

# THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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# THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

*The organ of the Missionaries of the Immaculate Heart of Mary (Scheutveld Fathers)  
in the Mountain Province of the Philippines.*

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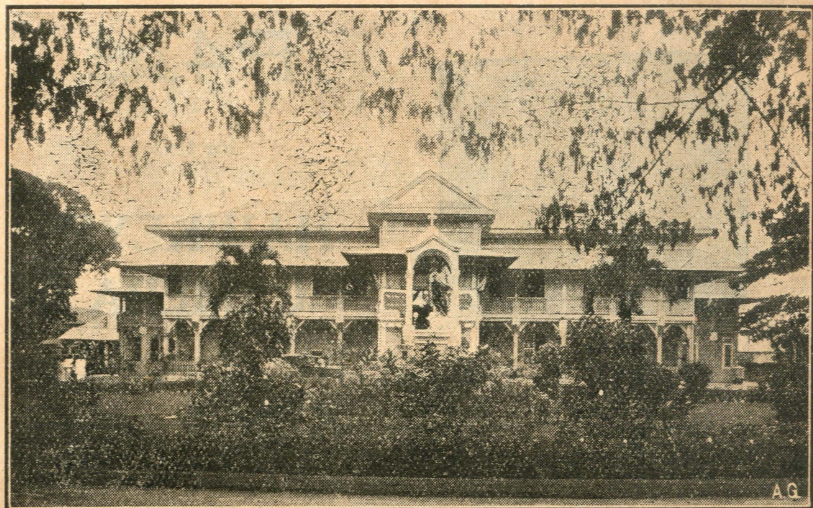
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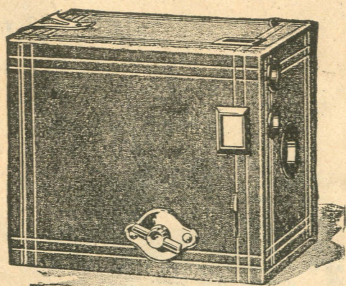
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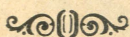
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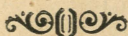
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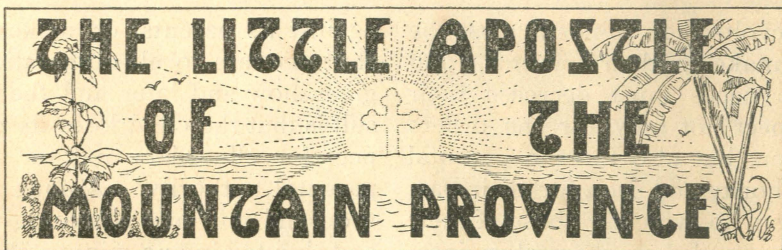
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## Are Saints Born Such?

*How Parents should exercise their authority  
in order to preserve it.*

*Continuation.*

4—Parents should command only the indispensable. Multiplication of laws not absolutely necessary is a nuisance and harmful. Their multitude makes it impossible to know them all and consequently to obey them all;

their great number, just because they order or forbid at each moment, causes disrespect for one or more and the disrespect for one or more such laws creates disrespect for all.

**M**AN IS BORN FREE; only necessity should curtail that innate freedom. Laws are made against delinquents and consequently suppose those they are made for to be delinquents. We are so accustomed to hear of more and more laws made, (some lawmakers try each year to make a record of new bills and laws) that we do not feel the insulting insinuation contained in that unnecessary multiplication of laws.

But when regulations and rules are accumulated upon the heads

of one or a few, as is the case with children in a family, then, the children, who have to be continually on the lookout, must necessarily understand better that they are mistrusted by their parents, considered as devoid of common sense and supposed to be perfect ignoramuses or simple babies, for their parents really treat them as if these children had neither eyes nor other senses. What will happen?

Children, treated that way, feel the humiliation of the repetition of unnecessary orders and don'ts;

it revolts their minds against the lawmakers, their parents, and this needs must decrease their respect not only for the orders given, but also for the parental authority and even for their parents who evidently abuse of their power and show themselves incapable of exercising a god-given authority.

There are parents who continually call the attention of their children to a thousand things at a time, who always find fault and correct, who never stop commanding, countermanding, ordering, praying, forbidding, mocking small mistakes, crying, shouting and insulting: in one word, their children can never do well and they have always to be corrected even before a possible fault can be imagined.

Yes, some parents order the most elementary things and actions, though the child at its age knows them very well, will observe them and always has taken care of doing them well, and yet, they impress such things again and again upon the minds of their children, repeat their orders again and again in a thousand different ways, and never stop ordering or forbidding.

First of all, this manner of acting shows little common sense in such parents and the child treated this way can not fail to think that it is considered as a senseless being, as a baby in the cradle. This thought revolts it

against its parents, or makes it shut its ears to all observations given now and later and the result is that the child loses its respect for all orders and for the parental authority. Among the thousand and one advices given and shouted in one minute, there may be an important one, but as there are many useless and even offending, the child pays no attention to the good one and it lets it pass as all the others.

The greater the children have grown and the more they are developed, the more harmful this manner of educating them becomes: for the children have become more conscious of their own dignity, alas, so often mistrusted and not recognized. Are they not treated as if they were little babies? Naturally, they must understand that persons like their parents, continually shooting forth their orders, are really devoid of common sense, act without serious consideration, do not understand nature and initiative in others, and hence, it is only natural that grown up children murmur and revolt against such treatment and such rulers.

Parents should command only the indispensable, i. e. what after serious thought they see they must order or forbid, e. g. when they know their children ignore a duty, or show weakness in fulfilling it, or committed some wrong or dangerous action.

These remarks apply also to

the work and kind of work to be done by children. Children are only children and their standard of capacity for a certain work must not be measured by the standard of the parents. When children are asked to do too much (which is almost near to the impossible) they soon become tired and when they are tired they easily revolt against their work.

Grown up people, thanks to their physical and moral energies, may react better and oftener against fatigue. Such is not the case with children. They lack the knowledge of their parents, they do not see as well the necessity of the work to be done, they do not have the principles of duty firmly imprinted in their hearts as the parents may have them, and therefore, too much work imposed simply makes them revolt against the work and those who unreasonably impose it.

If children are given some work to do (and they should be given some now and then) it must not be too heavy and it should not last too long: they must be given time to play and amuse themselves, for they must develop their physical strength and this is partly done by exercise and playing.

Let us study a practical case of children at study. Coming home, they have to repeat and prepare their lessons, or they have to attend to some homework. Let

these children do their duty. See that they study and complete their homework. Don't call them away from their study twenty-five times a minute: the next day they have to recite their lessons and give in their homework. If they do not, they are in fault. Would it not be the greatest fault of parents to be the cause of their children's faults? And if the children have to blame their parents for their shortcomings in class, what must they think of their parents who want them to study and at the same time prevent them from studying?

The indispensable to be imposed by the parents upon their children is the exact fulfillment of their duties towards God and neighbor. If parents see that their children e. g. neglect to pray at the due time, or to receive the Sacraments, or to prepare in time to go to Mass on Sundays and Holidays of obligation, etc., then, let them speak and command at the proper opportunity.

If they see their children in danger of committing evil, let them speak and advise at once.

If parents wish to know all the occasions at which they should command and only the indispensable, let them ask themselves how they would like to be treated and what God Himself would command and forbid and how: after all, parents occupy the place of God.

# St. Gregory Nazianzen

May 9

Gregory was born of saintly parents, and was the chosen friend of St. Basil. They studied together at Athens, turned at the same time from the fairest worldly prospects, and for some years lived together in seclusion, self-discipline and toil, Gregory was raised, almost by force, to the priesthood; and was in time made bishop of Nazianzum by St. Basil, who had become archbishop of Caesarea. When he was fifty years old, he was chosen, for his rare gifts and his conciliatory disposition, to be Patriarch of Constantinople, then distracted and laid waste by Arian and other heretics. In that city he labored with wonderful success.

The Arians were so irritated at the decay of their heresy that they pursued the Saint with outrage, calumny and violence, and at length resolved to take away his life. For this purpose they chose a resolute young man, who readily undertook the sacrilegious commission. But God did not allow him to carry it out. He was touched with remorse, and cast himself at the Saint's feet, avowing his sinful intent. St. Gregory at once forgave him, treated him with all kindness, and received him amongst his friends, to the wonder and edification of the

whole city, and to the confusion of the heretics, whose crime had served only as a foil to the virtue of the Saint. St. Jerome boasts that he had sat at his feet, and calls him his master and his catechist in Holy Scripture. But his lowliness, his austerities, the insignificance of his person, and above all his very success, drew down on him the hatred of the enemies of the Faith. He was persecuted by the magistrates, stoned by the rabble, and thwarted and deserted even by his brother bishops.

During the second General Council he resigned his see, hoping thus to restore peace to the tormented city, and retired to his native town, where he died A. D. 390. He was a graceful poet, a preacher at once eloquent and solid; and as a champion of the Faith so well equipped, so strenuous and exact, that he is called St. Gregory the Theologian.

REFLECTION. "We must overcome our enemies," said St. Gregory, "by gentleness; win them over by forbearance. Let them be punished by their own conscience, not by our wrath. Let us not at once wither the big tree, from which a more skilful garden-er may yet entice fruit." Do we at least pray for our enemies?

*So Speak the Wise....  
and the Young Heed the Lesson!*

356. *A crooked log makes a straight fire.*
357. *More flies are taken with a drop of honey than a ton of vinegar.*
358. *If you would have a hen lay, you must bear with her cackling.*
359. *Over the greatest beauty hangs the greatest ruin.*
360. *It is no good hen that cackles in your house and lays in another's.*
361. *A little bird wants but a little nest.*
362. *A dog will not cry if you beat him with a bone.*
363. *It is very hard to shave an egg.*
364. *A "good honest man" is but a civil word for a fool.*
365. *He that pays last never pays twice.*
366. *The tongue ever turns to the aching tooth.*
367. *A sharp stomach makes but short devotion.*
368. *All women are good: good for something, or good for nothing.*
369. *It's an ill cause a lawyer thinks shame of.*
370. *Early starts make easy stages.*

# THE MISSION

## The Cervantes Mission

Lepanto, Mountain Province

By Rev. Father J. Portelange, Cervantes

*“Organizóse una junta de nobles damas españoles y filipinas, bajo la presidencia de la digna esposa del Exmo. General de la Marina. Abrióse una suscripcion a la que todos contribuyeron con su obolo para la conversion de los infieles, lograndose en poco tiempo reunir la cantidad de 24,000 pesos y infinidad de telas, ropas y otros objetos para las misiones”.*

THESE LINES, written in 1880 by the Reverend Father Rufino Redondo, of the Order of St. Augustin, remind us of one of the last efforts made before the Revolution by the Religious Orders and the generous faithful Spaniards and Filipinos to spread the true Faith among the Mountaineers of Northern Luzon. The same Father further writes:

*“Mi entrada en Cervantes fué una ovacion completa. Aqui*

*“A committee of noble Spanish and Filipino women, was organized, presided over by the worthy lady of His Excellency the General of the Marines. A public subscription was opened, all contributing for the conversion of the infidels, and in a short time 24,000 pesos were collected, together with a great amount of cloth, dresses and other objects for the missions”.*

*veía a todos los niños de la escuela en perfecto orden, alli infinidad de igorrotés bailando al sonido de las gansas y en todas partes un gentio inmenso, manifestando en sus semblantes la alegria que les ocasionaba mi venida.... He repartido ropas, dinero y tabaco, quedando todos ellos sumamente agradecidos”.*

“My entry in Cervantes was a complete triumph. On one side I saw all the school-children in perfect order, on another side count-

less Igorrotes dancing at the sound of "gansas" and everywhere an immense multitude whose faces expressed the joy caused by my coming. I distributed the dresses, money and tobacco and each and all were overjoyed".

And no wonder that the Father was so welcome, as he was the bearer of such splendid and numerous gifts.... Human nature is, everywhere, the same, even among the most savage and the wildest tribes: it is accessible to kindness.

Let me present the mission of Cervantes to the readers of "The Little Apostle" that they may see the progress made since 1880, notwithstanding the ruins accumulated upon the district during the Revolution.

The Mission of Cervantes may be divided into three parts, quite distinct through the characters of their inhabitants, their progress and their inclinations toward Christianity. Of each one I will describe the most interesting facts.

The first is the old mission of Kayan, with the Lepanto Igorrotes.

The second is the Central Mission: the Christian village of Cervantes with its poor Malayan Igorrotes.

The third is that of the Neo-Christians: Angaki, Concepcion and San Emilio.

## 1. The Old Mission of Kayan.

According to an old chronicle, the first Spanish military expedition reached Kayan in 1665, Don Diego de Salcedo being at that time the Governor General of the Philippines, under the direct command of Don Pedro Duran, admiral of the Spanish fleet. Father Diaz, of the Augustinian Order, accompanied the soldiers and fixed his abode in Kayan. This justifies the title given to the Chapter of: "The Old Mission of Kayan."

The first impressions of the valiant Missionary, Father Diaz, were rather pessimistic, for he wrote:

*"Son los Igolotes una gente barbara y de pocos animos: son falaces, astutos y crueles.*

The Igorrotes are a barbarous people: they are cowards false, perfidious and cruel.

But he was enthusiastic about the country:

*"El sitio de Kayan es muy ameno y a proposito para hacer alli plaza de armas."*

The country of Kayan is very beautiful, and, ideal for a garrison.

However, the Spaniards did not remain more than three years in Kayan, from 1665 to 1668, during which they searched the



*The First Converts of Kayan.*

country for gold mines, supposed to exist among the hills of Lepanto. But they were frustrated in their hope and, after three years of vain research, they left the place, Father Diaz leaving with them.

*"El fruto que en esta conquista hicieron los Padres fue mucho, reduciendo a pueblos enteros al conocimiento de nuestra santa ley, logrando al principio que muchos niños y viejos moribundos tuviesen la dicha de morir cristianos.*

"The fruits gathered by our Fathers during this conquest were many bringing to our holy Faith whole villages and succeeding in procuring a christian death

to many children and old men at the moment of dying.

After the departure of Father Diaz, what became of those "pueblos enteros"—"whole villages" brought to our Holy Faith? They rapidly forgot the teaching of the Missionary and returned to the practice of their old superstitions, though something remained of their conversion, for, according to the records of the churches of Tagudin and Bangar, eighty-three adults from Kayan were baptized in said towns between the years 1753 and 1755, due to the repeated trips of the Missionaries of Candon and other towns of the lowlands, made to



Kayan and, other places, to visit and comfort the Neo Christians. Said journeys of these Missionaries were not without danger. The trails in the mountains were few and bad and the country often was in open rebellion against the Spanish Government. Now and then the Igorrotes of Kayan and the surrounding villages came down their mountains and entered the valleys to cut off a few heads of the lowlanders to offer them to their "anitos" or spirits, during their big, annual, superstitious feasts, or "kaniaw." After such an exploit, the Spaniards ordinarily sent a punitive expedition to the towns of the culprits, burning their deserted houses and ravaging their rice fields, after which they retired to the coast, until the next raid of Igorrotes would force them to teach those wild people another lesson.

1836, 1877 and 1881 were especially noted by such extensive expeditions. But in 1881 a permanent garrison was stationed at Kayan, a missionary priest, as always, with such forces, remaining with it. This priest was Father Rufino Redondo, of the Augustinian Order: in three years he baptized 253 children and 83 adults. The mission of Kayan was definitely founded.

In 1884 it lost somewhat in importance, the capital of Lepanto province and the Spanish garrison were transferred from Kayan

to Cervantes; however its Christians always were well taken care of. Today the Kayan municipality counts 4,000 inhabitants: 500 of them are Christians.

Thanks to a gift received from a generous Bostonian, last year we built a nice chapel in Kayan as a memorial to the late Reverend Father Redican, who for some time had been assistant to the Diocesan Director for the Propagation of Faith in the Boston Diocese.

Thanks to the Catechist, supported by the Sacred Heart League of Iloilo, and now working at Kayan, the number of conversions is on the increase and we have much hope of seeing the number of converts double very soon. If a priest could be assigned to the place, no doubt that within a short time "the Old Mission of Kayan" would become entirely Catholic.

Within the district of Kayan are two more municipalities: Banaao and Mankayan with some 4,500 infidels and 250 Christians.

### **Banaao.**

While travelling on the main road from Cervantes to Bontok, one observes a strange mountain, conical in shape, and which at every turn presents itself under a new aspect. This wonderful phenomenon of nature has always made a deep impression on the minds of the Igorrotes of the neighborhood and has given birth



*Mugao a famous sacred mountain.*

to many legends which the local inhabitants are unwilling to relate when they are sober, but only too willing to expose when sitting in front of a jar of ricewine, or tapoei.

This mountain, called Mugao, —the sacred mountain of the Igorrotes— plays an important role in the superstitions of the infidels, due perhaps to its imposing savagery and gloomy mystery. One of its places is called: Kagubatan, or battlefield, after the many heroic battles fought on that particular spot between the various villages that surround it.

The mountain is notorious for

its mysterious pond of eels; these fish constitute the object of the veneration of the people who respectfully feed them. Nobody is allowed to catch or harm one of these eels. Woe if he did so, for the whole country would be destroyed and all the inhabitants would certainly be killed.

Such respect, and especially that gentle feeding, have made the eels of the pool very fat and unusually tame; it is a strange sight to see them leaving their hiding places and lifting their heads out of the water, when the children approach to feed them, singing in a melancholic tune:

"Lo la-i, appo dal-ly;  
Na-a-i, di kanem!"

Come you queens of the eels,  
Here we are bringing you food!

One day, while sitting in sight of the mysterious Mugao, I called an old man from among the people around me, ordered some ricewine, gave it to the man, and asked him to tell me the story of the Mugao. The ricewine proved too tempting, so, overcoming his mysterious fear of relating the legend in the presence of a stranger, and often softening his throat with a sip of the precious liquid in front, he related the following tale:

A very long time ago, the whole country was flooded and all the people on earth had perished. The great Spirit in heaven alone was left alive, and he knew everybody on earth had died. Great was his surprise when, one day, he observed some smoke rising from earth. So he came down from heaven to investigate that strange phenomenon. What did he find? That the top of the Mugao had not been flooded and that the two human beings, a man and a woman, were sitting there, warming their bodies at a fire.

Well, the great Spirit did not get angry at his discovery, for, he had become rather lonesome since the earth had been deserted, and he told the two:

"The water will recede; you,

be man and wife and populate the world again!"

This looked an inviting order, but the two surviving beings did not at all agree with the idea.

—"We do not want to marry," was the answer.

Then, the great Spirit tried every argument he could think of and offered them many presents to induce them to marry, but it was all in vain, until finally he showed them a tobacco leaf. The couple had been deprived, for long, of the delicacy of a smoke and so, this tobacco leaf proved too tempting; they accepted the gift, were happily married and became the ancestors of the Banaao people...."

And if you doubt the veracity of the story, the people will show you the exact spot where these their two ancestors had been hiding during the immense flood and also the evident marks they have left at the place???

Living far from all ways of communication, the Banaao people have been little touched by civilization.

They firmly believe in and stick to their ancient customs and traditions: their conversion is still a great problem to be solved. This is the reason we have reserved for them the most modern and powerful means of conversion: the devotion to the Little Flower.

A chapel is under construction at the foot of the Mugao, to be

consecrated to the glorious little Saint. Her beautiful statue will face the sacred mountain of the Igorrotes, one of their latest strongholds in this part of the country; we may be assured that the heavenly smile of the gentle little Flower soon will win the hearts of the people and bring them to the true Church.

## Mankayan.

This municipality is best known as the mining center of Lepanto. Copper abounds in the place. As early as 1863, a society called "Sociedad Cantabro, Filipina" began to extract the precious metal from the Mankayan plateau. According to some remaining records, 5,000 quintals of copper a year were extracted about 1869. A description left by a traveller of that time says that the mining plant was very important and imposing.... but a traveller of today can hardly imagine that, a few years ago, good buildings and many people were found on the barren hills of Mankayan where now nothing of that glorious past can be seen except here and there some deep excavations, and copper everywhere.

One of the barrios of Mankayan, Suyoc, is known for its gold mines, but as it is situated at an altitude of 1870 meters, and has neither good roads, nor, modern equipment, the mines remain unexploited except by some igorotes who extract some of their gold in a most primitive way. The story of the origin of the gold of Suyoc is very interesting,—but this is for later.

Mankayan had a resident missionary in 1874. That year, he baptized 54 children and 44 adults. But in that same year, he left the place and it was only in 1892 that he had a successor in the person of Father Redondo who remained in Mankayan until the revolution came. At that time there were about 200 Christians.

This municipality is very difficult to christianize its houses instead of forming agglomerations, are scattered all over the hills, divided into ten barrios. Its convent and chapel were destroyed by the Katipunan and have not been replaced. Mankayan needs the prayers of many and the work of an active catechist.

*To be continued.*





# COUNTRY AND PEOPLE

## The Songs of a People

### Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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*Continuation*

## XIII

### Pa-daad, Tagwai, Sibusib

**K**INAI dreamed during the night, he woke up, righted himself and sat down on his heels. His heart was beating from undescrivable anxiety; he thought he would die within a short time. In fact Kinai had dreamed that his end was near.

That same morning, as soon as the golden sun peeped above the mountain horizon, Kinai sent for Bato, the mambunung, and he told him he would die very soon.

Bato was a man living in the greatest intimacy with Kabunian and the ghosts; and he had advice and remedies against an early death. So, he ordered a jar of wine, tapoei, and commanded the women to pound rice.

—"One chicken is sufficient" Bato said, "We will slaughter a chicken" he continued "and celebrate the 'Pa-daad' tchilus".

About one hour later, Bato was sitting easily on his hands; in front of him lay the chicken asked for and there stood the "kiag", a flat rattan basket, on whose top lay a piece of cloth and a few silver coins of the old Spanish time.

"Souls of the dead!" Bato prayed with a sigh, "Souls of the dead! Come near, approach and, ay! have pity on us; take what you like, but don't allow Kinai to die!"

"Souls of the dead! Here you find cloth! Here is money! Here is a chicken and here is tapoei!"

And, after this powerful invoca-

tion, the souls in a large procession approached and again the mambunung spoke to them in this manner:

"Have pity on us; if this gift we offer suits your liking". Or if you prefer a nuang, a waterbuffalo, as a sacrifice....

we agree and give it.

Or if you like a cow, as a sacrifice....

we agree and give it.

Or if you perhaps prefer a horse as a sacrifice....

we agree and give it.

Have pity on us, for we agree to all that you wish.

Give us a long life, give us riches,

Go back to your abode and, you too,

May you live long and become rich!"

Then they threw the chicken into a pot of water and boiled it. While the cooking was going on, the few neighbors present passed the wine cup and drank gladly.

As soon as the chicken was ready, Bato repeated the same powerful invocation of a few moments ago and all present partook of the boiled chicken and other eatables; they ate and drunk and, the banquet finished, the Pa-daad ceremony was ended.



The days passed, but the thought of an early death remained in Kinai's mind as near as the shadow of his body in the sun. Wherever he went or sat, he thought he would die before long. It was

thus only natural that Kinai became rather morose. Sometimes at home when he was alone, he was sitting in a thoughtful mood. And when on the mountain he was chopping firewood, he sometimes thought: "If I died today". And when he was loafing through the lovely paddies full of high standing rice, he sometimes spoke to himself, saying: "What, if tomorrow they found me dead, right here".

Now and then it seemed to him that his heart was beating in a most unusual way, heavily, quickly, after which again it seemed quiet, still, dead.

So he talked about all this to Salchung, the old Salchung, a man of long experience, who knew much of sicknesses and all kinds of evil that torment and kill men and women.

—"What do I think of it, Kinai?" Salchung said, "I think that your soul has crept out of your body and that she is wandering somewhere far away. Call her back, slaughter a chicken, hold a "Tag-wai" tchilus and, you will see, you will become better."

So, a few days later, Banasen was consulted, the mambunung Banasen. He gave his orders and, when a young pig had been fetched in, and the rice wine prepared, Banasen came stumbling to the hut of Kinai, and he called Kinai's soul back.

—"Kalla, 'Kinai', no gwaraka'd Kolong! etc."

—“Come, Kinai, “Banasen shouted, “Come, if you stay on Kolong, in your camote field....

Come, if perhaps you are on Tujakaab, or on Agpai, or on Madjes on the other side of the water, or on Kawajan.

Come, don't fear! It is dark yonder; it is the abode of Ngangang!

Come back, here, in your good former dwelling, where it is clear and bright.”

After such a kind and loud invitation, the pig was slaughtered, and cooked, the tapoei cup did the round, and the wandering soul of Kinai heard the mighty call of the mambunung, Banasen.

—“Come!” he yelled, “Come!, Here is a pig and here is tapoei; we will eat and drink together with you!”

This last invitation proved too much for the soul of Kinai, she could not resist any longer, and she came back to her master; so, Kinai felt much better and was overjoyed....



As, of old, while strong and young, and when healthy and without the slightest pain, Kinai went every morning at an early hour to the mountains; he came back when darkness began to settle. In his fields, he worked and slaved, plowing and planting. He went to the forest most regularly and brought home heavy loads of firewood. He hired himself to

rich people, helping them to catch their cows in the “staneia”s and he followed them to Pangasinan to buy or exchange animals; he never missed a feast and he drank as much as any other and he danced and sung his badiew song; he laughed and jested and was happy and gay: in one word, he had forgotten that his soul in former days had left his body and that, but for the Tagwai, his neighbors would have sung sorry lamentations because of his early death; yes, all this was now forgotten; Kinai lived a new and peaceful life in his hut near the mountain river....

But one evening, Kinai met with an accident. He had arrived home very late, carrying on his shoulders half a tree....wood, he had found in the river and that had come from the top of the Palansa Mountain, carried down by the rushing torrent. So, that evening, Kinai was swinging his long axe, his “gwasai”, that with mighty strokes cut deeply in to the tree, and he split the wood into staves that would make lasting posts in the fence around the yeard.

Up and down, went the axe, and Kinai swung it from left to right in the gnashing lumber, now twisting it out, then lifting it up to bring it down again and again with such a blow that the chops flew around with a hissing sound.

All of a sudden, at a new blow, the axe skidded off the fatty stem, Kinai uttered a yell, his axe escap-

ed his hands and rolled away. Bending down, he caught and pressed his left foot badly cut and out of which a stream of blood was spouting and he sank down painfully sighing and groaning....

The neighbors came running; immediately they tied Kinai's leg up above the wound; someone chewed a tobacco leaf and lay it on the gaping wound....

—"Quick, the 'Sibi-sib'!"

By chance, Sinakai, the little mambunung, arrived stumbling. He took the axe still dripping with blood and with it he touched the bleeding foot and he began to relate the legend of the Sibi-sib, that the wound might be cured.

—"This we learned from our ancestors" so began Sinakai.

This we were told by our ancestors so as to cure all kinds of wounds.

Once upon a time, there were two brothers, Balitok and Kabigat were their names. They had pigs and dogs and chickens.

One day, they celebrated a kaniaw, asking chance and good luck in their hunting and they slaughtered a pig.

Then, they went out to hunt and they took their dogs along with them.

Once high in the mountains, they set their dogs loose to let them search the tracks of the wild boars, of the "animulog".

All of a sudden, they perceived the barking of the dogs, at which Balitok and Kabigat hastened to

the place the barking of the dogs came from, and they saw a giant snake, a "E-roo", stretched out on top of a rock.

Kabigat and Balitok threw their spears at the snake and the reptile rolled down the rock, dead from spear wounds. Kabigat and Balitok now returned home and they ate a piece of the snake and dried the rest of it for future use.

The next day, again they went out to hunt and they told their mother to take good care of the meat of the snake.

But, when they arrived home from the hunt, and did not find any more of the dried meat of the snake, both Balitok and Kabigat became angry....and they insulted their mother, saying she had eaten the meat, and with their spears, they beat her to death.

Then, all at once, from their hut, they saw a giant snake, a "E-roo", curling and moving towards the mountain and the forest; they followed her track and again they saw, stretched out on the rock, the e-roo, the giant snake.

—"What?" Balitok and Kabigat shouted to the snake, 'what! you live again! We killed you and we beat our mother to death on account of you....we will kill you again, E-roo!'

But the snake answered:

'Useless! Don't try to kill me.... If you like, I will teach you the exorcism to become rich.'

—"We are already rich" shout-



ed Balitok and Kabigat, 'and we will kill you!'

—'No, don't kill me', the snake answered, 'if you spare my life, I will teach you the prayer that cures all wounds, so that you may raise your mother from death!'

—'If so', Balitok and Kabigat replied, 'we will spare your life, but teach us that prayer.'

And the snake taught them the powerful exorcism that cures all wounds. Balitok and Kabigat made an incision in the large maguey leaf, they prayed the exorcism of the "Si-bisib" and the cut disappeared in the maguey leaf.

With their axe they hacked an incision into a "Kawaian", a bamboo stem; they prayed the famous exorcism of the Si-bisib, and lo! the wound in the bamboo disappeared.

Then, they hewed a piece of wood out of a pine tree, prayed the wonderful exorcism and the cut in the tree closed as if by magic.

As soon as they came home, they placed their spear upon their mother's wounds, they prayed the exorcism of the Si-bisib, and, oh wonder! the dead body began to move and stood up and their mother was alive. And the snake, that in the meantime had followed them to their hut, told them:

—'You see, it's true what I told you. Hence teach the people that prayer; teach them the exorcism of the Si-bisib, tell them

what has happened".

And while relating this story, Sinakai again touched the bleeding wound with the axe that had caused the accident and he made a last invocation, asking the help of the departed mambunung:

"Ye, mambunungs of the days of old,

"Ye, mambunungs of "Si-bisib, come!

Come and pray now the "Si-bisib", Come!

When you pray, the wound will surely close.

When you pray, the wound will disappear.

Yes, and quickly shall it disappear,

Just as if with water washed and cleaned,

Nay, as if with water perfectly erased.

Not the slightest aching will remain

Neither any swelling, scar nor mark!"

For many days did Kinai draw his aching foot over the ground, unable to lift it up; he took good care of it, applied lavishly chewed tobacco leaves on the raw flesh, and, many times a day, thought of the wandering ghosts, their whimsical mischief, the powerful remedies against all kinds of evil of the mambunungs, and of the endless miseries of man's short stay on earth.

*To be continued.*



## Catholic Chronicle

### Rome.

The Holy Father has proclaimed Saint Therese of the Child Jesus patron saint of the missions of the universe. Saint Therese thus becomes, with St. Francis Xavier, patron saint of all missionaries.

Although the Hungarian Government favored for the cardinalate of Hungary one of the oldest and most highly respected members of the Hungarian episcopate, the Holy Father appointed the learned Benedictine Father Ceredi, the son of a simple master roofer, as Primate and Cardinal of Hungary, notwithstanding his young age of 44 years, that makes him the youngest member of the college of Cardinals.

The Pope received King Amu-

nullah of Afghanistan in a private audience. The King after a visit to St. Peter, declared that there cannot exist anywhere in the world anything more beautiful or more grand than the basilica he had just seen. King Amunullah is a Mohammedan and Afghanistan is the only country in the world without a single missionary.

### **Australia.**

The Blessed Sacrament, carried by Cardinal Ceretti the Papal Legate, will be borne on a gilded yacht across the harbor from Manly to Sydney for a start of the great procession of the twenty-ninth international Eucharistic Congress to be held September 6 to 9.

The next Eucharistic Congress will be held in Carthage, Africa, in 1930. The reason in favor of this city is the fact that the year 1930 will mark the 1500th anniversary of the death of St. Augustine, the great Apostle of Africa.

### **Belgium.**

The first Japanese Bishop recently consecrated in Rome was given an enthusiastic reception by the students of the Catholic University of Louvain: some 2000 students headed by their brass band marched through the principal streets of the town, accompanying the Japanese prelate.

### **China.**

One hundred fifty Chinese Christians living within several miles of Hongkong have suffered at the hands of the Chinese Communists within recent months.

### **Egypt.**

King Fouad has given full assurance of complete religious liberty and has said: I know that the Catholic educational and charitable congregations desire the welfare of my country and that they are working effectively to that end. King Fouad was educated in Italy and knew Dom Bosco whom he saw several times and of whom he said: "I always came away from him a better man."

### **France.**

There are at present in France 2835 Catholic Charitable Organizations for the sick, the poor, the defective and the delinquent. The number of orphan asylums is 990; of institutions for the blind and deaf and dumb: 170; of asylums for the insane: 59; of homes for the aged and of hospitals for the infirm: 1,348; of institutions for abnormal children: 46; of sanitariums for tuberculo-patients: 52; of convalescent homes: 180; of homes for the reform of boys and girls: 90. Ten of these organizations alone spend 45 million francs a year. This gives some idea of the generosity of the French Catholics.

Pope Pius XI, who will celebrate the golden anniversary of his ordination to the priesthood in December, 1929, will be offered a golden chalice as a gift from all French priests who have likewise celebrated their fiftieth anniversary.

## Germany.

The Benedictines have begun the foundation of a monastery on the Lower Rhine for the purpose of training missionaries to work for the conversion and pastoral care of Russians. The Belgian Benedictines already have founded a similar monastery at Amay sur Meuse. It is hoped that monasteries of the Benedictine Order will be founded in the country whose people's conversion is sought.

Eighty-three of Germany's most notable alienists and neurologists have sent a stern warning to the Reichstag bidding it keep irresponsible hands off the religious education of youth. Speaking as men whose lives have been devoted to researches in asylums for the insane, these learned men say in effect, to the legislators: "Diminish by the smallest part the implanting of Christian Faith in the hearts of the young, and see nervous disorders increase!"

This impressive warning comes at a time when the German Reichstag is fighting out the question of whether parents

shall have the right to have their children educated in religious schools. The alienists speak as men of science, who have watched the effects of the presence or lack of the anchor of religious training when the great crises smite people in later life.

A slanderer who made revolting charges against Theresa Neumann, the devout Catholic girl of Konnersreuth whose stigmata have interested the whole world, has been forced to admit that he had no evidence on which to base his false charges, and has been sentenced by a court to pay a fine or go to jail.

## Holland.

Msgr. Diepen, Bishop of Bois-le-Duc has ordered daily public prayers to be offered up in all the churches and chapels of his diocese for the oppressed Catholics of Mexico and to obtain from Heaven an end to the cruel persecutions of which they are the hopeless victims.

## India.

The Rt. Rev. Francis Tiburtius Roche, S. J. native bishop of the Diocese of Tuticorin, announces for his territory the conversion of 50,000 to Catholicism during the past year, while during the same lapse of time 11,394 Protestant Churches in the United States made no converts at all, though they belong to the three major Protestant denominations.

## Japan.

In the open sea off Kiushiu, in southern Japan, is a small island on which there are two villages, one of 70 families comprising 370 members, all Budhists, and the other, Shinmura, with 450 inhabitants, all Catholics. It was founded in 1637 by a Japanese Christian, Ariemon, who fled there with his family of six persons to escape the violent persecutions then raging.

## Poland.

The people have decided to continue the construction of a church begun in 1791 and intended to be dedicated to Divine Providence. The cornerstone was laid in that year; the primate blessed it and the King and all the other officials devoted themselves to the work of building the church. The partition of Poland interrupted the work, and at present only the ruins remain.

Father Sokolowski, deported by the Russians, has been brought back with Father Cimaszkiewicz, in compliance with the treaty between Poland and the Soviet Government on the exchange of prisoners.

## Philippines.

The latest statistics show that Jesuits in the Philippines number 154: 1 bishop, 74 priests, 42 scholastics, 37 brothers. Of these 8 priests, 20 scholastics, 8 brothers and 7 novices are Filipinos.

## Miscellaneous.

The number of active Catholic clergy at present in Asia is: 4,263 native priests, or 52 per cent of the total number of priests there. In Africa there are 159 native priests, or 5 per cent; in the missions of America: 82 native priests or 6 per cent, and in Oceania there are 12 native priests, or 2.5 percent.



## In Memoriam



**A**BSOLVE, we beseech Thee, O Lord, the souls of thy servants Petra Blanqueada, Peñafrancia, Naga, Cam. Sur; Potenciana Patiag, Valentina Bismal, Pedro Sabat, Benito de Lara, Feliciano Padi-lla, Bongabong, Nueva Ecija; Gregoria Calma, Gapan, Nueva Ecija; Pilar L. de Tiongson, Maria F. de Sison, Lingayen, Pangasinan; from every sin, that in the glory of the resurrection among Thy saints and elect they may arise in the newness of life, through Christ, our Lord. Amen.

# CURRENT EVENTS

## Philippines

The Philippines has lost one of its thousand islands, Las Palmas. Its possession had been a bone of discussion for years between the United States and the Netherlands; the question was submitted to a tribunal of arbitration at the Hague, Holland, and the decision has been given in favor of Holland.

A law restricting the immigration of Chinese will be enacted at the coming session of the Legislature. Some advocate more stringent conditions for every immigrant, others, besides, wish to restrict the incoming Chinese to a certain limited number per year. The Chinese Consul General does his best to oppose the bill and strongly denies that in the past many Chinese have entered the Islands in a clandestine way.

Senate President Quezon remains sick in Monrovia, California. Auditor Wright refuses to pay his per diems from the time Senator Osmeña returned from the States, saying that such payment would be illegal, because since that moment the special commission sent to Washington ceased its real function. However, Legislature may provide for said payment by the enactment of a special bill.

Commissioner Gabaldon, notorious for his opposition against cooperation between the executive and the legis-

lative Governments, has returned from the States. Though many personal friends welcomed him at the pier, the political leaders remained absent, which seems to prove their dislike for Mr. Gabaldon's utterings about the local politics.

Properties worth more than P30,000,000 is to be sold by the Government if the owners do not rescue them in the near future by paying their taxes due.... and if buyers are found.

Some Filipino leaders have been investigated by the Government about their connection with Soviet Moscow and for having sanctioned the inclusion of a provision approving riots and mobs as a means of driving away Occidentals from the East. This was done at a meeting of the Pan-Pacific Secretarian conference in Shang-Hai.

The coming elections of June next show profound divisions in the two political parties of the country.

Most probably the Kiess and Willis bills will not be acted upon during this session of the American Congress.

### Miscellaneous.

More than a thousand students are taking summer courses in Manila.

Secretary Unson requested new sources of taxation.

Ninety per cent of the Filipinos in

Seattle are unemployed and consequently without resources.

The Hawaiian Sugar Plantation Co. intends to take in only half of the usual monthly number of Filipino laborers, i. e. only 400 instead of 800.

Governor General Stimson passed a few days of vacation in Baguio, and paid a visit to Bontok. He said he will encourage the investment of more American capital in the Islands to develop the natural resources of the country.

Mr. Nolting, formerly head of the Bank of the Philippine Islands, has

arrived to establish a new bank that intends to aid agriculture.

All the Government owned corporations, except the National Coal company, are in a sound financial condition, according to Secretary Unson.

The exportation of abaca to foreign countries has increased during the last two months, except to the United States.

The trade for Manila cigars in the United States remains dull. More advertising may better this commerce on which many Filipino laborers have to rely.

## Foreign

### Afghanistan.

The King of Afghanistan has visited several countries of Europe. This is an important event. He is the first King of his country to travel abroad. His subjects are far behind modern civilization. Hence all the European countries of Europe did their utmost to give the King splendid receptions with the hope of acquiring some influence in Afghanistan. Interest is the basis of official friendships. Afghanistan is a mountainous country of about 1700 meters altitude. Her passes that lead to India are guarded by English troops. In 1839, in order to counteract Russian influence, England tried to conquer the country, but failed entirely, leaving 16,000 dead in the Afghan mountains. Later England paid a pension to the King of Afghanistan, who in turn banished the Russians from his country. In 1920 the King refused the English money and proclaimed the absolute independence of Afghanistan. This and the always possible Russian propaganda in India via Afghanistan cause certain anxiety in London.

### Gregorian Calendar.

Before the war, Eastern countries, (Russia, Greece, Balkans etc.) followed the calendar established by Julius Caesar, which was thirteen days behind the calendar promulgated by Pope Gregory XIII, in 1582. As a result of this diversity, it was necessary to affix two dates to letters passing between the East and West. Thus, when it was January first in Moscow, Bucharest, Athens, Constantinople, Sofia, and Belgrade, it was January 13 in London, Paris, Rome, Berlin, New York and the rest of the occidental world. Many attempts had been made to induce these Eastern countries to conform their calendar to Western usage, but such conformity to Western usage savored too much of subservience to Rome and the Catholic Church. The Orthodox Church resolutely opposed the adoption of the Gregorian calendar, under pretext that such would expose itself to the danger of violating the prescriptions of the Councils of Nice and Antioch, which forbade the faithful under pain of excommunication to celebrate Easter

before or even on the same day, as the Pasch of the Jews. In 1917 the Bolsheviks did away with the old calendar and adopted the Gregorian. In 1919, the governments of the Balkan States followed the example of Russia, and Greece in 1923 adopted the Gregorian calendar for all official church services. Bucharest followed in 1924; Serbia did the same. In 1924 the Holy Synod of Constantinople ordered the reform to be applied. With the exception therefore of a few churches of lesser extent in Egypt, Palestine, Syria and Mesopotamia, the Gregorian Calendar is now universal and January first is January first throughout the world.

## Mexico.

Is there hope for religious peace? The elections are near. Obregon is the unique candidate for President. Serrano and Gomez having been killed by Calles. But will Calles give up his presidency? Of course the Constitution forbids him to accept another term; but Calles is not so scrupulous and he has power enough upon the Mexican Legislators to have them change the Constitution. Calles is the Constitution. It seems that Obregon secretly approached the exiled Mexican Bishops and promised them peace if they would only help him to pacify the country and win his case before the people. If the revolution continues, Calles may postpone the coming elections for President and keep himself in power, under pretext that no elections can be held. The Bishops have answered Calles' emissary that they want first of all the actual religious laws amended. In the mean time the Catholics taking active part in the revolution do not seem to have any particular intention to let up on Calles and it seems that the agrarians, who are many, are joining the cam-

paign against the government. At the end of February, Calles had the national statue of the Sacred Heart at Cubilete dynamited; this caused great indignation all over the country; is the Mane Thecel, Phares written for Calles? God is patient for He has eternity, but there are crimes against Him that permit no long delay for a just vengeance!

## Religions of the World.

No matter to what depths of degradation man has sunk, he has never lost sight of the fact that he has to pay some homage to some Higher Power. Nature itself proclaims the existence of that Being and man instinctively perceives it and, consequently, worships it, though often with gross error. The total population of the world is 1,700,000,000, others say 1,900,000,000. Of these a fraction under 40 per cent professes some form of Christianity. The Catholic Church is the largest of these and is the largest religious group. It claims 305,000,000 members. Protestantism, split into some 200 or more sects, lays claims to about 220,000,000. The Orthodox and other Oriental Churches, though they have a valid ecclesiastical organization and continue to hold to most of the ancient faith, but do not acknowledge the supremacy of the Roman See, constitute a group of 158,000,000. This last group lives in Russia, Greece, the Balkan States, Asia Minor, Armenia, Egypt and Abyssinia.

The non-Christian religions may be divided into those who adore the One true God and those which are given to the worship of various false divinities. The former are the Mohammedans (240,000,000) and the Jews (14,000,000). The largest group in the latter class are the Confucianists and Taoists (270,000,000). Confucianism is not, strictly speaking, a religion but



a set of moral and ethical precepts, whose principal substitute for divinity is the cult of ancestor-worship, and a fear of all kinds of demons among the lower classes of its adherents. Its stronghold is in China. Hinduism in its various forms may be called the national religion of India and has about 200,000,000 adherents. Buddhism, Indian in origin, but spread to Japan and China, has about 130,000,000 followers. Shinto, the national traditional religion of Japan, numbers about 24,000,000 followers, but has been greatly affected by Buddhism and is making efforts at reform. Animism, not exactly a system of religion, is simply a convenient grouping of about 158,000,000 pagans who worship spirits and divinities supposed to reside in stones, trees, rivers etc. The greatest number of Animists are to be found among the African tribes, though Asia, Oceania and even both American continents still have many classified as Animists.

## Rome.

One of the signs of the Church's progress in recent years is the great increase in the number of the countries having diplomatic relations with the Holy See. Before the war, the Diplomatic corps accredited to the Holy See consisted of three ambassadors — Spain, Austria-Hungary and Belgium — and thirteen Ministers Plenipotentiary. Today, the embassies number nine: Argentine, Belgium, Brazil, Chile, France, Germany, Peru, Poland, and Spain, and the thirteen legations have become nineteen: Austria, Bavaria, Bolivia, Czecho-Slovakia, Colombia, Costa Rica, Great Britain, Haiti, Yugoslavia, Lettonia, the principality of Monaco, Nicaragua, Portugal, Prussia, Rumania, San Marino,

Hungary and Venezuela. This makes a total of 28 diplomatic missions in place of the 16 pre-war ones. In the same way the Nunciatures have grown from five to twenty-one Nunciatures and Internunciatures, in addition to eighteen Apostolic Delegations. Of these last, five depend from the Consistorial Congregation, eight from the Propaganda and five from the Oriental Congregations. The most recently instituted are those of the Antilles, South Africa, Albania, China, Japan and Indo-China.

## United States.

The United States proposes the building of a bigger navy. This is the natural echo of the conference of Geneva of last year, when Washington called upon England and Japan to discuss the limitation of their respective navies. Great Britain refused to subscribe to the program of President Coolidge who in his message to Congress consequently asked "the United States to build a navy not inferior to that of any nation". Will Great Britain, though greatly indebted to the United States, give up her naval superiority? The moment she ceases "to rule the waves", her whole empire may crumble. In 1914 she threw in all her forces on sea against the Germans, whose increasing naval power had become a serious menace. Of course England has a great advantage over the United States. She possesses a mightier navy; if then the United States builds more ships, England may increase her forces with an equal number. England needs her navy: 3/5 of her food has to be imported; 4/5 of the materials required for her industry must come from outside. England's superiority on sea is, to her, a question of life or death.

## 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. 38. In my town it often happens that people are buried in the vestment of a Franciscan friar. What is the origin of this custom? What are the benefits of such a burial?*

Answer: This custom dates from the Middle ages, when it often happened that people asked to die clothed in the druggot of a friar "to present themselves before the Eternal Judge in a dress most agreeable to His Majesty." The historian Fr. Orderic Vital, who died in 1143, relating the death of Ansold de Maule gives us an example of this custom. The Knight Ansold, after having been a warrior for fifty-three years, feeling his end to be near, asked his wife for complete dissolution of his obligations towards her, "that I may merit the honor of the monastic vestment and tonsure," he said. This authorization granted, he wore, for three days, the habit of a Benedictine monk, and "he was buried with Christ to resuscitate with Him."

All the great monastic Orders of the Middle Ages, the Cistercians, Augustinians, Franciscans, Dominicans, with more or less facility, accorded this favor to the laymen who asked for it. The women were allowed to take the veil at the end of their life in order to die like nuns. This ceremony granted a participation in the merits of the Order whose habit was taken. Hence the custom of many sick on their deathbed, and knights, mortally wounded on the battlefield, of asking for the monastic habit. Many of those monks of the eleventh hour had lead

lives not at all recommendable, but before dying they intended to show their repentance. Already in the XI and XII centuries the Benedictine Order granted this privilege. During the XIII century the Franciscans and Dominicans followed the example.

Note however that the granting of the monastic habit was not a mere ceremony; it supposed a sincere conversion of the applicant, but did not directly concede any spiritual advantage.

When real profession was intended by the applicant, authorization to make it was required from the Superior of the monastery. The "Liber Ordinis" of the abbey of Saint Victor of Paris, France, prescribes a careful investigation of each candidate for such profession and the reception into the Order of only those applicants who were judged worthy to enter religious life. If admitted into the Order, the candidate was transferred to the Monastery to make his profession in presence of the Brethren of the Institute, either in the infirmary or the Chapter room. If he died shortly after, the community buried him in the monastic cemetery. If he recovered, he was obliged to remain in the monastery for the rest of his life, unless he obtained a dispensation from Rome, and he had to ratify solemnly his first profession.

All this teaches us how people in the Middle Ages, the Ages of Faith, considered death as a passage from this world into eternity that required the utmost preparation.



# MAILBAG OF THE LITTLE APOSTLE



For all correspondence with "THE LITTLE APOSTLE" send your letter to THE LITTLE APOSTLE, BOX 1393, MANILA

Manila, May 1, 1928.

Dear Readers of the Little Apostle:

About a month ago several of you have graduated and now intend to remain at home. For years you have studied in a catholic school or college. Hence you are supposed to become within the circle of your friends and acquaintances a real catholic leader,

desirous to do much for the good of God and Country.

I thank you ever so much for the continual encouragement you gave me by subscribing to my valueless self, and in order that you understand better all my gratitude, I have composed the following poem in your honor with the hope of counting you always as faithful subscribers.

## TO EACH ONE OF THE READERS OF THE LITTLE APOSTLE, RECENTLY GRADUATED

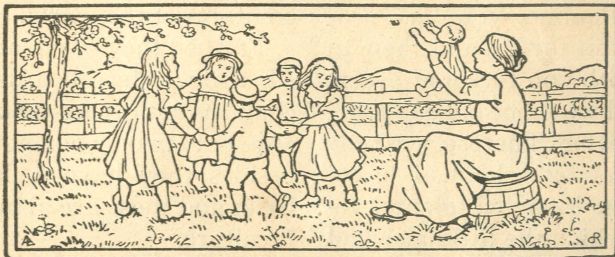
*Gone are the days of your first Spring of Life;  
Gone are those years of hard struggle and strife,  
That hence must serve as the solid foundation  
Of your bright future and life's coronation!  
Days they have been of gay laughter and cheers,  
Sometimes too days of deep sorrow and tears;  
But they are gone now, and gone too forever,  
Leaving a souvenir time cannot sever,  
Crushing your heart with the thought they are gone,  
Healing its wounds though with good that 'll be done.  
Greatness is built up in no other manner:  
Blood is the taint of the most glorious banner,  
Deep in the soil does a tree suck its food,  
On its roots' boring depends all its fruit;  
High is a tower, but deep its foundation;  
Diamonds uncut are without illustration;  
Dust lime and stones from the beautiful towns;  
Fire is required to mold gold into crowns!*

*Blood of past efforts assure you strong footing,  
 Long arduous efforts secured your deep rooting,  
 Higher to stand, thus the deeper you sank,  
 Cutting yourself into gems that will rank;  
 Such was the fire that was burning your gold,  
 Shaping it into a beautiful mold.  
 But they are gone all those days of deep cutting,  
 Burning and boring and painfullest butting!  
 Just like the fields, after torrents of rain,  
 Fertile become thanks to the merciless drain,  
 Now too your future looks happier and gayer,  
 And like a soul in despair that in prayer  
 Finds its relief and renewal of strength,  
 So, you too now, quite comforted at length,  
 Stand ever ready your struggle to enter,  
 Good to perform and great service to render:  
 First to yourself: 'tis the will of our God,  
 Second to others, whate'er be their lot.  
 And among these you have thousands of brothers,  
 Hell until now in dark paganism smothers:  
 With your own Savior, please cooperate  
 Helping to bring them to Him through the Faith.  
 Onward, dear student, past victories countless  
 Guarantee other crowns equally boundless.  
 Obstacles great may obstruct your hard road:  
 Able you are though yourself through to goad!  
 And if you lack the safe guidance of college,  
 With you you carry its light and the knowledge.  
 Onward for God: 'tis the road of success,  
 And may God always and ever you bless!*

*The Little Apostle.*



# For the Little Tots



## A Little Life of the Little Flower for Little Children

*Continuation*

CHAPTER XXI—Pauline enters the Carmel.

Little Therese's Sickness.

**P**OOOR little Therese! After the death of her dearest mother she had found a second mother in Pauline, her sister; again she was to become an orphan; and to be bereaved of Pauline's wise direction and sweet attraction.

One day, while little Therese was making her homework, Marie and Pauline were busy talking in a low voice at the other side of the room. Nevertheless a few words of Marie did not escape the ears of the little Saint and fill her with fear and sorrow. Had Marie not said: "Dearest Pauline, until today we have never been separated. Hence how can I live without you, while you stay at the Carmel?"

"Why do you say so?" asked Pauline. "It makes me sorry. You know very well that I enter the Carmel for the pure love of God, and were it not because I have to follow my vocation, I never would have the heart of separating from you and the others at home. You will take care of Therese and console her," she added in a low whisper.

The little one is so sensitive and affectionate.

At these words, little Therese, hiding her little face between both her tiny hands, began to cry aloud....

Pauline understood that her little sister had heard some of her conversation with Marie, and, feeling a big lump in her throat,

she took the crying child upon her lap to try to console her. Therese threw herself around Pauline and sobbing said:

—“Oh, Pauline, you had promised to wait for me and then to take me with you to some desert as soon as I would be old enough.”

Indeed, when Therese, was only three years old, she had heard that Pauline intended to enter religion, at which the little girl had thought: “I too, I will become a religious. I want to belong exclusively to God.” And talking together, Pauline in a certain way had promised to bring her little sister with her, when she would be of age to enter the cloister.

And now, Pauline would leave without her and without even telling her of her decision.

Mary left them alone crying together. Then Pauline explained to Therese the life of the Carmel in its various details. She said that today people could not live as formerly somewhere in a desert like the hermits of old, but that the Catholic Church had founded an Order of religious whose members lived the life of the hermits of former ages, not in a desert, but in a big house called a convent or monastery. Nobody was allowed to enter such monasteries, she said and they were closed to the world by iron bars. Each religious, she continued, has her own little room or cell, works apart from others, spends several hours of the day

and the night in prayer, sanctifies herself by the practice of virtues and mortification, abandoning forever all the commodities and comforts of the world.

For bed they use a sack extended upon a few boards and for chair and praying-desk nothing else but two wooden benches; besides they have a lantern, a basin and these are about all their furniture.

Their food is in proportion with the poverty of the room. Never do they eat meat; they feed on vegetables.

At this minute description the eyes of little Therese shone with enthusiasm. She found that these few things were more than sufficient to live in this world, for, the less one possesses the less he desires and the happier he is, if he but endures these deprivations for the love of the Lord, born in a stable, reared in a grotto, and dying on a cross.

Oh, if the poor people only understood, great would be their consolation in their humble condition on earth and great would be their reward in the eternal life, where they would receive all the riches which the poverty of a God has merited from the Almighty Father in Heaven.

Therese, though still a small child, understood it so, and therefore she despised this world's goods to attach herself so much more to those of the other world. She understood that the Carmel

would be to her as the desert she had desired for some years and which God had destined to be her valley of tears and way to Paradise. Yes, it was decided. She too would enter the Carmel.

She spoke of her decision to Pauline, who promised to present her to the Prioress, to whom little Therese then might confide her secret. But the good Mother Prioress told little Therese that postulants, only nine years old, could not be admitted and that the little girl should wait until she had reached her sixteenth.

It was October 2 of 1882; Pauline left the paternal home for the Carmel. Many were the bitter tears shed by the Martin family, but at the same time a divine consolation pervaded the souls of all, for if God takes away, He does not fail to give and even more than what He takes to Himself. Pauline was the first flower taken by God from the Martin garden: she would not be the last; and, a few years later, she would be the mother of her sisters.

In fact, Pauline became the superior of the Carmel and had three of her sisters in the same institute: Marie, Celine and Little Therese, and besides her cousin Marie Guérin.

In the morning of that October 2, Mr. Martin accompanied by his brother-in-law and his daughter Marie, brought Pauline as an offering to the Carmel. Therese and her other sisters, accom-

panied by Mrs. Guérin, went to church to attend Mass. Such were their tears and so heavy their sobbings while entering the church, that all present were surprised, and notwithstanding the attention she provoked, Therese continued to cry, for great was her sorrow caused by the separation and it seemed to her as if nature itself should have wept and the sun should have refused her light for the day.

In the afternoon she went to the Carmel, and, through the iron bars of the parlor, she was allowed to see her sister now dressed as a postulant and called: Sister Agnes of Jesus. This sight once more opened the wound of her heart. She was accustomed to converse with her sister, her second mother, sometimes for hours, revealing to her all the secrets of her noble little heart, but she now understood that those happy days of holy conversation about God and His love were of the past. The separation from Pauline renewed in her all the sorrow she had felt at the death of her mother, but nevertheless she mastered herself and continued to look simple, kind and affable to everybody.

Her health however, as a consequence of this terrible shock, gave way: she felt a continuous headache, which, for a long time she suffered in silence with patience.

But during an absence of her

father and her sisters Marie and Leonie she became worse. Her uncle, with whom she was staying for the time, telegraphed to Mr. Martin who came back hurriedly to find his "little Queen" nearly dying.

It was with great difficulty that Therese could be brought back

to the "B issonnets" where she became so sick that the doctors despaired of her life, and declared there was little hope of saving her.

The time had come that Sister Agnes of Jesus would receive the holy habit. Will the little one be able to attend this ceremony?

*To be continued.*

## An Extraordinary Instance

**I**N THE YEAR 1793, as three young French soldiers, on the way to rejoin their regiment in Spain, were passing through a village of the Pyrenees, they observed a statue of the Blessed Virgin at the portal of the parish church. These young men were imbued with the infidel and impious sentiments of the time, and the sight of the sacred image roused their hatred of religion. One of them named Thomas proposed that they should take turns in firing at the statue. Accordingly, he took aim, striking it in the forehead, between the eyes; then Francis fired, and his ball lodged in the breast. The third, named James, shut his eyes and discharged his weapon aimlessly. The ball struck the statue just above one of the knees.

In the next battle in which they were engaged, a chance shot struck Thomas, and he fell, with his face to the earth. Francis and James, who were near by,

raised him up, then looked at each other in dumb horror; for they recalled his shot at the statue. He was dead, with a bullet in his forehead, just between the eyes. The next day Francis was mortally wounded in the breast. His comrades were obliged to leave him dying on the field.

On returning home, the army passed through the same Pyrenees village. As the soldiers marched along a musket was unaccountably discharged, and the ball struck James in the leg, just above the knee. The wound seemed a slight one, but it remained unhealed and painful for twenty years.

This remarkable incident was related by M. Louis Veuillot, who gave as his authority a certain Dr. Fabas, living in the Pyrenees, to whom the soldier had applied for relief in his sufferings, and who declared the case to be the most extraordinary that had ever come under his notice.





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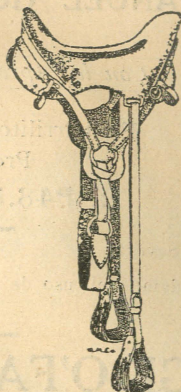
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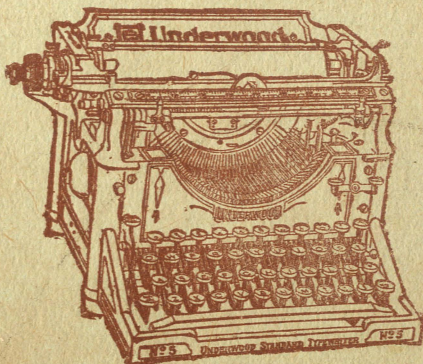
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