dence of a true child of God in His all-wise and all-just ordinances, anxious to live, desirous of working out a full life of labor and of watch-fulness for the loved ones of his heart, but willing, too, to die; on the other side was the Surgeon, an atheist, with faith merely in himself, relying upon his own strength and skill to make this man live, be-cause it was necessary for the phytemporal welfare that he

should live. Quite a conflicting state of affair and one that Sister Angela finally shelved in despair relying upon heaven to do all things for the best. The best, nevertheless, in her opin ion, was the cleansing, even if by fire, of the soul of the atheist. She had talked with the patient several times, and on the morning of the day of the operation she spoke again with him. As was her wont, her chief thought was centered about the land she loved, and as only she could speak of it she told of the everlasting beauty and the promised happiness existing in that heaven waiting for us all.

"And it is possible, my son," she said frankly, that you will come into your reward today. I am not saying anything that will injure you. God will help you if it is His will, and if it is His desire that you go to Him—" she faltered a little.

The patient's tired eyes brightened I am not afraid," he said. "And I want you to do something me," Sister Angela hurried on.

Your Surgeon does not believe in od. . . If you go to Him today, want you to ask His mercy for him before the judgment seat.' The promise was given.

"Now," Sister Angela confided to herself, "I, too, am not afraid," But not even to Sister Teresa did she confess what she had done. When the whole thing was at an end she would inform them and, first of all, the Surgeon himself.
Strangely, the latter, as far as the

little nun could discern, wore his usual air of composure; there was no weakening in the assured manner familiar to him; no invitations, in the smallest degree, extended to those who would sympathize with

If he dies," she supplicated the Surgeon, "I have something to say to you. And I can say this much now-if he dies, you will not lose what you expect to lose, rather, you will gain—a great deal."

The Surgeon's firm mouth trem-bled slightly, but he responded steadily, if a trifle huskily: I lose all if he dies.

The operation was successful and the patient, rallying from the first, recovered rapidly. This result, stupifying to Sister Angela, but hailed as miraculous by the city's medical lights, brought to the Surgeon a greater and more enviable reputation. But the little nun did not seek him out. Bravely she had accepted heaven's decree, and her delight in her patient's condition was comparable to that shown by his loved ones. However, she had nothing to tell the Surgeon now and he, the atheist, could point to that fact and—. Oh, it was so difficult for those who were not Catholics to know that all prayer cannot be an-

swered at once Of course he had realized from

The Surgeon went to her. "Well, Sister Angela—"

her steady eyes to meet his own.
"I performed the miracle."

But not without help," he added.
No ?" inquired the little nun. Can't you guess what I have to

"I performed the miracle with—God's help."
"God's!" whispered the little nun.

envied you, Sister Angela

I believe that," said the little Oh, I love God!" I think God must love you," replied the Surgeon smiling happily.
"He answered your prayer!"
Sister Angela reminded him with a smile as radiant as his own.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE CONVERSION OF JAPAN

St. Francis Xavier was the first apostle of Japan. He began his labors there in 1549 and by the boldness of his preaching, by his sanctity and his miracles, he renewed the marvels of the Apostolic age. Through his efforts and those of his fellow-workers whole provinces embraced Christianity, and when he died in 1552, 200,000 Japanese were professing the true faith. Ten years later there were 300,000. The future of the Church in Japan seemed assured; she would probably have continued to gain new victories, had not the conduct of some Spanish merchants changed the whole aspect of things. Those imprudent men rashly asserted that the missionaries were spies sent to prepare the conwere spies sent to prepare the con-quest of the country, thereby exci-ing the rage and the jealousy of the Japanese people and their rulers. The Christian religion was at once proscribed, and a persecution was begun, the cruelty of which was hardly equalled even in the early ages of the Church. The missionaries were either slain or banished, and thousands of Japanese converts shed their blood for the Faith: in one province alone, Arima, 37,000 were put to death. To complete this ruthless work the following warning was posted throughout the Empire so that it might be read by all Japanese: "While the sun all Japanese: warms the earth let no Christian be so bold as to enter into Japan. Though it were the King of Spain in person, or the God of the Christians, or Buddha himself, whoever violates

this prohibition shall pay for it with Thus the flourishing Church of Japan was crushed out of existence. In after years zealous missionaries made attempts to carry on the work, but with little success; they were driven from the country, and for two hundred years Japan remained a land tightly sealed and isolated from foreign influence of every kind. It lived its life apart from the rest of the world, satisfied with its own paganism and its own peculiar civilization; not till late in the nine-teenth century did it open its seaports again to foreigners.

the "Mysterious Empire," but it is no longer/so. Recent years have witnessed so rapid and so complete a social, economic and military evo-lution within its borders that the rest of the world has been taken by surprise. The trend of human events has thrust this young giant of the East so quickly into a posi-tion of responsibility and leadership that thinking minds in Europe and America are anxiously trying to find out what the future has in store for fare. Sister Angela was young, and her sensitive soul was finding some questions too intricate and too sorrowful to analyze or understand duestions too intricate and too sorrowful to analyze or understand.
Her prayers never ceased through
these trying hours.

The Surgeon went to her.

The Surgeon went to her. Well, Sister Angela—"
Well, Sister Angela—"
Well ?" she said in reply, lifting steady eyes to meet his own.

modern methods did not disturb men realize the folly of pinning western minds so long as the Far their faith upon what may dissolve at the touch of human power and as aloofness and extrangament from that must fede into make most the present make most men realize the folly of pinning western minds so long at the touch of human power and as aloofness and extrangament from that must fede into make most men realize the folly of pinning western minds so long as the Far their faith upon what may dissolve at the present make most men realize the folly of pinning western minds so long as the Far their faith upon what may dissolve at the present make most men realize the folly of pinning western minds so long as the Far their faith upon what may dissolve at the touch of human power and as aloofness. the speaker. In some unaccounta and has practically become a neighble way his appearance seemed changed in spite of the still quizzical expression of his countenance and the half-cynical lines around his expression of his countenance and the half-cynical lines around his the nations; in the coming years it and there are many prophets in will undoubtedly play an important | these days. There are many inter-

seized the good and the evil things of ity. But those with largest minds Western civilization. It readily took in what the rest of the world could in what the rest of the world could "God's!" whispered the little nun.
"Yes. . . It is not necessary to
go into detail why I never believed.
But for many years I have been too
busy and too successful to even
think about such a thing—thought I
was, I mean.

"Western to rest of the world could teach it in commerce and science and the art of war, but unhappily it also assimilated large doses of materialism and rationalism, a circumstance which has given a false spite of scorn from the Babel of continuous to be seen to be seen to be seen to rest of the world could teach it in commerce and science and the art of war, but unhappily assurance of infallible wisdom is assurance with the rest of the world could to which the art of war, but unhappily it also assimilated large doses of materialism and rationalism, a circumstance with the rest of the world could the wisdom is assurance. think about such a thing—thought I was, I mean.

This case was the nearest loss ever threatened me. Perhaps it would not have bothered me if you hadn't started praying. Something —that, I think—unnerved me. I knew if I lost it would gravely affect my future and—I felt sure that I would lose! Your positive position about the success of your prayers—and a few other things I have noticed here in the hospital—shook my confidence in myself—in my unaided efforts. So I concluded that if there were a God He could help me to terminate successfully that operation. I knew I could not do it, and if I couldn't no man would attempt it. And I promised if He helped me I would acknowledge His power always, whether in the years to come I should win or lose. We won—God and I."

"Oh!" cried Sister Angela. What ways heaven had to solve problems!

"And I would like to state, Sister, that I wanted God to the way heaven had to solve problems!

"And I would like to state, Sister, that I wanted to win because I knew in my heart that I wanted God to the limbour of human controversy and it was a false direction to tits national conscience and has hardened proud Japanese such safer and has hardened proud Japanese such safere and has hardened proud Japanese souls against the influence of Christianty. Take from the stranger all that is good and then Japanize it," has been the line of conduct followed by the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese in the past twenty five years. They are still at the subtle Japanese such as G

-not an unassailable reputation. I incompatible with their ancestorworship. As late as 1916 a prominent Japanese review asserted that in belief a worldwide Christianity is essentially destructive of a national spirit and, if adopted, would disrupt the Constitution of the Empire.

Needless to say, not all Japanese are so extreme in their views. There are enlightened people in Japan fully aware of the absurd tenets of nebul-Shintoism and of ancestor and hero-worship. They feel the need of something more substantial to feed their starving souls, but superstition and prejudice have still a strong grip on them. Besides, their jealousy and fear of foreign influence are intense, while do not hide their contempt for the Christian sectaries who are numerous in Japan and whom they hear preaching contradictory doctrines. These motives have urged the Japanese in recent years to formulate a national religious ion of their own, a new system of worship which, after the example of the ancient emperors, will help the Imperial authority to extend its action even into the spiritual domain. For it must be remembered that to this strange people the Mikado is the actual manifestation of the divinity and national unity rests on the authority of the religion which he happens to profess.

Foreigners may look on this attempt to create a religion outright and impose it on a whole nation as a risky undertaking; but our missionaries, who know the Japanese better than outsiders do, take a serious view of the matter. Because of the opposition that Catholics would be obliged to offer if any such step were taken, the missionariss see trouble ahead for the Church. A clash may come sooner or later, possibly not the violent and bloody persecutions of the sixteenth and seventeenth centuries which produced so many thousand Japanese martyrs, but silent, underhand thrusts form of odious ostracisms and other vexatious measures which would eriously hinder the progress of the

The Church to-day has fervent children in Japan, but they number only 00,000 a mere fraction of the millions who inhabit this insular Empire. Since the discovery, in 1864, of the remnants of the ancient Christians who, after three hundred years, crudely preserved many of the doctrines and practices of the faith preached by St. Francis Xavier and his successors, our Catholic missionaries have been active. An arch-bishop and four suffragans, aided by their clergy and several orders of men and women, are toiling in season and out of season for the conversion of this pagan people. And yet how much remains to be done in Japan! May the Sacred Heart, through the prayers of our world wide League, give greater efficacy to the labors of those zealous men and omen who have voluntarily exiled Half a century ago Japan was still themselves to that distant land to spread the Gospel and draw souls to

E. J. DEVINE, S. J.

THE ANGELUS

The World War has brought the nation to their knees. This does not mean that every man who did not know God is now ready to reverence Him or to implore His help. It means only that most honest folks as alcolless and estrangement from other nations remained the leading characteristics of the Japanese people. But we are living under the touch of human power and that must fade into mist at the rising of the Sun of Justice. It has become more apparent than ever that more apparent than ever that meaning the sun of the people. But we are living under other conditions; science has begun not hold out something better than to annihilate space and has made this planet smaller; Japan has abandoned its voluntary isolation multitudes are looking and to its multitudes are looking and to its multitudes are looking and to its mysteries the thoughts of all living

There are those who claim to be role on the world's chess board.

In its marvellous evolution Japan

for national and international moral-

In spite of the explicit repudiation by the Thirty-nine Articles of belief in Pargatory and of prayers for the dead, bishops of the Anglican communion have prepared a form of prayer for the dead which they have urged should be used in Anglican memorial services. Bishops who have protested against this action of their brethren have been silenced by popular clamor. The hearts of English soldiery have The hearts of English soldiery have demanded that their dead comrades be not abandoned by the living. Soldiers who have gone up the brink of eternity side by side with those who passed beyond, feel sure that the dead need the prayers of the living, because they know that they would have needed them had they passed on. The logic of realities has convinced the English soldiers of the doctrine of purgatory and schooled them in the practice of prayers for the dead.

Those who have had to stay at home in these days have been moved by new religious emotions as well as by the deepest patriotic yearnings. America has been the last to throw herself into the War. Whatever the conflict of opinion before the War, her loyal sons have had but one dominant thought since their authorized spokesmen uttered the call to arms. Obedience to authority is a test of patriotism. Every American heart has been thrilled by that obedience which has assembled an army which has never been outmatched in the spirit which actuates it, whatever may be the military record it is yet to achieve. The soul of America has no sordid thoughts as its sons go off

Those who have been left behind them are proud of their army and navy, and they follow them with their love and prayers. This is a Christian nation and it has never forgotten its God, or His Christ. It turns to its God in all its needs and has not neglected its duty of thanking Him for His abundant favors. In this moment when American homes are bereaved and the flower of American youth is on the firing line or getting ready to stand there, prayer surges up to the lips of our countrymen. Our President has led us in the call to prayer and in the praying. Outside of his call there seems to us no more impressive invitation to prayer than the suggest ion that the nation make the Angelus bell at noontime a signal for a prayer for victory.

Already many cities and towns have adopted the suggestion of the advocates of a national Angelus. At high noon bells are rung and all stand still for a couple of minutes, and meditating upon the significance of the world crisis, utter a prayer for our boys in the trenches and for the victory of our arms and for the safety of our nation. In answer to such prayer, divine protection will over shadow our soldiers and sailors, and shield them from everlasting evil not from the bursting shells of the enemy. To the prayer of a whole nation our Heavenly Father will not turn a deaf ear, but will pour down country rich

such as He knows to be best. The movement for establishing this national act of daily prayer has been inaugurated and is being promoted almost entirely by our Pro-testant fellow citizens. They have felt keenly the need of more prayer at this time, and the logic of events which are constantly becoming fraught more and more with deep portent has made its impress upon their souls. Under the shadow of such events, Christian hearts become movement so pre-eminently Catholic. It may be most prudent to let this Catholics are already say

leads to Catholic dogma and Cathol this sublime tribute to the Most High country over-"they have a general

CATHOLIC COLLEGES

Bishop Shahan, rector of the Cath-olic University, in speaking at the commencement exercises emphasized the fact that while the Catholic ele-ment among the enlisted men is far larger than our percentage of the country's population, the same does not hold true among the commission ed officers. The Bishop hit upon the cause immediately, the failure of Catholics to avail themselves of their splendid opportunities for higher education. Catholic college magazines are extremely interesting these days, with their long lists of students in the service and particularly in the commissioned ranks. This gives proof that the product of our schools was fully qualified. The regret is only that we had not enough young men to maintain the same high percentage among the commission officers that we have among the commissioned and privates. Here is an excellent opportunity to appreci-ate what a chasm there is between those who have enjoyed a secondary professional those who have not. That some educated men have failed and continue to fail is wholly beside the question. They had the oppor-tunity Ignoring the added enjoy-ments of life, the appreciation of the finer pleasures of art and literature which the college education gives to a man, there are always decided mat erial advantages. There are services which the man who has been denied this boon can never hope to attain There is always some circle, which necessity itself creates, into which the half schooled cannot enter. Of course, there are innumerable honor able and important offices whose only door of admission does not open from the college campus. But there is always the requirement of some special skill, training or experience. And never is the college man debar-red. This month parents should consider the matter most seriously. There may be an inclination to make a sacrifice of a son for the nation's cause. But until the government itself cites this need, there is a res-

HE TOOK ALL OF THEM

ponsibility to provide that that son

is fully equipped to make the best of the future. This will not mean a

college education in every instance in some very few cases, where there

are unusual circumstances, it may

not mean a secondary education. But let it not be any inconsiderable

excuse that holds the youth back. The Catholic parent has no small choice of schools. Among the many

Catholic institutions will be found the one that meets the every need

and circumstance of your children.

A Catholic boy, who entered the University of Pennsylvania four years ago, after his graduation from the Philadelpha Catholic High School has graduated from the former in stitution "with a remarkable basketful of prizes," says Dr. Austin O'Malley. He is Louis F. McCabe, and his record makes his prominent townsmer feel that Philadelphians have a right to be proud of their Catholic young men. "While at the University he received the Phi Betta Kappa prize, which is awarded by a committee of highest rating in all his courses. the commencement he gathered in the first prize in mathematics with the interest for three years on a foundation; a fellowship in the Graduate School; the senior honors in English with the interest for three years on another foundation; the and promoted by them, so that the ungodly spirit of bigotry may not be a year on another foundation. The reason he did not take other honors reason he did not take other honors make it a prayer for their country. They need but to wait for the movement to come up to them. When it reaches them they will welcome it and join with it, and make universal

habit of appropriating much more than a reasonable share of scholas-tic honors." The "habit," as well as the training that renders it possible, is one that makes us more hopeful for the future with the problems it is bound to bring. We shall need, in the days of reconstruction, all the help that trained minds can furnish

Not more of light I ask, O God, But eyes to see what is Not sweeter songs, but power to hear The present melodies.

Not greater strength, but how to use The power that I possess; Not more of love, but skill to turn A frown to a caress.

Not more of joy, but power to feel Its kindling presence near; To give to others all I have Of courage and of cheer.

All holy joys to know; To be the friend I wish to be, To speak the truth I know.

Give me all fears to dominate

The more we love Mary, the more we shall love God.—Rev. Vassall Phillips, C. SS, R.

Before you undertake to reform others, be sure that you need not re-formation yourself. The love of the good can only be instilled by those that have a proper appreciation of it in themselves. Others may communicate a knowledge and discourse beautifully of it, but not having a love for it they cannot make it lov-

when nurtured by rellgion, but deli-ate and sickly without the ennobling and sap giving qualities.

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