

# "Little Flower" Miracle In Flanders Convent Is Now Under Investigation

By Rev. J. Van der Heyden

(Louvain Correspondent, N. C. W. C. News Service)

Louvain, Aug. 16.—Sister Mary Michael, of the Orphan Asylum of Our Lady of the Angels, conducted by Franciscan Sisters at Luignee, in the Province of West Flanders, Belgium, firmly believing that the Little Flower had appeared to her miraculously cured her, went on a pilgrimage of thanksgiving to Lisieux last May. She brought back with her from her pious journey a small statue of the Saint and set it up in her convent cell. Now that the statue emits a sweet fragrance; at least that is the testimony of thousands who were admitted to the Convent during the latter part of last week.

The ecclesiastical authorities, as soon as they were advised of the rumors spread abroad by the public about a fact which the Sisters had succeeded in keeping to themselves for well nigh three months, started an investigation, of which nothing has as yet been made known.

Meanwhile here is the story as told by the people of Luignee; for the Sisters and the clergy refuse to talk and to impart any information whatever. They refer all inquiries to the village folks.

### Saved from Death

Sister Mary Michael is not quite thirty years of age. A few months ago she was thought to be in the last stages of consumption. In the first days of May, the village doctor, after visiting her of an evening, told the Sister Superior that he would call again early in the morning; "But then," he said, "she will be no more."

During the night a shriek from the sick Sister awoke the whole community. One after the other of her companions rushed to her cell and found her bathed in tears and thoroughly upset. "In yonder corner," she said, "I saw St. Teresa of the Child Jesus; I'll be cured, I feel over the statue was withdrawn from it." And verily, the next morning, Sister Mary Michael, who had been bedridden for weeks, rose with the community, dressed herself unaided, assisted at the morning devotions in chapel and at Mass in the parish church, breakfasted heartily, and resumed her former duties with the utmost ease, as if nothing had ever been the matter with her.

"She requested her superior to be allowed to go thank her patroness at Lisieux, secured that permission and returned with a statuette of her to whose favor she attributed her sudden return to health.

The statuette she placed upon the exact spot where she claims the apparition stood, and every morning in gratitude for her healing, she fills a vase that stood at the foot of the statue with fresh roses.

The Sister Superior, struck by the pungent fragrance, upon entering the room in the course of a morning, said to the Sister: "Sick as you have

# "Mass Man," With No Soul, Is Aim Of Bolshevism

By Dr. Frederick Funder

(Vienna Correspondent, N. C. W. C. News Service)

Vienna, Aug. 9.—[After wiping out of individualism, with its doctrine of the individual rights of man; the eradication of all Christian civilization and all religious creeds because they are the great bulwarks of this philosophy of individual rights; and the creation of the "mass man," a cog in a machine, with no soul and no inborn rights—this is the ultimate aim of Russia's bolshevist leaders, according to a book just published here.

Rene Fuesloep-Miller, an eminent authority on Russian affairs, is the author of the volume, and his findings are based on an exhaustive study he made personally in Russia. The book, which is in German, is entitled "The Spirit and True Character of Bolshevism," and is issued by the Amalthea Publishing House, Vienna.

Stress is laid by the author on his assertion that not only does the radical Russian philosophy aim at the removal of existing forms of government, but at the removal of the whole Christian culture as well. Hitherto, says the author, Bolshevism has been judged only by its external features—its political, social and economic aims and actions. Little light has been shed on the fact that the endeavor also is made, and on an impressive scale, actually to initiate a new age, which would transform the world in matters spiritual as completely as Christianity transformed heathenism.

Over all, the learned writer insists with striking clearness that Bolshevism is not merely a public and social revolution, but is the attempt to impose on the world a philosophic subversion whose success could only result in the complete eradication of every religion whatsoever.

Backing up this assertion, he quotes a letter of Lenin, demi-god of Bolshevism, to his friend Maxim Gorky when he caught Gorky reflecting upon the inherent leaning of man toward religion. On that occasion Lenin said:

"Any religious idea, any idea of God, may, even any sort of coquetting with such ideas, is an ineffable meanness. It is so very readily tolerated—sometimes even accepted with marks of favor—by the democratic bourgeoisie, exactly because it is the most dangerous and vilest infection."

"Soul? There is none. Free will? A reactionary notion. Religion? The invention of the bourgeoisie to enable it to cheat and govern the masses. These, says the author, are the bolshevists' answers to Christian questions. Everything associated with the soul, the spirit, with supernatural things, is denied by Bolshevism. Thus denying, it tries to give to its political system a philosophic basis, whereby it aims at educating new men for a new view of life.

It is from this philosophy that the fantastic bolshevist being, the "mass man," would emerge. He would be a human being divested of every right as an individual. His only confession, like that of the bolshevist State, would be materialism. The doctrine of free will he would stigmatize as a cunning form of religiosity. The human will he would regard, not as the manifestation of an immortal soul, but only as the product of external circumstances. The soul he would look upon only as the creation of "brains infected and poisoned by idealism."

Under this philosophy, of no free personality and no individuality, a man would be only a spoke, or a rivet, in the machine which would be the collectivized state.

Lenin known as "Big Screw" It is significant in this respect that Poprowski, most radical of the spokesmen of bolshevistic materialism, called Lenin, its very inventor and high priest, a "special apparatus" and a "big screw," being fanatically unwilling to admit that even this creator of bolshevism was an individual or had a personality of his own.

"Our method," says Bucharin, philosopher of Bolshevism, "repudiates any sort of divinity, all supernatural forces, all the rubbish of former times, and makes the way clear for man that, in reality, he may get command both of the forces of nature and those of society."

It is by thus transforming mankind in its entirety into one big engine, according to the bolshevist doctrine, says the author, that there will be attained that materialistic paradise on earth of which Trotsky spoke in these words:

"Whatever the priests of all confessions say, we (the bolshevists) in another world, we declare that we want to provide for the whole body of mankind a real paradise on this earth. It is the highest object mankind ever aimed at, and it will comprise and embody the most beautiful and noblest features of the old confessions."

Typical of this worship of the "mass man" and of a machine life, in which each individual is no more than a cog, says the author of "The Spirit and True Character of Bolshevism," is a poem by Majowski, one of the domestic poets of Bolshevism, with Chicago as its theme and machinery as its deity. When Majowski wrote, the great outpouring of

spirituality on the occasion of the Eucharistic Congress at that city, which arrested the attention of the world, had not taken place; he saw only the materialistic, mechanical development of the great city. He wrote:

**Bolshevist's Idea of Chicago**  
"Chicago, 'O City  
Built on a screw!  
Electro-dynamo-mechanical City!  
Spirally curved on a steely screw  
of iron.  
At every stroke of the hour turning  
round herself—  
Five thousand skyscrapers,  
Granite sun!  
The squares!  
Galloping miles high into the sky,  
Grabbed over by millions of men—"

It is obvious, says the author, that a philosophy thus exemplified by its philosophers, orators and poets had to take up the fight against any kind of a belief in God. Under its doctrine, philosophy, literature, arts, the theater, must become subject to the dominant communistic, atheistic idea.

Hence, one of the first actions of the bolshevistic rulers was the merciless hurling out of the higher schools of every supporter of a philosophy which, even though remotely, might suggest or savor of a belief in Christianity.

**Books Banned By Bolshevists.**  
In pursuance of this principle, the author reveals, a bolshevistic "index" has been issued by the Russian Principal Committee on Public Education, at the head of which is Nadeshda Krupskaya, the widow of Lenin. It has banished a large number of books and ordered their removal from all the public libraries.

Among the proscribed works, he says, are those of Kant, Plato, Schopenhauer, Herbert Spencer, and Nietzsche, in addition to many others. In all, 134 books are forbidden, and furthermore, 94 authors have been proscribed and their books, ordered destroyed. A spy system has been established, and its workers are now engaged in searching the provincial libraries for other dangerous volumes.

The author further publishes a series of propaganda pictures which the bolshevists have put into use. They ridicule religion and are blasphemous and abominable. They scorn every Christian faith, as well as Judaism and Mohammedanism.

M. Fuesloep-Miller, in a scholarly way, in this volume has given the answer to those who have questioned whether the Catholic Church might have a better opportunity to succeed in a bolshevistic State than she had in czarist Russia.

# Increase In Cash Savings By Irish

(By N. C. W. C. News Service)

Dublin, Aug. 14.—Headed by the Rev. J. Flanagan, Fairview, Dublin, the Central Savings Committee for Ireland, has announced that the average cash savings in Ireland is now \$275 per capita as against an average of \$225 at this date last year.

The Central Committee makes it a point to enlist the services of the local clergy in the foundation of branches. The movement is totally unsectarian. Clergy of all denominations have joined in the organization of thrift campaigns. In the greater part of the country, however, the non-Catholic population being about ten per cent of the whole, the organization has depended on the local parish priests.

# Church Dedicated To Irish Apostle Created Basilica

(By N. C. W. C. News Service)

Paris, Aug. 12.—The town of Luxeuil, in the Franche-Comte, has celebrated with much pomp the erection of its ancient abbey church to the rank of a minor basilica. The church is dedicated to Saint Columban.

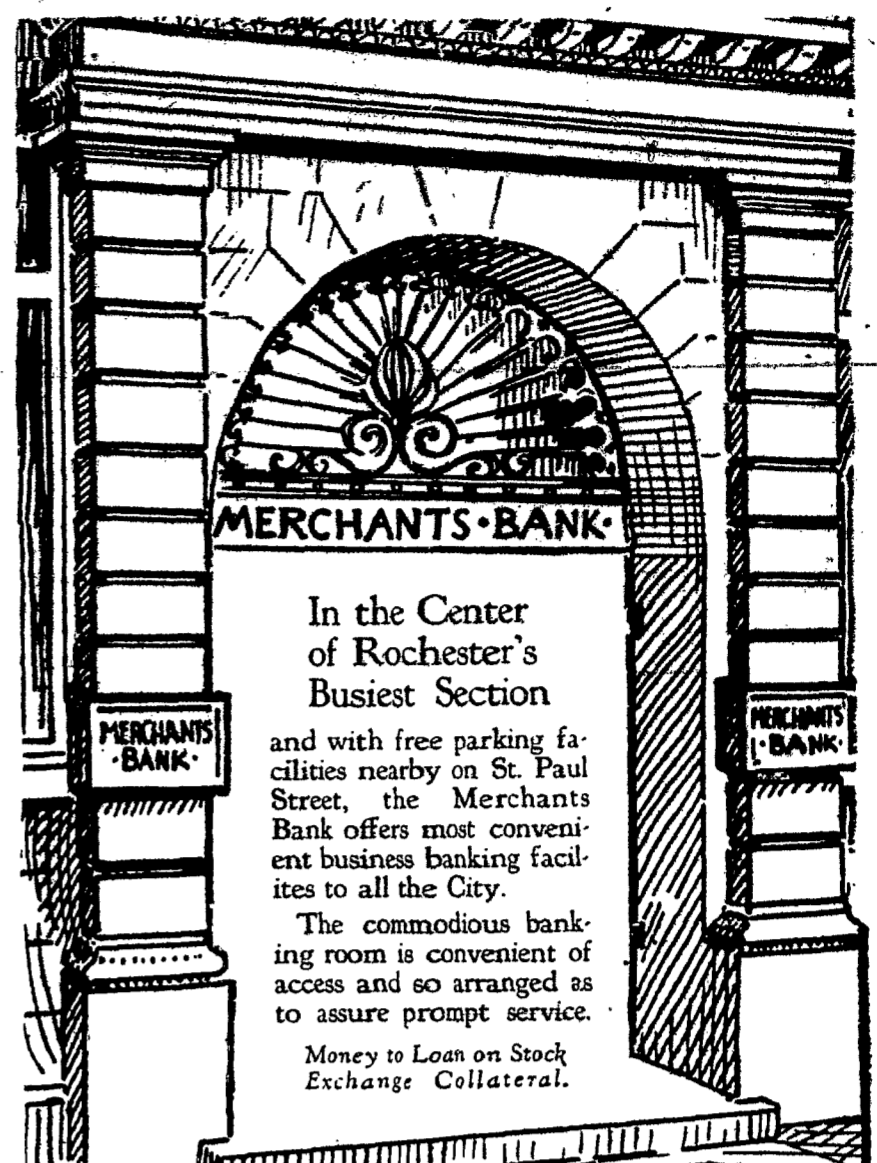
This Irish apostle came to Gaul and established himself at Luxeuil, where he brought together some monks who cleared the land and became the benefactors of the district.

On the occasion of the celebrations, the dean of Luxeuil went to Bobbio, in Italy to seek a relic at the tomb of the saint and this has now been placed in the church.

# Catholic Charities Of World To Meet In Lucerne Aug. 31.

Milwaukee, Wis., Aug. 20.—Catholic charitable societies of the United States are invited to attend the International Charities Convention to be held at Lucerne, Switzerland, August 31 to September 3. It has been announced by the Rev. Edward R. Garesche, S. J., who has received the invitation from the International Union of the Catholic Work of Charity at Lucerne, at the headquarters of the Catholic Hospital Association.

The Congress will organize a health section and has arranged an interesting program for its entire meeting. Monsignor Seipel, former Chancellor of Austria, who was in this country for the Twenty-eighth Eucharistic Congress, will speak on "How Christian Charity Helps to the Reconciliation of Nations." The President of the German Federation of Charities and the Secretary of the International Union of Catholic Charities will also speak.



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The Friars' Monastic Church on the mountain-top bears the name of St. Francis. On the high altar stands the Statue of St. Anthony, before which the Friars of the Atonement have prayed every day for the past fourteen years, invoking the wonder-worker of Padua, their Great Franciscan Brother, to hear the entreaties of his Clients, who have sent their Petitions from every part of the United States and Canada to be presented at His Graymoor Shrine, (thousands upon thousands of them). A new Novena begins every Tuesday, and so these weekly Novenas form an endless chain interlinking each other, and constitute in effect a Perpetual Novena.

**Testimonials of Grateful Clients.**  
M. W. Gary Ind: "Enclosed find offering for St. Anthony's Bread. I promised same if he would help me find some lost articles and get some other difficulties straightened out. The lost articles were found, and the troubles overcome, for which I am very grateful to the Good Saint."  
Mrs. J. C. N. Y.: "A little while ago I wrote asking you to pray to St. Anthony on behalf of my husband. He was unemployed all winter. Before the Novena was finished he obtained a position, and has been working ever since. Enclosed find offering promised in honor of St. Anthony for his Bread Fund."

C. F. Mass.: "Enclosed find gift for St. Anthony's Poor in thanksgiving for favors received. The first favor was, my vocation, which has been made known to me. Second, the recovery of a large sum of money. The third favor, a very good position, which I have obtained."  
Mrs. A. T., St. Paul, Minn.: "Enclosed find offering promised St. Anthony's Bread if we sold our home immediately, as we were leaving town. Thanks to St. Anthony, we sold it in less than twenty-four hours after we put it up for sale."

Prayers and directions for making the Novena will be sent upon request ten cents postpaid. We also supply a short "Life of St. Anthony's GRAYMOOR SHRINE, FRIARS OF THE ATONEMENT, BOX 816, PEERSKILL, N. Y."

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# Work of the Welfare Conference Commended By Sacred Congregation

(By N. C. W. C. News Service)

Washington, August.—A letter from Cardinal Sharretti, Prefect of the Sacred Congregation of the Council at Rome, to Archbishop Hanna, of San Francisco, Chairman of the Administrative Committee of the National Catholic Welfare Conference, commending the work of the Conference during the past year, was made public here. The text of the letter follows:

**SACRED CONGREGATION of the COUNCIL**  
No. 4969—25 Rome, June 30, 1926.

Most Reverend Monsignor: The full report of the activity of the "National Catholic Welfare Council" during the past year which Your Grace forwarded to me has been carefully examined.

The Sacred Congregation notes with no small satisfaction the splendid work of that organization and the favorable results achieved. In offering to the Directors of the "Welfare Conference" deserved congratulations, and wishing them ever more comforting success in the interests of the Church and of civil society, I have the honor to remain,

Devotedly and fraternally,

(s) F. CARD. SBARRETTI, Prefect.

(s) GIULIO, Tit. Bishop of Lampsaco, Secretary.

The Most Reverend Archbishop, San Francisco.

Archbishop Hanna will submit Card. Sbarretti's letter to the Hierarchy at its meeting in September.

# French Catholics Urge Better Laws

(By N. C. W. C. News Service)

Paris, Aug. 13.—The campaign of meetings, organized by the National Catholic Federation to demand the betterment of religious legislation in France, is being carried on without respite. In the Diocese of Verviers, last Sunday, twenty thousand mountain-speakers gathered to hear the Catholic speakers near the tomb of Saint Elizabeth, at La Louveve.

On the same day forty thousand Catholics of the Ardennes assembled in the town of Abbe Bergeret, to demand better laws for the benefit of the Church and the people.

# Wisconsin Catholic Indians Celebrate Home-Coming Week

(By N. C. W. C. News Service)

St. Paul, August 20.—An eight-day home-coming celebration was opened at the Church of the Blessed Sacrament, Hazel Park, Sunday, with an open air Mass celebrated by the Rev. Philip Gordon, a full-blooded Chippewa Indian, and sung by a choir of 50 Chippewa voices from the reservation near Hayward, Wis. More than 3,000 persons attended.

A dinner for 800 persons was served in the church cafeteria, and in the evening there was an address by Governor Christanson and a vaudeville show by the children of the parish.