

I am to see that a church is erected in some section of Chicago—where the poor congregate—and well, you know that's not my parish, and the only place I can think of is Saint Bernardine of Siena's. Do you know of another place?"

Father Ladden gasped. The moment was too great for words.

But the voice at the other end went on: "Don't faint while I give you a shock. Have you seen the extra editions that are out? Germany has made overtures for peace, and so after all you may have to patch up a quarrel with Michael or some one if you want to get into the thick of a fight."

But Father Ladden only sighed happily; then he lapsed into slant. "I should worry," he cried, "I should worry! But stay in, Father, for I'm coming right over, and want you to tell me all about it."

—Louise M. Whalen in *The Magnificat*.

THE "SIXTY-NINTH" FIGHTING IRISH

CHAPLAIN OF THE FAMOUS REGIMENT PAYS GLOWING TRIBUTE TO AMERICAN SOLDIERS

Of the men returning with the "Fighting Irish," Father Duffy attracted the most attention. He was accorded a tremendous greeting. The only public statement he would make was as follows:

"The only feeling we bring back home with us is one of satisfaction. We are glad we were among the first to go to France and glad we had a share in all the big battles of our army, though with regrets for the fine lads who had to pay the big price for it."

"But we went over there to be in a war and we all knew beforehand what we would have to go through. We came back with no kicks or complaints—unless someone wants to start something with us."

NO KICKING ABOUT MUD

"These men of ours have put up with dirt and starvation, danger and suffering, and they have been deprived of everything, but they were always cheerful. They were always willing to forget their troubles as soon as they were over. When some one would make an occasional growl you would hear some sergeant with a brogue call out, 'Min wanted for the United States Army' and that would end it."

"We leave all that kicking about mud and lack of hot chocolate to men who wouldn't know there was a war unless there were Paris newspapers. We went over there looking for a war and we took it as it came. We wanted to have a share in everything that was going and the record will show we had our share."

"A month before the armistice, while we were in shell torn woods of Montfaucon in corps reserve, the word went around that the Germans were seeking peace. I went about to find out how this news would affect the men. Their first non-commissioned officer I met gave me the answer for all when he said, 'I would like to see peace, but not while this regiment is in reserve. It's got to come with us in the front line, going strong.'"

MORE THAN 600 IN FOREIGN GRAVES

"We are glad that it's all over and that we are getting back to our own land and our home town once more. We regret that we have not today with us all the fine fellows who left Camp Mills eighteen months ago. This regiment has had as many killed and wounded as the total number of those that sailed at that time. More than 600 of our brave lads are sleeping the long sleep in French graves."

"The men that have gone through the experience are, in my opinion, the best for it. Their bodies have been injured, but not their souls."

"The one thing over in France that used to make me mad was to read in the newspapers from home some smug lament about the spiritual conditions of the soldiers and the efforts of religious stay-at-homes to save them from degradation."

"At that time our fellows were living hard but honest lives in French villages, or in muddy trenches, or later on in fighting through one battle after another, with the regiment always right up against the enemy—seber, decent living, toiling, uncomplaining and deeply religious. When I read those papers and looked at the men I wished I could send them home to preach plain living and high thinking to the people who were anxious to convert them to better ways."

"I don't mean to imply that we are all perfect, but I do say that the big experience has enriched the characters of practically all of the men."

ALL RELIGIOUS DEEP DOWN

"I have found American men are fundamentally religious. I do not refer simply to those of my own faith who in this regiment believe in God and say their prayers—soldiers pray, it is true—and I want to live right, for fine, big motives. I had twenty-three chaplains in the Rainbow Division and they all say that the men are the finest lot of fellows in the world. The men, by the way, tell the same story about chaplains, and that proves my point from both angles."

"In war, as in peace, the old fashioned religion counts."

"War brings out the real brotherhood that exists between the different elements in the American people. Our regiment is a good example.

Two of our field officers, for instance, have names that are anything but Irish. Yet there were no stronger Sixty-ninth men among our Mac's and O's than Major Bootz and Merle-Smith. My Mac's outfit was always in the keeping of Sergt. Goldstein, and it couldn't have been looked after any better if I had left it with Tom O'Malley or Tim Sullivan."

"There is no brotherhood that so surely kills off all the lesser prejudices as the brotherhood of arms. In battle a good man is a good man, and everybody boasts him. That's the reason this regiment is happy and proud to be under the man that commands it today. Every last one of the officers won the rank he holds by actually fighting. But best thing of all is that we are home at last."—*The Guardian*.

ARCHBISHOP HANNA HOPES FOR LEAGUE OF NATIONS TO ESTABLISH PEACE

Most Rev. Archbishop Hanna contributes the following illuminating article to the last number of the *New York Hall Review*, setting forth the religious aspect of a League of Nations that will ensure peace:

In giving my views regarding a League of Nations to the *Newman Hall Review*, I wish to state clearly that I shall discuss only the religious and not the political aspect of the subject. I shall leave the statesman's view to others.

If you ask me where I stand, I will say that I am decidedly in favor of a League of Nations, and I wish to refer you to the spiritual ideal that has ever belonged to our great country. A spiritual ideal watched at the very cradle of our existence and, as we have gone through the years, a spiritual ideal has led us, becoming more evident with every great struggle.

We have entered into great national conflicts, it is true, but we have never gone to war except for a principle which we believed to be right and in this last great struggle that stirred the earth to its very center we entered and we finished with what might be called clean hands. We fought not for treasure, but that others might be subject to our rule and domination; that we might rule through-out the world and be free, free to till their own soil, and free above all things, to determine their own form of government, that they might grow to the fullness of their own national destiny.

IDEALISM OF AMERICA

"If this idealism has guided our nation through all its history and if a new and higher idealism, brightened by our sacrifices, has guided us through the last of our great wars, surely we must, as a nation, highly resolve that our lives and treasures shall not be spent in vain. Are we going back to the old system? Are a dozen men to sit around a table and satisfy the greed of one nation and the ambition of another? Are we going back again to the same old order when a man seated in his study can let loose forces upon the world that will involve the whole human race? Or, on the other hand, are we going to bind together the great nations of the earth in such a manner that peace may come, that the common people may be able to give expression to their thoughts, and that law may be supreme?"

About the beginning of this century and then on for seven or eight years, there was held at The Hague one of the most important gatherings of men that this earth has ever seen, a gathering of representatives from the civilized countries of the world. There they highly resolved that armaments should be decreased and, as far as possible, should be removed from war, that the rights of small nations should be respected; that these principles became the basis for the agreements which forty-three nations, representing the great brotherhood of the earth, solemnly signed.

Eight years went on, just eight, and in that time armaments were increased at a more rapid rate than they had ever been increased before. All science turned its mighty power towards inventing instruments of war and torture. The rights of small nations were ignored. Treaties were scraps of paper. Instead of brotherhood we got the fiercest race hatred the world has ever known. The simple binding of men together, the simple promise that they will do things, in the present state of the world, will not accomplish much.

MORAL POWER BACK OF LEAGUE

In the present imperfect condition of men, there must be some power back of the League to enforce its agreements. That power must be two-fold. I wish it might be only moral, that we were so far developed morally that we should stand by the constitution of the League, and no matter what might come, adjust our difficulties as men ought to adjust them. But those who are wise in the knowledge of the world know that we have not reached that degree of perfection yet. The elementary passions that rule the world are not yet subdued, as the last great War has shown.

Since we are so imperfect, there must be some force back of the articles of this League that will make men obey its mandates; not necessarily a great military force, perhaps a great commercial or a great economic force. It may be necessary for the nations to bind themselves together to ostracize a nation at war so that it will be impossible for that nation to live in a state of war; but

most of all, there must be in the hearts of men a sense of responsibility to God.

Man reflects the image of God and radiates the beauty and power and glory of God in that image and he cannot treat his fellowman as mere pawns on the chessboard of the world. Until men recognize that they are bound by His law and that they must as individuals, whether kings, princes or lay-people, give an accounting before the final judgment of God; until men get some-what of that spirit I think it will not be quite possible to bring about a great League of Nations and make it successful.

I do think, however, that we must strike a beginning and we must strike to place on the nations of the world a law that men must obey; but I think that our greatest task is the task of making men so morally right, so strong and so just that they will carry, by their very goodness, the League to a successful end. In the meantime let us be patient.

Before the war Americans were accused of being materialistic. It was said that we were thinking only of our dollars and our safety. But when the test came we proved that our fibre was strong, that we were obedient to law, that we were able and willing to make sacrifices. We proved that we were not thinking only of our money. We gave our very best—we gave everything we had. On the twelfth of last September thirteen million men registered to fight for the honor of our country, and there was not one unwarmed incident from the Atlantic to the Pacific. Obedience to law, willingness to do the right, inspired fifteen millions of men to offer themselves for this war, each to do his duty in his own place, and fifteen millions of women stood ready to uphold them.

May we not continue from this that there is a higher and better feeling in the world because of the war? If we to whom the suffering did not come so close as it did to the poor peoples of Europe, if we, so far removed from the danger, developed high and noble feelings, can we not hope that in all the allied countries, in the enemy countries too, there has come out of this struggle an elevation of spirit that will warrant the beginning of a league of law and brotherhood?

So let us stand by our great ideal, by the spiritual enlightenment that has come to us through each great war. Let us pray with our whole hearts that our leaders may be guided through these times of undue strain, that they may bring a reign of law through-out the world, and bind us together in that great brotherhood in which we can hope for love and in which we can hope for peace.—*The Monitor*.

RELIGIOUS CONDITIONS IN RUSSIA

We are not mistaken in supposing that Catholics are intensely interested in the religious prospects of the so-called Orthodox Church in a large degree the Czar's religious department. Both for individuals and for such nations as Poland and Lithuania, the anathemas of the imperial bishops and the cannon of the imperial legions thundered and blundered together to extinguish Catholicity. The absolute ruler in temporal things was a necessary condition for the use of the spiritual privileges of the state church. Presently the Czarism, long rotten in its foundations, fell down into the chaos of Bolshevism. The Orthodox Church emerged from the religious ruins sadly bruised and maimed, but not utterly crippled. Let us always bear in mind that its true apostolic orders, every one of them being a well-educated man, a monk, and in a number of cases endowed with gifts of leadership above the ordinary. But the parish clergy are all married men by an iron requirement of the church law, and, allowing for exceptions, are of inferior mental quality, and, of course, hampered in their spiritual activity by the cares of family life.

TOOK NO CHANCE ON GHOSTS

There was a colored labor outfit in the S. O. S. engaged in quarry work near a base port. A few weeks ago, in the course of opening up some new ground, they discovered an old Roman burying ground with many skeletons, coins and relics. The find made quite an impression on the minds of the finders, and there were many speculations as to whether the shades of the departed legionaries still hovered around in the vicinity of the last resting place. The general opinion was that a man ought to be on his guard when out late at night.

About that time the sum of 60 francs disappeared from the counter of a nearby Y. M. C. A. hut. The captain of this outfit doesn't know a great deal about classroom psychology, but he has learned a lot about it in the field. He called his outfit together one night in the Y. hut and told them of the disappearance of the money. Then he outlined the history and characteristics of the old Romans.

"Boys," he said, "there was one thing a Roman hated worse than anything else, and that was a thief. If the ghost of those old fellows who were buried up there on the hill should learn that somebody in this outfit had 60 francs in his pocket, I don't know just what would happen. I'm going to put my hat here on the table and turn out the lights. The guilty man will know what to do."

There was quite a shuffling of feet and milling around in the hut, and then all was quiet. When the captain turned on the lights again and looked in the hat he found not only the 60 francs, but 300 more, and a few odd centimes for good measure. —*Stars and Stripes*.

Trotzky for the destruction of religion, root and branch. It is no uncommon thing to see dispossessed and ragged priests peddling Bolshevism newspapers of course no other kind are ever seen) on the streets of Moscow among a population that once held them in reverence. All this is absolutely true; eye-witnesses the most credible, not only Russians but citizens of this country and European nations, have given the public an overwhelming accumulation of evidence to this effect.

And yet there is hope. One of these observers, whose opportunities during a prolonged and recent residence in Russia were very ample, and whose credentials are unexceptional, voices the hopes of all other close observers, the majority of them being religious-minded Protestants, as follows:

"I do not believe for a moment that Bolshevism will conquer the Church. In time, and perhaps sooner than we expect, another power will grow up, fostered under those gilded cupolas and roofs of the Church, the Church of Bolshevism will be unable to subdue as Diocletian was unable to subdue the Church of the early Christians. The loss of material goods will not weaken the Church; rather will it strengthen her. Under those gilded domes new leaders are rising and new characters are being formed. We cannot doubt that great spiritual forces are at work, and these forces are national as well as spiritual. It was a far-seeing and brilliant Russian writer who told us lately that, although his people are enduring such fierce trials, there are millions of men pressing to the foot of the Cross with passionate longing. For many of them the Church was remote and strange as long as she was merely an official institution; but scorned, and insulted and downtrodden, and shorn of her external splendors, she has become very near and very dear to them."

So that grievous, although the Orthodox Church has for generations been in schism, and suffers also from the more grievous taint of heresy, its venture to aid, universally guiltless of this awful sin, may we not go further and surmise that a few of the bishops may be in good faith. There is ground for the statement that scores of Russian bishops have, during the last two years, suffered martyrdom for the sake of God and of Christ.

Now two things are certain. An established church in Russia will never exist and freedom of religious propaganda will surely be established. What a providential opportunity for the bringing about of this vast body of Christian people who have the priceless aids of an apostolic clergy and valid sacraments, to the divinely established unity of the See of Rome. Our holy Father and his advisers have already taken practical measures for this end, and many thousands of converts have so far been reconciled. How well did our Redeemer prophesy on the night before He suffered, that "All that take the sword for the propagation of His religion shall perish by the sword" (Matt., xxvi, 52). The sword of Russian orthodoxy, so fiercely wielded against the Bolshevik. The true way, because the divine plan, is proposed to the Church by the Psalmist: "The truth of the God shall compass thee with ashield; thou shalt not be afraid of the terror of the night" (Ps. xc, 5). The Catholic Church will yet recover the Russian people because she has for her first and last resource God's holy truth.—*The Missionary*.

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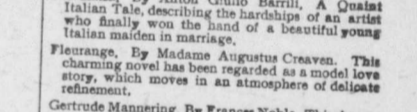
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