

GOD'S WONDERFUL MERCIES

HILO, HAWAII CO., T. H., June 11, 1919.

He dropped on his knees when he saw it, and upon me asking him what he saw, he traced the cross from top to Anita's bed. He then ran his finger along the cross-piece of the cross, then he said: "The moon stop here" (meaning that the half moon was right at the point of intersection). After sending him back to his room (he was our cook) Anita kept talking with me about the wonderful cross and what it all should mean. After about an hour I stopped talking because I found out that I was talking to myself—she had fallen asleep again. Thereupon I again covered up the window taking a last glance at the wonderful apparition and went to bed.

At 4 o'clock sharp I woke up suddenly—our room was exceptionally light despite the blanket over the window—I tore it away and lo and behold what a stupefying spectacle met my staring eyes. The 2 inch wide cross was not there anymore but instead of it there was a 14 inch wide cross of a golden color throat—more like golden sands shifting dust—like in the moon's rays—the foot of the cross, rested like the previous one on Anita's bed. A resplendent silvery and bluish half-moon centred at the intersection. It was an enchanting and never-to-be-forgotten sight. This moon was seemingly boiling and glistening. I put my head to the foot of the cross right on Anita's bed and by so doing I found out that she did not need to get out of her bed to see the cross this time—for it seemed to be colder now than it was before, so I woke her up and said: "Anita, you don't have to get up to see the vision now—I could not finish—she screamed with delight—we fondled the cross at the foot—the rays were so beautiful it was the largest cross any man ever could have seen for it seemed to reach all across the wide sky. That great golden cross with its silvery half-moon was visible only once, that is from 4 a. m., to about 5—it faded with the twilight. These apparitions happened on Wednesday night. On Thursday night we saw our first cross again as plain as ever, at any hour of the night we chose to look at it. When the weekly or monthly examinations were on deck, my son Benny who goes to the Brothers' School in Hilo, would habitually come up to my mountain home near the forest on a Thursday evening. Benny is another witness who with Anita will appear before a Notary to make deposition.

7. On January 16 of this year (1919) I was taken to the Hilo Hospital where it went from bad to worse. I was allowed my daily Holy Communion—Good Brother Albert of the Brothers of Mary daily escorted Father Paul with the Sacred Victim into my ward. My loving brother at San Antonio Texas interested the pious Benedictine Sisters in my case, the local Franciscan Sisters both at the Hospital and the school made fervent prayers in my behalf and the Sisters of the Sacred Heart at Honolulu stormed heaven in my behalf, while I, the patient, recommended my case to my great family patron—she always on every occasion came to the rescue—she never forsook me once—I knew she would cure me, if Almighty God would sanction it, the Little Flower and my Dick are nearly always on my lips—I do wish I could preach The Little Flower's Power from the house tops—her power as well as that of the poor souls.

On the morning of the 25th of January, the doctor and the head-nurse as usual came to my bed—on their yesterday's visit and today also, I saw no hope for me—I could not draw a long breath nor could I speak above a whisper—I could eat nothing. I had then just been slumbering lightly, when:

"How do you feel, Mr. Andrews?" roused me from my nap. May God be forever be praised for at that very moment I felt myself cured, I caught myself yelling (not whispering any longer.) "Doctor, see what I can do"—whereupon I drew loud and long breaths, and said to the Doctor—I could never do that before. And how gratefully they both smiled—the instrument for sounding my heart and lungs was called into requisition, but I told them that I was cured, and so I was. I remained two to four days longer learning how to walk—my legs were weaker than a new born babe's. I left the Hospital with 128 lbs. on the 29th of January, now I tip the scales at 144 lbs. I have no doubts as to who cured me—it was the Little Flower And My Dick. The local Brothers and Sisters all consider my cure as near miraculous as anything they ever witnessed.

8. My son Benny met with an accident on Sept. 13, 1916. While at the Brothers' School—playing with his school-mates during recess, fell heavily on his left hip, thereby causing, what the X-ray photo plainly showed, a double fracture of the ball-and-socket joint. I invoked little Sister Teresa again and the Poor Souls and on recommendation of Rev. Brother Michael, Inspector of Schools for the Brothers of Mary we also prayed fervently to the saintly founder Father Chaminate, not to let the prediction of the doctor, that Benny would always remain a cripple, become true. My friends, the pious Brothers and Sisters aided me much in my distress and that of the poor mother. Benny, now over 18 years of age walks as straight as any boy in town. Perhaps Benny owes something still to Rev. F. Chaminate, but I dare say, he will never forget him.

9. Last month (May 1919) I invited my friends near and far at Honolulu, at Clyde (where I obtained a certificate of membership for my suffering daughter at the Tuberculosis Home of Oahu, not far from Honolulu) also at the Convent of the Sacred Hearts, and at the two communities of our Franciscan Sisters; my dear sister, Margaret, (Mrs. F. J. Decker, Rochester, N. Y.); Brother Joseph at San Antonio, (my only brother) he also aided me powerfully with his pious prayers. Two novenas were made, the first one to the Little Flower and the following one to the Poor Souls. In answer to these prayers Anita was discharged from the Leahi Home for Consumptives—she will arrive in Hilo in a few days.

Subscribed and sworn to before me this 19th day of June, 1919.
J. G. Andrews, Notary Public, 4th Judicial Circuit, T. H.
Hilo, Hawaii, T. H.
Christian Andrews, Anita Andrews, Ben Andrews.

The Charity Of The Church Toward The Persecuted.

The Right Of Asylum As Practised In The Middle Ages.

DEFENSE OF FUGITIVES AGAINST THE POWER OF THE ALMIGHTY.

In the Irish Theological Quarterly, of April 1919, the latest issue delivered in the mails, Claude C. H. Williamson contributes some information on the right of Sanctuary. This right, or the right of Asylum, consisted in the privilege enjoyed by all those persecuted justly or unjustly, of flying to a church, where they obtained for themselves immunity against capture or violence of any sort on the part of their pursuers; they enjoyed this privilege while they remained in the place held sacred. In the meanwhile, the priests, or bishops, used their influence to secure justice for them, to calm the passion of the pursuer,—an effect which was greatly favored by time itself. For frequently, while the persecuted person enjoyed the safety of the Asylum, the passion of the persecutor subsided of its own accord. The bulk of the article by Williamson is devoted to the rulings and incidents transpiring during the late Middle Ages, the 12th Century and after, and is confined largely to England. As a matter of fact, however, the chief value of the right of asylum was realized most in the earlier centuries and particularly during the formative period of the early Middle Ages, in the Frankish kingdom on the continent.

These are many, Socialists and others, enemies of the Church, who on all possible occasions accuse her of having done nothing and of doing nothing for the persecuted and downtrodden, and the victims of absolutistic power. Just how unwarranted such an accusation is, is evident from the institution of the right of sanctuary, the value of which is apparent to any objective student of history. "Fugitives and victims of persecution found a place of refuge and salvation in the churches and the homes of the Bishops, writes Dr. Joseph Fehr in his book on "State and Church in the Frankish kingdom to the time of Charlemagne," "without discrimination as to their social condition." And, as the same author points out, "at a time when the wildest passions of revenge tempestuously demanded expression, protection against them needs must have been of the greatest beneficial results."

Some of the incidents cited by the author illustrate both the sacredness with which the sanctuary was regarded and the forceful assertion of the right by bishops and priests against the arbitrary passions and demands of those in power. When Duke Gunthramm-Boso was under suspicion of being responsible for the death of Theodebert, Son of King Chilperic, he fled into the church of St. Martin of Tours. Bishop Gregory made himself the champion of the persecuted man, or rather of the right of asylum, and defended this right against the King himself, who sent an army to Tours, to carry away the suspect. Ruccolen, the King's emissary, threatened to destroy the city, if the Duke were not surrendered, but Gregory was firm, and permitted the troops to devastate the fields surrounding the city and even to burn down the episcopal residence, rather than violate the time-sanctioned

right. And all of this in spite of the fact that Gunthramm was known to Gregory as a dishonest man. The situation was aggravated by the flight, to the same church, of Chilperic's son Meroveus, and the King's physician Marleif, whom the bishop fed, clothed and protected until they escaped from the church. The city was seized and partly destroyed, but Gregory remained firm to his trust.

Another instance cited by Prof. Fehr illustrates the observance of the right of sanctuary by a simple priest. One of Chilperic's nobles, Rauching, noted for his inhumane treatment of his subordinates, demanded of this priest the surrender of a young man and woman, both his feudal subjects, who had been married and had fled from him into the church, demanding the right of sanctuary against Rauching's persecution. The priest refused to release them until the feudal lord had pledged himself by oath not to separate the couple. Rauching solemnly pledged himself to the observance of the priest's demand, but later had the man and woman buried alive together, boasting afterward that he had fulfilled his oath to the letter. The priest, advised of the crime, saved the man's life, but the woman had died of suffocation.

Such instances illustrate the benevolent charity of the Church toward the persecuted and oppressed and her firmness against the mighty. There is in the right of asylum as practiced in those ages by the Church a wholesome lesson of tempering justice with mercy, and likewise of binding the absolutistic power of the strong. The right of sanctuary was a wholesome institution under the conditions existing in those ages; it forestalled the commission of many acts of violence that would otherwise have been committed under the influence of passion. It saved the innocent from unjust punishment and secured fair treatment for the guilty. It is suggestive of the strong influence of the Church for justice unmoved by passion, and for charity regardless of guilt or innocence, wealth or poverty, power or helplessness. A correct estimation of the value of this institution may be obtained by considering the effect of the right of sanctuary on the crime of lynching, so prevalent in this country. The men, whom it prevented from wreaking vengeance on some hapless victim, were no less brutal than the average mob. The representatives of the church were however more faithful to their charge than most of our sheriffs and constables, being willing to defend at any cost those who had obtained an asylum in the house of God!

C. B. of the C. V.

Winter Weather in Rome In Midsummer.

Rome, July 19.—A severe cold wave swept over the entire province with a heavy snowfall reported in the highlands surrounding Rome. The inhabitants were forced to put on their winter clothing and fires were started in their homes.

The cold weather in a season which is usually hotter than the tropics recalls a legend dating back to the fourth century when it is said the Virgin appeared to Johannes and Pope Liberius. They were commanded to build a church on a spot where the snow would fall the next morning; August 5th. Accordingly the Basilica Santa Maria Maggiore, then the largest church in Rome, was erected and dedicated to the Virgin.

Catholic Short Notes

The mortality in the Priesthood these last six months has been great.

Addressing the Ladies of Charity of St. Vincent de Paul, recently the Archbishop of New York informed them that this coming fall he would federate all the organizations of the Archdiocese of New York, and conduct a "drive" for \$3,000,000, with which to enlarge Catholic charities.

There will visit our country sixty members of the Sistine Choir of St. John Lateran's, Rome, under the direction of Mgr. Casimiri, Director.

The S. Consistorial Congregation has ruled that in a diocese where there are at least not five or six consultors, the Archbishop or senior Bishop appoints an administrator, the appointment to be ratified by the Apostolic Delegate.

It is responsibly stated that divorce in Kentucky is on the increase at the rate of four per cent yearly, or 40 per cent in the last ten years.

Our War Department will publish the history of our army chaplains.

The National Catholic War Council's Committee on Special War Activities says in its pamphlet on Social Reconstruction, that "the full possibilities of increased production will not be realized in our country so long as the majority of the workers remain mere wage-earners."

It is said that just before the attack on the Hindenburg line, 17,000 Catholic men of the 27th Division heard Mass and received Holy Communion.

The Archbishop of Tuam says it is Faith that made and has kept Ireland a nation.

On his hundredth birthday, Father Dandurand, of Canada, sang a High Mass.

The late Cardinal Casetta, who died Prefect of the Sacred Congregation of the Council, was by family inheritance, a millionaire. His fortune he spent among the poor, and in varied works of charity. He was a humble, saintly priest. A holy Roman matron, the Ven. Elizabeth Senina, whose Cause for Beatification is now pending, foretold the unusual positions in the Church to which he attained.

The Perico of St. Peter's Church alone is about 50 feet wide and 400 feet long, and could contain four ordinary American parish churches.

The Church of England is threatened with disruption.

The number of daily Catholic papers in Holland is on the increase.

The Madras Catholic Supply Co., of Madras, India, announces a Catholic Directory for India, Burma and Ceylon.

The Irish Vincentian Fathers will have charge of the English speaking Catholics of Peking, China.

The American Red Cross has done a great work in the Balkans. It has had there nearly one thousand American physicians, nurses and field workers, and has distributed 25,000,000 pounds of necessaries.

Catholic Summer School at Cliff Haven, N. Y.

CLIFF HAVEN, N. Y., JULY 24th

A revival of the theatrical entertainments, which in past years were weekly features of Cliff Haven life, took place last Saturday evening in the form of two sparkling little playlets, "Reform" and "When Love Is Young," presented by the "Buffalo Players," the Misses Marie Louise Robe, Nan O'Reilly and Myrabelle Burat, three charming and talented young ladies, who have come all the way from Buffalo to preside over the rebirth of the drama at Cliff Haven. To the three Buffaloes and to Mr. Paul Martin of Brooklyn, who assisted in the second sketch all congratulations are due. Music was furnished by the Camp Orchestra organized by Miss Mildred Gallagher of Montreal and led by Master James Dyer of New York.

The preacher at the High Mass on Sunday morning, was the Rev. Robert Swickerath, S. J. of Boston, Mass., one of the lecturers of the past week. Father Swickerath chose for his text the words from the gospel of the day, "A Great Multitude Went With Jesus."

The Rev. Augustine M. O'Neill, of Rochester, proved an able chairman at the Family Gathering, held as usual in the Auditorium on Sunday evening, delighting the audience, large in spite of the warmth of the evening, both in a humorous and in a serious vein. The program at the gathering was as follows: Address, Rev. F. L. Gaiser, Chancellor of the Diocese of New Orleans; Tunes, or solo Rev. Joseph Flannery; address Rev. Thomas MacMillan, C. S. P.; recitation Miss Louise LaMontagne, of Montreal; address, Rev. John J. Brady, Chaplain of the 66th Marines; and soprano solo Mrs. W. F. Plunkett. At the close of the evening the Rt. Rev. Maurice F. Burke, D.D., Bishop of the Diocese of St. Joseph, Mo., who is visiting the Summer School, bestowed his blessing on the audience.

The week's intellectual activity consisted in a course of five lectures by the Rev. James J. Fay, D. D., Prof. of Ethics, Catholic University, Washington, D. C., "God the Only Foundation of Moral Authority, of All Rights and of Justice"; in two illustrated travelogues on "India and Japan", by Thomas B. Leland, Ginn & Co. New York, in two dramatic reviews entitled "Reaction in Modern Spanish Fiction" and "Idealism in Modern Italian Drama," by Frederick Paulding of Rutherford, N. J., and in lectures, "Some Tendencies of Modern Education" by Charles P. Nugent, Washington, D. C.

Special features of the week's life were a dance at the John Cottages, the weekly Chamber Club Dances, card parties given by the Buffalo Cottages, by the ladies of the Algonquin Cottages, etc., and a Camp Fire at the College Camp.

In the regular Saturday baseball handicap golf tournament, Mr. William Ferguson of Brooklyn was returned a winner. Mrs. Mansion of Montreal being second, Mr. Curtis of Buffalo third. Entries are now being received for the championship tournament in competition for the handsome silver cup presented by James Butler of New York. Play will open on August 4; all contestants must be in by August 2. The College Camp ball team, under its winning captain, will meet its afternoon opponents, the Reserve team, by 7 o'clock.