

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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ONE WAY

The individuals who sit in easy chairs bewailing this and the other should come out into the open and employ their energy to better purpose than to mere vocal exercise. They can get in anywhere—there is fighting along the line. As first aid to their timidity let us suggest to them the necessity of doing something to counteract the influence of the Y. M. C. A. We agree with them that the Catholic who is a member of the Y. M. C. A. is a poor, spineless kind of Catholic. Yet we may even for him make a plea for pity. He may think that membership in alien organizations is a passport to worldly success, or into his brains may have filtered an idea born of freiside talk of dotting and foolish parents that the Y. M. C. A., which abominates his principles and tolerates him for his money, is not antagonistic to the Church. But to come back. The Y. M. C. A., the last stronghold of Protestantism, is very active, very persistent and an adept in catering to the demands of the young and old. It fishes in all waters and with all kinds of bait. There are lectures which by the way are attended by the Protestant position and influence; there are gymnasium classes, etc. It seems to us that one way to minimize its fascination is to have ourselves, in our own halls, the things which appeal to the young. But this will not be affected by words.

GOOD ADVICE

In a letter applicable we think to the present day with its short cuts and royal roads to the learning which our forefathers acquired so laboriously, the celebrated and ardent Catholic tells his daughter, "People have tried to invent easy methods of learning but they are only delusions. There are no easy methods of learning difficult things. The one and only way is to shut one's door, say 'not at home' and 'work.'" This advice is not heeded by the educators who read their preconceived ideas into their programmes of studies. Hence we have fads which waste time and emasculate the intellect, and "ologies" which bring on attacks of mental anemia. And the parent who contributes his quota to the salaries of these gentlemen says never a word.

OUR HOPE

One long and bloody war made an end of slavery in our neighbor's republic. May we faintly trust the larger hope that another will rid the world of the curse of militarism. One can see its growth and the reasons for it more clearly in the German Empire than elsewhere, but the spirit of militarism has shown itself everywhere. And it has distorted the vision and confused the judgment of sober, sane and educated men. We cannot at present see far into the maze. How the great good desired can come of the horror pressing down upon the heart of all mankind no man will undertake to say. But it may be that in the high designs of Providence this murderous war is to make men shudder hereafter at the very thought of war and to loathe those who prepare for and praise it in such a way that militarism may expire on the battlefield as slavery did. Such a result would make the torrents of blood now being shed seem not altogether in vain. Hopes like these may well be in the mind of those who are continually praying for peace.

WISE IGNORANCE

The danger of converting half-truths into slippery platitudes is as great to-day as ever it was. A cheap press, flinging abroad hastily-formed judgments on matters of moment, unwittingly becomes a source of untrustworthy opinion. In the restricted sense of the term ignorance of much that fills the columns of the sensational newspapers is an advantage to the serious student of affairs. The mental dissipation which is too frequently induced by an easy receptiveness can be avoided by a determination not to waste time and pains over unprofitable reading. We can well afford to be ignorant of

crimes and sordid particulars when great events and shining truths are claiming our regard. It has always been a weak point among serious thinkers whether anything was to be gained by a restless search after knowledge when the essentials of practical wisdom were fairly mastered. The old philosophers sought to peer behind the veil which was hung between this world and the land beyond the stars. They did not add very much to the actual resources of mankind. But while they enlarged the scope of the intellectual life and made all generations their debtors by illustrating the hidden powers and resources of the human mind our advancing knowledge and enhanced curiosity only brings us face to face with barriers on all sides. As the sand slips away in the hourglass so our opportunities pass never to return. Why should we waste the precious moments in vain attempts to pierce the darkness which hides the unknown? Here indeed, is a wise and willing ignorance that is well worth cherishing. Many things that are going on around us are not worth knowing. Montaigne, weightiest of essayists, declares that "all the abuses of the world are begot by our being taught to be afraid of our ignorance." He adds: "There is a sort of ignorance strong and generous that yields nothing in honour and courage to knowledge which to conceive requires no less knowledge than knowledge itself." It is too high for me, said a good man of old, as he looked up into the blue profound. Why make such an ado about knowledge that passes away?

THE DUTY OF GIVING

Under the protection and help of God, the Church and its institutions will go on and prosper if they never received a dollar from the wealthy. But that does not excuse those who have means, who should remember that they are but stewards. Whoever has received from the divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the minister of God's Providence for the benefit of others. Hardly a week passes that we do not hear of a bequest to a secular seat of learning. The most of these institutions are wealthy beyond measure. On the other hand there are many Catholic institutions that have been struggling since their foundation, hoping for the coming of the day when they can do even half of the work they can do even now. A "know to be necessary for the great cause. Everywhere we look there is work to be done, and if our charities are flourishing it is due to the sacrifices made by the Catholics in ordinary circumstances. They depend almost entirely on the small offerings of the faithful. What a worthy object for our wealthy men and women! If they would but pray for the grace to give, as one old preacher used to put it: "Give in order that you may get the grace to give more." But the art of giving or rather the grace of giving is lost to many because their religion means little to them. If the welfare of the Church, if the spreading of the Gospel meant anything to them, large bequests would cease to be a rarity and they would recognize their duty by using some of their wealth for the things of God.

HAD OLDER BROTHER KILLED AT HIS SIDE

AWFUL EXPERIENCE OF A MONTREAL MAN, INVALIDED, IN BAYONET CHARGE (Canadian Press.)

Montreal, Nov. 11.—To have his older brother, Charles, drop dead at his feet during a bayonet charge at Cormic, in the battle of the Marne, while himself obliged to continue with his fellow soldiers in a fierce onslaught upon the trenches occupied by the Germans, was one of the sad, yet thrilling experiences of George Pierlot, who arrived in the city yesterday, after having been invalided home from the military hospital at Chateaufort, Brittany, because of a knee bone shattered by a German bullet in the trenches at Varen-tigny.

Mr. Pierlot, who lost all his personal belongings at Rheims, called at the French consulate yesterday afternoon,

still wearing the uniform of the Thirty Second Regiment of infantry. Pierlot was first under fire at Berry au Bac et Cormic in the battle of the Marne, and it was in the first of two wild bayonet charges that Mr. Pierlot saw his brother fall. In referring to the battle of the Marne, Pierlot drew from his pockets a few little medals given him by priests, who have since been killed. He had met a large number of priests and brothers, many of whom are doing ambulance work, while the others are bearing arms and fighting side by side with their fellow soldiers in the trenches.

A CHURCH OF ENGLAND MAN PRAISES PRIEST'S HEROISM

REMARKABLE TRIBUTE TO HIS KINDLY OFFICES AT THE RECENT BATTLE OF MONS

The following has just been received at Washington, showing again that the Catholic priest is a messenger of God, and is always ready to give comfort and consolation to the unfortunate, no matter to what faith or creed the needy one belongs.

This remarkable tribute to the offices of a kindly priest, is contained in a statement made by Gunner C. Ayres, of the 29th Battery, Royal Field Artillery. He was wounded at the battle of Mons.

"Not long before the ambulance chaps took me away, I was surprised to hear close to my ear a gentle voice half-whispering to me. As the figure came round my feet into the line of vision I soon made out the cloak and hat of a kindly-faced priest.

"He knelt down by me, and heedless of the shrapnel still flying around, said what I could easily guess were a few short prayers. Then in very poor English, he asked me if I was ready to die, and quite honestly, I was.

"He then opened my shirt and took out the metal disc which gives my number and name on it, and attached to the cord a little cross with the Virgin Mary stamped in relief upon it, and said, 'Blessed for you by the Pope.'

"Soon after that the ambulance came. Nothing will ever lead me to believe, other than that the priest saved my life. I can only think that after leaving me he saw the Red Cross men and directed them my way. I like to believe it, anyhow.

"Although I am Church of England myself, still the Christian acts of those brothers of the cross prove them all to be made of the right stuff."—Providence Visitor.

KNIGHTS OFFER REWARD

ORDER ASKS FOR PROOF OF CHARGES MADE BY BIGOTS (Buffalo Union and Times.)

The Iowa state council of the Knights of Columbus has issued a pamphlet offering \$25,000 reward for proof of the five general charges made against the Catholic Church and the Knights of Columbus during the last several years. The pamphlet, "A Protest and a Plea," is being given general circulation throughout the state and marks the inauguration of a general publicity campaign on behalf of the order.

The rewards as set out in the pamphlet follow:

First—The Knights of Columbus of the state of Iowa will pay \$5,000 reward for proof that there are in the state of Iowa, or in the United States in any church or hall connected with any church, or in any parochial residence or school, any arms of any kind, rifles or shotguns or other implements of warfare, kept or maintained or held by the Church or by any organization of the Church for any purpose except only such equipment as may be used in a known established and recognized military school which is open to full inspection.

Second—The Knights of Columbus of the State of Iowa will pay \$5,000 reward for proof of the existence in any of the rituals or ceremonies of the Knights of Columbus of any oath, obligation, promise or affirmation inconsistent with the duties of an American citizen.

Third—The Knights of Columbus of the State of Iowa will pay \$5,000 reward for proof that the alleged "Knights of Columbus Oath" circulated by the enemies of the order during the last two years, is genuine or true, either in words or spirit.

Fourth—The Knights of Columbus of the State of Iowa will pay \$5,000 reward for proof that the priests and bishops of the Catholic Church in the United States, who are citizens of the United States, take oaths or obligations inconsistent with loyalty and patriotic duty as citizens.

Fifth—The Knights of Columbus of the state of Iowa will pay \$5,000 reward for proof of the existence in any of the rites or ceremonies of the Church of any oath, obligation, promise or affirmation, inconsistent with the duties of an American citizen.

And as judges upon the foregoing questions we are willing to accept five ministers of non-Catho-

lic churches in the state of Iowa, to be agreed upon or selected in such manner as may be agreed upon."

"Now, let the Pinkertons and the Burns, and the entire detective force be employed. They will find nothing to obstruct their efforts. They will find aid and assistance in every way. Let us have the truth and if those who make the charges cannot earn this money, will they not in justice withdraw the charges which they have so often made."

"It is time to call a halt. We plead for, we demand justice, no more less." Respectfully,
"THE KNIGHTS OF COLUMBUS OF THE STATE OF IOWA."

BELGIANS IN GLASGOW

Then we've got some 8,000 of the Belgians that fled from their homes for fear of the Germans. The Government asked the Corporation of Glasgow if they could take 3,000 conscripts in hatches of 1,000 each in three days this week, as they were sent on before the Corporation had time to look for lodgings, there was a fine scramble to get sleeping room for them. But again Glasgow rose to the occasion. We've just put up a great big new St. Nick Children's Hospital, and the fine, auld hospital was vacant; an' what did a lot of the biggest ladies in the city do but set to work themselves to turn this into a first class home for the Belgians. Then from a party of the town there came officers of board an' lodgin' for one, or two, or three, or family groups; an' in due time the three thousand had hames frae hame, in which they were made welcome, an' treated as freens. An' to gie credit whaur credit is due—the Roman Catholic Kirk did 'splendidly. The priests, an' ever see mony ither folk connected wi' that kirk, worked day an' night to get comfortable places for the Belgians, who are maist of them Catholics. I an' no a Catholic myself, but there's na thing I admire aboot the Catholics. They dae stick by each ither in times o' trouble.—Wattie in the Montreal Star.

THE MONKS OF CALDEY

MAKE THEIR PROFESSION AND SEE ABBOT INSTALLED

The crown was put upon the conversion of the Caldey community of Anglican monks recently when Bishop Mostyn, their constant friend, received the profession of the twelve monks and solemnly blessed and installed Dom Aelred Carlyle as Abbot of the community now true sons of St. Benedict. The community inhabit a small island off the Welsh coast which they have been able to purchase. Bishop Mostyn of Merioneth was received by the abbot and his monks, on arrival in a small vessel, and spent the week end at the monastery. On Sunday he pontificated at the High Mass and on Monday performed the solemn and ornate ceremony of consecration and blessing, assisted by the Abbot of Farnborough. A number of visitors were afterwards entertained to lunch and Dom Aelred made a speech in which he expressed the thanks of the community to all and the happiness which now filled their hearts. By the new Abbot's wish the rejoicings attendant on the event were curtailed, on account of the war. Dom Aelred feels the sorrows of the Belgian people keenly, for it was at Maredsous that he prepared his novitiate.

CARDINAL LOGUE ON THE SCARCITY OF CHAPLAINS

The Bishops of Ireland have issued a dignified protest against the spiritual neglect of our soldiers by the Government, which continues to refuse an adequate number of chaplains. Lest we should forget who came through the seat of war on his way home from Rome, spoke again upon the subject. He said it was untrue, unfortunately, that he had been delegated by the War office to appoint chaplains. The Irish regiments had suffered the most severely in the first impact of battle, and they had no priest with them to give them the general absolutions or bring to the fallen the Bread of Life. He had received hundreds of letters from young priests declaring themselves ready to go into the firing line and endure every risk and hardship if it might save the souls of their people. Ireland must not cease to agitate until she was satisfied in this respect. It was not the new Irish brigade now being raised which needed the chaplains while at home, it was the men at the front. As a footnote to the Cardinal's speech it is interesting to note that already two of the Catholic chaplains at the front, Monsignor Bickerstaffe Drew and Monsignor Keatinge, have been mentioned by general French in despatches. Monsignor Drew is better known to the public as "John Ayscough."

REV. PRINCE MAX GETS THE IRON CROSS

Amongst the Catholic chaplains with the German armies is Prince Max of Saxony, brother of the present King, and a priest who has an intimate knowledge of both London and Paris, in the former of which he

worked for some years as a curate, and in the latter as a professor. This royal priest has just been decorated by the Kaiser with the Iron Cross for valor on the field. He goes everywhere with his men and in the few intervals of rest he never rests, for he is preparing the soldiers for death, hearing their confessions and administering the sacrament. The King of Saxony and his son, both Catholics are now with the armies. There is a possibility that if both are killed in the fortunes of war, Saxony will have a sacerdotal sovereign. Another Catholic commander of the German host is Prince Rupprecht of Bavaria. Many members of the Centrum are also with the army serving, some as privates, while the Workmen's Clubs of Cologne and its neighborhood have a member left. The Folkverein and the Bonifacians are turning all their attention to succoring the wounded and assisting those dependents of the soldiers who are heavily struck by the general trade depression and the absence of the breadwinner.

POLISH REGIMENT SEES A VISION

The Russians have begun to see visions and dreams. In Russian Poland a whole regiment is said to have had a vision of Our Blessed Lady holding in her arms the Infant Saviour. Some soldiers on duty saw on the horizon above the tower of a famous church of pilgrimage in the dim light of early morning a majestic female figure, with streaming hair, carrying in her arms a lovely Infant while one hand was upraised towards the Russian army. The soldier immediately called his officer, and soon the whole regiment was on its knees before the vision which gradually faded but which, all over, they saw distinctly. The Russians consider it a call to arms and victory. The Poles say that the Mother of God was extending her arm in protection over their country and warding off from it and in particular from the pilgrimage church in question the fire and sword of battle. The Russians are impressed by this translation of their vision and have been noticeably gentle in their dealings in the towns and villages since.—Catholic Columbian.

WHEN CARSON SAW THE KAISER

The rebellion in South Africa seems likely to prove more serious than was at first anticipated. Maritz, the originator of it, who has been wounded and fled to German territory, is practically disposed of. But this week De Wet and Beyers have taken the field against the Empire. Neither is an opponent to be slighted, but both is a better man than both. The revelations published this week show that the Kaiser or his minions in their attempts to sap the South African loyalty, made tempting offers to the Boer leaders. General Beyers was the guest of the Kaiser in Germany just a year ago. It is little over a year since Sir Edward Carson was also the guest of the gentle Wilhelm. We wonder what the Kaiser said to Carson.—Glasgow Observer.

WHERE ARE YOUR DEAD?

The month of the souls in purgatory has come around again. It is filled with Catholic sentiment. There is something especially appealing to the Catholic heart in the commemoration of our departed friends. The Church puts on mourning, but the Church wishes us to understand her mourning is that of one who has not hope. She mourns not that her children are no more, but that they are detained for purification. Compared with the other, hers is a mourning of relief; she never forgets these children. Not a Mass is said without a memento of the dead; not a service, hardly ended without that old prayer which is indicative of her unfailing mother's love. "Eternal rest grant unto them, O Lord; and let perpetual light shine upon them." November, however, is one long Requiem. What a wonderful moment it is in purgatory when November comes round again! How it was looked forward to by the souls suffering there! Perhaps one's relatives and friends will remember, stirred by the exhortation of the Church, and help him to deliverance by their suffrages. On the day of their death we vowed eternal remembrance, but time's obliterating finger erased the impression. This month we are made to see again our friends. Many of them were our relatives. Their blood is flowing in our veins. Surely the heart that is not touched to remembrance during this month is cold, indeed, and possessed of little faith. Hodie mihi; cras tibi.—"To day it is my turn; to morrow yours."

"With what measure you have meted to others, so shall it be meted unto you." Some day, and it may not be far away, you may be in purgatory yourself. Those whom we have helped to heaven will help us.

Keep in mind during this month the cry, "Have pity on me; have pity on me"—at least your own friends, because the hand of the Lord has touched me."—Intermountain Catholic.

WOUNDED AT MASS IN ENGLAND

Remarkable scenes took place at Aintree recently, when forty two soldiers, wounded in the protracted battle of the three rivers, and sent to Liverpool for treatment in the Fazakerley Hospital, attended Mass at the Church of the Blessed Sacrament. The men, who were in charge of an R. A. M. C. sergeant, though fit to walk, looked decidedly the worse for their experience. Indeed, one of them collapsed in the church and had to be removed. Many of them had heavily bandaged heads and arms, and most were clad in uniforms, the shattered condition of which bore evidence to the terrible ordeal through which they had passed. During the Mass hundreds of people gathered outside the church and on the men emerging they were received with the wildest enthusiasm, the eagerness of the great mass of people to get within speaking or handshaking distance threatening to prove almost as disastrous as the rifles and cannon of the Germans. Even when they had succeeded in extricating themselves they had to march to the hospital over a mile distant through two thick lines of spectators, whose cheers and loud-voiced admiration were palpably embarrassing to the soldiers. The fact that, despite their condition, the men many of whom only arrived from the front on the previous Friday night, should insist on attending Mass made a deep impression on the crowd.

TRIBUTE TO "ROME"

We beg to offer to Monsignor O'Kelly, whose paper, Rome, has suspended publication, our thanks for his years of good service to the Catholic world, and to the interests of religion, morality and truth. We hope he may find use for his pen and his great abilities in some line of Catholic literature, if any such there be, in which ability and zeal are appreciated by Catholic readers. We do not know how old he is; but we can hardly hope that he will live to see the hopes and desires of Pius X., which Rome did so much to make known, in respect to the Catholic press, carried into an important measure of fulfillment. At present there is too much apathy and not all on the part of the laity, on the subject to allow any serious prospects of a great and powerful Catholic press to cheer those who took to heart the many grave utterances of Pope Pius on the subject. The time, however, will come. But in the meantime, many a promising journal, like Rome, will go down to oblivion while Catholics cheerfully pay their hard-earned money to support yellow journals and Sunday editions.—The Casquet, Nova Scotia.

THE FIGHTING BAVARIANS

The advent of large forces of Bavarians in the North of France where the most desperate fighting is now under way is significant of the strength which the Kaiser's armies in a last desperate effort are bringing to bear at this point. The Bavarians are undoubtedly among the best fighters in Europe. It was troops from this province who practically started the great French rout of 1870, and it was the Bavarians upon whom the greatest reliance was placed in the earlier Prussian campaigns. In the present war the men from the same part of Germany inflicted the first serious defeat upon the French forces invading Alsace and demonstrated to Joffre the advisability of withdrawing from German territory. Thus after forty years the Bavarians almost repeated the trick of 1870 by starting the French down the slide of defeat towards Paris. If the Allies can only succeed in holding back or defeating the troops from this part of the Kaiser's empire the influence of such a check on the morale of the enemy should be very great.

The efficiency of the Bavarians is mostly due to the fact that they have always retained many of the privileges of an independent state. Although they sided with Austria in 1866 they came to Prussia's aid in 1870, and on becoming a part of the German Confederation insisted upon certain privileges such as control of home affairs, of the postal system and of the army in time of peace. Hence the present Bavarian army is really a separate unit of the German forces and is under the control of the Kaiser only in war time. Bavaria is the great Catholic stronghold of the empire, those of that faith numbering over five millions out of a total population of scarcely seven millions. Munich, where the beer comes from, and Nuremberg, where the toys are made, are Bavaria's most noted cities.—The Ottawa Citizen.

Optimism will prove a good shelter against the storms of life.

CATHOLIC NOTES

Captain William Benson, recently of the Battleship Utah while Rev. William Henry Ironsides Reaney was the chaplain, is a convert and is a Knight of Columbus. He is now the commandant of the Philadelphia navy yard.

Mount St. Joseph College, Dubuque, Iowa, conducted by the Sisters of Charity of the Blessed Virgin Mary, has established a chair of Gaelic and placed it in charge of one of the Sisters who received her elementary training in the best Gaelic schools in Ireland.

We learn from the London Athenaeum (Oct. 17) that Monsignor Benson's last work, with his pen was "a special book of devotions and intercessions on behalf of all those affected by the war. It is entitled 'Vexilla Regie,' and will be issued shortly by Messrs. Longmans."

Not a few of the native Indian troops called by Great Britain to the battle-line in Europe are Catholics. This rather astonished the French at first. Another thing which greatly struck the people of that country was the fact that they were well supplied with Catholic chaplains.

An English paper tells us that an application by Catholic authorities in Russia for permission for Catholic priests to go to the front to minister to the spiritual needs of Catholic soldiers has been granted by the government.

At Croagh Patrick, this year, 15,000 people assembled to venerate St. Patrick's Shrine. They attended "The Rock" where about 80 priests celebrated Masses; the people came from distant Australia, America, Africa, and Great Britain. Hundreds kept vigil on the mountain. The faith of the Irish people will never die.

Rev. Cecil Wilton, a well known Anglican rector of Yorkshire, Eng., was received into the Catholic Church recently at Cardiff in Wales. He held the living of Lonsborough, in the East Riding, and was for many years lecturer of the Anglican Church Defense society.

An English paper records the case of a Catholic family in Deptford—a family with the good old Irish name of Bresnahan. Eight sons of this family, all of whom were educated at St. Joseph's school, Deptford, are at present in the army, and serving their King in various capacities.

The Rev. J. L. Jolly, rector of St. Helena's church, Fort Morgan, Colo., who has four brothers fighting in the French army in the general European war, has received a letter from one of them conveying the news that the writer, Antoine Jolly, was wounded in a recent battle, and crawled two kilometers, about a mile and a half, before he was picked up by an ambulance and taken to a hospital.

In a sermon on the Rosary at St. Anne's Cathedral, Leeds, England, on a recent Sunday morning, the Very Rev. Dean Shine stated that he had been informed by a wounded soldier that in the trenches of the Catholic regiments the recital of the Rosary could be heard during a lull in the booming of the cannons. His informant belonged to a regiment of which 90 per cent. were Catholics.

On Monday, Nov. 2nd, the first sod was turned for the new Dormitory at St. Francis Xavier's College, Antigonish. The excavations are now being made in order that the construction work can be pushed rapidly in the early spring so that the building may be ready for the opening of the University in September, 1915. This building will be a four-story structure (with basement) in brick and stone. This Dormitory building is another of the generous gifts that have come to St. Francis Xavier's within recent years.

Quite recently the Vicar General of the Franciscan Order for Spain received into the Third Order of St. Francis at Madrid, Don Juan Varques de Mella, academician and Deputy of the Spanish Chamber. The choral which Don Juan wore during the ceremony of reception belonged to Madame Elizabeth, the holy sister of Louis XVI. This valued souvenir was preserved at Frobsdorff by Don Jaime, Duke of Madrid, the head of all the branches of the House of Bourbon, and by him presented to Don J. de Mella. The latter is a learned historian and the finest orator in Spain, indeed both his eloquence and talents have won praise and acknowledgments from the bitterest enemies of the Catholic Church.

The Rev. Bernard Vaughan, S. J., in a letter to the London Times, tells of the foundation of a small weekly paper in Flemish for the Belgian refugees, numbering, as he estimated, between 60,000 and 70,000, now in England, who are unable to talk or read anything but Flemish. "Being thus shut off from all means of information about what is going on at home in their own country and often enough in utter ignorance of what has become of members of their own family," Father Vaughan writes, "they are plunged into a state of painful uncertainty both on personal and national grounds and cry out to us for help." Father Vaughan says that the hope is to make the paper a bi-weekly and appeals for funds to carry it on.