

Colonial infantry, has the following official record to his credit:

Wounded in the left breast by the bursting of a bomb, he refused to his post after a hurried dressing, and only suffered himself to be sent to the rear next morning on the formal order of the doctor. Before leaving, he returned to the trench to make sure that the men under him were fully informed of their duties, and to send a few more bombs into the enemy's trenches.

HOW FRENCH SOLDIERS DIE

Here is an extract from the last letter of Francois Hugon, of Aurillac, a member of the Catholic Association of French Youth, who fell on the field of honour on May 13:

I sacrifice myself entirely for the good cause. . . . I commend my mother to you. . . . We go with courage, for our sufferings will not be lost. But, all the same, I cast a last look on the belfry of Aurillac and our beautiful mountains as I leave to offer myself for France.

THE HAPPINESS OF BELIEVING

A French soldier of Aix, who is wounded and a prisoner in hospital at Heidelberg, in Germany, writing home to his wife, says: "I have suffered much, and in my long nights of sleeplessness I said many prayers. It is in those alone that I have found courage and resignation to bear everything. I never before so well appreciated the happiness there is in believing."

A MONK AS CHIEF DE CUISINE

Father John Stéphan, O. S. B., a French monk of Buckfast Abbey, Devon, who was called up for war work not long since, is now in Little Britanny, where he is acting as interpreter at a camp for the internment of German prisoners of war. In addition he is chef de cuisine there, having to give out orders for the cooking arrangements to three of the German prisoners who are the cooks for the camp. Father John, in a letter to Dom Wilfrid, O. S. B., Totnes, says he is happy in spite of the very much altered conditions of life which he is now experiencing. His companions are a Trappist Father and a French Abbé who are also soldiers.

THE BIBLE BEFORE LUTHER'S TIME

Anti-Catholic societies intend to celebrate the four hundredth anniversary of the so-called "Reformation" next year, and we are sure to hear a great deal of talk about Luther and the Bible. Knights of Luther orators and anti-Catholic editors will tell us that there were no translations of the Bible until Luther began his "Reformation" movement. Now, we want the readers of Truth to remember the fact that, before Protestantism existed, there were more than twenty translations of the Bible in most of the modern languages. Here is the enumeration of some of the old translations:

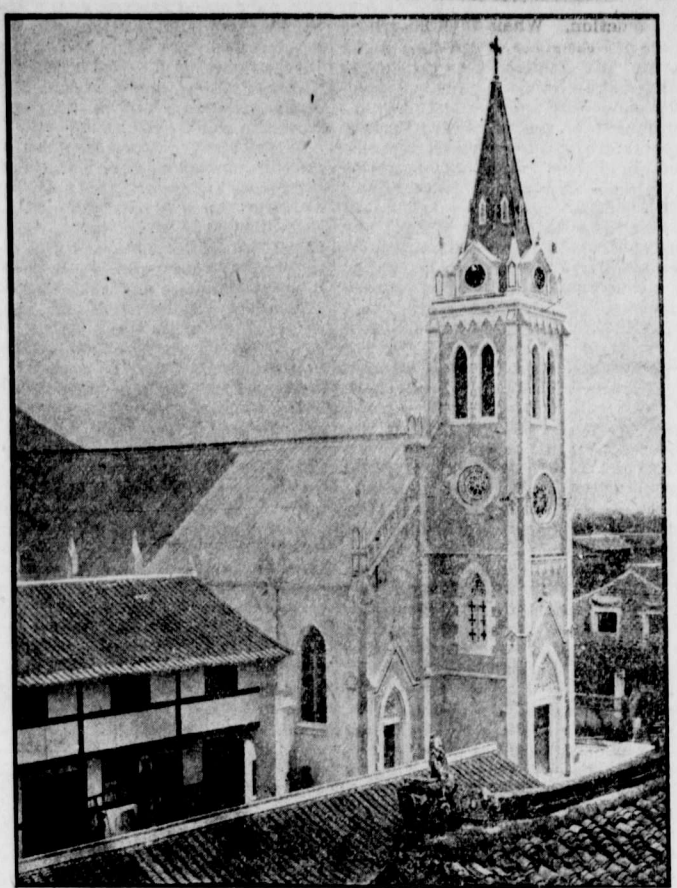
Bible of Jost, Mayence, 1467.
Bible of Bender, Augsburg, 1467.
Malermi's Italian Bible, 1471.
The four Gospels in Flemish (Belgian), 1472.
The entire Bible in Belgian, Cologne, 1475.
Bible of Julien, 1477.
Edition of Delft, 1477.
Bible of Ferrier, Spanish, 1478.
Edition of Gonda, 1479.
Edition of Des Mouline, French, 1490.

Four translations mentioned by Bausobre (Historie de la Reforme, livre v.) printed before 1529.
To this enumeration it is as well to add the following list of old manuscript translations:

Of the Bible into English, 1290.
Of the Bible into Anglo Saxon verse, 1300.
Of the Bible into German language, 800.
Of the Bible into Italian, 1270.
Of the Bible into Spanish, 1280.
Of the Bible into French, 1294.

Before Luther's time three translations of the Bible appeared in Italy; four translations and a multitude of editions were published in the Gaelic language, and in French; two Belgian translations, which passed through several editions. A translation at Prague in 1488; at Putna, in 1498; at Venice, in 1506 and 1511. Many other Catholic translations into almost all the languages of the world were published at Rome the sanctuary of "Popery." The anti-Catholic prejudices of certain writers are so deeply rooted that it is with the greatest difficulty we succeed in making them believe that Luther was not the first translator of the Bible in the vulgar German tongue. Before the apostasy of the two famous Augustinian monks, there existed twenty-one German translations (fifteen in Hochdeutsch and six in Niederdeutsch) in Germany. Luther himself made use of the translation of Nicholas of Lyra, which appeared in 1478, and passed through several editions before the "Reformation." Luther made such good use of the translation of Lyra that a comic poet has rendered this proverbial Pius VI., writing to Martini, Archbishop of Florence, regarding his translation of the Scriptures, congratulates him on his zeal in publishing this translation and exhorts the faithful to read it. This letter, dated April, 1778, is placed at the beginning of all English Catholic Bibles.—Truth.

Save for the beautiful memories, sweetest tender, which linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.—Burdette.



CATHOLIC CHURCH, TAICHOWFU, CHINA, SHOWING NEW EXTENSION 1915

THE FAR EAST CALLS TO THE WEST

WHO WILL VOLUNTEER?

FATHER FRASER'S GRATITUDE

Taichowfu, China, Aug. 2, 1915

To the Editor CATHOLIC RECORD:

Dear Friend,—With a grateful heart I acknowledge the receipt of your latest remittance, \$1,122.19, which I received yesterday. I had just been wondering whether I would be able to open my schools this year or not when your letter came to solve the difficulty. It is so kind of you and the readers of the CATHOLIC RECORD to continue their help towards my mission. I have finished my church here in the city of Taichowfu and enclosed send you a picture of it. After my letter you published in your issue of June 12th, in which I said "the Cross now dominates the spires of the Protestant churches and the pinnacles of the pagan temples of this city." I am sure your readers wish to see what it looks like. Some people think that foreign built churches on the missions ought not to be shown to friends at home for fear they might think we were well enough provided for, but I have more confidence than that in my friends of the RECORD. I think it will be a great satisfaction for them to see what their money has enabled me to do and an encouragement to do still more for the mission cause. For with me in this battle with Satan it is churches and churches and still more churches that I want. And I think you will agree with me when you consider that my parish contains a thousand towns and villages, many of them big, populous places. They are all clamoring for churches, and their inhabitants always on the verge of starvation can do nothing in the way of church building. One big city forty miles west of here is especially attracting my attention, and my curate is there now buying two pieces of land on which I hope to erect a church, presbytery and convent. In another town fifty miles in another direction I have bought a lot and am ordering bricks. In still another I have a fine building lot. If we cannot give the Chinese priests at least let us give them churches. A priestly friend wrote me the other day from America: "Keep up your good work; as Bishop Curtis said, 'build the churches and God will send some one to take care of them.'" This is encouraging, it is like killing two birds with the one stone.

Now here is an offer to some young Canadian priest or seminarian soon to be ordained: Honestly I will hand him over this church of Taichowfu if he will come and take charge of it and I will go off to some pagan city still unevangelized and start all over again.

My best wishes and God's choicest blessings upon all the readers of the CATHOLIC RECORD.

Yours faithfully in Jesus and Mary.

J. M. FRASER.

P. S. We had a typhoon the other night that blew a house down. I was afraid for the new church tower but it stood the storm well. I hear that three hundred Chinese vessels and thirty European steamers were wrecked along the coast. J. M. F.

CATHOLICS HERE FIRST

The Catholic Church has been in America officially before Protestantism was started by Luther in 1517. There were twelve priests with Christopher Columbus on his second voyage in 1501. The diocese of Santo Domingo was erected in 1512 and that of Santiago de Cuba in 1523. In 1503 a priest emigrated with Cabot from England to administer to English settlers. French priests came with Cartier in 1534. So the Church feels very much at home here.—Truth.

WHY AM I NOT A CATHOLIC?

EDITOR OF LADORA LEADER ANSWERS THIS QUESTION IN A CHARACTERISTIC WAY

E. W. Van Doran, editor of the Ladora Leader, who has been paying his compliments to the bigote, anticipates the query they might put to him by asking and answering the question, "Why am I not a Catholic?" He answers it thus:

"Well, perhaps for the same reason that you are not—I don't like restraints; I don't like the idea of being forced to confess my cussedness; I don't like the idea of getting up and going to church early in the morning before breakfast; I don't—oh, well, I can give you the same old excuse that every one outside the Church gives—to be a good Catholic you must make sacrifices, and I guess that in this respect I am no better than the rest of you fellows—I don't like sacrifices."

"If I ever do get the idea in my head that I want to work twenty-four hours a day at a sure-enough, dyed in the wool brand of Christianity, I shall begin to study up on the teachings of the Catholic Church, and if you don't want to know what real religion is, I'd advise you not to begin the study, for some of the smartest men that Protestantism has ever produced have begun that same study and in the end they have landed in the arms of the mother Church, never again to return to Protestantism. Hardly a week passes but that records can be cited of ministers of the Protestant faith embracing Catholicism, and you wise guys have got to show me where you or your much boasted campaign of calumny and vilification have been the cause of even one conversion from the Catholic priesthood to your way of thinking!"

"Of course, you may point with pride to the ex-priests that you have in your ranks, and fine models of Christianity they are!—self-confessed, and self-advertised immoralists, drunkards and libertines—off from the Pope's garden—fine bunch of associates they are. And have they reformed and become better men for their conversion to 'Protestantism' and 'patriotism'? Not in a thousand years! If you want to know just how much these fellows have reformed, just follow up the history of each one since he became a 'Protestant' and see if it has made him any better than he was when he was fired out of the Catholic Church."

Of the present wave of bigotry which he is so manfully combating and suffering persecution for he holds that:

"It will last only so long as the supply of glibbie snickers holds out, and while they make a great splash and bluster temporarily, the Catholic Church, its organization and its institutions will not be hurt in the least."

"The mother Church counts not her numbers by men, but by time alone; generations will still continue to come and go; she has seen nations rise, fall and pass away, and the spires of her institutions will still point skyward and the observance of her daily worship will still continue. She has seen centuries and will see centuries, not changing one jot in the future, but still standing and teaching as she does to-day."

"In the future, as in the past and present, movements will be organized against her, but she will live to say Requiem Mass over them all!"

Addressing his anti-Catholic friends, he concludes:

"I am wondering just what you fellows are going to do when the present agitation for the unity of faith that is being advocated by the Protestant denominations get together and unify the confusion."

"When that time comes, and come it will, we'll all be Catholics!"

"When the four hundred different denominations get together and unify the whole, out of the unification will come the Catholic Church!"

"Church statistics point to the fact that Protestantism as it now stands with its division of opinions and doctrines, is a failure, and in order to become a power they propose to formulate a general amalgamation of doctrinal faith, a faith that will be accepted by all, and to this end each sect or denomination will be expected to accept and tolerate the doctrinal features of the other, no matter whether they in conscience accept that particular belief or not. And when the 'unification' takes place they will have arrived at the exact spot from which they started—they will have nothing more or less to offer than has the Catholic Church."

"The Catholic Church cannot deviate from its standpoint of authority—if it does, it at once acknowledges that it's wrong and that there is no authority in the world for the Christian belief!"

"The mere fact that Protestants are clamoring for a 'unification' reveals the fact that they acknowledge the authority of the Catholic Church! 'So you see, my anti friends that time is doing what you cannot do, time is hastening the acceptance of the Catholic belief, and you puny idiots are endeavoring to stop the progress of time.'"

"In the past the Roman Catholic Church has achieved victories in the face of the world's greatest opposition, and she will continue to achieve victories until not only will America be made Catholic, but the whole Christian world will be Catholic.—Catholic Standard and Times."

ARE YOU A NEW CATHOLIC?

In "Confessions of a Convert," Robert Hugh Benson discusses the defects of "new" Catholics. One of these faults is, he says, a jealousy of converts.

"A second defect is that of jealousy against converts. Now I should not have ventured to draw particular attention to this if I had myself suffered from it in any marked degree, since in that case I should distrust my own judgment in dealing with it. The fact is that I have not. I have received extraordinary generosity on all sides even in such matters as my early ordination in Rome after only nine months of Catholic life. Of course there were many who disapproved of the rapidity with which I was promoted to the priesthood, but in practically all these cases it would be ludicrously impossible to suspect in them the presence of jealousy or of that subtle form of it which manifests itself in the desire to snub the neophyte. On the whole I am astonished at the kindness which Catholics have always shown to me."

"But I have come across case after case, I have heard sentence and fragments of conversation which leave no possibility for doubting but that many converts do find jealousy and suspicion on the part of second rate Catholics as among the greatest trials of their life. Such an attitude is, indeed, exceedingly human and natural. 'Thou hast made them equal to us,' cries the man in the parable, 'who have borne the burden and the heat of the day.' And this attitude is, of course, often apparently justified by the ill-behavior and the arrogance of a convert or two now and then—of persons who march into the Church so to speak, with banners flying and bands playing, as if they themselves were the conquerors instead of the conquered. But, honestly, I think that arrogance among converts is extremely rare. The course of instruction through which they have to pass, the vast sacrifices which many of them have had to make—these things, to say nothing of the amazing Grace of God which has brought them into the Church, usually purge and chasten the soul in an extraordinary degree. After all, other things being equal, the convert has been called upon by God to give a greater witness of sincerity than can any man, who as a Catholic from the cradle, has found his main duty merely in the keeping of the Faith. Other things being equal, it is more heroic to break with the past than to be loyal to it."

Here again, however, it is not among the genuine old Catholics—the aristocrats of the Faith, so to speak—that jealousy or suspicion towards converts usually manifest themselves, but once more, among those who desire to be thought so—among those who in a determination to mark their aloofness from the 'convert spirit,' think to advertise the fact by fault finding and ill-mannered contempt. They have come into their faiths comparatively recently, and they think to hide their spiritual origins by snubbing those who make no claim to such spiritual aristocracy. It is among this class too, that that other kind of jealousy on behalf of favorite churches or priests usually manifests itself—a jealousy which is not content with plaguing the life out of the unfortunate clergy who, they think, are alone capable of understanding them, but proceeds further by slander and spite and gossip to attack the good name of everyone else."—New World.

There is always to be found those who teach that it cannot be wrong to do what you like, provided you can pay for it.—Rev. Bernard Vaughan.

ONE YEAR OF POPE BENEDICT XV.

On Sept. 3, 1914, the news went forth to the world that the "vacant see" had been filled by the election of the wise and holy Archbishop of Bologna. Three days later he was crowned with the Papal tiara. How well Pope Benedict XV. has discharged the tremendous responsibilities of his office no words can adequately describe. His attitude towards the warring nations has won the respect and admiration of all fair-minded men. Favoring none, and grieving for the vicissitudes of all the peoples engaged in the conflict, the Father of Christendom has put forth every effort to restore peace and end the agony of international strife. If his counsels had prevailed Europe would not now be a battlefield, and tens of thousands of men would be gathering the harvest instead of being themselves a harvest for death.—Sacred Heart Review.

INVENTED BY CATHOLIC

Students of aerostatics enthusiastically laud the services which the air-fleets are able to render their armies in this war. But how many of them give credit to the primary inventor of aerial navigation on scientific principles, Francis Lana, the learned monk of the seventeenth century. Verily, science has not moved very far, after all. Fr. Lana knew nearly as much about aeroplanes as do the air men of the European and American armies. Lack of means prevented him from giving to the world an airship two hundred years before the craft came to make things so lively. This was towards 1670.—St. Paul Bulletin.

30,000 PRIESTS UNDER ARMS FOR FRANCE

Philadelphia Standard and Times

The Rev. Andrew L. Levatois, treasurer of St. Mary's Seminary, Baltimore, who went to France last summer to spend his vacation, was practically marooned when the war broke out, and for the last year taught in the seminary at Coutances. He finally got permission from the French Government to return to America to resume his work at St. Mary's seminary, and he arrived there a few days ago.

The Rev. J. A. Baisnee, another former member of St. Mary's faculty, whose arm was amputated as the result of his being struck by fragments of a shell while fighting at the front with the French army, will arrive in Baltimore within a week.

"There are 30,000 priests fighting the battles of France to-day," said Father Levatois. "Many have been killed."

"From the seminary at which I taught last year fifty of the eighty-five students went to the war. The other thirty-five remained at home because their Government deemed them too young or because they were physically incapacitated."

"Many priests and students have been taken prisoners of war. In this connection there is one bright feature. Many of the students who have been taken prisoners have determined that they cannot make better use of their enforced detention than to continue their philosophical and theological studies. The German priests in the villages near which they are detained have thrown open their libraries for these students."

"Thus we have it that these young men who want to see France strike a crushing blow at Germany are being helped to complete their ecclesiastical education by the same men who hope and pray that France and her allies will be defeated."

"The request of Pope Benedict XV. to the German Bishops to have the French priests who are prisoners of war treated with as much courtesy as possible has borne good fruit. The Kaiser has given orders that the priests be treated as officers of the French army. They perform the duties of the priesthood in the prison camp."

RIDDLING SCARE STORIES

Two Italian gentlemen, brothers, with a taste for photography and sea excursions in a small boat, indulged their hobby as usual this year. They sailed along the Italian coast which is now patrolled regularly. An Italian torpedo boat challenged the pleasure seekers, inspected their photographic apparatus, photographs and drawings, and took outfit and owners ashore. They were asked to establish their identity which they did, and were allowed to go.

The sacristan of the Cathedral of Ancona was imprudent enough to scan the Adriatic through a pair of glasses, after he had wound the clock on the top of the Cathedral. He was accused of signalling, but the court enquiry resulted in his dismissal.

The Dominicans of Bari furnished material for another scare story. Their house faced the sea, and they were accused of flashing signals from a window. The officers who searched the house had found the searchlight apparatus, said report, but when the evidence was sifted in court, the flashlight apparatus proved to be just a lantern slide projector used in lectures. The sum of money found in the house had been sent by the Holy Father himself for transmission to

the Archbishop of Antivari. It was also proved that the friars had offered the entire second floor (from which the light came) of their house to the military authorities. The verdict was one of complete acquittal—"the most satisfactory verdict of innocence that an Italian court can give," says Rome, adding:

"The suggestion of anti-patriotism was transformed during the course of the enquiry into the proof of patriotism, ending in a jubilant ovation to the accused and to Italy; it became more and more evident as the enquiry went on that there had been an enemy at work, that the accusation had been—if not started—at any rate fomented by anti-clericalism. . . . We have related the history of these 'cases' because they are types of all the incidents which the Catholic press in Italy has been regretting and denouncing as attempts on the part of anti-clericalism to disturb the concord of the country."

It would seem that all such stories are investigated, trivial cases dismissed, and others subjected to exhaustive enquiry, such as in the last case. In the course of this enquiry more than one witness whose evidence seemed malicious and untrustworthy felt the severity of the court, which was determined to get at the truth.—Sacred Heart Review.

ISSUES A MANIFESTO AGAINST MEXICAN PRIESTS

Catholic priests remaining in Mexico after Carranza has firmly established himself will do so at their peril, proclaims the First Chief. "No war will be made on priests where they have not taken a hand in revolution," declared the message. "The majority of the priests as well as the Catholic Church have been fighting the Constitutionalists," the message continues, "and they will not be welcome in Mexico. The Government will grant religious freedom, but not to those churchmen who have been enemies to the cause. The property of the Catholic Church belongs to the State and may be used for educational purposes."—Catholic Sun.

RESPONSES TO THE HOLY SEE'S PEACE APPEAL

A special cable to the New York Sun states that the Vatican is so deluged by letters in response to the Holy Father's peace appeal that the Vatican authorities find it impossible to sort and examine them. The writers of them suggest various peace plans which the Holy See is asked to adopt. It would be physically impossible for the Holy Father to bestow any time upon even a small percentage of these plans. He has, therefore, given orders that there shall be presented to him only such peace plans as have been submitted to him through the Bishops who are expected to report briefly on each. The New York Sun's correspondent, who sends the cablegram we are dealing with, says that he has learned that "among proposals the Pope has received are several of American origin which, besides suggesting mediation, offer to finance peace propaganda. These offers have been rejected, since they are suspected of having been provoked by belligerent countries."

We have called attention to this cablegram for the purpose of once more emphasizing the part the Father of Christendom enacts in the world's affairs. He speaks, and millions in all parts of the world listen reverently to his words. They may be divided on all other questions, but they are one in their profound reverence for the Vicar of Christ. In time of war, according to a Latin saying, legal edicts or laws are in a state of suspension. Not so the authority of the Successor of St. Peter. The thunder of cannon cannot drown his voice, which is heard in the remotest corner of the earth.

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calling upon the warring nations to devise some methods for putting a stop to the bloodshed that is inundating Europe.

The Pope has neither armies nor material resources of any description to enforce his will. And yet he exerts a greater influence than any of the rulers at whose bidding millions of armed men are now in battle array. His influence, inasmuch as it is of a moral order, far transcends that which depends on brute force for making itself felt. It is well that such a source of world-wide authority exists. It is a break-water against evils which, if wholly unchecked, would destroy our very civilization. Think for a moment, what would be the state of things if the doctrine that might makes right should rule supreme. In that case human rights would cease to exist and would be restored only by revolutions, which might bring about a social cataclysm that would make a wreckage of the civilization that is the outgrowth of Christian principles of which the Church through the centuries has been the guardian and the propagator.

It may be said here that it would be impossible to bring about such a condition of things. To those who make this assertion we answer that the mad and unscrupulous pursuit of wealth, which is the dominant note of our times, is preparing, however remotely, the way for a catastrophe such as that to which we have just referred. It is well then, even from a human viewpoint, to have a source of authority that always can be counted upon to array itself unflinchingly against abhorrent forces, which are such a menace to society. Such is the authority exercised by the Holy See. At the present moment it is exerted for the purpose of bringing to a cessation the human slaughter at which mankind stands aghast. It is the latest evidence of the beneficent influence the Holy See has exerted, not only during our day and generation, but through the long centuries it has been engaged in carrying out the commission conferred to St. Peter and his successors.—New York Freeman's Journal.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD:

Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast. May God be praised Who designs to open mouths to His praises in the Far East to replace those still in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary.

J. M. FRASER.

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