influence of the crowd? Let us observe them on the thirteenth of May, the first day: they are alone. Let us observe them on June 13th, Saint Anthony's Day: only about fifty people are present. Do we think they need solitude? Let us look at them on September 13th and October 13th: the crowd presses in from all sides on the poor, afflicted children, so much so that they cry; there are twenty thousand spectators on the first day and about seventy thousand on the second. Normally, the vision begins after the children pray the rosary on their knees. But on August 16th, at Valinhos, the Lady appears to them unexpectedly, without them expecting it and without them having been in prayer. There are no necessary conditions for their visions, and it is the opposite of what happens in the dreams of hallucinators. This is certainly not how hallucinations proceed. They have something fatal; one never finds in their manifestations this absolute independence from the conditions that give them existence.

### During the visions

Let us now examine the events of Fátima themselves, as they unfolded. In hallucinating hysterics, the imagination retains something vague and vaporous. The forms they see become somewhat imprecise, floating, and, at least in certain parts, indeterminate. Let us now consider the visions of the seers of Aljustrel. They display absolute precision, even in the most insignificant details. The dress, the veil, the rosary—everything leaves a frank, clear, decisive impression on them. They can describe everything, they describe everything: the length of the dress and veil, the way it hangs.

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<sup>7</sup> See note 3.

with minute accuracy. This is the fundamental difference between the two states. Another consideration about hallucination in general and the visions of Fatima is that the latter were fruitful, while [9] the former is sterile. The hallucinator discovers nothing in his sick dreams; he creates nothing, neither in the forms his imagination presents to him, nor in the ideas these forms suggest; he does not invent, he simply remembers. The visions of the Cova da Iria are completely different. The children proclaim months in advance a mysterious sign, a miracle, promised by the heavenly apparition and destined to make all the people believe that it was the Virgin of the Rosary who had appeared, as a promise of blessings, in the lands of Portugal. And on the appointed day, October 13th, seventy thousand people, of all ages, classes, and social conditions, coming from all over the country, and even from abroad, gather on the foothills of the Serra de Aire to witness the prophesied sign. And the marvelous spectacle, the stupendous phenomenon, the unheard-of prodigy performed by the children, which no one had ever seen, brings that immense crowd to their knees, where the unbelievers and the impious, surrounded by the believers, weep, sob, and pray, all overcome, moved, and astonished by the breathtaking and irrefutable evidence of such an aston

## After the visions

A hallucinator is proud, irritable, insubordinate, and insensitive to family affections. The seers of Fátima were not like that. They were always humble, meek, and docile children. When Lúcia's mother forbade her daughter to go to Cova da Iria again, she was willing to obey, and if she returned, it was because her mother, at the request of several people, revoked her prohibition. Modest and simple, it was a true torture for the poor little girl to have to describe the celestial spectacles she witnessed, doing so out of obedience or politeness, doing so with kindness and without betraying any sign of boredom. She was always very affectionate toward her mother and the rest of her family, showing a lively and constant interest in everything that concerned them, especially in their spiritual well-being. The numerous letters she wrote to her mother since leaving home to pursue her education are admirable models of filial piety and charity toward her closest relatives. Thanks to

free of charge in an educational institution run by nuns<sup>8</sup>. She was always happy and jovial and even today, after her religious profession, her simplicity, her good disposition and her inner joy, which is reflected in her face, charm everyone who approaches her.

The visions she enjoyed not only did not harm her moral state, but also contributed to elevating her above common life to the heights of complete and special perfection in the religious state.

It is also important to emphasize that the visions had as an epilogue a material and sensitive fact that proves their supernatural reality: the solar phenomenon. Nothing similar happens in hallucinations. Therefore, the visions were not hallucinations. It is a conclusion that imposes itself as absolutely irrefutable. Furthermore, hallucinations degrade character and diminish intelligence. But, after the apparitions, Lúcia de Jesus, like her cousins, proved to be superior to their former selves, both in character and in spirit. Finally, the apparitions of Fátima, affirmed by the visionaries as real facts, are guaranteed by marvelous events that hallucinations are incapable of producing.

#### [10] The liturgy of the Church on the day of the first apparition

The first apparition took place on the thirteenth of May, one thousand nine hundred and seventeen, at the hour of solar noon, when the little shepherds were playing and could not foresee what extraordinary thing was going to happen. At the time of the apparitions, Fátima was incorporated into the Patriarchate of Lisbon. The diocesan calendar marks that day as its own and private feast day, the feast of the dedication of the church of Saint Mary of the Martyrs. During the Christian reconquest of the Iberian Peninsula, the founder of the Portuguese nation, Dom Afonso Henriques, having already conquered from the Moors almost all the territory north of the mouth of the Tagus, laid siege to the city of Lisbon and, with the aid of an armada of crusaders heading for the Holy Land, captured it after a fierce battle in which many Christians also perished. The valiant first king of the Alfonsine dynasty had fervently implored

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<sup>8</sup> Maria Júlia Pereira, born on February 26, 1918. Daughter of Teresa de Jesus, sister of Lúcia, and José Pereira. He went to the Vilar Asylum in March 1929, but died on November 7, 1931.

He promised that, if it were crowned with success, he would have two basilicas built in honor of the Blessed Virgin, one in the western part and the other in the eastern part of the conquered city. Having successfully completed the enterprise, he hastened to fulfill his vow and ordered that the image of the Blessed Virgin be placed in the western basilica. Her presence on the battlefield, where she had been carried by one of the leaders when success was still uncertain, instilled in the Christian soldiers such courage that it enabled them to achieve victory. Since it was customary at that time to call Christian soldiers who died in combat against the infidels martyrs, and this basilica was built on the site where their bodies were buried, it began to be commonly known as the Church of Saint Mary of the Martyrs, a title that has remained to this day with the consent of the diocesan prelates and with the approval of the Holy Father, Pope Urban VI. The feast of its dedication is celebrated in Rome on the same day as it is celebrated in Lisbon. This church is the first in the Portuguese capital where, after the reconquest, Christian worship was celebrated.

For this reason, at the request of its titular Bishops and the Kings of Portugal, the Supreme Pontiffs conferred special privileges upon it. From the year 1851, by concession of His Holiness Pope Pius IX, of blessed memory, this feast, which has a special office and Mass, is celebrated with a first-class duplex rite and octave in the church itself and with a second-class duplex rite without an octave throughout the Patriarchate. The first words of the feast, in the divine office, are those that form the versicle and responsory of vespers: "You have gone forth for the salvation of your people; rejoice; for salvation with Christ; rejoice." The first antiphon of lauds tells of a great sign appearing in heaven: a woman with the sun as her robe, the moon as her hair, and on her head a crown of twelve stars. The vespers hymn proclaims that the Blessed Virgin rises among the stars. The verse and responsory emphasize the reason for her coming. Finally, the Benedictus antiphon says: "Blessed be the Lord, who through the blessed Virgin Mary visited our people and our city and delivered us from the hand of all those who hated us and guided our feet into the path of peace." Moreover, throughout the service, there are continuous allusions to the beneficent action of the Queen of Angels on behalf of her people, of whom she is the Patroness; and the joy, confidence, and enthusiasm with which they acclaim her in her [11] apotheoses of Faith and piety. The concurrence of this feast with the first day of

an indication of its supernaturality.

### The ecstasy

The holm oak upon which the mysterious Lady appeared was little more than a meter tall, and the three seers, standing or kneeling beside her, could not easily be seen or observed from the front by those present. However, in one of the testimonies about the apparitions, there are some words that seem to betray Lucia's state of ecstasy, especially since this testimony comes from a rude, though trustworthy, person who had certainly never heard of this supernatural phenomenon. It is the testimony of Maria Rosa Pereira, sixty-three years old, married to José Pereira Lopes, of Casal da Fonte, parish of Assentiz, municipality of Torres Novas. Rev. António Lopes Laranjeiro,<sup>9</sup> a former professor at the Patriarchal Seminary in Santarém and then chaplain at Moreiras Grandes, in the same parish, stated that he knew the witness perfectly and considered her very serious and absolutely credible. This testimony was given on November 13, 1917, and refers to the apparition of the previous October 13. The witness says that on that day he was near the children when the apparition occurred, seeing them very clearly from where he was. The people pressed ever closer, so much so that the children were in danger of being crushed despite the efforts of those surrounding them to contain the wave of people. Everyone wanted to see and hear from close up, which was impossible. Jacinta, distracted and full of fear, cried [11v] because of the shoves she received. Lúcia caressed her and begged her not to cry, because no one would harm her. Francisco was also distracted because of the people. Suddenly, his cousin told him to look at the holm oak. *The girl's face became more beautiful than before, becoming flushed and her lips thinning.* Maria Pereira, who expressed herself in these terms with the greatest simplicity and naturalness, ignoring the extraordinary meaning they could have, was a person

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<sup>9</sup> He was born in the parish of Assentiz, municipality of Torres Novas, in 1880. He attended the Santarém Seminary and died on June 26, 1922, in Moreiras Grandes.

<sup>10</sup> The deponent used the word "lips".

elementary religious. Therefore, she could not, in any way, accurately determine the essential characteristics of an ecstasy. What's more, it is true that she had never heard the word uttered, or if she had ever heard it, she neither understood nor understood its theological significance. Her testimony, given with all the ingenuity of her sincere and deeply religious soul, therefore offers great value and allows us to suppose that, at least in Lucia, the supernatural phenomenon that mystical theologians call ecstasy actually occurred on the last day of the apparitions, and perhaps on the other days as well. Furthermore, as can be seen from the seers' testimonies, Lucia, at times during the apparition, seemed oblivious to everything around her, unaware of what was being said and done around her, and as if she

## The water sources

Since the time of the apparitions, and especially after the visionaries claimed that Our Lady expressed her desire for a chapel to be built in Cova da Iria, the piety of the faithful has increasingly ardently desired to erect a grand monument in honor of the august Mother of God at the sacred site. The project most enthusiastically received [12] is that of building a temple atop the hill overlooking Cova da Iria, at the site where the visionaries claim they saw the first flash of lightning, a precursor to the apparition of May 13th. Shortly after the apparitions, a committee of residents from the vicinity of Cova da Iria decided, out of devotion and in memory of the events, to build, at their own expense, a small chapel at the foot of the holm oak, in whose crown the mysterious apparition had rested. When, later, the ecclesiastical authority took charge of the chapel and authorized public worship there, the devotion and enthusiasm of the faithful grew immeasurably, and grandiose and imposing plans for marvelous buildings like those at Lourdes were soon put forward. The Bishop of Leiria took charge of the supreme direction of all the plans and all the works that were to transform the arid and deserted moorland into a splendid city of the

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11 The Chapel of Apparitions was built between April 28th and June 15th 1919.



there, and to meet the requests of countless faithful who later from all over continually requested shipments of water out of mere devotion or to cure their own or others' illnesses, it was absolutely necessary that in Cova da Iria there be water and water in abundance. But for a radius of many kilometers, there is no water in Fátima except in small quantities from rainwater collected in ponds, wells, and cisterns. Therefore, a committee of residents of that village took the initiative to have surveys carried out on the land adjacent to the chapel commemorating the apparitions. The first survey was carried out on November 9, 1921, after the first open-air Mass, forty meters from the chapel. Having begun work in the morning, by noon all the workers were quenching their thirst with the water that gushed abundantly from the living rock. In the last summer months, the water almost disappeared after work resumed to increase the well's capacity, with only one of the walls being seen to be leaking. In early November of 1922, with the first well completed, now many meters deep, the clear spring water, bursting forth with force following the first autumn rains, completely filled the vast reservoir, as witnessed by the numerous faithful who visited the site of the apparitions on the thirteenth of that month. In recent years, by order of the ecclesiastical authority, two more wells were dug, one on each side of the original well, providing abundant water to satisfy the pilgrims' thirst and the demands of their devotion, for the ongoing work at the site of the apparitions, for the needs of the already numerous population of the town of Cova da Iria, and even for shipment in cans to many lands in Portugal and abroad. A singular thing! The second well, wider and deeper than the first, was commissioned to receive the waters that, as was customary, overflowed from the original well in winter. As soon as it was completed, water gushed out from the middle of the building and from the bottom in such quantity that it filled it completely within a few hours. In the early days after the apparitions, many people who did not believe in the supernatural nature of these marvelous events, including some priests, protested that they would only believe if water appeared in that arid and sterile terrain, as it had in Lourdes, near the rock of Massabielle. The realization of what they considered impossible de

later great devotees of Our Lady of Fatima and ardent apostles of her cult.

### Attitude of Lúcia de Jesus' parents

Maria Rosa dos Santos, mother of Lúcia de Jesus, was, at the time of the apparitions, married to António dos Santos or António dos Santos Abóbora, from whom she was widowed a year later<sup>12</sup>. He was then forty-eight years old. Besides Lucia, he had four other daughters and a son, all older than the seer. Lucia's parents were of humble means, but not absolutely poor. They owned some land, which they cultivated, and the income from it was sufficient to support themselves and their children. And if they did not live more comfortably, it was because of their father, who often neglected the management of his property.

The site of Cova da Iria, where the apparitions occurred, belonged to a brother of Lúcia, who had returned from Brazil shortly before the first apparition. One day, during one of the apparitions, Lúcia's father, upset by the arrival of such a large crowd to that place, where it could cause damage to the crops and fruit, made every effort, unsuccessfully, to prevent the crowds from attending. A year later, he died of cerebral congestion, without ever having expressed the slightest enthusiasm for the strange events at Cova da Iria and without even believing in his daughter's supernatural mission. Lúcia's mother is a woman of deep-rooted religious feelings and pious, like country women who live devoted to agricultural work, far from the parish church, so much so that they cannot regularly attend services of worship and the sacraments of confession and communion. A typical Christian woman and good housewife, devoted to domestic chores, she always sought to inspire in her children the holy fear of God and lead them to fulfill all their moral and religious duties. Gifted with uncommon common sense and extraordinary prudence and tact, she was deeply concerned by the events that constantly drew the attention of thousands to her poor home, until recently ignored by the world. It was immediately apparent that her spirit wavered in restless anxiety between the hope that her daughter would be truly privileged.

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<sup>12</sup> See note 2.

The Virgin and the fear that she would be the victim of a hallucination that would bring her sorrow and ridicule her entire family. It was through the family of the other two visionaries, Francisco and Jacinta, her nephews, that she learned that Our Lady had appeared to her daughter the first time, because Lucia advised her companions not to say anything, for fear of being scolded. Only after being questioned by her mother did she reveal what she had seen. Maria Rosa received all those who wished to see and speak with her daughter with the greatest kindness and delicacy, but at the same time with the prudent reserve that the circumstances imposed. She recognized that the appearance of the Blessed Virgin to Lucia was a truly extraordinary grace, but for that very reason her spirit was wracked with great uncertainty, especially since the visionary possessed only—and no one knew this better than she—common virtue and piety. The consideration of the enormous weight of responsibility that the reality of the apparitions of the Queen of Heaven [14] brought upon her entire family disturbed her soul and filled her with fear. But what worried her most was the doubt she lived with regarding the origin and nature of the marvelous events at the Cova da Iria. At first, she did not believe in the sincerity of the children. Faced with the rush of crowds to the Cova da Iria on the thirteenth, she wanted to prevent her daughter from going there on those days. Only with great difficulty and guided by the advice of people in authority, who advised her to give her daughter freedom to do as she pleased, did she resolve to allow her daughter to leave. Fearing that her daughter was deceiving the people with false statements, even though she did not consider her a liar, she severely rebuked her for her behavior, threatening her with beatings several times. On one occasion, during the first months of the apparitions, she even hit her with a slipper, calling her an impostor. The good woman often expressed her fear that Lucia was the victim of an illusion, although she viewed with inner joy the possibility of such great happiness as the Blessed Virgin's choice of her daughter as her confidant. Over time, and as events unfolded, she became convinced of the seers' sincerity, but while ecclesiastical authorities did not permit public worship at the site of the apparitions, she was inclined to believe that it was a great natural or diabolical illusion. She nev

she longed for the peace and quiet of her home, which existed before the apparitions and which would not return, except in exchange for the loss of her daughter, which, resigned to God's will, but with her heart torn apart by pain, she foresaw was imminent.

### **Attitude of Francisco and Jacinta's parents**

According to the testimony of Manuel Goncalves Júnior, from Montelo, in the parish of Fátima, an absolutely trustworthy witness, "Francisco and Jacinta's parents, Manuel Pedro Marto and Olímpia de Jesus Marto, are very good people, deeply religious, and respected and esteemed by all. Their father is reputed to be the most serious man in the place (Aljustrel). He is incapable of deceiving anyone. Very hardworking, they work on their property, from whose income they live. Although not rich in the strict sense of the word, they have abundant means of fortune, unlike Lúcia's family, which can be considered merely well-off and living in discreet mediocrity. The rude frankness of honorable people, who considered it a duty of conscience to judge others by themselves, fully believing the children's statements. Words full of warmth and life and imbued with the most evident sincerity, the people, usually neighbors, with whom they conversed and discussed in the evenings, who denied reality or supernatural nature of the marvelous events or cast doubt on the manifest good faith of the seers. And if by chance one or the other of the adversaries became exalted in their unyielding and intransigent opinion, those two good souls, full of charity and friends of peace, would immediately fall silent, thus putting an end to the discussion before it took a path repugnant to their Christian temperament and sentiments.

They were perhaps often mistaken in the judgments they formed, but it was through an unconscious deviation of intelligence and not through a contumacious error of will. Neither interest, nor vanity, nor any other unspeakable passion was ever the motive for their words or their actions. Their Christian virtues, attested to by all who knew them intimately, as well as their recognized lack of concern for materialistic goals, completely ruled out the possibility of this being the case. Indeed, there was no one who did them no justice. The admirable resignation with which they bore the great blow of the loss of their two youngest children, whom the Blessed Virgin, as they unhesitatingly believed, had blessed with her divine apparitions—a loss that for them represented the failure of all human hopes they might have harbored—is further testimony to their sincerity and selflessness and a sure indication that the profoundly Christian spirit that animated them made them sense, and as it were, divine, the only solution to the momentous problem of Fátima.

### Francisco's death

Francisco Marto, cousin of Lúcia de Jesus, the protagonist of the apparitions of Fatima, fell gravely ill on December 23, 1918, struck down by the terrible bronchopneumonic epidemic then raging throughout the world. On that day, all his family were bedridden, stricken by the same scourge, with the exception of his father. He and some charitable neighbors diligently cared for the sick, making every effort to ensure they lacked nothing. For about fifteen days, the innocent child was confined to bed "by the force of the illness," as his mother put it, waking up in early January in a state of great weakness that, far from diminishing, actually grew stronger day by day.

Once, during the apparitions, Lucia asked the mysterious Lady who spoke to her if she and Jacinta would go to Heaven, and receiving an affirmative answer, she asked the same question about Francisco, responding to the Vision that he too would have such a blessing, but that first he would have to pray the Rosary often. From that moment until he fell ill, the blessed seer never let a day pass without offering this simple tribute to the Queen of Heaven. After he got out of bed, sometimes lacking the strength to pray the entire Rosary,

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The good

woman tried to reassure him, reminding him [16] that if he had difficulty pronouncing the words of the Lord's Prayer and the Angelic Salutation, he should say them only in his mind, and Our Lady would accept his gift with the same pleasure. He often advised his mother not to forget the prayer the Blessed Virgin had taught the three visionaries, because he never forgot to pray it. And when the poor woman lamented that she often forgot it due to a lapse of memory, the little boy would point out that he could pray it even on the streets. Every now and then he would complain heartily that he did not know how to offer the rosary as many people were fortunate enough to know, which caused him great sorrow. Although he was never in good health again, from time to time he would take a short walk, even going as far as the Cova da Iria. When someone assured him that he would get better, his answer was immediately a "no," delivered with a mysterious air and in a tone that was extraordinarily impressive. When his godmother Teresa of Jesus once promised, in his presence, to weigh him in wheat if Our Lady would make him better, he peremptorily declared that it was useless to make such a promise, because he would never receive the grace of his cure. He had an extremely delicate conscience, despite his young age and having received a very poor and rudimentary religious education.

Once, when he was advised to take the sheep entrusted to his care along the edge of his godmother's property, who certainly did not object, he refused to do so without her express permission, believing it to be theft. On April 2nd, his family, finding his health deteriorating, ordered him to bed and called the parish priest to hear his confession. He had not yet made his First Communion and so feared he would not be allowed [16v] to receive Our Lord. Great, even extraordinary, was his joy when the parish priest promised to bring him the Sacred Viaticum the following morning. The day before, he asked his mother to allow him to fast until that time, a request she granted without hesitation, assuring him that she would not give him anything to drink after midnight. When the parish priest arrived with the Blessed Sacrament, he wanted to sit up in bed to confess and receive Communion, but this was not granted. He was radiant with joy at having received the Bread of Angels at his breast for the first time, and when the priest left, he asked his mother if he would not receive Communion again, to which she replied that she did not know. For the rest of the day, he asked for water and milk from time to time. In the evening, his condition seemed to worsen further, but when his mother asked how he felt, he declared that he was no worse.

At ten o'clock in the morning, without agony, without a moan, without a cry, with a slight smile on his lips, the soul of that earthly angel gently detached itself from the fragile bonds of his body and flew to the bosom of God. He was ten years, nine months, and four days old, having been born on June 11, 1908, at ten o'clock at night. His last words were to his godmother, whom he asked, a few moments before he breathed his last, when he saw her appear at the door, to bless him and forgive any sorrows he had caused him. His mortal remains lie buried in a shallow grave in the humble parish cemetery of Fátima.

### The death of Jacinta

It is a general belief among the people that the entire family of the seers [17] of Fatima, as well as these, are doomed to disappear within a short time, and it is added that this was announced to them by the Apparition. Whatever the basis of this belief, the fact is that little Francisco, Jacinta's brother, has already passed away, Jacinta too, as has a sister<sup>14</sup>, Lucia's father in the same way, and their mother was recently at death's door. Of the three children, only Lucia remains, who was the one who conversed with Our Lady, according to her. Jacinta, who was relatively robust, was struck down by pneumonia, which resulted in purulent pleurisy, followed by other complications. A distinguished specialist from the capital came to Fatima and, having observed the little girl, committed to sending her to Lisbon to see if, through surgery, it was still possible to save her. They tried to find him accommodation in the home of some wealthy person, but it was not

She then went to stay at the poor home of a modest creature, who received her willingly, to the great delight of the little girl who, taken from her provincial environment, was all shyness and confusion. The hospital of D. Estefânia was chosen to perform the operation. However, before going to the hospital, the child said that the Lady had given him

<sup>13</sup> According to the death certificate, Francisco passed away on April 4th, at 10 pm. I was 10 years old.

<sup>14</sup> By 1930, three of Jacinta's sisters had already died: Teresa (born on February 27, 1901 and died on October 11, 1902); Florinda (born on August 3, 1902 and died on May 7, 1920) and a second Teresa (born on October 5, 1904 and died on July 3, 1921).

that the operation was futile. Despite this, and even though she insisted that everything was useless, the operation was performed, which went well, although not entirely successfully, as we saw. Four days before her death, as the little girl was in great pain and complaining, the creature who had taken her in, whom she called "godmother," told her to bear her pain patiently, as this would be very pleasing to God. The next morning, Jacinta said to her: "Look, godmother! I no longer complain! Our Lady appeared to me again, saying that she would soon come for me and that she would take away my pain immediately!" And in fact, from that day until her death, according to reports, she never again complained or showed any signs of suffering. When the "godmother" happened to pass by or sit at the foot of the bed, not far from the place where "Jacinta said she saw Our Lady," the seer exclaimed: "Get out of there, godmother, for Our Lady was there!" And the same concern arose in him whenever a nurse passed by the same place. As some immodestly dressed people came to the hospital to visit her or see other patients, and some nurses appeared with certain exaggerated attire, she would say, pointing to these people and referring to certain ornaments and low-cut tops: "What's that for? If only they knew what eternity is!..." Speaking of some doctors she judged to be unbelievers, she pitied them, saying: "Poor things, they hardly know what awaits them!" The seer stated that Our Lady had told her: "that the sin that leads most people to perdition is the sin of the flesh, that they must give up luxuries, that they should not persist in sin as they have done until now, and that much penance is necessary." And it seems that Our Lady, in saying this, was very dismayed, because the little girl added: "Oh! I feel so sorry for Our Lady! I feel so sorry!" While at home, before going to the hospital, she lived with another little girl, to whom she often advised "to be very obedient, not lazy, and never to lie." Shortly before she died, when asked if she wanted to see her mother again, she replied: "that her family would not last long and that they would soon meet in Heaven." She also said that Our Lady "should appear again, but not to<sup>do</sup> her, because she would certainly die, according to what she told her." She asked permission to confess, even though she had confessed and received



, someone suggested transporting her to her native land, and so it was done, with a subscription being raised for this purpose. Many people who had not wanted to receive her in their homes, after the little girl's death, were already eager to pay their respects, perhaps even a bit excessively, which provoked some fair remark from an illustrious priest. The little girl's body was in the dispatch house of the Church of Anjos, awaiting removal to the station and the necessary formalities, and was then left with a large crowd. Someone noted the coincidence that, when the funeral left, Dr. was in the church. Domingos Pinto Coelho<sup>15</sup> and some family members who had incidentally been there, and related this fact to the famous article written by this illustrious lawyer in October of 1917, which, despite being orthodox, prompted criticism from some people who are futile. The little one left two secrets for someone who has been interested in this subject.<sup>16</sup> In short and in conclusion: May God allow the light of truth to shine upon this case, not only for its miraculous potential, but also for the consequences it may entail for the spiritual regeneration of our beloved homeland. However, be that as it may, let us fulfill the exhortation that the little girl attributed to Our Lady and which is, after all, the doctrine of the Church: "Let us do penance! Let us avoid luxury and sin of the flesh! Let us not obstinate in sin," so that it does not happen to us like some unfortunate people to whom the little girl referred, when, when her godmother told her that it was also necessary to pray for her intention, she replied: "Of course, godmother, but those are beyond help!"

#### [18v] The pilgrims' contest

One of the most striking aspects of the case of Fátima is the enormous competition of the faithful to the place of the apparitions, which assumes

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Lawyer. Born in Lisbon on October 8, 1855. He was director of the Central Agricultural Association and of the newspaper "A Época." He contributed to several newspapers: "O Portugal," "A Nação," "A Ordem," "Novidades," and "A Voz." He authored several books on legal matters. He was part of the Legitimist leadership and the Lieutenancy of King Miguel II. He was elected senator and vice-president of the senate during the government of Sidónio Pais. He died on July 14, 1944. He signed his articles with the pseudonym: A. de F.

<sup>16</sup> Dr. Formigão himself.

during the spring and summer months. There is something in that blessed place that fascinates and enchants believers, that attracts and captures souls, that excites and captures hearts. Even during the period of marvelous events, the crowds swelled into the tens of thousands, far exceeding in the most recent apparitions the number of people at Lourdes during the corresponding period of its history. In Fátima, it is estimated that around seventy thousand people witnessed the magnificent solar phenomenon. Especially after public worship was permitted at Cova da Iria, the number of pilgrims intensified to such an extent that in recent years, on May 13th and October 13th, approximately half a million people of both sexes, of all ages, and from all classes and social conditions must have passed through Fátima. The surprise and admiration that this fact arouses increases even more if one considers that the competition has been almost entirely made up of Portuguese people until now, that Portugal is a country of only six million inhabitants, that the nearest train station is about twenty-five kilometers away and that access to the place of the apparitions is difficult due to the poor condition of the roads and is excessively expensive. In a German magazine, the *Katholische Kirchenblatt-Korrespondenz*, in its issue of November 23, 1929, Bety Arenz concludes an article reprinted in other German newspapers: "Anyone who was once in Fátima on October 13th [19] can count the hours they spent there as the most beautiful of their life. On May 13th alone, three hundred thousand pilgrims were there. This place is becoming more beautiful each day... Surely the time will soon come when the "Portuguese Lourdes" will be similar in every way to the French "Place of Grace": *"the number of pilgrims in Fátima is now greater than in Lourdes."*

## Official inquiries

Given the importance of the events of Fátima from the outset, whose echoes reverberated in an astonishing way throughout every corner of the country and soon went beyond its own borders,

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<sup>17</sup> On October 13, 1921, the celebration of mass was permitted for the first time, next to the Chapel of the Apparitions.

promoting research whose results would enable it to pronounce with certainty on the origin and nature of these events. At the time of the apparitions, the Holy See had already restored the diocese of Leiria, suppressed at the end of the last century during the monarchical regime, by agreement between the Supreme Pontiff and the Royal Patron. The appointment of the first Bishop of the restored diocese would still take some time. Meanwhile, ecclesiastical governance was divided between the Patriarchate of Lisbon and the Bishopric of Coimbra, dioceses to which the two tracts of territory comprising it were annexed. The region of Fátima was part of the southern ecclesiastical district, the Patriarchate of Lisbon. At that time, the Most Excellent and Reverend Dom Pedro II presided over the destinies of the first Portuguese diocese in dignity. John Evangelist de Lima Vidal, Archbishop of Mytilene and Vicar General, in the absence of His Eminence, Cardinal Patriarch, Dom Antônio Mendes Belo. [ 18] In an official letter [19v] dated November 3, 1917, and enclosed with the case file, the venerable prelate ordered the parish priest of Fatima, Reverend Manuel Marques Ferreira, to conduct a thorough inquiry into the events that had occurred in the parish under his care on the 13th of the previous October, hearing reliable witnesses, especially the children who claimed to have been favored with singular graces from Heaven. On April 28, 1919, the report of the inquiry, accompanied by an official letter, was finally sent to the venerable prelate. It consists of seventeen pages and contains the testimonies of the three visionaries and four other people who were eyewitnesses to the events. By letter dated the same day, the Archbishop instructed Rev.

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Vicar of Porto de Mós to carry out a similar inquiry, of which he reports on November 11, 1917, in a document consisting of five pages and containing the testimonies of sixteen sworn witnesses to the Holy Gospels. On May 3

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<sup>18</sup> D. Antônio Mendes Belo was born in Gouveia on June 18, 1842. On November 27, 1883, he was appointed Vicar General of the Patriarchate of Lisbon and was consecrated Archbishop of Mytilene on April 27, 1884. On November 20, 1907, he was appointed Patriarch of Lisbon. On December 28, 1911, the republican government expelled him from the district of Lisbon, and he went to live in Santarém, being expelled a second time in August 1917. In December, the government of Sidónio Pais revoked the expulsion decree. He governed the patriarchate until his death on August 5, 1929.

D. José Alves Correia da Silva, venerable Bishop of Leiria, published a provision on the events of Fátima. In this document, after briefly explaining the facts and recalling Church doctrine, he appointed the canonical commission charged with studying the case of Fátima and organizing the corresponding process, in accordance with canonical law.

This commission, after all its members had taken the oath of style, began its work, the results of which it now presents the appropriate report, as well as the numerous documents containing the elements on which it based its studies and the considerations it made. Among the documents, it is important to highlight for its exceptional importance the report of the official inquiry ordered by His Most Reverend Excellency the Bishop of Leiria and carried out in Porto in nineteen hundred and twenty-four, with the due authorization of the venerable Prelate of this diocese, to the visionary Lúcia de Jesus, who at that time was a student at the Asylum of Our Lady of Vilar in that city, run by the nuns of Saint Dorothea, whose Institute she embraced two years later.

## The counterfeits

News of the apparitions at Fátima had spread far and wide, across the vast expanse of Portugal, with the lightning speed of lightning. On the thirteenth day of each month, in recent months, close to solar noon, the time set by the seers for the mystical contact between earth and Heaven, many thousands of people crowded around the sacred holm oak, upon whose crown the heavenly Vision rested her virginal feet. The believing and pious crowd waited anxiously, praying in seclusion and silence, for the renewal of Lucia's mysterious conversation with the Virgin and for the extraordinary phenomena that had accompanied the previous apparitions to occur once more. The ardently longed-for moment arrived, and the visionaries, who had just recited the Rosary, knelt on the rough, stony ground of the arid, barren moorland, and turned their eyes upward, rapt in contemplation of the supernatural Being who deigned to speak to them. Meanwhile, the powers of hell, allied with those of the world, were using every means to

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<sup>19</sup> Lúcia, after being at the Asilo do Vilar, in Porto, since 1921, entered the Instituto de Santa Dorotéia, on October 24, 1925.

at all costs the imposing manifestations of faith and piety to which they gave rise. One of these means, already used unsuccessfully in Lourdes, was the casting throughout the country of a wide network of fictitious visions and celestial apparitions. And from then until today, the machinations of the spirit of darkness have never ceased, seeking to drag the ignorant and easily credulous masses of the people into the meshes of this net, using ambitious, self-interested and unscrupulous assistants to carry out their plans. Barral, Alcanhões, Póvoa de Santarém, Estremoz, Póvoa de Varzim, Estarreja, Bitarães, Abelheira, and Constância are just a few of the many links in this network that, thanks to the bad faith of some and the ignorance and superstitious spirit of many others, have forced the ecclesiastical authorities to adopt severe, but just and necessary, measures to put an end to the ignoble exploitations that resulted in the disrepute and contempt of religion. These pseudo-supernatural manifestations, which provoked great uprisings of the people for many days, all fell by themselves, disappearing as if by magic, after so much excitement and enthusiasm, because they were not fertilized by the divi

#### The opposition of the clergy

The extraordinary events of Fatima, at the time of the apparitions and during the first years that followed, found the Portuguese clergy occupying various positions regarding them. The vast majority of the Church's ministers remained in an expectation of absolute indifference and extreme coldness, considering the rarity of supernatural apparitions [21] and the difficulty of proving their divine origin. A fairly significant number of priests maintained, along with the prudent reserve that the Church advises in the face of events of this nature, a benevolent expectation, but unaccompanied by any intervention in the unfolding of events. No one could truthfully assert that the clergy, more interested than any other class in society in what was happening, contributed in any way, however insignificant, with their work, their material or moral support, or even their incitement and applause, to a solution of the Fatima case in a way favorable to the interests of the Church. Some of its members, even taking the need to protect the prestige of Religion too far, immediately attacked the case of Fatima.

The trouble of gathering in advance, as the most basic rules of historical criticism require, sufficient information to support a sound and impartial judgment on the origin and nature of these marvelous events. The Catholic newspaper "A Ordem" of Lisbon, in its issue of November 15, 1917, included a letter from the Reverend José Freire of that city, in which the author says he had been delighted to read an article, published days earlier, which sought to reduce the solar phenomenon of October 13th, with all its circumstances, to its most insignificant proportions. And immediately after, the same priest adds: "Very good! Especially those words of Christ —'Unless you see wonders, you will not believe'—came to him with great joy. Supported, Mr. Editor. Your article deserves to be written in letters of gold. May these Catholics come to their senses and do their duty until that voice of the Lord is heard amidst this darkness: 'Let there be [21v] light.'" In the same newspaper and issue, Reverend Abbot José Castro, in a letter addressed to the editor, published the following: "I send sincere congratulations on your journalistic approach regarding the case of Fátima. Your Excellency defends sound doctrine. Those who seek to forcefully impose the 'miracle' are its worst enemies, and your testimony cannot be used... Only subsequent events can authorize the supernatural."

Reverend Manuel Marques Ferreira, parish priest of Fátima, in a letter dated August 15, 1917, published in the same newspaper, defends himself against the unjust accusations of complicity with the administrator of the Vila Nova de Ourém Council in the kidnapping of the seers that took place on the 13th of that month. He claims that his life was in danger, so great was the excitement caused by the kidnapping and the slander leveled against him. Finally, she explains the reasons for her systematic absence from the site of the apparitions on the thirteenth of each month, which is due to her conviction that her presence is unnecessary if the apparitions are truly supernatural, and to the desire not to provide the Church's enemies with a pretext to attribute the faith of the multitude to the presence or advice of the parish priest of Fátima. It is a generally recognized fact that the seers often sought to flee or hide when they knew that some cleric was seeking them out to speak with them, because

some priests, who pressed her with questions and scolded her a lot, with people in her family telling her that she was lying and [22] her own mother even hitting her with a broom handle. She also stated, at another point during the interrogation, that, after the thirteenth of August, some priests who came to her house to speak with her called her a traitor. Before public worship was allowed in Cova da Iria, in a kind of rally held by people with religious feelings, who believed in the truth of the apparitions but were not very educated, a speaker deeply lamented that the clergy were oblivious to what was happening there, censuring the parish priests of the parish of Fátima and surrounding parishes and considering them almost enemies of the interests of Religion and the Church.

### **The particular persecution: the attacks**

During the night of October 23rd to 24th, 1917, some Carbonari priests from Santarém stealthily stole the objects that popular piety had placed in place of the apparitions. The following day, they organized a sacrilegious procession displaying these objects, which traveled through the main streets of that city with the complacency of the administrative authorities and in front of an entire population deeply indignant and horrified. It is said that the civil governor and the municipal administrator not only permitted but even assisted this ignoble and hideous travesty of a religious procession. The newspaper "Diário de Notícias" of October 24, 1917, in correspondence from Santarém, publishes the following: "The miracle

of Fatima – Last night, some people who were transported by car to Fatima went to the site of the much-famous phenomenon of the thirteenth of this month, which has been so much covered in the press, and, armed with an axe, cut down the oak tree under which the three children (shepherds) appeared that day. They brought the tree as well as a table, on which some believers had set up a modest altar, where they found a photograph of a religious image (Our Lady), an arch surmounting it, made of myrtle branches, two leaf lanterns, two crosses, one made of wood and the other of cane, wrapped in tissue paper.

leaving the aforementioned location, there was a “breakdown”, which did not scare the “chauffeur” and his companions, who were afraid of being found there. The incident must have caused quite a stir among the faithful and good Catholics of Fátima and its surrounding area. It was said that admission fees for visits to the tree branches and images would be paid, and that the proceeds would benefit the city's school cafeterias. However, we know that the management of this charity refuses any proceeds. The newspaper "O Século," dated October 26, 1917, in a report by its Santarém correspondent, refers to the vile turpitude in the following terms: "Last night, many people organized a procession-like procession, leading drums and following them with branches from the famous tree where the Virgin Mary appeared in Fátima. The same procession carried the myrtle arch, the lit lanterns, the cross, and other objects that the faithful had placed on the improvised altar. The procession chanted picturesque 'litanies,' and, at a measured pace, passed through the main streets of the city, dispersing in Sá da Bandeira Square, from where it had started. Many of the protesters then gathered in front of a window on Rua Direita, from where a bucket of water had been thrown, catching some protesters and one of the police officers who had joined the procession. They remained there for some time, acting hostile toward the owner of the house, until a corporal and a guard of the civic police appeared, asking the protesters to disperse, which they later did. The Lisbon "Order" reports the following in its issue of October 27, 1917, under the heading "A free-thinking turpitude with the consent of... authority."

The “Diário de Notícias” published the following correspondence from Santarém yesterday: “To the Minister of the Interior – At nine o'clock last night, a group of locals led a procession through the city's three main streets, some of them carrying, in procession, the objects brought days ago from Fátima, where the famous phenomenon of the thirteenth of this month took place. One of the locals carried the holm oak, another, accompanied by two others, representing clergymen, carried a cross under a parasol, and finally, some carried the image of a religious image, topped by a myrtle arch, flanked by two lanterns. To the sound of a bell ringing and the beating of a drum, about one hundred locals chanted a litany, and a civil policeman threw a bucket of water over them and a police officer as they passed near the Lemos jewelry store.



He decided not to pay the fine and cause a scandal in court. Everyone outside the procession, especially Catholics, commented vociferously on the indifference or acquiescence to such contempt on the part of the administrative authority, which, during its stay here, has only revealed a manifest incompetence in the performance of its mission, failing to avoid vexatious acts [23v] and unbecoming of a city, such as the one we have been reporting. Dr. José António dos Reis Júnior may be a good lawyer, a good head of a secretariat, and a good citizen—qualities we do not dispute—but the truth is that God did not fated him for the position to which he should never have been appointed. Since the contempt two years ago, which began at the exit from the bullring and culminated in the event at the Central Hotel, this city has been losing the long-standing reputation maintained by the now-unusual discipline. Yesterday's event, which represents a vibrant defiance of the law of separation of Church and State, and of the free thought of others who do not think like the count. Since the aforementioned law prohibits religious processions without the consent of the administrative authority, the latter had a strict obligation to prohibit the fact displayed. The Leiria weekly newspaper "O Mensageiro," in its December twentieth issue, nineteen hundred and seventeen, states the following: "The case of the Virgin's apparition to the three shepherds in the Vale da Iria area is causing serious trouble for our freethinkers. A group of them decided to come to Vila Nova de Ourém to see if they could find followers, and, in camaraderie with the council administrator, the master tinsmith, they appeared on the first day, after much publicity, at the Republican Center, to speak to the crowds against the miracle of Fátima. Both this conference and a rally were announced in some newspapers in the capital and in pamphlets distributed in this town and throughout the municipality, on market day and the previous Sunday. There was no order, nor military force, despite the large number of automobiles, cars of various makes, bicycles, etc., etc., and there was not the slightest disaster. Now we have in sight the much-announced rally at the site of the Virgin's apparition, which never reached take place because only the famous speakers appeared, accompanied by the council administrator and

Republican troops from this town and others from Tomar and Torres Novas, who were forced to go to Fátima, aware of the seriousness and the role the speakers would play! So, Ministers of the Interior and War, are the Republican troops diverted from their duties to guard the backs of the Republicans? The conference in the Center was a true fiasco, and even worse at Fátima, where the speakers had to withdraw, as the people of the municipality, out of contempt, did not come to the venue, despite numerous invitations. Only eight people showed up to hear them, with the exception of a large number of women who, upon their arrival, sang the *Bendito*, then immediately turned their backs on them. This, then, is the parallel between October 13th and December 2nd. That is why we tell you: another job, and to the one who invited you, for the unpleasantness you experienced and the fright, when on the way back to this town you were treated to some stones, so the sergeant commanding the force had to open fire.”

The second attack was committed on March 6, 1922, in the early hours of the morning. Fear of the outbursts of popular anger led the criminals to carry out their horrific plan under the cover of darkness. Well-founded suspicions fell on certain individuals from Lisbon, Santarém, and Vila Nova de Ourém, identified [24v] as the promoters, perpetrators, and accomplices of the nefarious attack, whose names are cited. The wretches broke down the chapel door and, using a rifle, opened four holes in the walls, spaced equally apart, two palms above the floor, inserting a high-powered bomb into each. These four bombs exploded, spreading fire to the ceiling's woodwork, causing it to collapse. A fifth bomb was placed in the pit, where the roots of the holm oak are located, where, according to the visionaries, the Apparition's feet rested, but it failed to explode. The chapel walls, though badly damaged, remained standing. The Civil Registry Association and the Free Thought Federation published a long pamphlet with the epigraph: "To Portuguese liberals" and the sub-episodes: "The reaction is rampant! !! The Civil Registry Association and the Portuguese Free Thought Federation strongly protest against the vile speculation based on the ridiculous comedy of Fátima."20

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20 The rapporteur is mistaken in dating the pamphlet after the attack of 6 March 1922. The pamphlet refers to 13 October 1917 (cf. Doc. 27).

The first act of official persecution was the kidnapping of the three visionaries on August 13, 1917, by the administrator of Vila Nova de Ourém, shortly before the scheduled time for the fourth apparition. The local leader of the Democratic Party, which under the new regime was the party that assumed the most pronounced anticlerical and antireligious character, intelligent, audacious, but lacking in literary or scientific knowledge, the administrator, a tinsmith by trade, acted in the exercise of his duties like a true despot, secure in his impunity, committing all manner of arbitrary acts against the Church and the clergy, as an instrument of the Freemasons [25] who had a triangle in the municipal seat. News of the kidnapping, which spread quickly and was immediately taken to Cova da Iria, where a crowd of many thousands awaited the arrival of the children, caused the deepest impression on those who heard about it. Lucia's mother, when told that her daughter had been arrested, replied: "If it was for God, God will protect them; if they lied, they won't continue!" And while many people wept in pity or indignation, she maintained the serenity of a truly Christian soul. The administrator had a burning desire and cherished hope of uncovering the interference and secret workings of the clerical reaction in the case of Fatima, which so concerned him. Therefore, during the days he kept them in his house, he subjected the children to repeated and captious interrogations, trying in vain to make them contradict themselves and resorting, also unsuccessfully, to promises and threats, sometimes to force them to confess that they were acting out a rehearsed comedy. This unspeakable abuse of administrative authority, which provoked both profound and just indignation in all good people, constituted a providential act, which reinforced the general conviction, already taken at that time, that the children were not knowingly lying. On May 13, 1920, Ascension Thursday, one of the most splendid manifestations of faith and piety was to be held in honor of the glorious Lady of Aparecida. Freemasonry, aware of what was being prepared, spread a rumor in Lisbon that the pilgrimage would be a major political demonstration. Their goal was to get the government to ban the pilgrimage, which indeed happened.

Torres Novas, knowing that an image [25v] of Our Lady of Fátima offered by a devotee of that town should be exposed for public veneration, did not allow it to leave for Fátima, ordering troops to surround the house where it was kept.

A pious stratagem thwarted the authorities' plans. Large detachments of line troops, infantry, cavalry, and a force of the Republican Guard on foot and horseback, commanded by a lieutenant, had been sent to Fátima by government order. The forces formed two cordon slings: one at the Cova da Iria and the other two kilometers away, next to the main church of Fátima. Rental cars were prohibited in the municipality of Vila Nova de Ourém and other municipalities. A formidable thunderstorm, accompanied by heavy rain, forced the troops to withdraw. The pilgrims, who had previously taken shortcuts through the fields to the vicinity of the Cova da Iria, now seeing the roads clear, flocked to the site of the apparitions. On May 13, 1922, another attempt was made to ban the great national pilgrimage. A manifesto entitled "The Comedy of Fátima" was widely distributed in Torres Novas and other areas. The civil governor of Santarém, a democratic and free-thinking man, sent the following telegram to the administrator of Vila Nova de Ourém, which he declared to be a reproduction of one received from the Ministry of the Interior: "Strictly prohibit this great parade of reactionary forces in Fátima."

The president of the ministry, engineer António Maria da Silva, told an editor from the newspaper "A Época," who interviewed him on the matter, that the government had not prohibited the pilgrimage. The municipal administrator responded to the civil governor: "That he was in no way prohibiting this pilgrimage, in which approximately fifty thousand people participated; that prohibiting it would discredit the regime itself; that his unwavering resolve had the support of all [26] democrats and republicans of various stripes in the municipality, with whom he had consulted." There was also another attempt at prohibition, legal proceedings against two primary school teachers for not teaching on the thirteenth, isolated cases of defamation and mockery, and attacks on religion and the Church in the columns of the sectarian press due to the Fátima demonstra

### **Mr. D. José Alves Correia da Silva and the "Work of Fatima"**

Mr. D. José Alves Correia da Silva was appointed Bishop of Leiria two years after the apparitions and wonderful successes.

in the episcopate congratulated him on the future Portuguese Lourdes being placed under his jurisdiction. The reason for these congratulations was for the venerable Antistite yet another source of concern and responsibility. Therefore, a shadow of sadness clouded his spirit upon hearing these words of congratulations, which reminded him of one of the sharpest thorns in his episcopal office. When a member of the clergy of the Patriarchate, whom the Most Excellent Archbishop of Mytilene, in the absence of the Most Eminent Cardinal Patriarch, had charged with closely following and studying the events of Fatima, went to Leiria, a month after His Most Reverend Excellency took possession of his episcopal See, to greet him and receive his instructions on the direction of the work related to the promotion of Fatima, he could easily detect, among the captivating displays of kindness and gentleness, a coldness and indifference difficult to disguise regarding everything that concerned the main purpose of the visit. A month later, the venerable and late parish priest of Olival and vicar of the parish of Vila Nova de Ourém wrote to him, after an interview with His Excellency, stating that, having been informed of all that had transpired in Cova da Iria, he had clearly recognized the hand of Providence in bringing about so many wonders and, far from creating obstacles to the promotion of Fátima, willingly permitted it, while, as was only fitting, preserving the rights of the ecclesiastical magisterium regarding the assessment of the nature of the events deemed marvelous. Since that moment, the work undertaken by the illustrious and tireless Prelate has been truly colossal. This is evidenced by the intensification of *pro-Fátima* propaganda, which has reached the farthest corners of Portugal and even the ends of the earth. As evidenced by the circulation of the monthly "Voz da Fátima," a herald of the Virgin's glories, whose circulation reaches tens of thousands. This is evidenced by the admirable zeal he dedicates to the Work of Fátima, promoting the construction of the sanctuaries of Cova da Iria and its annexes, taking part in the grand manifestations of Faith, striving to curb all kinds of abuses, fostering the faith and piety of pilgrims, organizing the work of retreats, establishing the Confraternity of Our Lady of the Rosary and the Associations of servants of Our Lady of the Rosary, founding a hostel for pilgrims.

poor and sick pilgrims. And, a culminating event in the life of the illustrious and apostolic Prelate, about five years after the first apparition, the Holy Church raised its voice for the first time to speak of the events of Fatima through the lips of the venerable Prelate of Leiria. On May 3, 1922, His Excellency D. José Alves Correia da Silva published a provision—the first official document on such a momentous subject—not to pronounce on the origin and nature of the extraordinary phenomena, but to prepare the elements on which ecclesiastical authority would base its verdict, so that it could deliver its verdict with full knowledge of the facts. In this provision, he appointed the commission charged with studying the facts considered miraculous and organizing the respective canonical process. It is this commission that has the honor of now presenting to His Most Reverend Excellency the results of the work it carried out in obedience to the determinations of this provision.

### **The official interrogation of Lúcia de Jesus**

Given the exceptional importance of a matter of this nature, it is appropriate to carefully examine the report of the oral process to which the main protagonist of the apparitions was subjected at such a time and in such circumstances of her life that her testimony cannot fail to offer the most secure guarantees of credibility. It was on July 6, 1924, that His Most Reverend Excellency Dom José Alves Correia da Silva, venerable Bishop of Leiria, in a letter addressed to the Bishop of Porto, Dom

António Barbosa Leão requested permission for the Reverend Doctors Monsignor Canon Manuel Pereira Lopes, professor at the Porto Seminary, Manuel Marques dos Santos, professor at the Leiria Seminary, and Manuel Nunes Formigão, professor at the Santarém Seminary, to interrogate the sole surviving visionary, reducing her statements to a record to be included in the ecclesiastical process being conducted in the diocese of Leiria regarding the events that took place at Fátima in 1917. Lúcia de Jesus [27v] was then seventeen years old and was interned at the Vilar Asylum in Porto, run by the nuns of the Institute of Saint Dorothea. The interrogation took place on July 8 of that year, precisely the day after the last day of the first Congress.

21, held in Braga. Sworn to the Holy Gospels, Lucia promised to tell the whole truth and nothing but the truth. Reading this oral process cannot fail to deeply impress anyone who reads it in good faith. From each of the seer's responses, from each of her statements, the sincerity of her statements, the truth of her testimony, stands out with overwhelming clarity.

She expresses herself with such serenity, calm, simplicity, and an accent of firmness and intimate conviction, yet with such profound humility, as if these were matters that did not concern her, that her testimony leaves nothing to be desired and is in no way inferior, in any respect, to that of Blessed Bernadette Soubirous, the angelic visionary of Lourdes, in the canonical trial instituted by order of Monsignor Bertrand-Sévère Laurence, Bishop of Tarbes. In Lúcia de Jesus's statements, during this research, there are three points worth focusing on. One of these is the imprisonment of the visionary and her companions on August 13th, along with the events that unfolded during their imprisonment. The council administrator, a passionate Jacobin who in no way compares to the Lourdes police commissioner, Jacomet, was determined, out of hatred for religion and the Church, to put an end to the manifestations of faith and piety that had been taking place in Cova da Iria for four months. 22 Therefore, on the day the fourth apparition was to take place, as mentioned above, he seizes the poor children's false faith and takes them in a *carriage* to his home in Vila Nova de Ourém, the municipal seat. 28 There he locks them in a room and interrogates them, using all sorts of police *tricks* to make them contradict themselves, to force them to recant, and to extract from them the secret they claim the apparition has entrusted to them. It must not be forgotten that on that date Lúcia was ten years old, Francisco nine, and Jacinta almost seven.<sup>23</sup> All three were ignorant and timid children who had never left their homeland. The authorities use no promises or threats to achieve their ends. As soon as they arrive in Ourém, the children are locked in a room and told that they will not leave until they reveal the secret that Our Lady has entrusted to t

<sup>21</sup> The rapporteur would like to refer to the 1st National Eucharistic Congress, held in Braga, from July 2 to 6, 1924.

<sup>22</sup> Three months (May, June and July).

<sup>23</sup> See note 1.

interrogated, with some offering them gold coins to reveal the secret. In the afternoon they were interrogated again about the secret. They took them to jail and threatened to make them stay there if they didn't tell. Since they wouldn't tell, they threatened to fry them in oil. At that moment, in the presence of the children, the administrator told a nearby man to prepare a cauldron of hot oil. He then called Jacinta, saying that she was the first to be burned. She went promptly, and Lúcia, in her testimony, naively adds that she went without saying goodbye. They interrogated her and put her in a room. They then called Francisco, telling him that Jacinta was already burned and that he would suffer the same fate if he didn't reveal the secret. They interrogated him and sent him to the same room. Then it was Lúcia's turn. They told her that her cousins were already burned and that she would suffer the same fate if she didn't reveal the secret. Although she believed it was true, the seer was not afraid, as she herself declares. They sent her to her cousins, and a man said that all three of them would soon be burned. They took them [28v] to the administrator's house and stayed there another night in the same room. The next day, almost the same thing happened: interrogations morning and afternoon, with many promises. On the sixteenth day, they went to the administration again, at ten o'clock, but they got nothing from the visionaries, as on other occasions, until finally the administrator took them to the parish residence of Fátima. Who can fail to see something extraordinary, even astonishing, in the children's attitude? Isn't it possible to sense, so to speak, in everything that happens to them in Vila Nova de Ourém, a supernatural protection protecting, sustaining, and comforting them? Without a power from on high, it was easy to make them contradict themselves, to wrest their secrets from them, to force them to recant. Children so young, so rude, so ignorant—how could they overcome the bonds of intelligence and impiety, resist such seductive promises and, above all, such horrific intimidation, if they weren't in the secure possession of the truth and didn't have God on their side? Another point concerns the prediction of the solar phenomenon of October 13th, witnessed by approximately seventy thousand people, whom the prediction, which spread rapidly throughout the country,

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<sup>24</sup> See note 3.



On the 25th, the day of the fourth apparition, after the sad events in Ourém, Lucia asked Our Lady for a miracle so that the people would believe, and She said that in the last month she would perform a sign in the sun and that everyone should believe. After what had happened in the municipal seat and given the doubts so many people expressed about the reality and supernatural nature of the apparitions, it was natural that Lucia would remember to ask Our Lady for clear proof that She was not a liar, as many claimed. If she hadn't remembered, someone would surely have advised her to make this request. On September 13th, Lucia insisted on fulfilling her promise. Here are the verbatim words from the report on fls. 526: "I asked again [29] for a miracle so that the people would believe, because they said I was a con artist who should be hanged and burned. Our Lady gave me the same answer as before." The third point, in itself of no or insignificant importance, serves admirably to demonstrate the delicacy of conscience and scruples Lucia exercised throughout her lengthy testimony, ensuring that no inaccuracy, no matter how small, escaped. At the beginning of the interrogation, on page 127, after the typical question: "When did you make your First Communion?", this answer is given: "I made my First Communion at the age of seven; the Prior didn't want to give it to me because I was too young, but in the end, he granted it to me, at Father Pena's request." Either because the seer didn't express herself clearly enough, or because her words betrayed her thoughts, or finally because the notary didn't hear or understand her answer properly, the last part of it, underlined above, was inaccurate. When, after she had finished making her statements, her testimony was read to her by the notary, she found everything to be true, except for the answer to the question about her first Communion, because, as she herself says, "the Prior was called Father Pena and it was he who refused her Communion because he thought she was too young, but in the end he gave in to his entreaties when he saw that she knew the catechism." A happy mistake, which was the occasion for obtaining counter-evidence of considerable weight in favor of the perfect sincerity and meticulous accuracy of the seer's statements!

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<sup>25</sup> See note 3.

<sup>26</sup> This is the interrogation of Lúcia, on July 8, 1924 (cf. Doc. 82).

<sup>27</sup> See note 26.

On the thirteenth of October, one thousand nine hundred and seventeen, the stupendous sign of God, which Lucia de Jesus, the Virgin's privileged daughter, had announced two months earlier to confirm the veracity of her testimonies, and which was witnessed with astonishment and extreme emotion by more than sixty thousand people of all classes and social conditions and from all parts of the country, took place. The fortunate seer had completed her mission as ambassador of the Mother of God, august Patroness of Portugal. Like her precursor Saint John the Baptist, from that moment on, she had to diminish herself, to fade away, to almost disappear from the eyes of the world, so that only the Virgin would be glorified and her work would assume the proportions of the most colossal marvel of the twentieth century... It was essential that the fragile and disproportionate instrument that Divine Providence deigned to use to begin this work should momentarily fall into oblivion. Like Bernadette Soubirous, the humble shepherdess of the Pyrenees, the happy seer of Fatima was preparing for another mission that interested her more closely, because her immortal destinies were linked to it, the grand task of her sanctification and eternal salvation. Having completed her education at a college in the North, where she lived for many years devoted to the practice of all virtues, she obeyed the divine call without hesitation, leaving her country and entering the Novitiate of one of the most illustrious and worthy religious congregations, the Congregation of Saint Dorothea. The atmosphere of the Novitiate, imbued with prayer, sacrifice, and love, was undoubtedly the element suited to her spiritual life after her college education. There, occupied in the most menial tasks of the house, she edified everyone with her profound humility and her exact observance of the rules, and the Queen of Heaven favored her with new privileges as a token of her special predilection. A year later, on the third of October, one thousand nine hundred and twenty-eight, the feast day of Saint Therese of the Child Jesus and the Holy Face, in the Novitiate house of Tuy (Spain), in that resort of blessed peace where each year so many souls, candid and innocent, contract mystical espousals with Jesus, the divine King of kings, a chosen phalanx of virgins makes the final preparations for the mysterious union long desired, the sublime and ineffable hymn with the heavenly Spouse. All are now ready for the touching solemnity that is about to take place.

Enter the beautiful and devout chapel, where voluntary victims of reparation and atonement daily raise to Heaven the incense of their fervent prayers, the myrrh of their refined virtues and sacrifices, and the gold of a precious, unalloyed, heroic, and holy love. His Most Reverend Excellency, Dom José Alves Correia da Silva, the first Bishop of Leiria after the restoration of the diocese, was to preside over the ceremony, having been expressly invited for this purpose. Force majeure prevented him from attending.

The sacred precinct brims with the faithful. Some high-ranking guests are seen in prominent places

The solemn, eagerly awaited moment of the mystical nuptials approaches, of the blessed maidens who will consecrate themselves forever, in a special way, to the service of that adorable Lord, whom they will serve and reign. Modest and recollected, and in the most perfect and edifying composure, yet throbbing with intense and moving joy, they stand there, in a row, on the long benches of the chapel, hands clasped and eyes fixed on Heaven, praying incessantly and fervently. Mistaken for the others, there is one, who draws no attention from those present, but who deserves a very special mention. She is Lúcia de Jesus, the fortunate seer of Aljustrel, the main protagonist of the Apparitions of Our Lady of Fátima, the Lourdes of Portugal. She is twenty-one years old. This tender and delicate flower of the fields, gathered from the heather and holm oaks of the Serra de Aire, and transplanted from its native soil to a corner of foreign land, where respect for the rights of human conscience is not reduced [30v] to an empty word and freedom for good is not a fiction, is seen there, amidst the flowers born in other climates and under other skies, ready to perennially embalm with its delicious aroma the holy altar and the ambiance of the august sanctuary. The illustrious officiant,<sup>28</sup> clothed in sacred vestments, intones the "Veni Creator," invoking upon the future spouses of the Redeemer the lights and graces of the Divine Paraclete, the uncreated and consubstantial Love. The religious community and the multitude of faithful sing the admirable liturgical hymn, which the organ accompanies with its majestic and plaintive voice, transforming it into a canticle of glory, a vibrant hymn of resurrection and triumph. Then the sacred minister, pron

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<sup>28</sup> Father Candido Mendes.

She asked him: "My daughter, what do you ask?" Lucia de Jesus, grave and austere in her graceful simplicity, responded with a firm and measured voice: "For the love of God and of Mary Most Holy, my tender and dear Mother, I ask for the grace of being admitted into this holy Institute, to consecrate myself entirely to the service of God and the salvation of my neighbor, and to bind myself also with the vows of Poverty, Chastity, and Obedience, which I wish to make according to the spirit and rules of this same Institute." And the interesting and moving dialogue continues, ever more lively and animated, between the venerable priest, who represents the Holy Church and speaks and acts in her name, emphasizing the greatness and importance of the act of religious profession and the duties and responsibilities inherent in it, and the humble and unpretentious girl, who responds without hesitation, firm and unshakable in her generous resolution and full of filial trust[31] in the omnipotent goodness of the Most High. "Have you thought carefully about the obligations attached to these vows?" "Yes, I have seriously considered it, and I hope, with God's help and the intercession of Mary Most Holy and the Patroness of this Institute, to be able to fulfill them, and that is why I ask for the grace of receiving them from me." "Have you renounced the world and all its worldly pretensions with all your freedom and with all your heart?" "Yes, Most Reverend Sir." "Then you wish to take Jesus Christ as your Spouse?" "Yes, with all my heart." At this point, the minister of the Lord presents the crucifix to the novice and, giving it to her to kiss, says: "Receive, my daughter, this cross on which hangs the One who must be your model and the sole object of all your love." And he adds the following words, which are like the substantial form of the mystical nuptials that are taking place: "May your Beloved be like a bundle of myrrh, and may your heart be his permanent dwelling, as a pledge of an eternal union and eternal love. *Sit tibi fasciculus myrrhae dilectus tuus, et super cor tuum comoretur, in signum amoris et unionis sempiternae.*" The imposition of the veil follows, during which the officiant says: "Receive the yoke of the Lord; his yoke is easy and his burden is light." Having said these words, he gives the blessing and then vests himself to say Holy Mass. The bloodless sacrifice of our altars begins. The silence is deeper, the recollection more intense, the prayer of all more fervent. Celestial harmonies hover vaguely in that sacred atmosphere. It w

With the Blessed Sacrament in hand, the Lord's chosen one, with a clear but moving voice, pronounces her consecration before Heaven and earth—the formula of the vows of Poverty, Chastity, and Obedience. Having made these vows, the aspiring sister delivers the formula signed by her own hand to the Superior and then receives the Bread of Angels. After the Mass, the representative of the Church exhorts the aspiring sister. These are paternal words addressed to the beloved little lamb of the spiritual flock of the venerable Prelate of Leiria, to Bernadette of Lourdes of his privileged Diocese. He once again urges her to fulfill the sacred and inviolable promises she has just made before the holy altars. He commends her with particular commitment to observing the constitutions and regulations of the glorious and worthy congregation to which she has the honor and fortune of belonging. And, in conclusion, she makes fervent prayers to Heaven that, faithful to the inspirations of divine grace, she may soar on the wings of humility and trust to the heights of spiritual perfection, to the heights of holiness. The singing of the "Te Deum," verses and prayers of the style, concluded this solemnity, simultaneously simple and grand, to which the rites and ceremonies of the Christian liturgy imprint a stamp of incomparable beauty and majesty. Lúcia de Jesus, in religion Sister Maria Lúcia das Dores, a flower of the fields now transformed into a delicate flower of the cloister, will be yet another lightning rod erected over this unfortunate land of Portugal, once a homeland of heroes and saints, to disarm divine wrath, angered by individual sins and collective follies, and to draw down in

[32] The cult of Our Lady of Fátima on the  
Portuguese mainland, on the adjacent islands and in the  
overseas possessions

Perhaps never in the world has a devotion been embraced with such enthusiasm and enthusiasm by the faithful and spread so rapidly throughout the world as devotion to Our Lady of Fátima. These characteristics, which distinguish it from so many other devotions and forms of worship, clearly demonstrate its providential origin. Even at the time of the apparitions, everything that happened about it was extraordinary and inexplicable. On October 13, 1917, on the occasion of the last apparition, approximately seventy thousand people gathered

No invitation was published, and access to the site was extremely difficult due to distance and high transportation costs. It would be long and pointless to provide a detailed account of the different phases of the growth of devotion and worship of Our Lady of Fátima in all the provinces and dioceses of mainland, insular, and colonial Portugal. The "Voice of Fátima," while not revealing everything, is a vast repertoire of elements for the history of the cult of Fátima. It is rare to find a church in the domains of the Republic that does not have an altar or at least an image of Our Lady of Fátima. There are very few families where the Virgin of Fátima is not piously venerated and her patronage confidently invoked. Even in the most refractory environments to all religious ideas and sentiments, this admirable cult manages to penetrate and produce abundant fruits of blessing. In the Azores and Madeira, in Cape Verde, in São Tomé and Príncipe, in Angola and Mozambique, in India and China, and in short, in all the Portuguese colonies, devotion to Fátima spreads and takes root more and more daily. Throughout the year, and especially in the months of May and October, newspapers are filled with news about the festivities and processions that take place in honor of Our Lady of Fátima, both in large cities and in the humblest villages.

The sick confidently turn to the protection of the Virgin of Fatima. The rosary is prayed privately and publicly, as in the golden age of devotion to the Most Holy Rosary. Water from the miraculous spring is carried by pilgrims or sent by mail to every corner of the country. The number of pilgrims to the Sanctuary of the apparitions intensifies year after year, and all who visit Fátima once yearn to return again and again, as that journey is the only one that never tires the spirit and always produces new and unforgettable sensations. Fátima, the Portuguese Lourdes, is truly a little corner of Heaven, captivating every soul and capturing and captivating every heart.

### **The cult of Our Lady of Fatima in foreign countries**

If the spread of the cult of Our Lady of Fatima throughout the country is truly admirable and exceedingly comforting, no less admirable and no less comforting is the astonishing speed with which this cult has spread and taken firm and deep roots in the world's major nations. Above all, it is the "Voice of Fatima" that, in various editions, presents itself before the rapt eyes of the

inexplicable. At the forefront of this astonishing propaganda movement are the *Osservatore Romano* in Italy; *La Croix*, *La Revue Sociale*, *La Revue du Rosaire*, and *Bulletin du Rosaire Perpétuel*, whose monthly circulation amounts to one hundred and seventy-five thousand copies, in France; *Die Schildwache* in Germany; *De Illustratie* in the Netherlands; *El Santísimo Rosario*, *Sal Terrae*, and *Santuarios* [33] *Católicos* in Spain; and *Jornal Pequeno* and *Mensagem do Rosário* in Brazil, among many other newspapers and magazines from every country and every language. In Portuguese, Spanish, Catalan, French, English, Italian, German, Polish, Czech, Hungarian—in every educated language—pamphlets of every size and format circulate throughout the world, announcing the incomparable glories of the august Queen of the Rosary in her beloved shrine of Fátima. Even in China and Japan, the press is busy with the Portuguese Lourdes, describing the apparitions and marvelous cures, and numerous apostles of devotion to the Virgin of Fatima hold public and solemn tributes in her honor. In 1928, Rev. Fr. Louis Marie Baron, illustrious director of the *Revue du Rosaire*, having accompanied the great Rosary pilgrimage to Lourdes, organized by the Dominican Fathers and bringing no less than twelve thousand devotees to the feet of Mary Immaculate, spoke three times to the clergy and faithful gathered at the venerable shrine of Massabielle about the great wonders of Fatima, and was listened to, as he himself declares, with interest, edification, and benefit. If the cult of Our Lady of Fátima is perfectly in keeping with the Portuguese soul, it is no less true that, as this devotion becomes known in different parts of the world, countless chosen souls from all nations join in the

### The conversions

There is a very important aspect of the astonishing case of Fatima that, by virtue of its intimate nature, which places it within the sacred and inviolable boundaries of conscience, does not and will never allow the strong light of historical investigation to shine upon it. [33v] This is what concerns the conversions of souls. If the Shrine of Our Lady of Lourdes is, par excellence, the sanctuary of physical miracles, of cures for illnesses of every kind that afflict poor humanity, it can truly be said that the Shrine of Our Lady of Lourdes

spiritual graces. Despite the secrecy surrounding these resurrections, more beautiful and more admirable than that of Lazarus, who emerged from the tomb at the portentous voice of the Lord, who called him back to life, there is no one who is unaware of the consoling movement of confessions, incessant and intense, that takes place in Fátima, especially on the thirteenth of each month. The church of the Penitentiary, designated for confessions, is completely filled on these days with the faithful, who ardently desire to approach the holy tribunal of penance. In spring and summer, when the candlelight procession takes place the day before, confessions last all afternoon and all night, extending almost until late in the afternoon of the following day. Often, in addition to pilgrim priests and pilgrimage leaders, brigades of diocesan priests sent by His Most Reverend Excellency the Bishop of Leiria specifically for this purpose help to hear the confessions. It is a spectacle that deeply moves the soul of that long-standing theory of men and boys, hundreds and thousands of them, who, for hours on end, in the cold, wind, and rain, standing, tired, and fasting, often until sunset, wait with truly heroic patience and courage for their turn to be reconciled with God, sometimes without success due to the great influx of faithful. According to the testimony of all the priests who there, in that blessed place, exercise the mystery of confessor, the graces and blessings with which the Lord crowns their work are beyond anything imaginable. It is, so to speak, impossible for a sacrilegious confession to be made there, a [34] poorly made confession, a confession without the proper dispositions on the part of the penitent and without fruit for his soul. From all over Portugal, countless unhappy and troubled souls come to that veritable probationary pool, where they are purified and transfigured, transforming themselves from the impious, unbelieving, indifferent, or lukewarm they once were into deeply fervent believers, if not apostles and saints. One only needs to read a few issues of "Voz da Fátima" to immediately become certain that this is so. And what can we say of the countless conversions taking place everywhere, from north to south of Portugal, thanks to the propagation of the cult of Our Lady of Fátima and the miracles that her merciful goodness works at every moment? Fatima is, therefore, undeniable



Portugal to God!

## The fervor of faith and piety

When the old regime fell in October of 1910 and the republican form of government was established in Portugal, the decline of the Christian spirit, piety, and Faith itself had become alarmingly pronounced. Seeking to overthrow the institutions then in force, destroying its centuries-old edifice, the leaders of the anti-monarchical movement directed their most violent attacks against religion and the Catholic Church. On the other hand, the Church lived with the State under a concordat, and the relations between the two powers—ecclesiastical and civil—were so intimate that religious society and civil society seemed to constitute a single whole. Thanks to the liberal spirit that permeated public institutions and men, the State interfered in the government and administration of the Church, abusing the privileges granted by the Concordat or arrogating to itself rights that did not belong to it. Politics, which largely influenced appointments to ecclesiastical offices, even to the highest levels of the hierarchy, turned sacred ministers, by force of circumstance, into servants of the state. The most lucrative benefits were often granted not to those priests distinguished by their talent, virtues, and merits, but to those who had rendered the most and best services to political parties and their leaders. Thus, the fertile vitality of the Church, lacking the necessary conditions to expand and produce its fruits of blessing, was stifled, leaving a wide field open for the enemies of the Faith to exercise their nefarious actions. Taking advantage of the political circumstances, which were favorable to them, they initiated, through the press and propaganda rallies, an unfair and blatant war against the Church, the more easily overthrowing the throne once the altar was torn down. The central and southern regions of the country, due to their proximity to the capital, which was the main revolutionary center, were those that suffered most from the effects of this tenacious and formidable propaganda. Large cities and other important population centers, in particular, were almost completely de-Christianized and paganized. Since religious instruction was generally very deficient and in many places non-existent, people, losing their faith upon hearing sophistries against religion and slander against the clergy, and with their faith, [35] their nobility of sentiment and good customs,

Impiety and indifference were rampant everywhere. The lack of living faith, ardent piety, and a spirit of sacrifice on the part of the few Christians who remained faithful meant that no serious and effective resistance could oppose the wave of evil, which sought to overwhelm everything. The Catholic camp, quite reduced, lacked appropriate organization for defense and combat. Since the Church was united to the State, the latter relied on the defense of the former, and meanwhile, Catholics comfortably crossed their arms or gathered around the throne, believing that by supporting it, they were effectively supporting the Church. Finally, the Republic arrived. The most terrible campaign imaginable was officially unleashed against the Church. What little remained of the grand and secular edifice of religious institutions, which the hammer of liberalism had spared, was completely dismantled. But even as the iconoclastic fury of the new power holders broke the shackles of the Church's centuries-old slavery, the Church, poor but free, began to rise from its ruins. Seven years later, in the hidden corner of a mountain, a Vision of Paradise announced that the war was about to end...

Within a few weeks, the cycle of religious persecution came to a close with the triumphant revolution of Sidónio Pais, which culminated on December 8th, the feast of the glorious Patroness of Portugal. From that moment on, Fátima became the most intense focus of faith and piety that this country has ever known. Thanks to this providential devotion, cities, towns, and villages are re-Christianized and regenerated as if by magic. In all the provinces of the glorious land of Saint Mary, faith is revived, piety grows, love for Jesus in the Blessed Sacrament, a cult so dear to the Portuguese soul, intensifies, and devotion to the blessed Virgin of Fátima spreads, subduing even the coldest souls and the hardest and most refractory hearts. It would seem that the Queen of Heaven wished to connect to her cult, under the invocation of Fátima, a mysterious power of seduction that captivates and invincibly draws everyone along. One only has to read the "Voice of Fatima" to get an idea of the immense good that, from the spiritual point of view of strengthening Faith and intensifying piety, the sweet and enchanting devotion to Our Lady of the Rosary of Fatima has produced.

Blessed country that in perhaps the most painful and tragic hour of its historical existence was the object of the merciful love of the Heart of the Mother of God that saved it from the abyss into which it was about to fall!

The glorious Pontiff, happily reigning, His Holiness Pope Pius XI, receiving on the 9th of January, one thousand nine hundred and twenty-nine, in a private audience, the superiors and students of the Portuguese College in Rome, deigned to present each of them with two beautiful prints of Our Lady of Fatima – one for them and one for their families – with the recommendation that they pray for the Pope. The great and excellent Catholic daily from Lisbon, “Novidades”, in its issue of January 20th of the same year, included an extensive letter from Italy, under the heading “Fátima in Rome” and with the subtitle “An Offer from the Pope”, in which this gesture by the Supreme Hierarchy of the Church was described, which, whatever its meaning, has, in relation to the marvelous events of Portuguese Lourdes, the merit of respectfully restraining [36] loyal adversaries and of imposing at least a deferential and obsequious silence on the few and increasingly rare contradictors in the Catholic camp. It is true that, with this simple yet highly significant act, the Supreme Pontiff did not intend to issue his definitive judgment on the nature of these events, but there is also no doubt that no one can refuse to see in this act a manifestation of the strong sympathy of the August Visible Head of Christendom for the “Pearl of Portugal,” as the Spanish magazine “*Sal Terrae*,” one of the most authoritative in the neighboring country, recently called Fatima. And so compelling is this attitude of the Vicar of Christ on earth—an attitude by no means banal or insignificant—that an illustrious Prelate, of great authority due to his position, in December of that same year, at the request of the superiors and students of the Portuguese College in Rome, His Holiness deigned to bless a beautiful wooden statue of Our Lady of Fatima, made and donated by the Portuguese sculptor José Ferreira Tedim, for the high altar of the new chapel of the Portuguese College in Rome. His Most Reverend Excellency Dom Domingos, of the Order of St. Dominic, venerable Bishop of Portalegre, was perhaps the only Portuguese prelate reluctant to authorize public worship of Our Lady of the Rosary of Fatima in his diocese. After his *ad sacra limina* visit in mid-1929, all his scruples ceased, and he not only authorized worship in the churches and public chapels of his bishopric to Our Lady of the Rosary under the invocation of Fatima,

solemnly some of her images, inaugurating this cult in some parts of [36v] his bishopric. According to reports, the illustrious Bishop of Portalegre declared that he felt obliged to adopt this attitude because he had seen public worship of Our Lady of Fatima in the very capital of Catholicism and understood that he could not and should not be more papist than the Pope. Some believed that this change in attitude was the result of a personal consultation with the Pope by Dom Domingos on the occasion of his *ad sacra limina visit*.

## The Great War

Lúcia de Jesus Santos, the main protagonist of the apparitions of Fatima, stated on September 27, 1917, that shortly after the following October 13, peace would be granted to the world. On October 13, she declared that the apparition had assured her that the war would end that very day. A priest asked the visionary shortly after the apparition if Our Lady had said that the great European conflict would end soon, and not that day. She contested this, insisting that the vision had stated that the war would end that very thirteenth day, because she had used the word "today." "She said the war ends today, today," were the visionary's actual words. Since it is an absolutely indisputable historical fact that the armistice that put an end to the great armed conflict in which the world's greatest powers clashed was signed at Rethondes at eleven o'clock in the morning on November 11, 1918, and that peace was definitively established by the Treaty of Versailles on June 20, 1919, how can these acts be reconciled with the seer's statement, whose sincerity there is no plausible reason to doubt? Can it be admitted that the undeniable reality of events inflicted a decisive, categorical, and, so to speak, brutal denial [37] of Lucia de Jesus' prediction? This difficulty, perhaps apparently the most serious one opposing the supernatural origin of the apparitions of Fatima, can, it seems, be resolved in several ways, any of them reasonably satisfactory to sensible and educated minds, familiar with ecclesiastical history and with a sense of proportion. Let us therefore consider the various solutions that can be presented. 1st - The word "today," which Lucia says was pronounced by the Vision, can be attributed the broad meaning it often has in the Sacred Scriptures of the Old Testament. Thus

a more or less long time, sometimes even thousands of years, so too the word "today" often has the same meaning as the adverb "briefly." As long as this interpretation is accepted, no one can deny that the prophecy was accurately fulfilled, because, the war having lasted three years and having ceased, as it did, by virtue of the armistice, about a year after the thirteenth of October, it was true to say that on that day it would end "briefly." 2nd - The adverb "today" can mean the same as the expression "on this occasion" or "at this time," but only a year later. On that day, the war was, so to speak, at its height. News from the battlefield, received through telegrams published in the newspapers, spoke even on the eve of the thirteenth of important military operations that were unfolding and that could not be concluded the following day with the definitive suspension of hostilities. The war could only end the next day, through a stupendous miracle, a sudden, violent, and devastating intervention of divine power, completely paralyzing the conscious and free action of human agents. There was no entity on earth capable of so much. Now, nothing, absolutely nothing, made a miracle of this order indispensable. No one had the right to expect it, according to the absolutely consecrated theological-philosophical principle, "*miracula non sunt multiplicanda sine necessitate*."

Everything, on the contrary, suggested that the war would continue with varying degrees of intensity for some time, and even those most inclined to believe in the supernatural nature of the apparitions understood that the seer's prophecy should not be interpreted literally, meaning only that the war would end within a more or less short period of time. 3rd - The prophecy may refer primarily to the religious war unleashed in Portugal and only secondarily to the great European war. The fact that the apparitions took place in our country, and certainly primarily for the good of the Portuguese, seems to warrant this interpretation. The Holy Church had been cruelly oppressed by the public authorities for eight years. The religious war, ignited by the provisional government with the tyrannical decrees it had promulgated, had filled the unfortunate Portuguese nation with moral and social ruin. The suppression of the embassy to the Holy See, the interruption of diplomatic relations with the highest moral power in the world, the exile of bishops after being expelled from their palaces, the usurpation of ecclesia

State to the Church, and of which the entire territory of the Republic was the theater. It was precisely when this formidable and relentless struggle reached its most acute stage that the August Queen of Heaven, the Immaculate Patroness of our land, deigned to appear in an unknown corner of the Serra de Aire, in the geographic center of the country, to establish there an intense and inexhaustible focus of spiritual life. The moral and religious decadence of Portuguese society, especially after the fall of the ancien régime, due to the persecution of the Church, became alarmingly accentuated, especially in the large centers, producing a widespread sowing of evils of all kinds. It was certainly to prevent these evils and to dam the devastating wave of impiety and demoralization, which was spreading unchecked, thanks to the complacency of the authorities, But for the effectiveness of their intervention to be clearly seen, the religious war had to cease, or at least cool its fury. And indeed, so it did. While the humble seers of Aljustrel contemplated the ineffable Vision on the Fátima moorland for six consecutive months, from May to October—the two months specially consecrated by the Church and the piety of the faithful to the cult of the Queen of Angels—a host of valiant men and friends of true freedom sought to put an end to the tyranny crushing the Portuguese and prepare the advent of better days for their beloved homeland. On the eighth of the following December, the feast of the Immaculate Conception, patron saint of Portugal, a little over a month after the last apparition, Major Sidónio Pais definitively defeated his enemies and proclaimed the regime of the new Republic. Immediately, relations between Church and State were reestablished, never to be interrupted again. A decree by Moura Pinto, Minister of Justice under Sidónio Pais, who was Head of Government and later President of the Republic, put an end to religious strife and [38v] paved the way for the Church's freedom by renouncing the State's oppressive interference in its internal organization. And from that moment on, despite the enemies of Religion later rising to the heights of power, the draconian measures enacted by governments prior to Sidónio Pais were never renewed against the Church. 4th - The Apparition desired that the Rosary be recited and penance be done so that God would deign to put an end to the great scourge of war that ravaged so many nations, producing millions of victims and sowing all manner of moral and material ruin e

... would have ended on October 13th if men had repented and amended their sins and appeased divine justice by praying and doing penance. Lucia was mistaken in considering the Vision's statement as absolute.

The condition implicitly set by her was not met, and so the war did not end. Already in the Old Testament, Jonah had deceived himself by making, at God's command, a prophecy he believed to be absolute and merely conditional. The city of Nineveh would be destroyed on the day set by the prophet if its inhabitants did not repent.

*"Adhuc quadraginta dies et Ninive subvertetur."* The city's population believed the threat, and everyone, from the king to the last of his subjects and even the animals themselves, dressed in hair shirts and ashes.

For this reason, Nineveh was spared with great admiration and even with some spite from Jonah, who, not knowing the Lord's merciful designs, insisted at all costs that the prophecy be fulfilled, so that no one would doubt that he had spoken in the name and by order of God. Something very similar happened to Saint Leonard of Port Maurice, the great apostle of Europe in the Middle Ages. In his preaching, he announced the end of the world two years later. He even resurrected a dead man, who was taken to the cemetery to confirm the truth of his preaching. The dead man assured him that everything he said was true. But the two years passed, and the world did not end, because Europe was converted by the preaching of Saint Leonard of Port Maurice. Moreover, the Blessed Virgin could have deliberately permitted Lucia's mistake to maintain her spirit of profound humility due to the confusion that arose for her from having erred, at least apparently, on a point of capital importance. Nor does the circumstance of her having fallen into error prevent her testimonies from deserving full credit. This mistake had its providential reason and in no way hindered, as it indeed did not, the regular course of events, which made Fátima the Portuguese Lourdes. 5th - The Apparition announced that the war should end on October 13, 1917, if the leaders of all the belligerent peoples had sincere and lively desires for a just and honorable peace and the voice of the Vicar of Christ on earth were heard. The French newspaper "Le Matin", in its edition of August fourteenth, nineteen hundred and twenty, speaking of the government's secrets, publishes the letter from M. Briand to M. Ribot, Minister of Foreign Affairs, in which he formulated, on September twentieth, nineteen hundred and seventeen, the conditions under which the former president of the council would have

Germany. In this letter, M.

Briand invokes the opinion of the King of Spain, the letters of the Emperor of Austria, the proposals of a direct agent of the Emperor of Germany and until a certain confidential conversation with His Eminence Cardinal

Gasparri, confirming, according to information from one of the world's best intelligence agencies, the Vatican, that the German government was ready to return Alsace and Lorraine to France. The efforts made during the year 1917 by the Holy Father Benedict XV and the Emperor of Austria to end the war as quickly as possible are well known. During the interrogation of Lúcia, at eighteen years of age, while she was interned at the Vilar Asylum in Porto, the seer literally says the following: "It seems to me that Our Lady also told me this: 'Convert, the war ends today, expect your soldiers very soon.' My cousin Jacinta told me at home that Our Lady had said this: 'Convert, the war ends within a year.' As I was thinking about the requests I wanted to make of Our Lady, I didn't quite make sense of it."

## The works in Cova da Iria

Ever since the radiant Apparition told Lucia on October 13, 1917, that it was her will that a chapel be built in the Cova da Iria, the piety of the faithful ardently desired to erect a grand monument in honor of the august Mother of God at the site of the apparitions. The project received the most enthusiasm was the construction of a temple on top of the hill overlooking the Cova da Iria, on the spot where the seers claimed to have seen the first flash of lightning that announced the apparition of May 13. A few months after the apparitions, the people of Fátima built a small chapel precisely where the sacred holm oak had stood. When the ecclesiastical authority authorized public worship of Our Lady of the Rosary at the site of the apparitions, while reserving its judgment regarding the nature and origin of the supposedly supernatural events that had occurred there, it was built a short distance from the commemorative monument.

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29 Alsace-Lorraine was ceded by France to Germany by the Treaty of Frankfurt of 1871. It was reincorporated into France by the Treaty of Versailles of 1919, a situation that Germany later recognized by the Treaty of Locarno of 1925.

30 Lucia was only 17 years old. She was born on March 22 (28), 1907.



called the Mass Chapel, and in front of it a large pavilion for the sick, supported by tall, thick reinforced concrete columns. Shortly thereafter, behind the Mass Chapel sacristy rose a graceful and vast church, intended for men's confessions and the celebration of religious services on days when bad weather prevented them from taking place outdoors. Meanwhile, three large avenues were being opened, two more wells were being built, and the side porticos and colonnades were being erected. After the chaplain's house was built, where the Medical Examination Station was located for some years, which recently moved its headquarters to the Hostel and remains the headquarters of the Servites today, construction began on the Hostel of Our Lady of the Rosary,<sup>31</sup> an enormous, gigantic building, one section of which has already been completed. Finally, on May 13, 1928, His Most Reverend Excellency Mr.

Manuel Mendes da Conceição Santos, venerable Archbishop of Évora, in the presence of the illustrious prelate of the Diocese of Leiria, the Most Excellent and Reverend Dom José Alves Correia da Silva, before a crowd of approximately half a million faithful from all over Portugal, solemnly blessed the cornerstone of the monumental Basilica<sup>32</sup> of the Rosary, of such vast proportions that it will become one of the largest temples in the world. Outside the sacred precinct, where thirteen years ago there was not a single human dwelling, within a radius of a few kilometers, hundreds of buildings, some of them of extraordinary grandeur, built on private initiative, can now be seen. These include hotels, restaurants, commercial establishments of all kinds, residential homes, and other structures [40v] that, little by little, are occupying, over a large area, the open space surrounding the site of the apparitions. The pilgrimage is so impressive at all times of the year, especially in spring and summer, that city councils are building wide, one-way roads from their regions to Fátima, and the National Railway Companies are studying plans for new railways that will transport and retrieve pilgrims to the Virgin's new city. The government itself has recently shown immense interest in the urbanization of the Nossa Senhora de Fátima site. On its initiative and under its high patronage, a

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<sup>31</sup> Later, Hostel of Our Lady of Sorrows.

<sup>32</sup> The title of Minor Basilica was granted on November 12, 1954, by Pope Pope XII.

distinguished engineers and architects, who agreed on the adoption of a preliminary urban development project that will transform the vast plain located in front of the entrance to the sanctuary precinct into one of the largest and most beautiful cities in Portugal. His

Excellency the President of the Republic, General Óscar Carmona, as the President of the Ministry had done previously with other officials interested in the matter, visited on May 12, 1929, accompanied by the venerable prelate of Leiria, the site of the apparitions, the sanctuaries, and the site designated for the future city of Fátima, the Portuguese Lourdes.

### **The smoke cloud phenomenon**

During each of the apparitions, a thin cloud of smoke rose into the air near the sacred holm oak in Cova da Iria, similar to that produced by the burning of incense during liturgical ceremonies held inside temples. This truly extraordinary phenomenon was observed by a large number of witnesses, even in August, when the administrative authorities detained the seers from going to the site of the apparitions. A distinguished retired professor of astronomy at the University of Coimbra, Dr. Gonçalo Xavier de Almeida Garret, who recently passed away, in an interesting pamphlet he published under the title "Fátima" and the subtitle "The Miraculous Cloud of Smoke," states that this fact, to which perhaps only half-hearted attention has been given, is nevertheless extremely important, naturally inexplicable, and can and should serve as evidence of the reality of the apparitions at Cova da Iria. In his authoritative opinion, it was a physical-chemical phenomenon, independent of the nervous system of the human organism. On October 13th, during the last apparition, the cloud of smoke became visible from a great distance and could be distinguished with perfect clarity from the district road. It seemed to emerge from the holm oak, envelop the visionaries, and rise to a height of over six meters, occupying an area of about six square meters. Among the large crowd of people who flocked to Fátima that day were well-known and trustworthy individuals, who attest that no fire was lit in that location that could have produced the cloud of smoke. There is no record of any time, before or after the apparitions until now, of the cloud of smoke appearing at the Cova da Iria site, at any time.

determined. According to the opinion of natural science professors from the Universities of Coimbra and Porto, who were consulted, it could only be produced accidentally by evaporation or incomplete combustion, but not on fixed days and hours. Dr. José [41v] Maria de Proença de Almeida Garrett says the following about this phenomenon: "It must have been one-thirty (one-thirty) when, in the precise spot where the children were, a column of smoke rose up, thin, tenuous, and bluish, rising straight up to perhaps two meters above their heads, at which point it disappeared. This phenomenon, perfectly visible to the naked eye, lasted for a few seconds. Not having recorded its duration, I cannot say whether it was more or less than a minute. The smoke suddenly dissipated, and after some time the phenomenon repeated itself a second and a third time. He stated that on those days, as on this one, nothing had ever been burned there nor had a fire been lit. He initially thought, because he was far from the holm oak forest where he could see the smoke, that someone was smoking or making a fire to warm themselves, but later he discovered that there was no fire of any kind there. The second witness, Manuel, testifies on the same subject. Gonçalves Júnior, saying that "on the thirteenth of October of the said year, at the time designated by the children for the apparition, after the rain had stopped, he saw a type of smoke rising several times, coming out of the oak-[42]tree, similar to the smoke of incense used in incense-making, hearing people who were around him say that it was cigarette smoke or smoke from a bonfire, but to him it only seemed like smoke like that of incense-making, and he was not aware that there were smokers or bonfires of any kind there at that time.

On September 27, 1917, and therefore sixteen days in advance, the visionary Lúcia de Jesus declared to the author of the pamphlet "The Marvelous Episodes of Fátima," in the presence of several people, including D. Adelaide Braamcamp de Melo Breyner and D. Maria de Jesus do Rosário of Santarém, in the visionary's own home in Aljustrel, that the Lady who appeared to her had said that on October 13, she would make a sign so that all the people would believe that she had truly appeared. On page five of the parish inquest, during the interrogation about the third apparition, which occurred on July 13, 1917, Lúcia testifies that, after the Lady said: "Perform a miracle so that everyone will believe!", she replied: "In three months, then, I will make everyone believe."

This prediction of the seer was made by her to such a large number of people that they quickly traveled from one end of Portugal to the other, attracting to the site of the apparitions on October 13th a huge crowd, estimated at around seventy thousand people, coming from all over the country. It is a prophecy so well-known and made so public before the thirteenth of that month that no one in good faith can dispute its existence. And, indeed, on the prefix day [42v], and precisely at the time when Lucia announced the sign would occur, an astonishing prodigy occurred—the solar phenomenon—which, faced with the evidence of the facts, caused tens of thousands of believers, indifferent and unbelievers to fall into disbelief. It would be easy to compile an endless list of people who witnessed this prodigy, as well as to reproduce countless accounts about it published in the newspapers of the time. Here is how the author of the pamphlet "The Marvelous Episodes of Fátima," who was one of the eyewitnesses, describes what he witnessed in that pamphlet, on page 9: "On the thirteenth of October, with approximately seventy thousand people present, from all classes and social conditions and from all parts of the country, after the dialogue between Lucia and the Apparition, who declared herself to be Our Lady of the Rosary, the seer advised those present to look at the sun. The sky was completely cloudy. It was raining heavily. As if by magic, the clouds suddenly parted, and the sun at its zenith appeared in all its splendor."

Earth, beams of light of astonishing effect. This sublime and incomparable spectacle, repeated three times, lasted almost ten minutes. The immense crowd, overcome by such a prodigious evidence, fell to their knees, the Creed, the Hail Mary, and the Act of Contrition burst from everyone's lips, and tears—tears of joy, gratitude, or repentance—wetted everyone's eyes. Dr.

José Maria Proença de Almeida Garret, another eyewitness, describes the phenomenon as follows, [43] p. 22 and p. 24 of “Wonderful Episodes of Fatima”: “The sun had just broken through the dense cloud cover that had hidden it, shining brightly and intensely. I turned toward this magnet that was attracting all eyes and saw it resemble a disc with a sharp edge and sharp edges, luminous and shiny, but without causing pain. The comparison I had heard made in Fatima, of a disc of dull silver, didn't quite sit right with me. It was a lighter, more active and rich color, with nuances, like the orienteering of a pearl.”

It wasn't spherical like the moon, nor did it have the same hue or chiaroscuro. It looked like a burnished slice cut from the mother-of-pearl of a shell.

This isn't a banal comparison of cheap poetry. My eyes saw it that way. Nor could it be confused with the sun seen through fog (which, by the way, didn't exist at that time), because it wasn't opaque, diffuse, or veiled. In Fátima, there was light and warmth, and it was clearly outlined, with its edges cut into a sharp corner, like a game board. The celestial vault was hazy with light cirrus clouds, with gaps of blue here and there, but the sun sometimes stood out in patches of clear sky. The clouds that scurried lightly from west to east didn't obscure the light (which didn't hurt), giving the easily understandable and explainable impression of passing behind it. But sometimes, these white flakes seemed to take on, gliding before the sun, a diaphanous pink or blue hue.

It is marvelous that for a long time one could gaze upon the star, blazing with light and blazing with heat, without pain in the eyes or a blinding glare on the retina. This phenomenon, with two brief interruptions in which the fierce sun threw its most coruscating and effulgent rays, forcing one to look away, must have lasted about [43v] ten minutes. This pearly disk had the vertigo of movement. It was not the twinkling of a star in full life. It rotated on itself at a frantic speed. Suddenly, a clamor was heard, like a cry of anguish from all those people. The sun, keeping

advances over the earth, threatening to crush us with the weight of its fiery and immense millstone. These are seconds of terrifying impression. During the solar accident that I have been describing in detail, there were changing colors in the atmosphere. I can't pinpoint the exact occasion, because two months have passed and I didn't take notes. I remember that it wasn't right at the beginning; rather, I believe it was towards the end. As I was staring at the sun, I noticed that everything around me was darkening. I looked at what was nearby and stretched my gaze out to the far horizon and saw everything the color of amethyst. Objects, the sky, and the atmosphere were the same color. A purple oak grove towering in front of me cast a heavy shadow over the earth. Fearing I had suffered a retinal reaction—an unlikely hypothesis, because, given this, I shouldn't see things in purple—I turned, closed my eyelids, and held them with my hands to block out all the light. Still facing away, I opened my eyes and realized that, as before, the landscape and the air remained the same purple. The impression I had wasn't of an eclipse. I witnessed a solar eclipse, which, in Viseu, where I was, was total. As the moon marches, hiding the sun, the light grows gray until everything becomes opaque and black. The view reaches a small circle, beyond which objects become increasingly blurred until they are lost in the blackness. The temperature drops considerably, and one would say that life on Earth has extinguished.

In Fátima, the atmosphere, though purple, remained transparent until [44] the limits of the horizon, which can be clearly distinguished and seen, and I didn't feel the sensation of a halt in universal energy. Continuing to gaze at the sun, I noticed that the atmosphere had brightened. Soon after, I heard a countryman nearby say in an astonished voice: "That lady is yellow!" Indeed, everything had now changed, near and far, taking on the color of old yellow apricots. The people looked sickly and jaundiced. I smiled, finding them downright ugly and unattractive. Laughter was heard. My hand had the same yellow hue.

A few days later I attempted to stare at the sun for a few brief moments. Withdrawing my gaze, I saw, after a few moments, yellow spots, regular in shape. You don't see everything as a uniform color, as if a topaz had evaporated in the air, but rather as spots or specks that move with the movement of the gaze. I observed all these phenomena I have mentioned and described calmly and serenely, without emotion or shock. It is up to others to explain or interpret them. In conclusion, I must state that never before or after October 13th have I seen such solar or atmospheric phenomena." The distinguished

Avelino de Almeida published in issue six hundred and ten, second series, of “A Ilustração Portuguesa”, a report from which the following excerpt is reproduced, transcribed in “Episódios Maravilhosos de Fátima”, page: twenty-seven: “And, when I no longer imagined I was seeing anything more impressive than that noisy but peaceful crowd animated by the same obsessive idea and moved by the same powerful longing, what else truly strange did I see on the moor of Fátima? The rain, at the pre-announced hour, stopped falling; the dense mass of clouds broke, and the sun—a disc of dull silver—appeared at its zenith and began dancing in a violent and convulsive dance, [44v] which a large number of people imagined to be a serpentine dance, so beautiful and dazzling colors successively covered the surface of the sun. This phenomenon has been repeated several times, not only at the site of the apparitions, but also in other places, even far from Fátima, and at different times of the day, although without the same circumstances occurring and without having the same resonance as it had on October 13, 1917. The book “The Great Wonders of Fátima” includes three photographs of the solar phenomenon taken in one day thirteen by a pilgrim a few kilometers from Cova da Iria, shortly before sunset. Questioned by an editor for the Lisbon newspaper “O Século” about the solar disturbances observed in Fátima, the distinguished astronomer Frederico Oom<sup>34</sup> responded: “If it were a cosmic phenomenon, astronomical and meteorological observatories would have to record it. And this is precisely what is missing: that inevitable record of all disturbances in the system of worlds, no matter how small. These words confirm that the phenomenon witnessed in Fátima by tens of thousands of people left no traces on astronomical and meteorological equipment, as it would have done if it had been a purely natural phenomenon. In light of what has been said, it can be concluded that the phenomenon that occurred on October 13, 1917, whether astronomical or meteorological in nature, is of supernatural origin. It is supernatural because it

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<sup>33</sup> The photographs are not of the solar phenomenon of October 13, 1917. They were taken on May 13, 1921, by Alfredo J. de Mendonça.

<sup>34</sup> Born on April 9, 1864. Official Engineering Astronomer. In 1891, he was appointed astronomer at the Tapada da Ajuda Observatory. In 1919, he was appointed director of the Observatory. He died on April 30, 1930.

solar noon, when the sun is at its full zenith, and therefore more difficult for a similar phenomenon to occur, it is supernatural because of the special and extraordinary circumstances in which it occurred, on the occasion and as the conclusion of the sixth and final apparition, and ultimately supernatural, and this is what is most impressive and astonishing due to its coincidence with the statements of the visionary Lucia, who days and months before announced it as proof of the apparition of the Blessed Virgin and the truth of what she said. Could it perhaps be admitted that the Queen of Heaven would allow the seventy thousand people who flocked to Fátima to witness irrefutable proof of her apparitions, as well as Portugal and the entire world, to be victims of an illusion or error, when it is certain that no one, absolutely no one, in good faith, dares to deny that this phenomenon presents the characteristics of a suggestive and exciting event?

### **Bibliography of Fatima**

For nearly thirteen years, Fátima has been the scene of portentous scenes that fill all of Portugal with awe, enthusiasm, and joy. Since then, in newspaper columns and magazine pages, Fátima and its wonders have provided subject matter for thousands of articles, chronicles, and locales, accompanied by engravings relating to the events, their consequences, and the people involved or connected with them. It would be impossible to collect or even enumerate all the writings of this genre, published not only in newspapers on the mainland but also in those of adjacent islands and overseas provinces. And what is simply remarkable is that, as the years pass, Fátima is invoked with ever greater interest and affection by the largest and best part of the Portuguese press. On the thirteenth of October, one thousand nine hundred and twenty [45v] and two, the first issue of a monthly newspaper entitled “Voz da Fátima” was published in Leiria, with the approval of the venerable diocesan Prelate, intended to make known the wonders of the Portuguese Lourdes. In this first issue, the publication of the Provision of His Most Reverend Excellency the Bishop of Leiria on the case of Fatima begins, in which the illustrious Prelate, as already mentioned, appoints the commission responsible for carrying out a rigorous inquiry and organizing a canonical process to investigate the origin and character of the events considered supernatural and at the same time invites all those who had personal knowledge of these events to give their statements and make their depositions before the



The "Voz da Fátima," published every month without exception to this day, has reached a monthly circulation of between fifty and one hundred thousand copies in recent years, and its distribution is free. This newspaper, whose copies are distributed profusely throughout the five corners of the world, wherever there are Portuguese, has spread everywhere, along with the blessed name of Fátima, admiration and amazement at the wonders the Blessed Virgin works there. Among the pamphlets, leaflets, and books written in Portuguese about the affairs of Fátima, the following deserve special mention: "A minha peregrinação a Fátima," a fourteen-page pamphlet by D. Maria Augusta Saraiva Vieira de Campos, published in October of 1917 with the approval of the Bishop-Count of Coimbra; "The Marvelous Episodes of Fatima," a seventy-two-page pamphlet by the Viscount of Montelo, published in August of nineteen twenty-one, with the approval of the Bishop of Guarda; "Letters on Fatima," a book by Gilberto Fernandes dos Santos, published in nineteen twenty-seven with the approval of Canon Manuel Anaquim, governor of the Patriarchate; "The Events of Fatima," a forty-page pamphlet by the Viscount of Montelo, published in March of nineteen twenty-three, with the approval of the Bishop of Leiria; "Fatima," an eighty-eight-page book illustrated with numerous engravings by Leopoldo Nunes, published without canonical approval in April of nineteen twenty-seven; "The Pilgrim's Handbook to Fatima," by Dr. Manuel, a book published in nineteen twenty-seven by the Rev.

Marques dos Santos, professor at the Leiria Seminary, with the approval of His Excellency the Diocesan Prelate. The second edition of this book has already been published; "The Great Wonders of Fátima," a four-hundred-and-fourteen-page book, illustrated with numerous engravings, by the Viscount of Montelo, published in December of nineteen hundred and twenty-seven, with the approval of the Bishop of Leiria; "The Poem of Fátima," a book in verse published in nineteen hundred and twenty-eight; "Romagens de Fátima," a ninety-six-page book, illustrated with engravings, by D. Maria Feio, published in Lisbon in nineteen hundred and twenty-nine, without canonical approval. In recent years, the promotion of Fátima in foreign countries throughout the world, especially in Europe, has intensified prodigiously. Not to mention the daily newspapers and periodicals, among the magazines that dealt with the events of Fátima, some in long series of articles, accompanied by engravings, deserve special mention, "Sal Terrae",

du Rosaire" and "La vie sociale" in France; "La revue des idées et des faits" in Belgium; "De Illustratie" in the Netherlands; "Stella matutina" in Italy; "Die Schildwache" in Germany; "Kalendarium Srca Isusova i Marijina" [46v] in Yugoslavia; and the "Arab Messenger of the Heart of Jesus." Among the books we can already mention "Fátima, das Portugiesische Lourdes," a one hundred and thirty-two page book, illustrated with engravings, published by Rev. Dr. Luís Fischer, professor at the University of Bamberg, in November of nineteen twenty-nine, with the approval of the ecclesiastical authority. The second edition of this book is about to be released, which demonstrates the excellent reception it has run of ten        received in Germany. The first edition had a print thousand copies. "Die Erscheinungen von do Dr. Luís Fischer, soon to be published. "Les grandes Fatima," by Rev. Merveilles de Fatima, a soon-to-be published French translation of the book "The Great Wonders of Fatima" by Viscount de Montelo, published by Rev. G. Tournebise, director of f

### The manifestations of faith and piety

To speak of the manifestations of faith and piety that have taken place periodically for thirteen years, especially in spring and summer, on Portugal's holiest mountain, is to evoke the most beautiful, moving, and magnificent scenes ever witnessed on earth, according to unbiased testimonies, such as that of Dr. Luís Fischer, a professor at the University of Bamberg in Bavaria, who traveled specifically to Fátima on May 13, 1935, to attend the religious ceremonies that day. There has never been, and is never, a spectacle in the entire world that can compare with that offered by the city of the Virgin on one of its busiest pilgrimage days. Dr. Artur Bivar, the eminent publicist and critic, as intelligent as he was erudite, from northern Portugal, who traveled to the [47] principal sanctuaries of Europe,

<sup>35</sup> The date is wrong. Dr. Luís Fischer was in Fátima on May 13, 1929.

<sup>36</sup> Portuguese polygraph. Born in Vila Viçosa on July 10, 1881. He entered the Portuguese College in Rome in 1900, later graduating in Philosophy from the Gregorian University in Rome. He contributed to several magazines ("Catholic Illustration," "Lumen," and "Renascença") and newspapers ("Portugal," "Liberdade," "Diário do Minho," and "Novidades"). His most notable work is the *General and Analogous Dictionary of the Portuguese Language*. He died in Lisbon on July 15, 1946.

37, he stated that he had never witnessed such moving scenes and that he had never seen, not even in Lourdes, one so lively and such ardent piety as that of the crowds that flocked to Fátima. It would be endless to attempt to describe exactly what wonderful and moving happens on the thirteenth of May or the thirteenth of October, or even the thirteenth of any other month. From the superb and indescribable biblical scene of the last apparition, when the miracle announced by the seers, occurring at the appointed hour, brought a crowd of seventy thousand people to their knees in prayer and weeping with emotion, to the portentous manifestation of faith and piety on May 13, 1929, when approximately half a million pilgrims passed through the Cova da Iria, in that long period of twelve years, how many prodigies of the Lord's omnipotence, how many testimonies of the Virgin's goodness, how many graces poured out upon souls, how many blessings descended upon bodies, how many tributes of adoration to Jesus-Host, how many proofs of devotion and trust in the august Mother of God! Anyone wishing to have a rough idea of these unheard-of wonders of our times should read the "Voz da Fátima" collection or one of the books that deal with the events of Lourdes Portuguesa. The gathering of tens of thousands of pilgrims of both sexes, of all ages, classes and social conditions, and from all parts of Portugal and even abroad, many of them walking dozens of leagues for days on end to reach the place of the apparitions and then return to their distant homes; the fulfillment of promises, bringing so many people of all categories, on foot and barefoot or on their knees on the ground, circling the chapel of the apparitions [47v] or following from afar to the chapel; the dazzling candlelight procession with its billowing waves in which the gentle whisper of prayers blends with the enthusiastic singing of the Hail Mary of Fatima; the most moving ceremony of nocturnal adoration of Jesus-Host exposed in the Sacred Monstrance on a throne of lights and flowers; the long and interminable communion administered by dozens of priests to tens of thousands of people for hours on end; the Mass and the blessing of the sick with the Blessed Sacrament; the confessions to the thousands, the resounding conversions, the miraculous cures, and the processions of the Virgin are so many stanzas of this poem of mercy and love that is the divine poem of Fatima. When, during the candlelight procession, a pilgrim

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<sup>37</sup> This is 1922 and not 1923 (May 19, 1922 - DCF, IV-1, Doc. 44).

He contemplates the sea of fire that blazes through that vast amphitheater, and feels himself transported to a land of dreams and enchantment. His dazzled eyes well with tears of emotion, and irrepressible exclamations of wonder and joy escape his lips. No less vivid and profound, but even gentler and more touching, is the impression he experiences as he suddenly turns his eyes to the throne of love on which the Divine King rests, hidden beneath the Eucharistic species, and to the immense crowd prostrate at his feet, adoring, praying, and making amends, and as he hears the prayers and songs carried far and wide by the powerful voice of the megaphones. On these unforgettable days, one sees in great numbers clergymen, officials, magistrates, parliamentarians, army officers, professors from the most important educational institutions, writers and poets, doctors, lawyers, journalists, large landowners from the North, Extremadura, the two Beiras regions, and the Alentejo, and ladies from Portugal's leading nobility, in a highly moving promiscuity, united by the same Faith [48] and the same sentiments, side by side with men and women of the humblest social status, with poor and uncouth, yet dignified and honorable inhabitants of the villages and countryside. No one ever goes to Fátima without bringing with them the imperishable memory of those scenes of supreme beauty and majesty

### The three innovations of Our Lady

Portugal is perhaps the only country in the civilized world where, for about a century, since the establishment of the constitutional regime, riddled with regalism and liberalism to the core, freedom of religious association has been so precarious and so full of restrictions that it has made the existence of convents and houses of religious congregations practically impossible. This restriction and almost total crushing of the right of souls called by God to serve Him in the practice of special and complete perfection through religious profession and the taking of vows of chastity, poverty, and obedience according to the rule and constitutions of some Institute of solemn or simple vows, approved by the Holy See, constitutes such a flagrant and revolting violation of natural law and the independence of the Church and its canonical legislation, given that, alongside such tyranny, the greatest facilities

good customs, and the most unbridled licenses, the most abominable vices, the most infamous corruption and immorality are complacently tolerated. The evil, which was already great at the time of the establishment of the Republic, worsened alarmingly during the first years of the new regime, in the midst of the revolutionary period of persecution of the Church and the dissolution of customs, due to the promulgation of the so-called family laws and, especially, the authorization of divorce and the truly unprecedented increase in legal and illegal prostitution, especially in large population centers. The life of religious institutes, already difficult due to the provisions of civil law, was made even more difficult by the manifest hostility of a section of the Portuguese people, disoriented by the slanderous campaigns of the liberal and Jacobin press against the religious Orders and Congregations, particularly during the period preceding and immediately following the fall of the old regime. With the closure of religious houses by the revolution of October 5, 1910, and the dispersion of the men and women religious, who were forced, almost entirely, to take the path of exile and establish their residence in foreign countries, the religious life of the Portuguese population suffered a tremendous shock, all the more so since the secular clergy, in almost every diocese, if not all, was reduced in number and unprepared to meet the ever-growing demands of Christian evangelization and pious formation. On the other hand, the moral and religious devastation accumulated by the revolution, the tremendous scourge of the bronchopneumonic epidemic, which claimed many thousands of lives in the prime of life, and the great European war, which robbed us of the best of our male youth, brought about, with God's blessing, a vast flowering of devotion. More than ever, the need to restore, repair, and regenerate [49] everything in Our Lord Jesus Christ, under the protection of the August Patroness of the Nation, was urgent. According to the statements of the visionary Lucia de Jesus, who prophesied months in advance a triple apparition of the Blessed Virgin on October 13, 1917. The Queen of Heaven manifested herself on that memorable day successively under three different invocations: the Rosary, the Sorrows, and the Mount Carmel. What was the reason for this triple apparition? Truly providential circumstances, which would take too long to enumerate here, led a noble and pious lady from Sa

adre Santa Marta de Mesquita e Melo (Andaluz)<sup>38</sup> to found, under the high patronage of Their Most Reverend Excellencies the Archbishop of Évora and Bishop of Leiria, a work of an apostolic and reparatory nature, entitled *the Apostolic and Reparatory Work of Our Lady of the Rosary*, with three distinct branches, having as its heavenly patron the Blessed Virgin, respectively under the innovations of Carmel, the Rosary, and the Sorrows. The first branch, whose headquarters is in Santarém, has as its purpose the apostolate in various forms, mainly through teaching and the press, and already has ten houses in regular operation, scattered throughout four dioceses of the country. The second branch, headquartered in Lisbon, is dedicated to the contemplative life, mitigated in harmony with the most recent prescriptions of the Holy Church, and proposes to repair day and night the offenses committed against Our Lord, adoring and making reparation, exposed in perpetual laudation, in His sacrament of love. The existence of this branch seems to be closely related to predictions that the visionary Jacinta Marto communicated on the eve of her death, claiming they were made by Our Lady, who had appeared to her twice on that occasion. The third [49v] branch, headquartered in Portalegre, is dedicated to the preservation of women in moral danger and the regeneration of those who have strayed. The staff of the three branches of the Work, not including the numerous auxiliary members, totals one hundred people, some in choir and others on duty. The houses are spread across five dioceses. The good that this worthy institution has done is incalculable. Our Lady of Fatima seems to have her under her special protection, showering her with graces and blessings of every kind. She has already organized the training center for her staff, which will begin operating this year, 1930, under the high patronage of His Most Reverend Eminence Dom Manuel Gonçalves Cerejeira, illustrious and venerable Cardinal Patriarch of Lisbon.

### The extraordinary cures

If the august Portuguese Sanctuary of Lourdes has been, for thirteen years now, a fertile source of graces and spiritual blessings, it has also continued to be a source of health for the body, an inexhaustible source of truly wonderful cures. Even at the time of the apparitions, many sick people came here, filled with

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<sup>38</sup> Luísa Maria Langstroth Figueira de Sousa Vadre Santa Marta de Mesquita and Melo.

and this trust was not frustrated. But especially after the apparitions, and especially since the appearance of the first spring of water at the very site of the apparitions, on the occasion of the celebration of the first open-air Mass, as the cult of Our Lady of Fatima spread, the extraordinary cures attributed to her intercession multiplied astonishingly, making Fatima, from this point of view, a second Lourdes no less wonderful than the first. These cures occurred, sometimes during or at the end of novenas celebrated in honor of Our Lady, sometimes through the application of earth from the site of the apparitions mixed with water, sometimes after the internal or external use of water from the springs of Cova da Iria. Many sick people of both sexes and of all ages and conditions, abandoned and declared incurable, whose illnesses had resisted the most energetic and prolonged treatments, thus recovered their health, sometimes in a few days or hours, sometimes suddenly. These healings had enormous repercussions throughout the country, and their echoes reached foreign countries. From various parts of Portugal and other nations, requests for water from the springs of Fátima, reputed to be miraculous, pour in incessantly. Countless sick people, many of them in mortal danger, some even comatose, are transported in the greatest discomfort due to the distance and difficult access, to the sacred plateau of Fátima. After passing through the medical checkpoint, they occupy, in long lines, the benches of the respective pavilion, where they attend religious services, pray, weep, and sing, and finally receive the blessing of the Blessed Sacrament and with it, sometimes, instantaneous and complete healing or relief from their illnesses, and always abundant graces of comfort and Christian resignation to bear the weight of their cross with glory to God and benefit to their souls. These wonderful healings, accomplished through the intercession of Our Lady of Fátima, are permanent. What is the power that produces them? A merely natural power? Science consulted on this subject answered negatively. The cures of Fatima exceed created forces; therefore, they are the work of God. And since they have the most intimate relationship with the Apparition, because it was she who inspired the trust of the sick, and are truly supernatural and divine, the Apparition is also supernatural, the Apparition is also divine. Thus, the miracles of Fatima constitute, in themselves

that are part of the canonical process and that are recognized as humanly inexplicable by conscientious and competent doctors<sup>39</sup>. *1st case*: Cecília Augusta Gouveia Prestes, from Torres Novas. Pulmonary and peritoneal tuberculosis with ascites. Certificate from Drs. Eugênio Ribeiro de Almeida and Augusto de Azevedo Mendes. "Voz da Fátima", No. 20, May 13, 1924. *2nd case*: José de Oliveira Carvalho, from Porto. Lumbar Pot's disease. Certificate from Dr. Antônio do Couto Soares Júnior. "Voice of Fatima", no. 32, of May 13, 1925. *3rd case*: José Rodrigues Vala, from Ribeira de Baixo (Porto de Mós). Tuberculous purulent pleurisy. Certificate of Dr. Adelino Pereira da Silva. "Voice of Fatima", no. 33 of June 13, 1925, and no. 43 of April 13, 1926. *4th case*: Etelvina da Conceição Barroso, from Santarém. Gastric ulcer. Certificate of Dr. Antônio Baptista Leite de Faria. "Voice of Fatima", no. 44, of May 13, 1926. *5th case*: Rosa Maria Ribeiro, from Ponte da Barca. Gastric ulcer. Certificate of Drs. Bernardo Maria Coelho Vieira Ribeiro and Albino Domingues dos Santos. "Voice of Fatima", No. 49, October 13, 1926, and No. 59, August 13, 1927. *6th case*: Dr. Acácio da Silva Ribeiro, (doctor), from Lisbon. Bone fractures [51]. Certificate-report of the doctor himself cured. "Voice of Fatima", No. 61, October 13, 1927. *7th case*: Maria Emília Fernandes, from Vilar (Cadaval). Left sciatica with homologous scoliosis. Certificate from Dr. Mário Pereira da Costa. "Voz da Fátima", No. 73, October 13, 1928. *8th case*: Aurora da Silva Tavares, from Porto. Chronic suppurative right otitis media. Certificates of Drs. António Teixeira Lopes Júnior and António Caetano Ferreira de Castro. "Voice of Fatima", No. 75, dated December 13, 1928. *9th case*: D. Maria Margarida Teixeira Lopes, from Lousada. External abscesses. Certificate of Dr. Joaquim Hermano Teixeira de Carvalho. "Voice of Fatima", No. 75, dated December 13, 1928, and No. 76, dated January 13, 1929. *10th case*: Maria Augusta Dias, from Alter do Chão (Alentejo). Atrophy of the optic nerves, with one eye completely blind and the other barely perceiving light, considered incurable by the most famous specialists in Lisbon. "Voice of Fatima", No. 78, March 13, 1929. *11th case*: Amélia da Silva, from S. Martinho da Arada, Ovar. Gastric ulcer and chronic laryngitis. Certificate from Dr. Benjamin Tiago Valente de Brito (Feira). "Voice of Fatima", No. 79, April 13, 1929. *12th case*: Maria Pereira Soares, from Guilhufe (Penafiel). Gastritis

<sup>39</sup> DCF, II - p.277-372.



Certificate of Dr. Guilherme Augusto Pereira Cunha. "Voice of Fatima", No. 79, dated April 13, 1929. *13th case*: D. Maria José dos Santos Nunes, from Lisbon. Serious lesion of the central nervous system of a bacillary nature. Certificate of Dr. Fernando Wanzeler Pessoa. "Voice of Fatima", No. 80, dated May 13, 1929. *14th case*: Emília Martins Batista, from Aldreu (Barcelos). Certificate of Dr. José Gomes de Matos Graça. "Voice of Fatima" No. 80, dated May 13, 1929. *15th case*: Arnaldo Duarte da Silva, from Igreja Nova (Mafra). Tuberculous meningitis. [51v]  
 Certificate of Dr. João Torrado da Silva. "Voice of Fatima", no. 82, July 13, 1929. *16th case*: D. Emília de Jesus Marques, from Lousada. Complete paralysis of the left arm and leg. Certificate of Dr. Joaquim Hermano Mendes de Carvalho. "Voice of Fatima", No. 83, August 13, 1929. *17th case*: Albina de Matos, from Avanca. Generalized visceral ptosis. Certificate of Dr. Antônio de Abreu Freire. "Voice of Fatima", No. 87, December 13, 1929.

## Final considerations

In light of all that has been presented thus far, it remains to formulate, recapitulate and summarize, the final considerations of this report, which cannot but be entirely favorable to the reality of the apparitions and their supernatural and divine origin, as well as to the other extraordinary events that accompanied and followed them. The visionaries, as evidenced by the psychophysiological analysis of their persons and the careful and rigorous examination of their testimonies, were not mistaken nor did they intend to deceive in the statements they made, in the declarations they gave. Some contradictions, more apparent than real, admit of fully satisfactory explanations. The case of the prediction itself, concerning the imminent end of the great European war, may have more than one plausible solution that would leave the most discerning mind completely at ease. The legal principle *nemo malus nisi probetur* is fully applicable here. Nothing proves that any of the children knowingly lied. Nor does anything prove that any of them were victims of any illusion or hallucination.

No one can doubt their sincerity. It imposes itself on all minds and all well-formed consciences, thanks to its innocence, its candor, and its charming simplicity. They describe the scenes they witnessed without affectation and with a touching ingenuity, as if they were things that had nothing to do with them. Belief in their statements is won by the strength of conviction they possess.

The most generous offers leave them completely indifferent. The terrible threats leveled at them, even by the administrative authorities themselves, and the harsh trials to which they are subjected, although they manage to intimidate Francisco and Jacinta to the point of making them cry, do not prevent them from steadfastly maintaining their assertions, nor are they even capable of extracting the secret that the Apparition communicated to them, which they guard religiously and inviolably, with a fidelity and firmness beyond reproach, impossible to explain at their tender age without special assistance from Above. And how can we admit that the visionaries were mistaken? How can we suppose that they neither saw nor heard what they thought they saw and heard? How can we consider them victims of a hallucination? The common sense of their responses, combined with a childlike naiveté, reveals a normal spirit, a serene and calm imagination, and an extraordinary good sense. The children harbored no morbid affliction that would have disposed them to produce imaginary creations. Their age, temperament, education, and piety, which was in no way different from that of the other children they accompanied, completely exclude any exaltation of religious sentiment arising from some disorder of the intelligence and senses or some organic deformation. On the other hand, it is important not to forget that the visions of the little shepherds were fruitful, unlike the visions of neuropaths, which are completely sterile, the effects of an exalted spirit and a disordered imagination. Furthermore, news of the apparitions of Fatima, like that of the apparitions of Lourdes, spread with lightning speed, and on the occasion of the sixth and final apparition, without any invitation, announcement, or prior organization, a truly astonishing crowd of pilgrims gathered at the Cova da Iria, both in number and quality, considering the circumstances of time, distance, and access. It could be said that a powerful spiritual magnet was drawing the hearts and souls of the Portuguese to the summit of the Serra de Aire. And with the cycle of apparitions definitively closed, the number of pilgrims intensified greatly, and for thirteen years now, this incessant and overwhelming torrent of crowds flocking to Lourdes in Portugal has constituted one of the most beautiful and moving spectacles ever witnessed on earth. Lukewarm souls are fervent, indifferent souls