INCORRUPTIBLES

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Patricians

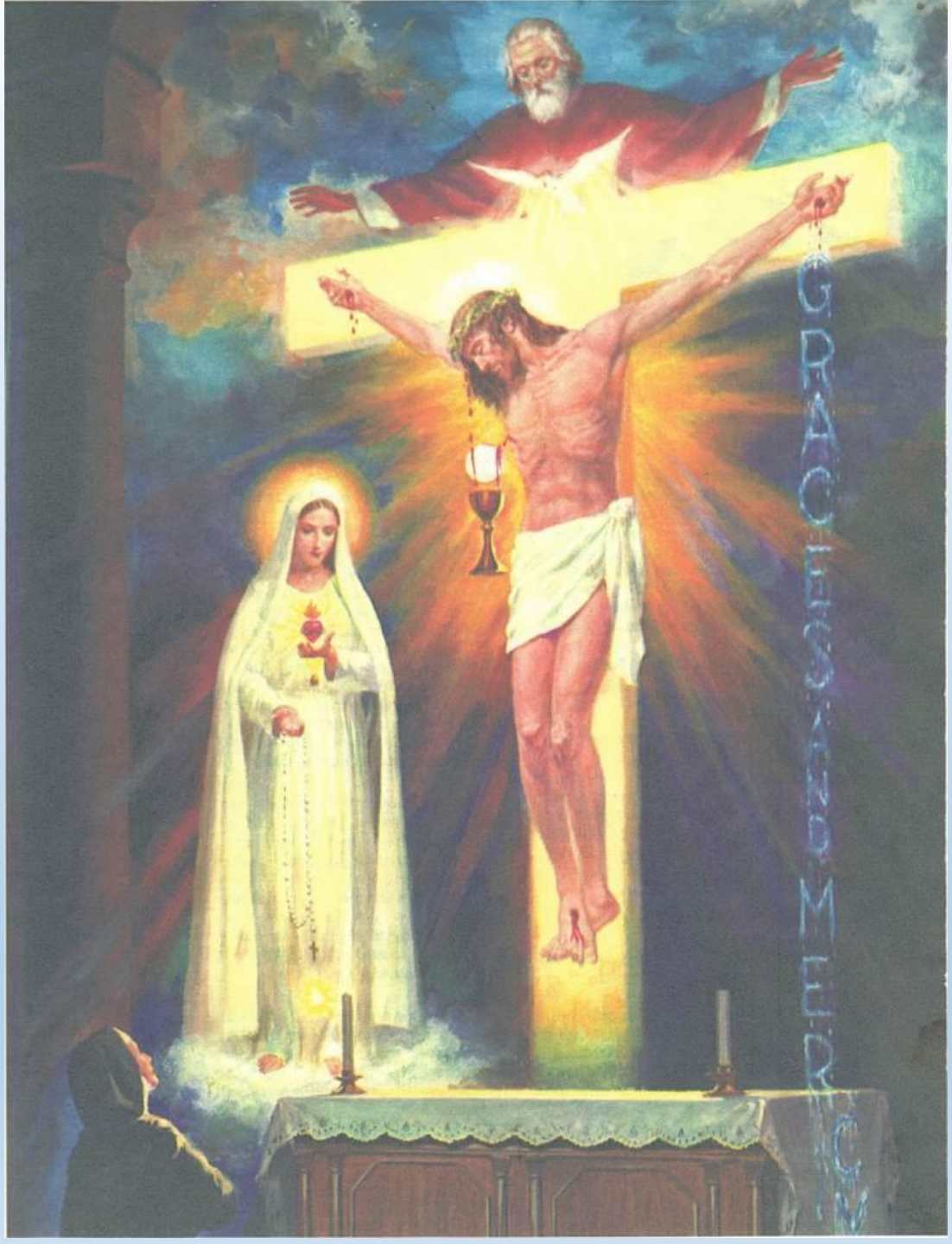
Legion of Mary

Saint Luke the Evangelist

Raleigh, North Carolina

Opening Prayer

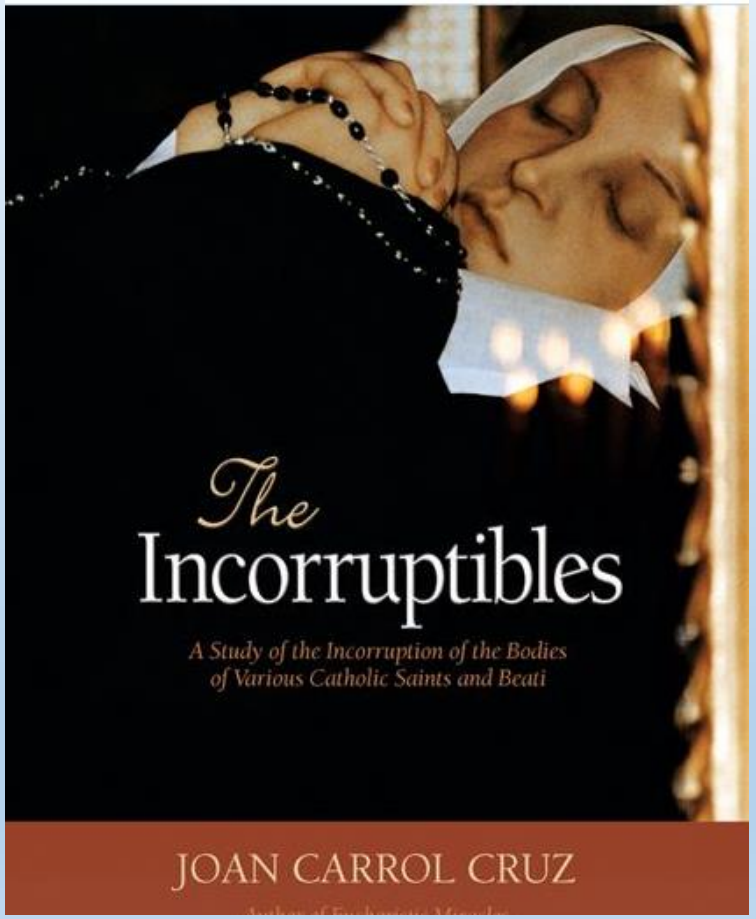
- Come Holy Spirit fill the hearts of the faithful and enkindle within us the fire of thy love, send forth thy spirit and we shall be recreated and thou shall renew the face of the earth.


GRACIES SACRO MIEUR

After Death

- Once the person dies various actions occur in the body as it starts to corrupt due to the heart stop pumping oxygen to the cells
- Various parts of the body decompose at given times thus the medical examiner can determine the time frame of death
- Many societies have tried various ways to preserve the person's body after death but nothing like these gifts from God
- Some partial success have been made but nothing like those in the following because God has granted these Saints various forms of preservation and miracle making even after their death

Incorruptibles and from youtube



The Catholic Church has over 250 incorrupted Saints over its 2000 years of existance, speaking out about the authenticity and legitimacy of the One true Church Jesus Christ instituted.

The causes for these "incorruptibles" remaining free of decomposition, have baffled scientists from all over the world

to this day.

These bodies were discovered in many different environments, including environments that would typically cause an accidental or deliberately preserved corpse to decompose rapidly

They remain free of decay regardless type of burial, delay in burial, temperature, moisture, rough handling, transference,

having been covered in quicklime (a decaying agent), or proximity to other decaying bodies

They cannot be explained by science or reason

In addition, many unexplainable miracles have occurred throughout history when people have come in contact with these incorrupt remains, and despite regular medical examinations, scientists have not determined why.

Pope St. Pius X - Was the 257th Catholic Pope. Died August 20, 1914 and was buried in the crypt below St. Peter's Basilica.

On May 19, 1944, Pope Pius X's coffin was exhumed. Examiners found his body preserved.

Saint Mary Mazzarello Died in 1881 and was later discovered incorrupt.

Her incorrupt body is venerated in the Basilica of Mary Our Help, in Turin, Italy

Saint Mary Mazzarello

Saint Bernadette Soubirous
Was the original visionary at
Lourdes, France and died in
1879 in Nevers, France.

She was exhumed 30 years later in
1909 and was discovered completely
incorrupt and free of odor.

Saint Bernadette

St. Catherine Laboure -
Died in 1876 and was
exhumed and found
incorrupt and completely
flexible in 1933.
Her body is on display under
the side altar in the Chapel of
Our Lady of the Sun in Paris.

Saint Catherine Laboure

Saint Vincent de Paul

Saint Frances Xavier Cabrini
Also known as Mother Cabrini, she died in Chicago in 1917, and was entombed at that time in West Park, New York. In 1931 her remains were exhumed and found to be incorrupt.

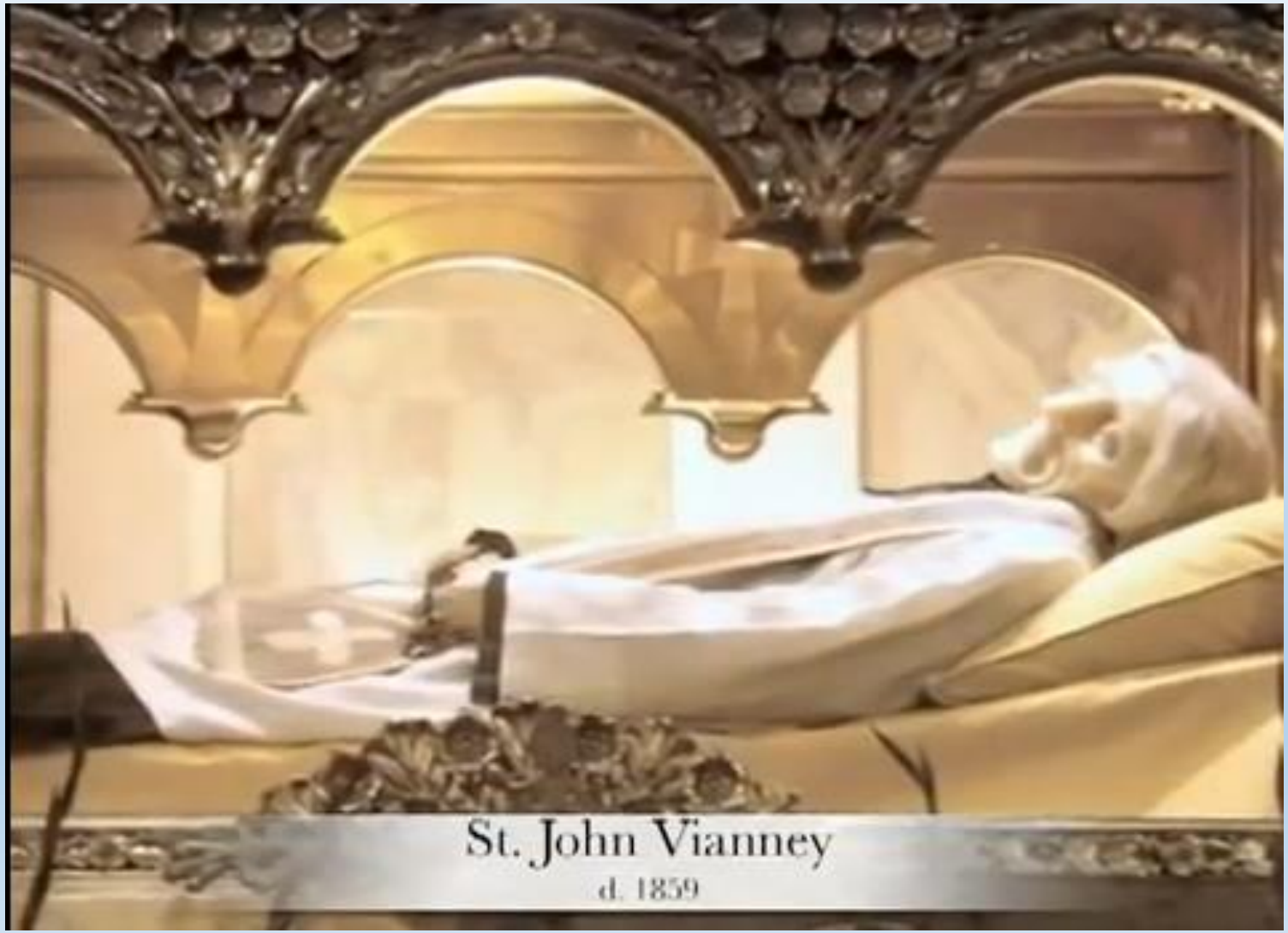
Saint Francis Xavier Cabrini

Saint John Neumann - Died in 1860 in Philadelphia. His body was later found incorrupt. He was the first American Bishop to be canonized a Saint. His remains are on display at St. Peter the Apostle, PA

St. Jean-Marie-Baptiste Vianney - Died in 1859 and was exhumed and found incorrupt in 1904.

His body is on display above the main altar in the Basilica at Ars in France.

Saint John Vianney



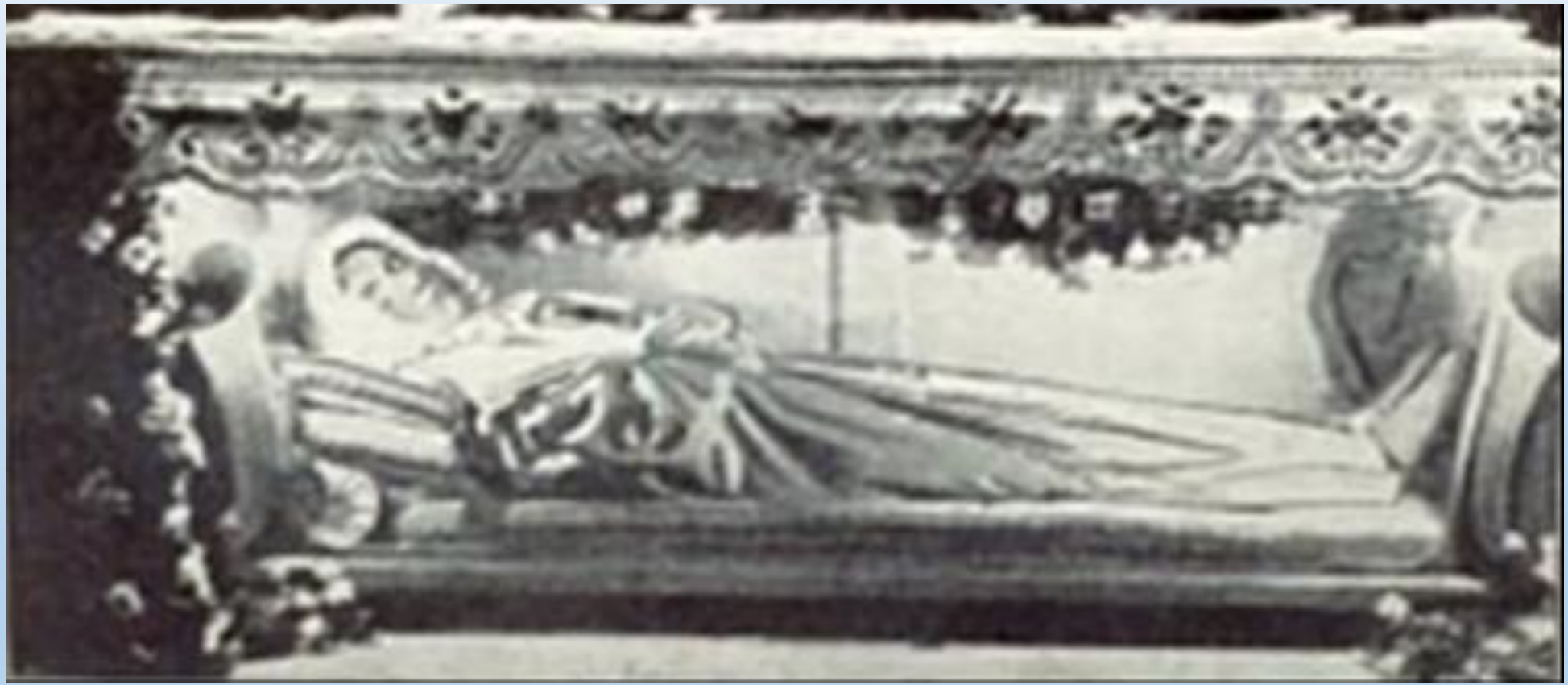
St. Vincent Pallotti - Died in 1850 and was exhumed and found incorrupt and sweetly scented in 1906 and again in 1950.

His body is on display under the main altar in the Church of St. Salvatore in Onda, Italy.

St. Anna Marie Taigi - Died in 1837 at the age of 64 and after 18 years her coffin was opened and body found to be incorrupt.

On August 18, 1865 her body was transferred to the Church of San Crisogono in Trastevere (Rome)

St. Anna Marie Tagi



St. Teresa Margaret - Died in 1770 and was exhumed and found incorrupt in 1783.

Her body is on display in a glass case at the Monastery of St. Teresa in Florence, Italy.

St. Veronica Giuliani

Died in 1727 and later found incorrupt.

St. Margaret Mary Alacoque - Died in 1690 at the age of 43. Her tomb was canonically opened 140 years later in 1830 and body found to be incorrupt. Her body rests under the altar in the chapel at Paray in France.

St. Mary of Agreda -

Died in 1665 and was later discovered incorrupt. Her body was examined again in later years, including in 1909 and 1989 with no degradation to the body. She has remained incorrupt for over 340 years

St. Francis Xavier -

Died 1552 and was discovered incorrupt, despite the fact that lime was placed in his casket to expedite decomposition. The body is now in the in the Basilica of Bom Jesus in Goa

St. Angela Merici

Died in 1540 and her body remained intact for centuries.

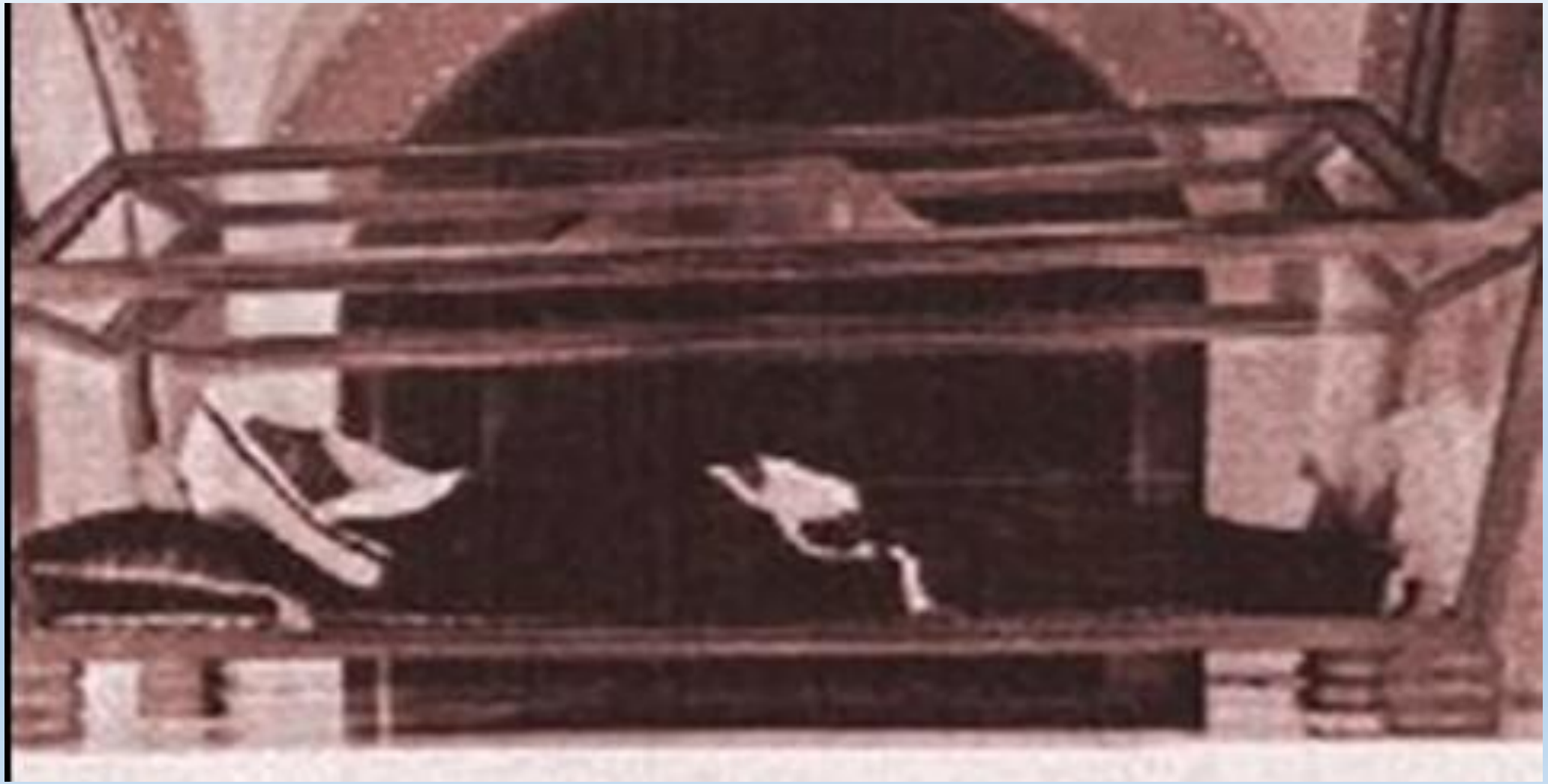
She is buried in the Church of St. Afra at Brescia

St. Catherine of Bologna

Died in 1463 and has been incorrupt and on display in an upright position for over 500 years.

St. Rita of Cascia

Died in 1457. Her body kept a sweet fragrance all of these centuries and is on display in a glass case in the Basilica of St. Rita in Cascia, Italy.



St. Imelda Lambertini - Known better as Blessed Imelda, she died as a young girl in 1333 and was later found incorrupt.

Beatified in 1826, her incorrupt body is on display in the Church of San Sigismondo in Italy

St. Margaret of Metola - Died in 1320 and was found incorrupt in 1558. Her body is on display under the high altar of the Church of St. Domenico at Citta-di-Castello, Italy

St. Agnes of Montepulciano -

Died in Italy in 1317 and was later found incorrupt. She remained whole and incorrupt until the 16th century when, due to excessive humidity in her tomb, some of her body decomposed.

St. Clare of Montefalco - Died in 1308 and though her body was embalmed, her body has still remained perfectly incorrupt (beyond what embalming can provide in over 7 centuries). Her body is still normally flexible

Padre Pio

St. Zita

Died in 1278 and her body is on display in a glass reliquary in the Basilica of St. Frediano in Lucca, Italy


St. Zita
d. 1272

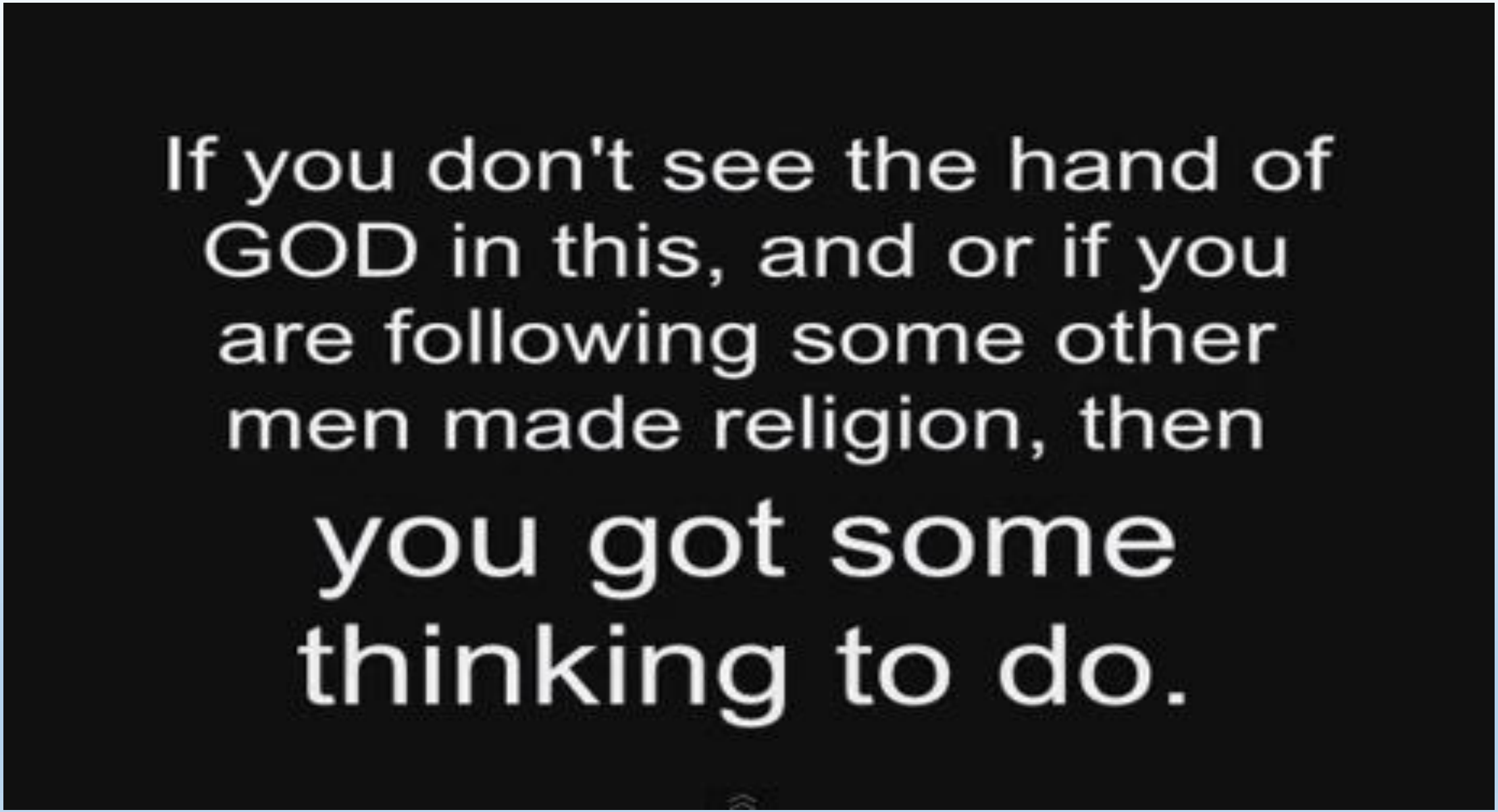
Saint John(Don) Bosco


St. Don Bosco


Blessed Imelda Lambertini
d. 1333


Ven. María de Jesus de
Agreda
(1602-1665)


St. Veronica Giuliani


If you don't see the hand of
GOD in this, and or if you
are following some other
men made religion, then
you got some
thinking to do.

Pray to GOD, that He may give you the grace to become a Saint in the Catholic Church After all, isn't that what we are all striving for?


May GOD bless
you, and your
family
AMEN

Final Blessing and Prayer

- Patricians of the Legion of Mary
- patricians@jmja.com

When a person dies their body starts to corrupt and depending on the environment it can take various times.

Preserved bodies found in countries around the world can be divided into three classifications: the *deliberately preserved*, the *accidentally preserved* and the *incorruptibles*. Specimens of the accidentally or naturally preserved were found even before Egyptian Pharaoh times when the art of embalming originated, producing for the first time the *deliberately* treated mummies that have survived for as many as 3,000 years. The incorruptibles, however, have existed only since early Christian days. Their preservations since that time have challenged the opinions of skeptics and contradicted and defied the laws of nature, all to the dismay of many examining physicians and the admiration of succeeding generations.

The more carefully we consider the preservation of the incorruptibles, the more baffling does the subject become, for their conservation seems to be dependent neither on the manner of burial nor on the temperature or place of interment. Nor were they adversely affected by extended delays between the time of death and their burials, by moisture in the tombs, by rough handling, by frequent transferences, by covering with quicklime or by their proximity to decaying corpses. The greater majority were never embalmed or treated in any manner, yet most were found lifelike, flexible and sweetly scented many years after death, in sharp contrast to the specimens of the other two classifications above, who without exception were found stiff, discolored and skeletal. The mystery of their preservations is further compounded by the observance of blood and clear oils—which have proceeded from a number of these holy relics—a phenomenon that again, needless to say, was never recorded with regard to the deliberately or accidentally preserved.

In order for the reader to appreciate fully the truly phenomenal, highly mysterious and, in most cases, absolutely miraculous aspects of the incorruptibles, it is of the utmost importance that we examine, however briefly, the methods employed in the deliberate preservation of human bodies from ancient times to our modern day and the conditions favoring the accidental or natural preservation of human remains. Final consideration will be given to the incorruptibles with an analysis of their attending prodigies.

The artificial preservation of human bodies has been of interest to civilization since about the year 3000 BC. Believed to have evolved from the procedures used to preserve food by drying and salting, the elaborate methods employed to preserve bodies were first applied to satisfy ancient religious beliefs. The Egyptian creators of the art believed that the preservation of the body was essential for maintaining the identity of the deceased on his prolonged journey to his ultimate existence in the other world. In order to maintain this necessary housing of the spirit, they developed a number of embalming methods, some of which were not as successful as the natural preservations that were achieved by placing the remains in hot, dry sand.

There were basically three embalming techniques. The most elaborate and likewise the most expensive method, performed for the wealthier classes, involved the removal of the brain through the nasal passages and the extraction of the internal organs, except for the heart and kidneys, through standardized incisions. The cranial cavity was filled with hot resin and the abdominal cavity, after being cleansed with palm wine and aromatics, was filled with any one of a number of materials including spices, resin or resin-soaked sawdust. The body was then placed in natron, a sodium carbonate found in the Libyan Desert. After complete desiccation (dehydration or drying), which took as many as 70 days to achieve, the body was cleansed with various spices and oils. Then followed the elaborate wrapping of each digit, each limb and the entire body with as many as 450 yards of cotton or linen, into which were tucked bracelets, necklaces, rings, charms and jeweled amulets, which were intended for the use of the spirit during its hazardous journey. After the linen was sealed with resin or gum, the body was returned to the relatives for storage in mummy cases, familiar to us in the case of the Egyptians.

One of the cheaper processes involved injection of cedar oil into the abdomen by the use of syringes and the desiccation of the body in natron. The oil and intestines were then withdrawn. In the simplest and cheapest method, the intestines were cleared out, and after 70 days in natron, the procedure was considered completed. In these simpler methods no wrapping with linen was undertaken.

Many Egyptian mummies have survived to modern times in remarkable states of preservation, as we know, but many were reduced to dust during scientific examinations or putrefied rapidly when the bandaging was removed.

The Incas of South America were also very successful at mummifying human remains, but the procedures used are not known for certain. It is thought, however, that the bodies were desiccated before burial, probably because of the hot, dry climate of the region.

In Tibet, mummification was used upon bodies of the highest lamas. After evisceration (disembowelment), the abdominal cavity was packed with lacquer-saturated padding and the body wrapped in lacquered silk. It was thoroughly dried by placing it in a lotus position in a salt-filled room into which, for several days, heated air was forced. After cooling and unwrapping, it was covered with gold leaf by experienced craftsmen and then conveyed to the Hall of Incarnations where it was seated on a throne in the solemn company of other gilded lamas of past ages.[1]

Very unusual substances have been used in man's efforts to conserve mortal flesh. In Babylon, preservations are said to have been effected by the immersion of bodies in honey; the remains of Alexander the Great are reputed to have been preserved in this manner. The body of Sir Gerard de Braybroke, who died in 1422, was discovered in the Church of Danbury in 1779, where examining doctors noted with amazement that it was lying in an aromatic fluid that tasted like mushroom catchup spiced with Spanish olives, according to the adventurous soul who partook of it. In 1723, the well-preserved body of a naval commander was found steeped in rum, "as befitted one of his calling."

More modern methods were devised when it became necessary to preserve bodies and various organs for anatomical dissection and storage in medical museums. Several original methods were used that necessitated the use of saltpeter, pitch, resin, tar, salt, camphor or cinnamon, but alcohol proved to be the most popular, except that it caused undue shrinkage and loss of color. In the 19th century the use of formaldehyde came into vogue, and anatomical specimens were treated with this, the color being restored by brief immersion in spirits and storage in a 50 percent solution of glycerine.[2]

Modern embalming methods, which are more detailed and scientifically formulated than one would ordinarily suppose, entail basically the drainage of the blood vessels and the injection, under pressure, of a solution of formaldehyde, glycerine and borax, the principle constituents of embalming fluids. These ingredients and many others may be used in various proportions and quantities as the embalmer deems proper and necessary. Depending upon the strength of the arterially injected fluid and the weight of the subject, as many as 10 to 14 pints of a strong solution may be used in an average adult body. If a weaker solution is employed, embalmers generally compensate for this by

injecting a larger volume of fluid, which might measure from 24 to 32 pints, reckoned entirely upon the subject's weight.[3]

The complete dissolution of some bodies may require several years depending upon the strength of the embalming fluid used, but even with these specialized chemicals the majority of tombs are ready for reuse after only one year's occupancy.

Cemetery workers around the world could undoubtedly relate instances in which mummified remains have been discovered. Those sextons with whom the author spoke concerning this subject reported that the finding of such specimens is quite rare. One sexton of a large cemetery who had supervised the opening of vaults both above and below the ground for over 28 years related that only one such preservation was found during that time and that it was as dry and hard as stone. Other sextons, with as many as 15 years experience each, had never seen such a preservation but had heard that at least one of these rigid conservations had been found previously in their cemeteries. The mummified condition of these remains is believed by them to have been effected by strong embalming fluids, which halted dissolution until the desiccation of the tissues was completed under prolonged drying conditions.

Undoubtedly, the most modern method devised to preserve human bodies might well be said to belong to the realm of science fiction. This is the technique fostered by the Life Extension Society (Cryogenics) in which the bodies of persons dying of incurable ailments are frozen in a state of suspended animation in thermostatically controlled cylinders to be thawed and reanimated in future ages when science has developed a cure for their particular maladies. Tests involving the freezing and reanimation of animals have failed miserably, and the revival of those persons already frozen is hoped for with an unfounded optimism. The followers of this cult are, nevertheless, looking to the future and investing considerable sums of money in it.

Now that we have examined the methods and materials used during various ages in the deliberate preservation of human bodies, we will consider the conditions and elements favoring the *accidental* or *natural preservation* of human remains. This analysis is very important since the bodies of the incorruptibles have been erroneously classified by many as natural mummies. The origins and differences between the two groups are vastly distinct as further exploration of this subject will disclose.

Moisture is the principle deterrent in the formation of natural or accidental mummies. Contrarily, interment in a warm, dry atmosphere, particularly in warm dry sand, permits the rapid evaporation of the body fluids, completely arresting the dissolution of the internal organs, where the process of corruption usually begins. During the drying process, the skin loses its elasticity as the moisture and fatty materials below it evaporate, causing considerable wrinkling; or it may contract, producing an unequal distortion of the features.

Natural preservations have been achieved most successfully in the hot, dry climates of Egypt, Peru and Mexico. The hot, sterile sand of Egypt produced such satisfactory mummies of unembalmed bodies that during the late 19th century, European collectors were fraudulently provided with what were supposed to be mummies of Pharaoh times by grave robbers who dug up bodies from relatively new cemeteries and wrapped them in aged, yellowed linen, into which they tucked golden amulets for further deceptive purposes.

Natural mummies are occasionally produced in dry, cold air. A natural mummy was produced in a cave in the highlands of Chile. In February 1954, the body of an eight- or nine-year-old boy was found at 17,712 feet on El Plomo Peak. It is believed he was numbed by a narcotic and left to

mummy was produced in a cave in the highlands of Chile. In February 1954, the body of an eight- or nine-year-old boy was found at 17,712 feet on El Plomo Peak. It is believed he was numbed by a narcotic and left to freeze as an Inca sacrifice. The mummified body was brought down with great difficulty, and with great caution, and is exhibited in a deep-freeze showcase in a Santiago museum. The body is in a sitting position with the arms wrapped around the legs, which were drawn up, permitting the boy's head to rest upon the knees. The death of the youngster, in this position, is thought to have occurred about 500 years ago.

Bodies of "Iron Age" farmers that have been preserved for nearly 3,000 years have been uncovered in the peat bogs of Denmark, Ireland and Scotland. These bodies are always greatly discolored, due to the chemical reaction of the peat fluids, the bodies ranging from a red color to a dark mahogany. The accidental preservation is attributed to the humic and tannic acid in the peat, which not only inhibits bacterial growth but also tans the flesh.

A strange and rare condition that permits the body to retain its corporal existence is the formation of a substance called adipocere, which is a waxy, brownish substance produced by the dead body during the chemical changes brought on by the breakdown of the tissues. This material has occurred in bodies that have been interred in soil containing

a great deal of decomposed matter or under certain conditions in which moisture plays an important role. These bodies cannot be considered truly incorrupt since the tissues are transformed into another substance. Some of the bodies thus transformed are said to retain the lines of the face, the features and expression and the hair, but for the most part they are hideous objects. Occasionally this unusual flabby mass—adipocere—is found only in the chest and abdominal cavities, but it is readily recognized by physicians. Since this condition is quite rare, it is not deserving of further attention but is presented here simply as another condition under which a body may retain its existence. It must be noted that this substance was never reported in connection with the bodies of the Saints mentioned in this volume, and if the material were actually a part of the bodies but not recognized by medieval examiners of such relics, it could only have been found in a very few indeed, since its formation is a rarity.

Radiation has been suggested in recent years as the reason for the preservation of the large number of bodies found in Wasserburg Somersdorf Castle in Mittelfranken Province, Germany, where the mummies found were thought to be about 250 years of age. Strong traces of radioactivity were discovered in the tombs, which is credited with having arrested dissolution. The remains, however, appear to be little

more than hair and fragments of flesh covering ghastly skeletal remains.

The Church of St. Antony in Pechersk (also known as Kievo-Pechersk), Russia, overlooks the Caves of St. Antony, which contain underground chapels in which several rooms were set aside for the tombs of some 40 monks who lived during the 11th century. Their withered skeletal bodies lie in half-opened coffins beneath sheets of glass. Only a small portion of their bodies can be seen since a purple veil covers their skulls, and their bodies are clothed in blue robes. Their preservation is attributed to the "special components of the limestone" in the caves.

A curious condition exists in the lead cellar of the Bremen Cathedral (Der Dom Zu Bremen) in West Germany. During the 18th century, a young man fell into the cellar and succumbed to the injuries he sustained. His body was discovered several years later in an excellent state of preservation. Soon after the discovery, members of the German aristocracy requested burial there, and their mummified bodies can now be viewed in their opened caskets. The truly astounding factor of this burial place is that animals or fowl hung there are mummified in due time, the flesh becoming like leather, even though fresh air circulates freely through opened windows. Specialists from time to time perform experiments there, taking bits of flesh for analysis, but as yet the preserving qualities of the place are left unexplained, although radiation

could be extended as a contributing agent.

Now that the reasons for the *natural* or *accidental preservations* have been briefly outlined, we will advance to the circumstances under which the incorruptibles have been discovered, the reasons favoring their conservations being, in almost all cases, completely unexplainable.

III

The incorruptibles have been incorrectly classified as natural mummies, but as we have seen, the products of the deliberate and accidental preservations, without exception, have been not more than shriveled specimens, always rigid and extremely dry. Most of the incorruptibles, however, are neither dry nor rigid but quite moist and flexible, even after the passage of centuries. Moreover, their preservations have been accomplished under conditions that would naturally foster and encourage putrefaction, and they have survived circumstances that would have unquestionably necessitated and resulted in the destruction of the others.

As previously noted, if natural mummification is to be accomplished, the process must be done swiftly under ideal drying conditions before various susceptible areas of the body begin the natural processes of deterioration. Nevertheless, the burials of a number of incorruptibles were delayed due to the reluctance of the devout to be separated from the

object of their veneration. The body of St. Bernardine of Siena was for this reason left exposed for 26 days and St. Angela Merici for 30 days. St. Theresa Margaret of the Sacred Heart was likewise exposed for 15 days and St. Antoninus for 8 days, to name only a few such postponements.

The deliberate and speedy destruction of the bodies of three Saints was intended when lime was placed in the caskets of St. Francis Xavier, St. John of the Cross and St. Pascal Baylon. In the first two cases the hasty destruction of the bodies was anticipated so that their pending translations could be more conveniently and hygienically undertaken by the transference of their bones rather than the removal of their half-decayed corpses. In the case of St. Pascal, the hasty destruction was hoped for so that no offensive odors would be detected by the many visitors to his shrine, a fact that might detract from the devotion lavished on his memory. In all three cases, the preservation triumphed. In fact, in the case of St. Francis Xavier, in spite of this initial treatment, various translations, the amputation of his members for relics and the rough handling, the body endured when forced into a grave too small to accommodate its normal length, it was yet so beautiful 142 years later that the best description we have of him was recorded at the time of that examination. The body of St. John of the Cross remains even to the present day perfectly flexible.

Moisture is the chief factor that encourages dissolution, yet many of the incorruptibles encountered this condition during their entombments, their preservations being inexplicably maintained in spite of it. We might consider the case of St. Catherine of Genoa, who remained in the grave for 18 months but was found perfectly spotless in spite of a damp and decayed shroud. St. Mary Magdalene de' Pazzi was disinterred one year after her death, at which time her religious clothing was found wet, although her body remained completely unaffected. St. Madeleine Sophie Barat remained perfectly preserved for 28 years although she was found in damp and mildewed garments in a casket that was in a state of advanced disintegration. Nine months after her death, St. Teresa of Avila was found in a coffin, the top of which had rotted away, permitting damp earth to cover her body. Although her remains were clothed in dirty and rotten fragments of fabric, her body was not only fresh and perfectly intact after its cleansing but also mysteriously fragrant as well.

Such was the excessive moisture in the vault of St. Charles Borromeo in the Cathedral of Milan that it caused the corrosion and rotting of his two coffin lids, causing dampness to penetrate to the body. Considering that the body had been embalmed in the customary manner in vogue at that time, it seems quite likely that the less-Sainted remains of another would have been either completely destroyed or seriously harmed under similar

conditions. As stipulated by the rules of her order, St. Catherine of Bologna was confined to the grave without benefit of a coffin, yet her body remained undamaged after 18 days. The remains of St. Pacifico of San Severino were similarly entombed for four years; nevertheless, his perfect preservation was maintained.

Fifty-six years following the death of St. Catherine Labouré, her body was found perfectly white and natural looking, even though her triple coffin had been affected in various ways by excessive moisture. So great was the amount of humidity that penetrated through cracks in the caskets that part of her habit faded onto her hand, as observed by the attending physicians. The winding sheet was also found permeated with excessive dampness. The body of St. Catherine of Siena also endured abuses from dampness but was found unaffected after it had been placed in a cemetery where Bl. Raymond of Capua found that, "it was much exposed to the rain." Her burial garments were said to have suffered severely from the dampness.

Of the many Saintly relics that survived the expected ravages of moisture during their entombments, perhaps the most outstanding is the case of Saint Charbel Makhlouf, who was consigned to the grave without a coffin, as recommended by the rule of his religious order. His body was found floating in mud in a flooded grave during his exhumation.

conducted four months after his death—a span of time sufficient to allow at least its partial destruction. His body, which has remained perfectly lifelike and flexible for more than 70 years, constantly emits a bloodlike fluid, which has been acknowledged as truly prodigious.

The bodies of three Saints endured unusual conditions: that of burial in air, in water and in a bloody, mutilated condition. The preservation of the body of St. Coloman is quite noteworthy since his body remained suspended from the tree from which he was hanged for such a lengthy period that it was acknowledged by the townspeople as nothing less than miraculous. It must be noted that decomposition of a body exposed to air is eight times more rapid than of those consigned to a tomb because of the activity of the microorganisms in the air.[4]

After the martyrdom of St. Josaphat, his body was thrown into a nearby river where it remained for almost a week. Upon being retrieved, it was found to have suffered no ill effects and was consigned to a grave, where it was again found undamaged five years later although the place was excessively damp, causing the deterioration of his vestments.

One of the most amazing preservations is that of St. Andrew Bobola. Prior to his martyrdom, he was partially flayed alive, his hands were hacked off and his tongue was torn from his head. Splinters of wood were

driven under his fingernails, and his face sustained such mutilations that he was scarcely recognizable. After hours of further tortures and mutilations, he was dispatched by a sword's blow to the neck. His body was hastily buried by Catholics in a vault beneath the Jesuit church at Pinsk, where it was found 40 years later perfectly preserved, in spite of the open wounds, which would normally foster corruption. Although his grave had been damp, causing his vestments to rot, and in spite of the proximity of decaying corpses, his body was perfectly flexible, his flesh and muscles soft to the touch and the blood that covered the numerous wounds was found to be as if freshly congealed. The preservation was officially recognized by the Congregation of Rites in 1835. Even though the relic was roughly handled during its numerous translations, the body remains after more than 300 years in a marvelous state of preservation.

Who can explain the reasons for this strange dispensation, which affects so many holy persons who, moreover, represent many nations and who lived in various environmental conditions? Who can explain why these holy relics remained unharmed although buried under diverse situations and frequently in tombs in which the previous occupants had complied with natural laws? Further, who can account for the mysterious

exudations of clear, sweet smelling oils that flowed at one time or another from most of these relics to the perplexity of examining physicians?

Apart from mysterious perfumes, the transpiration of this unusual liquid is the most frequently reported phenomenon. It has been recorded, to mention only a few of the Saints so favored, in the cases of St. Mary Magdalene de' Pazzi, St. Julie Billiart, St. Hugh of Lincoln, St. Agnes of Montepulciano, St. Teresa of Avila, St. Camillus de Lellis and St. Pascal Baylon. The oil that flowed at various times throughout the centuries from the body of Blessed Matthia Nazzarei of Matelica, who died in 1320, has been flowing continuously from her hands and feet since the year 1920. The phenomenal conservation of Saint Charbel Makhlouf is continually attended by a perspiration of water and blood, which has flowed since its appearance four months after his death in 1898. In Toledo, Spain, the body of the Venerable Mother Maria of Jesus, a companion of the great St. Teresa of Avila, exudes a perfume described as that of roses and jasmines and additionally transpires an oil that continues to flow in our day. As early as the 8th century, St. John Damascene recognized this phenomenon when he wrote, "Christ gives us the relics of saints as health-giving springs through which flow blessings and healing. This should not be doubted. For if at God's word water gushed from hard rock in the wilderness—yes, and from an ass's jawbone

when Samson was thirsty—why should it seem incredible that healing medicine should distill from the relics of saints" Similar exudations have never been reported with regard to the deliberately or the naturally preserved, nor have they been explained by scientific observers.