

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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in the Mountain Province of the Philippines.*

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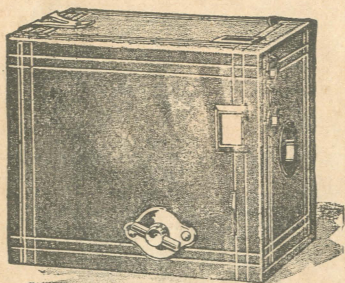
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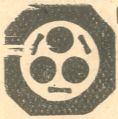
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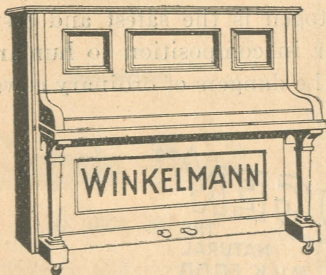
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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

Are Saints Born Such? What? If The Child is Stubborn?

The only one now left to speak of is Céline, the companion of my childhood. My memories of her are so many that I do not know which to choose. We understood each other perfectly, but I was much more forward and lively, and far less ingenuous. Here is a letter which will show you, dear Mother, how sweet was Céline, and how naughty Thérèse. I was then nearly three years old, and Céline six and a half. "Céline is naturally in-



clined to be good; as to the little puss, Thérèse, one can not tell how she will turn out, she is so young and heedless. She is a very intelligent child, but has not nearly so sweet a disposition as her sister, and her stubbornness is almost unconquerable. When she has said: 'No,' nothing will make her change; one could leave her all day in the cellar without getting her to say: 'Yes.' She would sooner sleep there."

Autobiography of the Little Flower.

IT IS a consoling thought, for parents, the natural educators of their children, to see how such a stubborn little girl like Thérèse could become the

most lovely Saint on earth during this last century. Stubbornness is a great defect, has many bad consequences, and is not easily eradicated.

A stubborn child refuses to obey, and obedience in a child is one of the first virtues it ought to acquire, otherwise how can the parents teach the little one and bring it up in the fear and love of God and man?

Obedience, as was said before, is to be inculcated by simple reasonings, fatherly corrections, attractive little rewards, assiduous encouragement and affectuous commands. But the trouble with a stubborn child is that it will absolutely refuse to listen to and see any reason; it may reject all rewards and advices; it may simply shut its intellect and heart to any one who tries to make it see the wrong of its doings and its fatal blindness.

And yet the stubborn child has to be corrected. Suppose the child grows up with that defect. As the child, so will its stubbornness develop and this must sure become the cause of many mistakes in its life and be the source of much unhappiness. A stubborn person heeds no lesson, confides to his own narrowmindedness, follows his own ways unguided and must fatally commit many blunders that will cost him many tears and great losses.

Who can live with a stubborn person? Such a person hurts, again and again, those he is living with. He becomes angry easily when others try to make their own lights prevail against his blindness, and this not only makes charitable persons give up their efforts to guide and help, but it also makes them

sorry: hence, at least their coldness, if not their anger for the one they showed love and affection to, by their willingness to enlighten and help him.

Yes, stubbornness must be corrected during early childhood, when the character is to be formed out of a tender heart and a guidable mind.

But how must it be done?

First of all, parents should never give up their rights to their children, however small they may be. One weakness of father or mother in surrendering to the whims or stubbornness of the child, means oil upon the fire. As soon as a reasonable order has been given, the child has to obey.

But what, if it absolutely refuses?

Of course, to forget the order, or to neglect it for the moment, does not mean stubbornness. The child is stubborn when it refuses and continues to refuse obedience.

At first the parents should try to convince the child by affectionate and simple reasons, but if, nevertheless, the child remains stubborn, then has the moment come of forcing the delinquent by a certain punishment.

This may consist in the taking away from it something it is attached too, or by imposing some act it has a dislike for, so as not to play, to remain quiet in a corner, to keep silence, etc. This first punishment may be sufficient at the beginning: if the child shows repentance and willingness to obey, it should be

given a chance to get rid of the penance and to repair its impoliteness and disobedience.

In some cases, stubborn children may even, when punished, continue to mope against the order and their parents, and consequently persist in their disobedience. As long as they are in this mood, the punishment should not be lifted, but quite the contrary, it should be increased after a time and parents should use even bodily punishment, for, as the Scripture says: "Spare the rod and spoil the child."

But even then, when bodily pains are imposed, of course they should never be cruel. Remember, children are very tender. These punishments should keep some proportion: slighter punishments may be inflicted for smaller obstinacy, and more severe for a more grievous.

Children thus punished may cry. Let them do so, as long as they do not promise of themselves to better themselves.

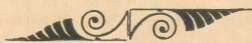
Should it be repeated here that, before punishing such stubborn children, they should be warned of the coming chastisement in case they refuse to obey? No punishment produces any good, unless the delinquent sees the reason and the good of the punishment. And if the stubborn child has been chastised before, it may be good to remind it of another like correction, if again it refuses obedience.

Naturally, when the head of the

child is hot, it may be almost useless to reason much and sweetly. Shouting and crying, may have a temporary effect, but will not correct the child. The best time to speak against stubbornness is when the child is calm and of good humor. Then the parents should speak about all the grievousness of the sin of obstinate refusal to obey and of the duty of obeying, and of the reward God and they themselves too will grant to their obedient and virtuous children.

Parents, thru your kindness you carry your children in your hands, but sometimes you may have to use the rod: if so, use it rather sparingly, but use it in a right reasonable way: a doctor sometimes cuts and wounds to save the whole body of a patient; you too have to be, as doctors, when, in order to eradicate the great evil of stubbornness, no other means are left, than that of punishing.

However later, by charity and kindness, by sound reasoning at the appropriate time, you will direct the strength of will, always present in the heart of a stubborn child, toward a good end. Yes, there is strength of will in a stubborn tot; only, for the moment, it is misled by shortsightedness and blindness; to you then, to bring that will power away from its bad direction and to give it the right start in the right way.





(NAAR EENE RUSSISCHE SCHILDERING) KASRHADJL APRIL 07

A Russian Tableau of the Blessed Virgin

June 10, Feast of St. Margaret of Scotland

St. Margaret's name signifies "pearl;" "a fitting name," says Theodoric, her confessor, "for one such as she." Her soul was one of the most precious pearls the Catholic Church has ever produced.

A life spent amidst the luxury of a royal court never dimmed its lustre, or stole it away from Him who had bought it with His blood. She was the granddaughter of an English king. In 1070, she became the bride of Malcolm, and reigned Queen of Scotland till her death in 1093.

How did she become a Saint in a position where sanctity is so difficult? First, she burned with zeal for the house of God, because she loved God. She built churches and monasteries; she busied herself in making vestments; she could not rest till she saw the laws of God and His Church observed throughout her realm. If she had been living now in the Philippines, be sure that she would have done her utmost to propagate the faith in the Mountain Province. Next, amidst a thousand cares, she found time to converse with God, ordering her piety with such sweetness and discretion that she won her husband to sanctity like her own. If all devout women only used their power over their husbands with kindness and sweetness and prayed assiduously for them, there would be many more

devout men in the world.

Lastly, she wept constantly over her sins, and begged her confessor to correct her faults. She did not neglect her duties in the world but she was not of the world. Never was a better mother: she spared no pains in the education of her eight children, and their sanctity was the fruit of her prudence and zeal. A mother that brings up her children in the fear and love of God, is a saint. She was the most trusted counsellor of her husband, and she labored for the material improvement of her country.

On her deathbed she received the news that her husband and her eldest son were slain in battle. She thanked God, Who had sent this last affliction as a penance for her sins. It is a sign of great love for God to submit to His holy will in adversity.

After receiving Holy Viaticum, she was repeating the words from the Missal: "O Lord, Jesus Christ, Who by Thy death didst give life to the world, deliver me." At the words: "deliver me" she took her departure to Christ.

This little life of St. Margaret shows in a few examples how people in the world may attain a great degree of holiness, provided they know their doctrine, reason well and have a will.

So Speak the Wise . . . And the Young Heed the Lesson!

261. You are an honest man, and I am your uncle; and that's two lies.
262. He giveth straw to his dog and bones to his ass.
263. A dwarf on giant's shoulders sees farther of the two.
264. A good friend is my nearest relation.
265. The ass knows well in whose face he brays.
266. You'd do well in Lubberland, where they have half a crown a day for sleeping.
267. A man that will fight may find a cudgel in every hedge.
268. A stone in a well is not lost.
269. Better a diamond with a flaw than a pebble without one.
270. He that thinks in his bed has a day without a night.
- ❖
271. What's gained on the devil's back is lost under his belly.
272. A thistle is a fat salad for an ass's mouth.
273. Nearest the king, nearest the gallows.
274. There is nothing new except what hath been forgotten.
275. Were there no fools, bad ware would not pass.
276. A barking dog seldom bites.
277. A cough will stick longer by a horse than a peck of oats.
278. None but cats and dogs are allowed to quarrel in my house.
279. That bolt never came out of your quiver.
280. Music helps not toothache.

Address Delivered by Rev. J. Desamber

*on Occasion of the Installation of the Nueva Vizcaya Center
of the Knights of Columbus, Jan. 17, 1927.*

(Continuation)

And here, in our own province of Nueva Vizcaya much good is to be done. Impossible to point out everything, but allow me to give you some hints for general social work. That we have to do our bit for the Catholic education of the youth is more than obvious. I am not standing here in the pulpit to criticize Public Education as it is patronized by the Government. I fail to see any good in attacking the present Public School system. The Public Schools are what they are, and let us accept them as such. But it remains an historical fact that, while the Filipino people were unable to bear a double school tax, this present school system was simply imposed upon them. Now one ought not to be a master in philosophy nor a doctor in pedagogy to know that the education given to the youth must be in accordance with his final destination. A Filipino is not merely a citizen, but first of all he is an individual having obligations towards his Creator, God. A Catholic Filipino is moreover a member of the one true church, who teaches him with divine authority his duties towards God.

And as 90% of the Philipinos are catholics, there can be no true edu-

cation for our Philipino youth, without the teaching of the Catholic religion. Such is our conviction, such is the conviction of every Knight of Columbus.

Our boys and girls do not receive THAT required religious education in the Public Schools, so let them have it outside the schools. It is my earnest wish not to be misunderstood: We have no intention neither any reason to blame the Public Schools Authorities of Nueva Vizcaya. In fact the Public Schools Authorities of this province are displaying a wonderful disposition towards religious education, and they are doing their utmost best to grant us all possible lawful facilities to give religious instruction in the Public Schools. I rejoice at this opportunity of being able to express the sincerest thank of our beloved Bishop and of all the Clergy of Nueva Vizcaya to those righteous and broad minded gentlemen who brought about these actual friendly relations between Church and School.... But a weekly 30 minutes religious instruction does not give a religious education. The students—boys and girls—are to be gathered into Catholic surroundings where they breathe the pure air of a Catholic atmosphere; the students are

to be kept from dangerous places where their faith and morals are going to be spoiled; the students need thoroughly Catholic reading from which to get Catholic thoughts, Catholic feelings, Catholic inspirations and sometimes an antidote against the poisonous misrepresentation of the dogmas and practices of their religion; the students need to enjoy regular Catholic lectures from where they learn to appreciate the value of their holy faith and to defend it against its enemies. The Knights of Columbus are called upon to join in such a laudable enterprise and may the result of their endeavors soon bring in Nueva Vizcaya the heavenly blessing of a virtuous Catholic youth.

The population of this province is rapidly increasing by immigration. The immigrants are generally poor, ignorant and exposed to the snares of the enemies of their faith. It will be the duty of the Knights of Columbus to lend a helping hand to those hard struggling families, to provide them with the means with which to improve their condition — by sending to them, in their far off barrios, competent teachers who will instruct them and warn them against the deceiving doctrines of false prophets.... You know, my dear Brother Knights, how ridiculously political some of those false prophets are; how they shamelessly disguise themselves with the appearances of Catholic priests, how they cover their evil intentions with the mask-

ers of imitative garments and ceremonies of the Catholic Church in order to better deceive their victims while the only purpose of their sad comedy is to despoil their countrymen of the most precious gift they possess, the Catholic faith they inherited from their fathers....

Every year Filipino boys are leaving their native land to venture themselves in that big labyrinth, the United States of America. I know by personal experience that the faith of almost all of them is suffering shipwreck when they arrive in a middle where their religion is slandered and attacked. Henceforth they will find in the Knights of Columbus wise advisors whom to consult before they undertake the dangerous oversea trip. Some of them may come to understand that it is far better for them to remain in their beloved Philippines, while others may receive the necessary informations, warnings and helpful recommendations in order to land in a middle where their faith and morals are safeguarded.

These are, my dear Brother Knights, only a few outlines of what we are called upon to perform in this province of Nueva Vizcaya. This will constitute only a part of our great work. For the realization of these ideals we became Brother Knights, we have joyfully pledged ourselves to put into service the best we have in us. May Almighty God bless our new-born Center of the Knights of Columbus! May our

Center of Nueva Vizcaya increase in number of true, practical, faithful and generous Knights! May our chivalry zeal for good deeds bring spiritual and temporal prosperity in this province, in these beautiful Philippine Islands, and may the Pearl of the Orient be brought back for ever to its lawful owner, our Lord Jesus Christ! Hand in hand, like true Brothers, we will work together during all the days which our Creator has decreed to grant us. And when the last moment has come, when our highest Supreme

Knight, our Lord and Savior, calls us to rest, and when lying on our bed of suffering and last struggle, we say a hopeful "au revoir" to those we leave behind to continue the noble work, we must be able to say of ourselves what the great Knight St. Paul the Apostle said of himself when he felt that his end was nigh; "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the just Judge will render to me in that day...."

What is Your Gift?

This is the tale that the beggar told:
The beggar who saw the King of old.

+

I left, he said, at the break of day,
My poor, mean dwelling, to beg my
way—

And wondered what treasure the hours
would bring:

When lo! in my pathway I saw the King!

I shall ask, I cried, and shall ask again!
And a golden shower will fall like rain!

He came, and He did not pass me by:
He gave no alms. As if poor as I,
He held out His hand . . .

From the dust of the street,
I gathered, and gave Him a grain of
wheat,

That night, when I counted my harvest
o'er,
One grain of gold made my little
store!

And only then did I understand—
And weep for the folly that held my
hand.

+

This is the tale that the beggar told
The beggar who saw the King of old.

Yet we meet Him still—and the
greater part

Shall be his who gives with a generous
heart,

Shall be his who can answer the King,
when He

Asks: What is the gift you have given
to Me?

GRACE KEON

Quite True

A Schoolmaster recently received the following note: "Dear Sir: Please

excuse my son, Jaok, from attending school today, as he has to be at the funeral of his two aunts. I will see it does not occur again."

THE MISSION

A Little Apostle of Barlik

KODEI is a young girl of Barlik, and Barlik is a mission outpost of Bontok. It boasts on 3,000 inhabitants. So, Kodei is one of these 3,000 sturdy mountaineers of Barlik, who pass the day toiling in the fields and the evenings pounding rice and cooking for that same evening and the next day.

Really, she has to steal time to have a chance of attending my catechism lessons, given, when, once a month, I pass a few days in the "paradise lost" of Barlik. Then, she comes, tired and exhausted, after her heavy day's toil, but lively and anxious to know and make her way to heaven.... and something more.

One day she comes to me and says:

—"Father, I have baptized a baby that was dying. Is that good?"

"Why not, Kodei?"

—"Because I myself I am not baptized yet. I am a plain pagan still."

—"Never mind, provided you

baptized correctly. How did you do it?"

—"I said to myself, that little baby is going to die. The Father is too far away to be called. I remembered what you taught us about baptism and how a baptized baby who dies goes straight to God in heaven. I said to myself, I will baptize that child and send it to heaven. So, I took water, poured it over the head of the baby and at the same time I said: N... I baptize thee in the name of the Father and of the Son and of the Holy Ghost. Was that right Father?"

I will let the readers give the answer.

Some time later, I was again in Barlik, on my monthly visit, and in the meantime I had baptized Kodei.

Kodei's mother, also baptized, was dangerously sick. I heard her confession and the next morning brought her Holy Viaticum, intending to give her Extreme Unction a little later, for I had to see

other sick people before breakfast.

There comes Kodei to me, a Christian of only a few weeks, and says:

—"Father, will you not give her something more?"

—"What else? I ask, thinking she intends to beg for some food or medicine.

—"The medicine of Apo Dios (the Lord God.)"

I understood. Kodei wanted for her mother, Extreme Unction, God's medicine for the dying.

There are Christians who are afraid of asking this Sacrament. Some are afraid of talking about it to their sick relatives in danger of death: it might frighten them.... it might cause them harm.... it might kill them.... as if this Sacrament had been instituted by Christ to kill and not to save the soul and even cure the body if it only be good to the soul.... "a medicine of Apo Dios!"

And here comes a girl, a pagan of yesterday. She has talked to her mother about Extreme Unction, she has prepared her, and she asks me to give her this last Sacrament there and then: "a medicine of Apo Dios." Is that not wonderful?

I have much hope of making

good Christians of all the 3,000 Barlikers. I intend to build a chapel in their village, that will cost ₱2,000, but at the present time, I possess only ₱1,000 for that purpose.

More, I have received six months' salary for a catechist in Barlik, but, as there is no chapel for the instructions to be given to the catechumens and no room near the chapel for the catechist to live in, I can not send a catechist or permanent teacher to the Barlik town.

Thus the building of a chapel and the daily instruction of the 3,000 Barlikers depend upon an additional gift of ₱1,000.

Such is the life of a Missionary: he sees much good to be done, but he often stands before an unsurmountable obstacle, a few pesos he does not have and which others, Christians, spend lavishly on nothings and trifles.... a few pesos, which, given, would mean "a medicine of Apo Dios" to the generous benefactor, blessings on earth and in heaven, and which would also mean "a medicine of Apo Dios" to hundreds and thousands.... a medicine that civilizes and brings to heaven!

FATHER GHYSEBRECHTS

A neighbor went early one morning to have her husband, a barber, cut her hair.

"Have you heard any news this morning?" she asked him.

"No!" he answered. "You're the first woman that's been in."

COUNTRY AND PEOPLE

The Negritos of North-Eastern Luzon

By *Father Morice Vanoverbergh*
Missionary in the Mountain Province, P.I.

CHAPTER V.—Ethical Life

Section I. Family Life

(Continuation)

3. Marriage.

The Negrito has no idea of celibacy, and prostitution is not known. Marriage is the state of life into which every adult Negrito expects to enter sooner or later.

Before I knew anything definite about our Negritos, I had heard many stories about them; how they killed people with poisoned arrows, how they lived in trees, and how a boy, to get married, had to shoot an arrow through a joint of bamboo held under the arm of his bride, with the understanding that, if he killed the girl, his own life would be forfeited. What truth there is in all these stories I do not know, but certainly nothing of the kind ever happens with our Negritos here; and they themselves laughed a good deal, when I

told them what had been related to me as positive truths.

When I asked the Agiñgay people how the marriage contract was arranged, they said that the parents of the boy went to ask the hand of the girl, and that, in case of a favorable answer on the part of the girl's parents, the latter were given some presents, which generally consisted of rice, cloth, or anything that might be of use to a Negrito. They added that, if the boy's relatives had nothing to give, everything was all right also, as these presents were not strictly necessary. The parents, though, would not go against the will of their children, neither forcing them to marry a definite person, nor forbidding them to marry the one of their own choice, if it was already made. There is no

question here of selling or buying girls, as the most complete freedom seems to be given to the boy in the choice of his future wife, and no girl is forced into accepting the advances of a man she does not like, nor prohibited to accept the one of her liking. It is a striking fact that the same was told me, almost word for word, some time afterwards by Masigun in the following way: the parents arrange the affair; if the girl or boy does not agree, there is no marriage; if the young people have arranged the matter by themselves, the parents must agree; they give presents, but if there are no presents, it does not matter. Incidentally we may add that among the Negritos young people are markedly freer than among most other tribes.

The only marriage impediment that seems to exist is that between brothers and sisters, according to Masigun, and first cousins are allowed to marry.

Residence appears to be very definitely patrilocal, so far as I could judge. When everything has been settled, the girl goes to the boy's house, and that is all. No further ceremonies take place, as was assured me by all the Negritos I consulted, and so also by their neighbors of other tribes. They may have some prayer ceremony at the time, or some time afterwards, but this not a strictly exclusive marriage ceremony, as it takes place on other occasions as well.

The Negrito is monogamous. This is accepted as a patent fact by everybody around here. This is in sharp contrast to the custom of the neighboring Isneg and Kalinga who do not scruple to take simultaneously two wives.

Divorce among Negritos is rather rare.

To treat this question more clearly I shall give chronologically the confirmations I obtained of this fact, and also the exceptions.

The Ibanag soldier, who accompanied us from Kabugaw to Siwan, told us that the Negrito was much better morally than the Isneg, as he did not repudiate his wife, once he had married her, while the Isneg would leave her on the most trifling pretext.

At Aginḡay I met my first case of a man, Tuliaw, separated from his wife. Tuliaw's first wife had been married by another man. I could not ascertain the real reason, but might surmise it by the following details given me by Tuliaw himself and by his companions. They said that the Negritos did not separate except when one of the married couple had done something very bad (I believe they meant especially adultery on the part of the wife because for that of the husband there are other means, as we shall presently see); then each went his own way, after they had divided the children, if there were any. Later on Masigun said that, in the case of separation, the smaller children went with the mother.

They never separate because no children are born, while the pagans of other tribes almost universally repudiate a childless wife.

Asi and Idaro are a very old couple. Neither was ever married to anybody else, and they still live most peacefully together, although no children were born to them.

Masigun told me that Negritos separated when the one had something against the other: this was a very indefinite statement.

Toma, whose present wife is Felomena, had formerly married Firmina, who is still living and by whom he had several children. All of them came to the prayer ceremony from Ballisteros, where they had been living for a long time.

Dandangán married the widow Asikam, his first wife; he has had no children by her, and by this time he is a very old man.

These are the facts about the case. In the whole series of families that came under my notice, there were only two cases of divorces, and probably the cause was adultery of the woman. In the first case, the explanations of the Agingay people seemed to hint at this cause. In the second case, the woman Firmina, whom I met several times, did not at all seem to be of a very decent stock, as was obvious by her demeanor, her talk and her whole behavior. It should also be noted that Firmina was not living any more, and perhaps had never been, in typical Negrito surroundings, as she resided at Ballis-

teros, near the north coast of Luzon.

Still if there were to be found more cases of divorce, it should not be wondered at, because with all the pagan tribes of northern Luzon, with absolutely all of them, separations occur for the smallest reason. The Isneg especially are recognized by all Christians as falling in that category, and they themselves agree that divorce for them is a very common happening.

I have now to treat the question of adultery of the man, and in finding out about this I was very fortunate. If a man commits adultery, he is punishable by death and usually so punished. The offended husband shoots an arrow at the guilty man, and there the matter generally ends. If he escapes, which must be a rare occurrence, it may happen that no other attempt is made on his life. I do not mean, however, that adultery is very frequent; on the contrary, I believe it is not common at all, and the reason is not far to seek.

That the punishment of death was inflicted on a man guilty of the afore-mentioned crime, was assured me several times not only by Negritos, but by Isneg and Christians as well.

But I have a more definite proof of this statement, as I had the opportunity of taking a picture of a scar left by an arrow on the body of Asi, who, fortunately for himself, escaped death in a most extraordinary manner; the scar may be distinctly seen in his picture. The



The arrow entered his body under his right arm.

arrow entered his body under the right arm, through his side, at some distance below the armpit, where I could still see a round mark, not large in circumference, but very deep, and it came out just at the

middle of his back, where a scar about four inches long was still to be seen, just in a line with his spine. When I first noticed the fellow's wound, and inquired about its origin, he related to me that on a

certain day he was standing somewhere in front of his house, when a Negrito hit him with an arrow in the part of his body described above. He made no further comment on the occurrence, but an Isneg who was present at the conversation, completed the story by saying that the would be murderer was the husband of a woman with whom Asi had committed adultery. Some days later I met a Kagayan, who stated he knew Asi very well, and who said that the wound had been inflicted by mistake during a hunting expedition, some Negrito mistaking Asi for the hunted ani-

mal; this was rather strange, when one remembers the skill of the Negritos in the science of woodcraft. These explanations were entirely contradictory; so, I asked the matter all over again from Masigun, his fellow Negrito and one of Asi's relatives, and Masigun assured me that the arrow had been shot on account of a question of woman. There was no more questioning to be done, of course, and, in this way, I had further reasonable evidence that among the Negritos summary justice is done to the adulterer, as death is the penalty.

(To be continued)

The Songs of a People

Igorrote Customs in East Benguet

by *Rev. Father Claerhoudt, Missionary, Bokod, Benguet*

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IX

(Continuation)

On that same day when they were harvesting in the fields of Palang-pang, some were cutting rice on the other side of the river, in the small paddies of Sulin.

Sulin was poor, very poor. The last year she had not reaped enough from her ricepaddies to support herself and her children; so, Sulin had borrowed rice here and there.... for the children were

so hungry. Now that the time of harvesting had come, she had to return the rice, give back double for what she had borrowed and the heart of poor Sulin was beating sadly when she thought how nearly her whole harvest was to be carried away in payment of debts, for there were still the children to be fed....

But Sulin, while cutting rice, did

not show the wound of her mother heart; she was chatting with the womanhood on the field, thū her thoughts now and then were at home, with her children and these thoughts were as many cutting cudgels in her heavy bosom.

She well knew that she was not the only poor one in the country, but, as each one feels his own pain first and most, and as each one knows and recognizes his own sorrow best, an undescrivable torment was torturing her heart.... her mother heart.... her mother heart of a poor widow with many children, because she harvested little and of the little she was harvesting, most was to be carried off and away to the swollen granaries of her heartless creditors,.... usurers.... bloodsuckers... of the blood of a poor mother and widow and of the blood of her many dear, beloved, hungry children.

And among the women, who helped Sulin to harvest the rice of her small ricepaddies, were some of those creditors. They were cutting rice which they placed and pressed in their kaibangs and carried off and away to their homes.

Towards evening, Sulin let these go first; she had to cut some "abba" before going home, she said, but it was not true; she simply felt an inner desire to be alone and to cry unobserved. Red was the sky above Baktang, but redder were Sulin's eyes. The rocky peaks above Koorel were drawing as om-

ber line on the pale greenish air of the falling evening, and Sulin was completely alone in her small ricepaddies on the other side of the river: she was holding her swollen face in both her stiff and scratched hands: she was sobbing heavily for she thought of her lasting and embittering poverty and of her dear little children.... orphans....

* * *

The harvest is lasting for weeks, and for weeks one may see in the ricefields long curving lines of women, cutting ear by ear the golden heavy rice, gathering bundles, tying them tightly for the owner of the field on which they are harvesting and they are allowed to carry home the smaller and less heavy ears as a wage for their labor.

"Si-ani," the harvest time is for the mountaineers the time of a new life, because Kabunian gave them, once again, new food for many months, and therefore jingle-jangle the kalsas so clearly and lovely and therefore are so many feasts celebrated around the smoking huts of the now barren mountains.

Unconsciously they are penetrated and filled with the mysterious voices that speak to them from and silently whisper to their hearts about food and happiness.

They live together with the weed and the bushes that are sprouting and growing under the blue sky that is hanging over the centry mountains. What grows on their fields and hills is their means of existence. Therefore it is no won-

der that from the time of sowing and planting until the days of reaping and harvesting, they are watching the growing and ripening of their plants; no wonder thus that they weed and scratch and work and toil and slave unceasingly; no wonder thus that they anxiously watch the sky when the burning sun continues to spread her glowing rays over the hills and no rain falls over what they sowed and planted: no wonder thus that they are sadly looking to heaven when the wild storms are playing havoc with their fields and mountains alike.

Thus it is no wonder that, when the harvest time begins, their hearts are leaping with inner joy, because, at least with many, their granaries once more are filled with the precious cereal, the support of their lives, for again they may live, at least for some time, in peace and rest on the source of well-being and riches: their rice....

* * *

When the breathing of the mountain breeze is rolling over the lovely waves of the golden rice-fields and when the harvest is flickering in the shimmering sun-

rays, and when the monstrous mountains are everywhere loaded with hope inspiring green and gold, and when God's majestic creation is singing the praises of His wonder-work, then, the poor human heart enjoys the blessings of its living in union with His undescrivable bounty and goodness that created and preserves. When under the harvest the majesty of the fields is disappearing, when each evening the glowing west is throwing a last stream of beauty and mystery over wavering and darkening nature, then too, a voice speaks to the poor human heart, of the evening of life to come and of the sinking away of life itself into the darkness of death like the glorious day into the misty somberness of the ravines. The Eternal Mower of the hereafter, who gives life and takes it away, will suddenly come; His shadow will bow over the heart and the heart will stop beating.... and the people will say: He or she is dead, but a hundred thousand times happy is the one whose death means the awakening of his soul into the blinding vision of the heavenly Sion Mountain.

(To be continued)

Without Religion

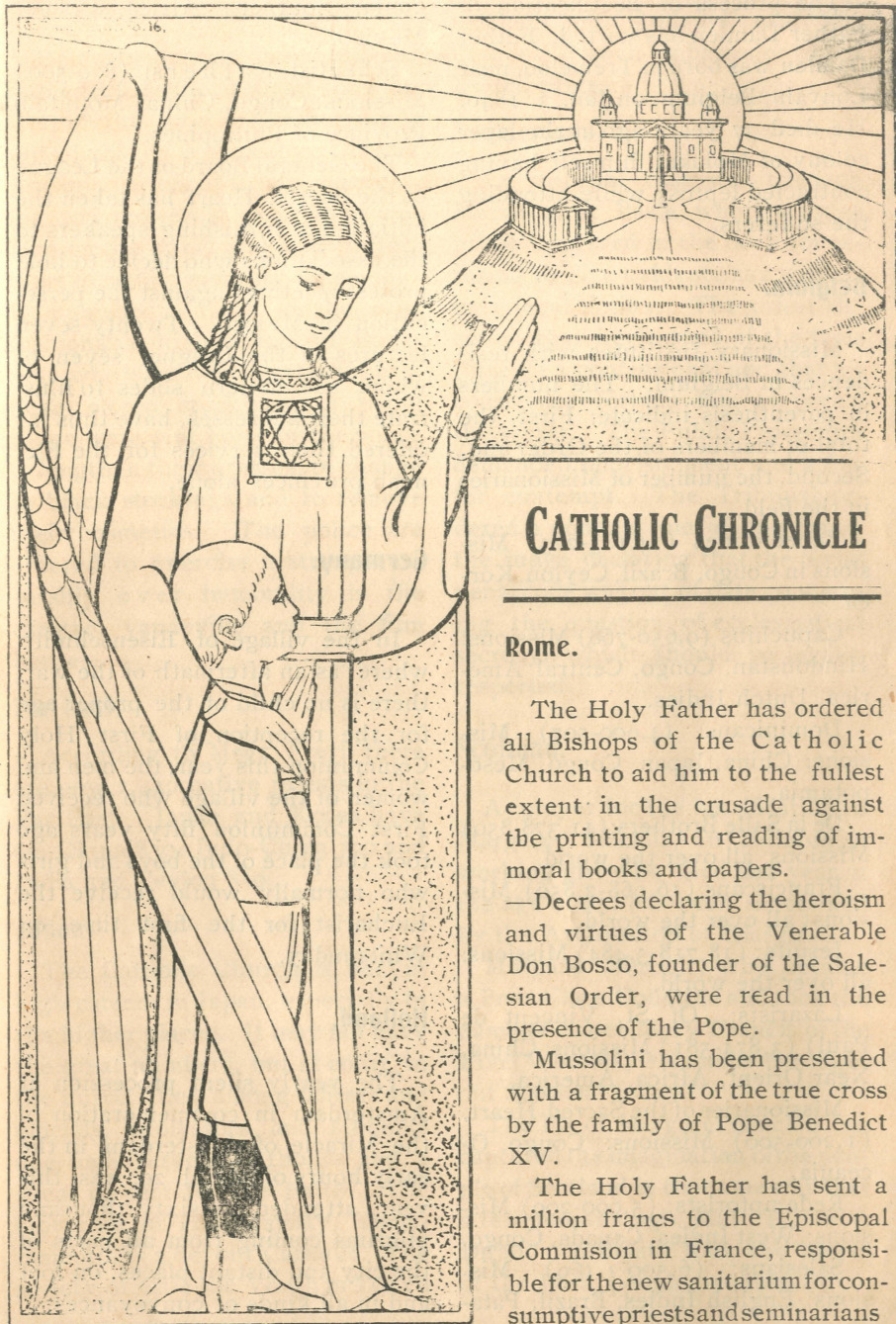
"I know of but one thing more monstrous than a man without religion," Carlyle once said to Joaquin Miller the "Poet of the Sierras."

"And what is that?" asked the American poet.

"That, sir," exclaimed Carlyle "is

a woman without religion."

—Alexander was looking for work and the employer was asking him the usual questions: "What's your name?" "Alexander Johnson, suh." "How old are you?" "Ah's twenty-nine, suh." "Are you married?" "No; dat sear on mah haid is where a mule kicked me."



CATHOLIC CHRONICLE

Rome.

The Holy Father has ordered all Bishops of the Catholic Church to aid him to the fullest extent in the crusade against the printing and reading of immoral books and papers.

—Decrees declaring the heroism and virtues of the Venerable Don Bosco, founder of the Salesian Order, were read in the presence of the Pope.

Mussolini has been presented with a fragment of the true cross by the family of Pope Benedict XV.

The Holy Father has sent a million francs to the Episcopal Commission in France, responsible for the new sanitarium for consumptive priests and seminarians

—The process of Beatification of Father Damien has started. Father Damien was born in Tremeloo, near Louvain, Belgium, on Jan. 3, 1840. He died 37 years ago at the leper colony of Molokai, himself having contracted leprosy while attending the sufferers.

Belgium.

Missionary Institutes with residences in Belgium. The numbers in parenthesis indicate: First, the total of members of the Order and, Second, the number of Missionaries in the field.

Benedictines (14,183-223) Missions in Congo, Brazil, Ceylon, Korea.

Capuchins (9,650-768) Missions: Hindoustan, Congo, Central America, Dutch Indies.

Dominicans: (4,900-507) Missions: China, Japan, Congo, Mesopotamia.

De la Salle Brothers: (11,378-850) Missions: all over the world.

Franciscans: (16,968-2,850), Missions: all over the world.

Jesuits: (18,718-3,484) Missions: all over the world.

Lazarists: (Of St. Vincent de Paul) (3,874-581) Missions: China, Near Orient, Africa, America.

Missionaries of the Sacred Heart. (1,200-500) Missions: Congo, Oceania.

Redemptorists: (5,000-200) Missions: West Indies, Canada, Congo.

Salesians: (6,500-1,169) Missions: English Indies, Brazil, Pata-

gonia, Southern Africa, Congo, Mexico.

Scheutist Fathers: (800-500) Missions: Congo, China, Mountain Province of Philippines.

The General Board of the League of the Sacred Heart has taken the initiative of furnishing speakers to the associations who decide to hold protest meetings against the persecution in Mexico. Twenty-seven lectures of the League, seven of whom use lantern slides to illustrate their addresses, have thus far offered their services for the Flemish provinces alone.

Germany.

In the village of Eisenschmitt, where, as an aftermath of the war, there is no child of the proper age for the reception of First Holy Communion this year, the men and women of the village who received First Communion fifty years ago took the place of the boys and girls who normally would receive the Eucharist for the first time on Whitsunday.

Holland.

The yearly silent procession at Amsterdam in commemoration of the Miracle of Amsterdam, in the early hours of March 20, was this year, attended by sixty thousand pilgrims coming from all parts of the city and distant places, on foot and in all kinds of conveyances.

Hungary.

New regulations have entered into effect, authorized by the minister of the Interior. Swearing is punishable by a maximum fine of \$15 or a fortnight in jail. Accosting and molesting respectable women on the street and other infractions of public morality are similarly punished. Girls in the most fashionable high school of Budapest, who were wearing short skirts, flesh-colored stockings, or using rouge were sent home by the police to lengthen their dresses, to change to black stockings and to remove their cosmetics. The police are ordered to exercise a strong censorship over immorality in the theatre, vaudeville and the film houses.

Far East.

According to Msgr. Freri, there are now 2,440 native priests in the Far East. Japan and Korea have 60, China 830, Indo-China 700 and India and Ceylon 850.

Japan.

The Catholic Church is held in high esteem in Japan, especially in the higher places. It may not have the great numbers, but at court, in the universities, among officers and officials, professors and students one finds fervent Catholics and a great respect for the Faith. The Governor of His Majesty, Yamamoto, is a devout Catholic. The society of Catholic Youth in Tokyo

numbers 600 members mostly teachers and students, said Mr. Claudel, French ambassador to the United States.

Switzerland.

An unusual case was tried on March 22 at Basle, where a Swiss priest appeared in the dock for refusing to give evidence as a witness in a legal action. The priest declared that he learned of the facts through a confessional and that his conscience forbids him to reveal the secret. The Public Prosecutor demanded imprisonment and a fine for contempt. The Tribunal ordered a nominal fine of one franc, the judge declaring that the Swiss penal code was out of date concerning the question of ecclesiastical secrecy, which should be legally respected.

Scotland.

A prayer for the beatification of Margaret Sinclair, an Edinburgh working girl who died last year at the age of 25, has been sanctioned by the Archbishop of Glasgow.

Margaret Sinclair, who became a Poor Clare Colletine and took the name of Sister Mary Francis of the Five Wounds, is famous throughout Scotland today.

The life of Margaret Sinclair has captured the imagination of the people of Scotland in the same way that a few months ago, Matt Talbot, a Dublin workman, took the hearts of the Irish people by storm.



CURRENT EVENTS



Philippines

Politics.

Several American representatives visited the Philippines, during the month of May. They remained for five or six days saw little but heard much and left, most of them with the farewell that Independence for the country is still far away, one of them, a democrat, dissenting and advocating early and complete independence.

Governor General Wood, voted the stock of all the Government owned companies, but made a few changes in the boards of directors. Nevertheless he advocates the sale of all Government business properties, except those of the Manila Railroad. President Quezon and other Filipino leaders protest against this action, saying the Legislature representing the people should have her word to say about this policy in which millions of the Filipino people's money are involved.

Washington says it didn't order the sale of said properties.

The P. I. Chamber of Commerce will draft a bill for the Legislature requesting the establishment of a free commercial zone in the port of Manila where imported goods for other foreign ports can be deposited and reexported without any custom duties.

Three Japanese vessels were seized these last weeks near the Babuyan Islands by the Constabulary, because they were within the twelve mile limit of Filipino waters without the neces-

sary permit of the Custom officials.

About one thousand American marines arrived in Olongapo to be ready for any eventuality in China.

Followers of Flor Intrencherado, the self styled emperor of Iloilo, and the police of Victorias, Negros, had a clash in which three were killed and one wounded. This might have been avoided if the emperor had sooner been forced to stop his crazy policy.

Health.

There are now 76 hospitals in the Philippines. An average of two are added yearly. There are 12 in Manila, the 64 others are located in the provinces. 27 are private hospitals, of which 12 exist in Manila. All these hospitals have a capacity of 5,617 beds, including 3,783 beds in the government hospitals, 918 in the military and naval hospitals, and 1,425 in private hospitals. 121,341 patients were admitted in all these hospitals during 1926.

In all these the Culion hospitals are not included; they are six with 500 beds. Last year 354 negative lepers were discharged from Culion. It is planned to have four more leper colonies, probably in Cebu, Bicol, Iloilo and Mindanao. Why not one in northern Luzon? Mrs. Wade in charge of the \$2,000,000 drive in the United States for the benefit of the lepers in the Philippines, hopes to meet with great success.

The hospital of San Juan de Dios

established in 1577 by a Franciscan brother, was the first in the Philippines.

Schools.

Sixty new American teachers have arrived.

Mr. Rafael Palma, president of the University of the Philippines, now making a trip to Europe, has written that the Hong-kong University "beats us in the quality and number of buildings." Never mind this: the teaching and quality of teachers are of much

greater importance, than splendid and costly buildings.

Representative Chalmers said that the only hope for the Philippines and the Filipinos is in a universal language and in general education. But he did not say that, as one can observe from the papers, most of the daily crimes are committed just by those who are supposed to know that universal language and to have received that general education he advocates from the public school.

Foreign

Bolivia.

Fearing a revolution after a students' strike and riot in which two persons were killed and forty wounded, the Government promised to pay the professors of the university who had not been paid for three months this being the cause of said strike, and declared martial law, deporting, at the same time, a few leaders of the Liberal party supposed to be behind the trouble.

China.

The unavoidable break between the radical and conservative but both Nationalist elements of Canton has come: the conservative faction has its seat of government at Nanking, and the bolschevistic at Hankow. Negotiations to reunite both against the northerns have been of no avail. Further more: General Feng (the christian general —as christian as Trotzky) once beaten by Chang-tso-lin of the North, who fled to Mongolia, reorganized his army with Russian money and weapons, has joined the radical element of Hankow, ready to proceed with this against Peking and perhaps against the conservatives of Canton. In the meantime the Cantonese government has

tried to win to its cause the famous general Sun Chuan-fang, the Shanghai general, who, first beaten by the Cantonese, later, after their internal division, threw them back. Chuan is an ally of Chang-tso-lin of the North. If Chiang-kai-shek, the leading general of the Cantonese and at the head of the conservative faction of Nanking can make his peace with Sun Chang-fang, then, the radicals may be beaten and this would, at least in part, save China from Russian bolschevism. The Nanking party is backed by all serious Chinese and those who have to save some capital that in the meantime will help the conservatives to finance their warlike enterprises and without which no party can win a civil war. The Hankow party is, of course, backed by the Russians and those Chinese who want to appropriate the properties of others. In several provinces the peasants, headed by the bolshevik students, have taken possession of the land owned by rich proprietors.

Bolschevism has found its way even in Thibet, where the poor peasants have tried to apply the socialist rule of taking as their own what belongs to the lardowners. They are fighting the rich Thibetans and Chinese alike.

The country around Canton seems to be safe to foreigners, but it is not so in other parts of the country, especially there where the Hankow masters dominate: their cry is not only as that of the Nanking faction: China for the Chinese, but also: Away with all foreigners. Due to the foreign forces at Shang-hai and other important towns along the Yangtze river and the coast, there seems however to be less danger to foreigners than two months ago, although most of them abandon China, the Catholic Missionaries excepted.

There are some prognostics of an alliance sooner or later to be made between the Nanking party and the Peking government. This may become true if the bolschevic element becomes too strong. Anyway it is more than probable that this civil war will last for a long time wherefore the American expedition makes provisions for a three years' stay to meet all eventualities.

Further treaties and arrangements between foreign nations and the Chinese, especially about the Hankow incident, have been suspended, because in fact there seems to be no responsible government that can execute whatsoever might be decided among the contending nations.

Chili.

Mussolini did away with parliamentarism in Italy and not only saved his country from Bolshevism, but has brought it back to a high degree of prosperity with all prognostics of a bright future. Primo de Rivera imitated the Italian "duce" in Spain and Spain, too, has attained, more than ever, since the war not only internal peace but also wealth and happiness. Chili's vice-president, general Ibañez has given the president of the country a three months' vacation with the un-

derstanding of giving him more, has suppressed parliament and is trying to establish Fascism, as is often called the Italian system of Government. President Figueroa has resigned.

Why that reverse from democracy to autocracy?

Since the war most of the nations are burdened by taxes, one of their many causes is the excessive number of employees in the service of the Governments. The politicians of the country, sitting in Congress, of course during their campaigns often recur to promises of giving jobs to their leaders and electors. Jobs being all filled up, new ones have to be created and more salaries thus being paid, more taxes are required. Another cause is the increasing bolshevism, which requires rather a strong hand and a wise head to deal with it. This can more easily be done by a few or one than by many, according to the proverb:

Many cooks spoil the broth.

In general, it is often repeated that democracy has been a failure, and hence the return of some countries to a constitutional autocracy, call it fascism or nationalism.

Mexico.

Calles may deny revolutions, or announce his victories over the several revolutionary bands that infest the country: such news does not alter facts. The Yaquis, a tribe of Indians, which has caused much trouble to the Mexican Government for more than a century and which was never subdued, continue their war against Calles. Of course they are aided by others dissatisfied with the tyrannical conditions of the Mexican Nero. Serious reverses of the federal troops suffered at hands of these Yaquis may make the revolt more general and overthrow the one who wanted to smash God and the Church of the country.

Nicaragua.

The peace between the revolutionary liberals and the party in power, the conservatives, thanks to the intervention of the American marines, has made a further step: the two rival parties have concluded arrangements and both have arranged to turn in their

weapons to prevent new clashes: All weapons have to be turned in and \$10,00 will be paid for each gun given willingly, so, the dollar will reign when all weapons have been bought, provided Mexico, in her desire to start trouble all over Central America against the Americans, finds no means of again arming the Nicaraguans.

Only One Mother

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break,
So cherish that mother, my boy.

You have only one mother, who will
Stand by you through good and
through ill,
And love you, although
The world is your foe;
So care for that love ever still

You have only one mother to pray,
That in the good path you may stay,
Who for you won't spare
Self sacrifice rare;
So love that mother always.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight;
To help her pains ever take.

You have only one mother—just one:
Remember that always, my son.
None can or will do
What she has for you:
What have you for her ever done?

Patron Saint for Bobbed Hair Girls

The New Zealand Tablet suggests as patron saint for the modern bobbed-hair girl, Saint Rose of Lima, in whose office in the Breviary it is related that she had her hair cropped close in order to make herself hideous in the eyes of a man to whom her

mother wanted to marry her. Her example is a perennial reminder of Saint Paul's words that a woman's glory is in her hair. Rose knew that, and she could think of no better way of making herself unattractive than to bob or shingle her lovely locks.

QUESTION BOX

Questions unsigned will not be answered. Anonymous letters must find their way into the waste paper basket. We will not publish the names of those who send questions.

Question No. 27. During Holy Week, I heard some Protestants mock the ceremonies of the Church. Please, how can I answer them?

Answer.—By religious ceremonies we mean certain expressive signs and actions which the Church has ordained for the worthy celebration of the Divine service.

Of course, true devotion must first of all be interior; it must come from the understanding of it and from the heart, for "the true adorers shall adore the Father in spirit and in truth". But we are not to infer from this that exterior worship is to be contemned because interior worship is prescribed as essential.

On the contrary, the rites and ceremonies enjoined in the worship of God and the administration of the sacraments are dictated by right reason, are sanctioned by Almighty God in the Old Law, and by Christ and His Apostles in the New.

True piety cannot long be concealed in the heart without manifesting itself by exterior practices of religion; hence though interior and exterior worship are distinct, they cannot be separated in the present life. What one feels in his heart, must needs appear in action and word. It is natural for man to express his sentiments by signs and ceremonies; and the exterior expression of the interior feelings adds to the fervor of the last.

Will a devoted child content itself by loving its father and mother only

inward? No, its conversation, deeds and its whole body will manifest its inner love. So will the true child of God show its affection for its Creator.

The man who daily bends his knee to the Maker, who recites or sings His praises, who devoutly makes the sign of the cross, in one word, who shows an exterior decorum in his homage to God, will generally be one whose heart is united to God and who obeys His laws.

On the contrary, show me a man who habitually neglects outward observances of religion and charity, and I will show you one in whose soul the fire of devotion, if not quite extinguished, at least burns very faintly.

More, the ceremonies of the Church, if understood, rivet our attention and lift it, up to God: they teach us what is going on and consequently increase our interior sentiments toward religion.

Almighty God considered exterior worship so indispensable to interior worship that we find Him in the Old Law prescribing in the minutest detail the various rites and ceremonies to be practiced by the Jewish priests (see the book of Leviticus).

Our Savior, though He came to establish a more spiritual religion than that of the Old Law, did not discard the outward forms of worship. He Himself went in procession to Jerusalem. At the Last Supper He blessed the bread and wine and chanted a hymn with His disciples.

He put His fingers into the ears of the deaf and dumb man and touched his tongue with spittle.

Imparting the Holy Ghost to His Apostles, He breathed over them and afterwards the Apostles communicated the Holy Ghost to others by laying hands on them.

The Apostle St. James directs that if any one is sick, he shall call in the priest, who anoint him with oil.

Are all these actions not ceremonies? Of course the ceremonies of the

Church today are more impressive, but it is quite natural that the majesty of ceremonial should keep pace with the growth of Christianity. When some mock the ceremonies of the Church, it is mostly because they do not understand them as they refuse to learn their meaning, or because they are prejudiced against anything of the Catholic Church. Let us study the ceremonies of the Church, especially those of the Mass and the Sacraments.

Things That Endure

Honor and truth and manhood—

These are truths that stand,
Though the sneer and the jibe of the
cynic tribe

Are loud through the width of the
land.

The scoffer may lord it an hour on
earth,

And a lie may live for a day,
But truth and honor and manly worth
Are things that endure alway.

Courage and toil and service,
Old, yet forever new—

These are the rock that abides the
shock

And holds through the storm, flint-
true.

Fad and folly, the whims of an hour,
May bicker and rant and thrill;
But the living granite of truth will
tower

Long after their rage is still.

Labor and love and virtue—

Time does not dim their glow;
Though the smart may say, in a lan-
guid way,

"We've outgrown all that, you
know!"

But a lie, whatever the guise it wears,
Is a lie, as it was of yore,

And a truth that has lasted a million
years

Is good for a million more!

A Russian Parable

A man, discontented with what he thought his miserable lot, complained of Providence.

"God," he said, "gives other men riches and I have nothing whatever. How can I get on in life having nothing whatever? How can I get on in life having nothing to start with?"

An old sage heard these words, and he said:

"Are you so poor as you think you are, my friend? Has not God given you strength and youth?"

"I admit that He has, and I can say that I am proud of both my health

and my strength."

The old man then took the youth's right hand and said:

"Would you have this cut off for a thousand rubles?"

"No, most certainly not."

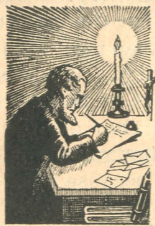
"Nor your left hand."

"No, indeed."

"Would you consent to become blind for ten thousand rubles?"

"God, forbid! I would not consent to lose even one eye for any sum."

"See, then, what riches the good God has given you."



MAILBAG OF THE LITTLE APOSTLE



For all correspondence with "THE LITTLE APOSTLE" send your letter to *The Little Apostle, Box 1393, Manila*

Manila, June 1, 1927.

Dear Readers.

Today I start my fourth year. Three years ago, the Very Rev. Father Van Zuyt, then provincial of the Belgian Fathers, said that, if the number of my subscribers could some day reach the three thousand, it would mean a great success; he was rather inclined to believe that one thousand would be a fine goal. Well, today I count six thousand subscribers, although my little brother, El Misionero, has taken away from my list a good many who prefer the Spanish language to the English.

In the Philippines it is commonly said that bad payment of renewals used to kill all magazines after one or two years. Unhappily there is some truth in this saying specially where Catholic magazines and papers are concerned.

Dear Readers: A debt is a debt, duty is duty: specially this of paying debts: not to pay them is forbidden by the seventh commandment of God. This language sounds a little bit rough, let me sweeten the pill with the sugar of verses lately found in an old document and written "a la Longfellow's Hiawatha," and if you find that the message concerns yourself, please don't be offended, but immediately do an act of

justice and even charity, by sending at once your renewal with a nice little yellow Money Order:

Should you ask us why that dunning,
Why these sad complaints and murmurs,

Murmurs loud about delinquents,
Who have read this paper monthly,
Read what they have not yet paid for,
Read with pleasure, read with profit,
Read of Church affairs and Missions,
Read of news, both home and foreign,
Read of Saints and read of heroes,
Read of progress in a Province,
Poor and pagan, but, progressive....

Should you ask us why this dunning....
We would answer, we would tell you:
From the printer, Father Schipman,
From the busy Father Faniel,
From the lab'ers, from the mailer,
From the greedy paper seller,
From the landlord, from the carrier,
From the man who stamps the cover,
With a stamp of two centavos,
From them ALL, there comes a message:

Message kind, but firmly spoken:
"Please, do pay us what you owe us!"
Would you lift a burden from us?
Would you lift one from the Missions?
Would you drive a spectre from you?
Would you taste a pleasant slumber?
Would you have a quiet conscience?
Would you read a paper PAID FOR?...

Send us money....Send one Peso....
 Send YOUR Peso...Send OUR money...
 Send the Peso that YOU OWE US!
 Send it to "The Little Apostle"

P.O.B. 1393,
 Manila.

This is the month of June, the month of the Sacred Heart of Jesus. His Heart speaks of infinite love of infinite sacrifices made for the salvation of souls.

Does your heart speak of love for Jesus? Just think of how many sacrifices you make for the salvation of souls; for the conversion of pagans and sinners. If you find only a few, say that you love Jesus little; but if you can count many and great offers brought to Jesus, then, be sure that

you love Him really and much and that your heart beats in unison with the most Sacred Heart.

The last number of "The Little Apostle" was just printed when we heard of the transfer of the Right Rev. Monseñor Sancho, bishop of Tuguegarao, to the diocese of Vigan. Not only our most sincere congratulations, but also our most fervent prayers accompany this worthy Prelate. Nearly the whole Mountain Province comes under the jurisdiction of Monseñor Sancho. In his zeal, activity, generosity and charity we hope: may God bless and preserve him for a long time, for His greater glory, the progress of Nueva Segovia and the conversion of the Mountain Province.

"The Little Apostle."

What to Remember

Forget each kindness that you do

As soon as you have done it

Forget the praise that falls to you,

The moment you have won it;

Forget the slander that you hear

Before you can repeat it;

Forget each slight, each spite, each sneer,

Whenever you may meet it.

Remember every kindness done

To you, whate'er its measure

Remember praise by others won

And pass it on with pleasure;

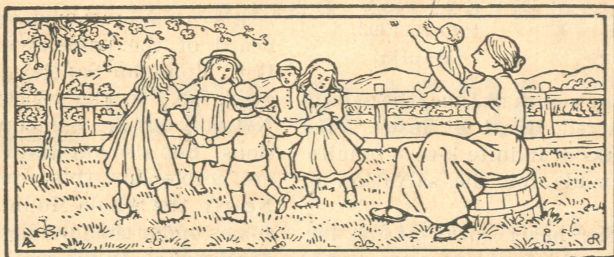
Remember every promise made

And keep it to the letter;

Remember those who lend you aid,

And be a grateful debtor.

For the Little Tots



A Little Life of the Little Flower for Little Children

(Continuation)

CHAPTER X

Death of the Little Flower's Mother.

ONE DAY little Thérèse and her sisters at home were told to keep very quiet in the house, to avoid shouting in the garden and to walk on tiptoe whenever they moved downstairs. Why? Mrs. Martin was sick....very sick....she had to keep to bed....the doctors had said that her condition was almost hopeless. The little child and her sisters, of course, did their utmost to obey these orders but to be sure that no noise should disturb the dear patient, little Thérèse and her sister Céline passed nearly all the time in the houses of some friends, but these little friends could not replace the caresses and blessings of her mother. Thérèse was sorry....very sorry, for she was of a very affectionate nature: the slightest separation

from a member of the family left a deep impression in her lovely heart. Pauline had been sent to Mans to continue her studies in the college of the Visitation. Thérèse had accompanied her to the station on the day she left. Afterwards she was often seen standing at the window and looking with an expression of sorrow in her eyes in the direction of the station.

—“What are you doing at the window” she was asked.

—“I am looking for Pauline to come back” was her unvariable answer.

One day the priest, preceded by a sacristan ringing a bell and carrying a light, entered in silence the mansion of the Martin family. Mr. Martin and all the children, together with the servants, were waiting

with burning tapers at the door. The priest, dressed in a white surplice, carried something very mysterious on his heart. All followed him to the room of the patient. A nice altar, adorned with a crucifix, burning candles and flowers, stood not far from the sickbed. The priest said a few words to Mrs. Martin, after which he gave her the Blessed Sacrament. All present were praying and making supreme efforts to hide their tears. Then the priest administered Extreme Unction. God had found that Mrs. Martin was ripe for heaven and perhaps He wished to make it understood that if good mothers are His chosen instruments to lead their children, sanctification is nevertheless His own work: the work of His Grace and our cooperation.

The 28th of August, 1877, little Therese was called to the bedside of her mother to give her a kiss. How pale mother looked and how cold her lips were: she had passed away to a better life, from where her loving heart and watching eye would follow each step of her until they all would be reunited with her forever in the eternal glory.

Although only four years old on this memorable day, little Therese never forgot the sobbings of her father, the weeping of her sisters and her own childish grief, especially when all followed the coffin to the church and to the grave. Coming home, a deep silence followed the last tears of their eyes.

One of the servants, at the sight

of the little orphans, could not repress a profound sigh saying: —“Poor little girls, without a mother.”

No, they had no mother on earth, but they would, as much as possible, fill up the gap left by their severe loss. All of a sudden, and still as if in despair, Céline threw herself into the arms of her sister Mary, sobbing, and exclaimed: —“You will be my mother!”

This act of mutual love and confidence immediately found an echo in the heart of little Thérèse. She too, accustomed to the best of mothers, wanted to have another mother. It would only have been natural that she chose Mary, her godmother. But she did not. Thinking that Pauline might have been sorry if she had nobody to love as her child, she embraced her and said:

—“You, Pauline, will be my mother!”

It is a heavy cross to bear, that of a father of a big family, when he is left alone to educate his many children. Nevertheless Mr. Martin, a truly devout christian found strength and confidence in his holy faith. Doesn't God take care of the birds in the air and of the lilies in the fields? Is He not our Father, the best of all fathers? He submitted to the sacred will of Providence and would consecrate the rest of his days to his beloved children. Some of his friends advised him to remain at Alenson in whose earth his beloved had been

buried. Others told him to place all his children in a college, while others still counseled him to divide the children among the different members of Mrs. Martin's family.

He decided to leave the place and to go to Lisieux where his brother-in-law was living. It was a real sacrifice to say farewell to Alenson where he had his business, his friends and where he had lived for years. Besides his own house, he possessed a lovely cottage, "Le Pavillon," on the outskirts of the town, where he used to take his family, whenever possible, for recreation. To say farewell to these lovely surroundings was indeed a heavy cross, but he carried it man-

fully and as a true christian.

Who knows if this change of residence from Alenson to Lisieux was not a determining factor in the vocation of the Little Flower to the Carmel of this place?

Little children pray for your mother every day. Ask God to keep her alive long enough to receive, from her, all the material and spiritual benefits she and she alone can give you. If you still possess that dearest creature, thank God for His goodness and if you have lost her, not only pray for her soul every day of your life, but, by your obedience to your father, help him carry the heavy burden of caring, alone, for his beloved children.

(To be continued)

A Child's Song

*I am but a little boy,
Papa's, mamma's only joy
Glad and happy all the day,
Chasing every care away.*

*Often when my mamma's sad,
And is feeling awfully bad,
I do try my best to ease her
Every pain and every care.*

*And when papa comes in weary
Tired, hungry, worn and dreary,
I just sing my little song,
And it helps him right along.*

*So I'm going to try to keep
Always pleasant, always sweet,
Ever keep the Golden Rule,
When I enter Life's great school.*

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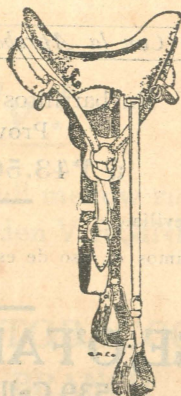
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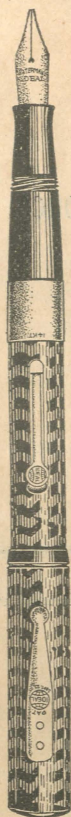
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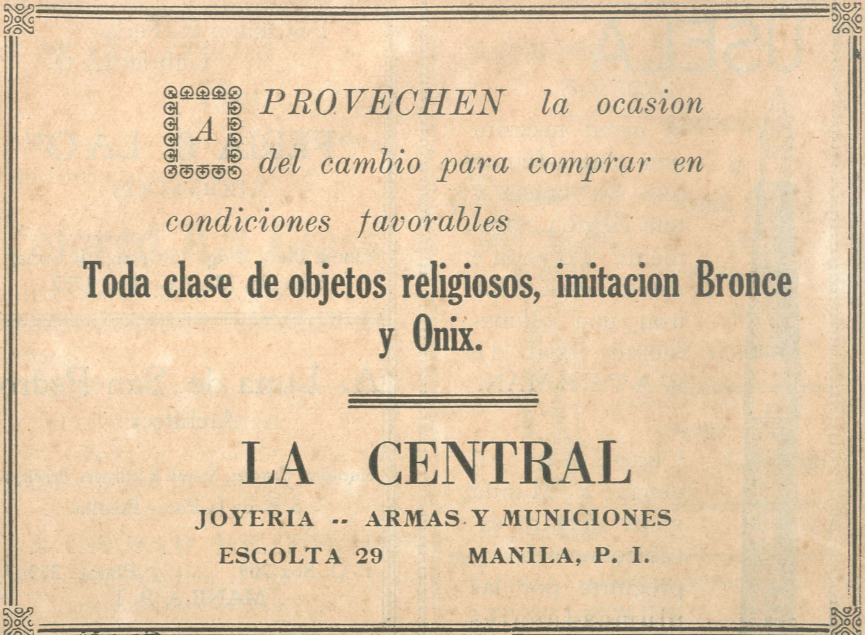
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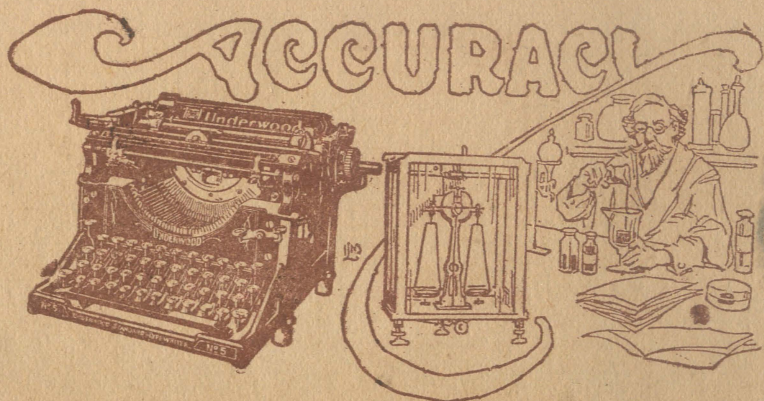


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