

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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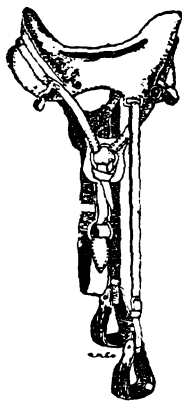
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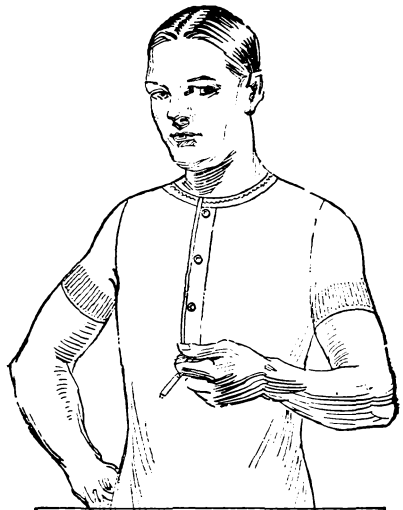
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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

How to Help the Souls in Purgatory

NOVEMBER: the month of the Souls in Purgatory. Go ye, therefore, you Christians, to the Church. You hope by your prayers and Holy Communion to obtain some possible relief for your dear departed. Go ye, children, to the grave of your father and mother: your prayers on that doubly sacred place and the thought of your gratitude will wipe away the tears of your sorrow. Go ye, all who have some beloved in the other world, where none defiled shall enter Heaven without first being cleansed in the fire of God's justice. Go ye to the Church or the tomb: for your beloved ones in Purgatory, your intercession with God will dry up their tears and bring them to the kiss of eternal peace in heaven.

You are Christians, children of God, redeemed by His Blood: for you there is hope and you hope also in God's mercy for your relatives and friends departed.

Not so for the Igorote, not so for the Pagan. He too has a heart that loves but not the means to show a helping love towards his dead. Nay,

he may cry and weep bitterly over the corpse of his father or mother, of his brother or sister, of his child or friend, but his tears are sterile. He may pray to his idols or worship the ghosts of his beloved; in reality his divinities have no ears and his invocations are of no avail.

The Igorote, too, has an immortal soul, which is the image of his Creator. God, too, wants to save him, to bring him to Heaven. Did not His Son become man and die on the Cross to save all people? And a pagan soul redeemed by the waters of baptism, it, too, becomes an infinitely beloved child of the Father in Heaven. At the conversion of a Pagan, there is more joy in Heaven than at the perseverance of ninety nine Christians.

Ah! Christian, you sob these days at the thought of your dead in sorrow and pain. You love them. Oh! if could only save them and bring them into Heaven, what a joy you would feel and what benefactors you would have placed near God's heavenly throne to be your protectors forever. You pray, you attend

masses, you receive Holy Communion. You do well, you follow thus the teaching of your Mother the Church.

But have you ever thought of making an exchange with God? Have you ever tried to give Him a soul on earth, to obtain the redemption of a beloved soul in Purgatory? Have you done your very best to fill Heaven with joy, with more joy than Heaven can feel at the perseverance of ninety nine just? In one word: have you done something for the conversion of a Pagan?

In memory of your departed father, of your dear deceased mother, have you made a sacrifice for the conversion of a Pagan who does not call God his Father and knows no Church as his Mother?

In memory of your never forgotten child who left your side to go to the grave, have you ever thought of

giving to God a new child on earth, procuring the conversion of a Pagan?

Make a sacrifice. If you have much, give much; if you have only little, give of the little you have, but make a sacrifice for your pagan brother; make an offering for his soul's redemption, for his spiritual birth in Christ. Help the Missionary to deliver pagan souls from the abyss of ignorance and eternal hopeless loss. Help him in view of helping the souls of your beloved departed; help him to give souls to God on earth, in exchange for the souls of your beloved deceased, and let these beloved souls thus enter heaven, to partake of the joy you shall have caused among the celestial inhabitants, when your material help shall have converted a brother of the Mountain Province into a brother of Christ.

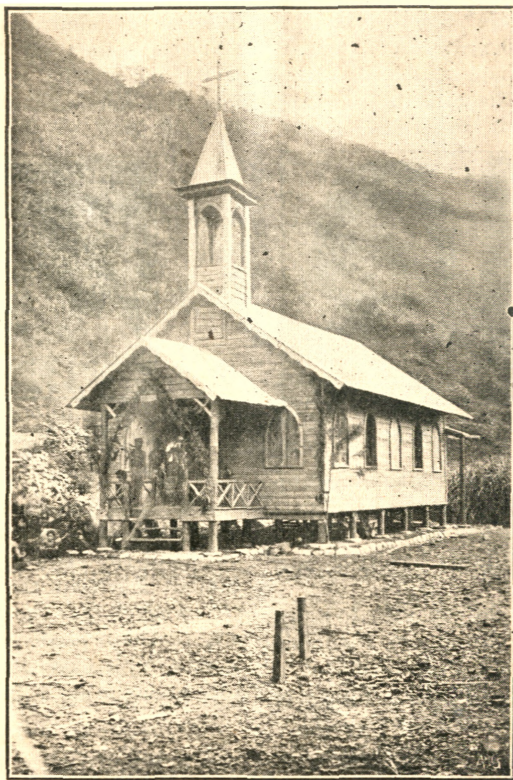
NOTICE

Do not send money by ordinary mail. Send it by M. O. or by registered mail. These last two months, several letters addressed to the Little Apostle, P. O. B. 1393, never arrived.

The underlying idea of a Protestant service for the dead is to comfort the stricken hearts of the mourners. According to the Catholic idea, the Requiem Mass is for the soul of the dead. When a Catholic bereft of some loved one really understands this, there is a comfort and consolation in the Church's service for the dead that passes the understanding of those who know the

difference between the Protestant and Catholic belief. The Catholic Church comforts and helps the living, by helping the dead. According to Protestant teaching, the departed soul is beyond all aid from the living, and so the funeral services are directed towards the consolation of those who are left behind.—**Sacred Heart Review.**

Chapel of Canew, Bontoc



built by the pennies of the Tondo Orphanage Pupils

If Our Lord praised the widow for the mite she offered in the temple, what will be the reward of the little girls of the Orphanage of the Belgian Sisters of Tondo? Cent by cent they offered their mites, the mites of the poor girls, many of them orphans to build a chapel at Canew in the Mountain Province for other orphans who ignore God, and are a thousand times more orphans than those who have lost their father and mother.

But they were too poor to collect among themselves the sum required. What did they do? Some of them put-

ting aside all human respect and full of zeal for God's work among their pagan brothers, went out to beg among their more fortunate Christian brothers of Manila.

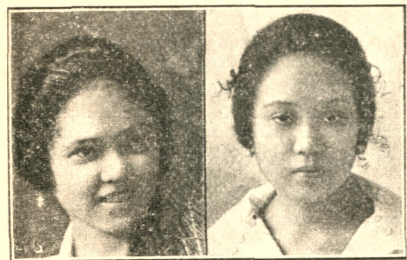
This they did especially on the day when Christian hearts remember their dead, on All Souls day, and on the very spot where the living pay their respect to the dead: in the cemeteries of Manila.

Who could refuse these valiant little children their mite, and certainly that mite given for God brought more consolation to the dead they sought to re-

lieve than the thousands of lights and the hundreds of wreaths which adorn the place of sorrow and death.

The most hearty congratulations of the "Little Apostle" go to Miss Mathilde Alvarez, the captain of the Little Tondo-orphanage children. Her two most active lieutenants were the

the little Misses Simeona Reyes, Dolores de Jesus, Luz España, Natividad Fernandez; in fine, nearly all of the 500 pupils of the Tondo Orphanage deserve the admiration of the Filipino Christians for their true Christian activity and charity whose efforts stand now as a monument at Canew: house



Mary and Silvia Maglalang

sisters Mary and Sylvia Maglalang: together they collected nearly P.100. "Where there is a will there is a way". What, if rich children had that will of the Maglalangs?

Rich children, do you wish to know some more poor children of Tondo orphanage to be admired in the campaign for the chapel at Canew? They are



Miss M. Alvarez

for God.

And how could it be otherwise? Every day they are witnesses and the object of the endless activity and unlimited charity of the Sisters of Tondo Orphanage. May the activity and charity of the orphans and pupils of the Tondo Orphanage find worthy imitators among other Filipino children.

Letter from Father Ghysebrechts, of Bontoc, to the pupils of the Tondo Orphanage.

Dear Children.

Enclosed is the picture of one of the nicest chapels which was ever built in the Mountain Province: this chapel is yours. May God reward you and bestow His choicest blessings upon you and your worthy teachers, the Sisters.

The chapel is built at Canew. Come and let us visit it in spirit.

We shall leave Bontoc, cross the river (if it does not rain, for then the current would be too swift and we might be drowned), then climb a mountain towards the East. Steadily, steadily, children as you tread the grass and the rocks. Let us take the least steep slope. You see there is no path. Slowly: you would soon be exhausted. Take a rest now and then under the pines.

Now that we are on the top, do not try to run down. Should you take one false step, you might fall never to rise again.

Let us take the gentlest slope! Once down the mountain, in the small valley, let us use our feet and hands to creep over the narrow stone walls which divide the ricefields. Do not fall, for you would come out of the sticky mud with great difficulty. Here we are at Canew. It took us only three hours. You are good Alpinists. You see Canew is only a small village lost in the mountains. Father Billiet was the first Missionary in 1922 to visit this spot. And why is this village smaller than others in the district? Let us ask the Igorotes from other villages and they will tell us that Canew is and will always remain a small hamlet, unable to raise rice enough for its subsistence, because its inhabitants have killed the Son of God. I told them it was all a lie, they had not killed the Son of God, but that on the contrary the Son of God loves the people of Canew and that He would visit them, nay, even live among them. I told them I would build a house for Him. That was your house, which you see here now in the center.

It was blessed on the 9th of September this year, on the feast of St. Peter Claver: all the inhabitants were present; but one of them, Pedro, is the only Catholic. He has lived a long time with the Fathers at Bontoc. I baptized nine

children on that day. The Pagans made a real feast for the occasion. For three days they beat the gongs day and night. I celebrated Mass for them for the first time in your chapel. Father Jose from Bontoc nearly risked his life, fording the Bontoc river to attend the feast. During Mass the Catechist, Juan Manzano, recited the prayers with the people who said them very respectfully. After Mass we gave them a banquet with plenty of rice and meat, which, of course, they liked more than the religious ceremonies: they understood the banquet better than the ceremonies, although I had given them a long instruction. Nevertheless, in the evening a good many gave in their names as catechumens: a good beginning, thanks to you, dear children.

I thank all of you who have contributed towards implanting the reign of Christ in Canew; also the Rev. Father Faniel, who spoke to you about the chapel, and the Rev. Sisters of the Tondo Orphanage, who animated you by their own example of restless activity and christian charity; the ninety little orphans and the other four hundred pupils of the Orphanage. May God bless you all. Your charity and example will excite the charity of other benefactors whom I shall not forget in my prayers.

Your grateful missionary

Marcel Ghysebrechts.

The Blind Little Girl of Bilis

(Hamlet within the missionary sphere of Baguio)



IT IS true to say that upon this earth love is nurtured on sorrow, and that the most perfect definition of the word love is "Chant of Sorrow."

Tinaya lived with her old mother at Bilis, but she had never seen the azure-tinted peaks, nor the green hills (sometimes overcast by clouds, at other times lighted up by the dazzling tropical sun), nor the immense table-lands streaming with purple and gold at sunset, nor the vast ocean with its silver-colored water, ever in mysterious and continual motion.

Poor Tinaya was blind!

Whilst her more fortunate companions were enjoying themselves dancing Igorote dances under waving banana trees, little Tinaya lingered in the depth of her extreme solitude.

Whenever she heard people talking of the beauties of nature she instinctively opened her eyes full wide to contemplate the light, the sky and nature in all its grandeur and charm, but alas! it was night, endless night to her.

And again when she heard the voice of her old mother and loved ones, she stretched forth her hands in powerless gesture—if she could only see them with her heart!... Oh, she alone knew how sad it was to love and not to be able to see!...

It seemed at times to this poor

child that she was so isolated, so lonely on earth, that day succeeded day in utter sadness, bereft of delight in everything, that all her miserable existence passed by without joy, without hope, and that one day she too would die without ever realizing and satisfying her heart's desire....

But a day came when "Apo Padi" (the Father) passed that way and stopped at Tinaya's house.

How she listened with open ears, and for the first time in her life, to things so new to her, and spoken in such genial, kind, compassionate encouraging, lifegiving, sincere and truthful words by God's minister! Tears filled the eyes and a thrill of joy went through the heart of this wild little Igorote girl.

The Father went away, but not for long, for he soon returned to speak to her again of those great Catholic truths which she had not forgotten. A third time he will come back to tell her about "Apo Dios", Whose Heart is more tender than that of the best of mothers, and Who is looking at her from Heaven, Who knows her sufferings, and Whose ardent and sole desire is to adopt her as His child. Then the Father reminds her of Jesus Christ Who died on the cross for love of us, and Who is longing to come and dwell in her heart.

Why did nobody ever speak to her about the truths of our holy Religion? Of this Father Who is in

Heaven, Who sees all, Who pities all, Who loves, comforts and consoles us in all our trials? Oh, when she becomes a Christian our good God will come to her with the same immense tenderness as made Him die for us on the cross. Then she will converse with Him and He will respond to all her queries, she will tell Him how sad it is to be blind, and He will understand because He knows all our human frailties...., she will add that she has such little pleasure on earth, and He will enrich her soul with untold happiness, of which she has hitherto known nothing, and of which the Gospel says: Eye hath not seen, ear hath not heard, nor hath the mind of man ever conceived what joys God has prepared for those who love Him"... And God will be hers for ever!... When her mother and companions are in the fields at work, she will not be alone, no, no, God will be ever near His little child to encourage and console her. The soul that has God needs nothing, for she has Heaven on earth! This blind little girl whose soul was enamoured of God, encircled almost by the halo of ever increasing delight at the more complete knowledge of her future happy life, will, no doubt, long for with all her strength and with a faithful, trustful heart will sigh after Baptism.

If ever a heart burned with a desire of receiving the Sacrament of Regeneration, it was surely the heart of Tinaya. When the saving waters of Baptism flowed on her

forehead she was in a kneeling attitude with hands crossed and trembling on her breast, her lips moved in uninterrupted prayer, which the Father did not understand, but which must have gone straight to the throne of God.

And just as from the hillsides glistening with dewy diamonds at sunrise, arises a soft haze which mounts to the sky, so from Tinaya's shining soul the first incense of prayer ascends to the mercy seat of the Most High. God had entered the soul of this blind little Igorote girl, God was henceforth to be the guest of this simple and pure heart, God was to speak to her, to keep her company, to console her, to be all in all to her, never again to leave her destitute of His presence!

Now she is called Marcelina. Every day she says the Rosary on the set of beads given her by the Father. This rosary is a family souvenir which was given to him on the day of his departure from Europe, but he deprived himself of what he prized so much in response to a mysterious voice speaking within his soul, and gave his precious rosary to his first conquest at Bilis: the dear little girl.

Every day Marcelina says the fifteen mysteries on this very same rosary for the conversion of her fellow country men. As the days go by her soul is becoming more beautiful and peaceful, because her best friend is Jesus, Who alone can fully satisfy the hitherto infinite void which she felt in the depths of her

heart.

Lately the Father happened to call at her house to speak her in a gentle tone on perseverance, the love of Jesus, and of Heaven which will one day be her palace and her reward, and as he was giving his parting

blessing she took hold of his hand saying with a trembling voice: "Apo Padi, I have only one desire . . . take me once to Baguio, to the grand church, that I may feel that I am for once in our dear Lord's house."

Who Found America ?

While Columbus is usually credited with the discovery of America, it is certain that Cabot, sailing out of Bristol, beat him to the mainland, and it has also been claimed that the Norsemen, sailing via Greenland, had reached the American coast some centuries before that.

A new theory, to the effect that it was the Irish who discovered America, has now, however, been advanced by Father Divine, a Canadian antiquarian, and Monsignor Evers of New York.

According to Father Divine, maps recently discovered in the Vatican show that the whole coast of North Ameri-

ca, from Nova Scotia to Florida, was known as Ireland the Great in the year 1000.

Monsignor Evers, also basing himself on Vatican records, ascribes the discovery of the New World to Saint Brendan, the navigator, an Irish Bishop of the ninth century, who, he says, passed down the New England Coast as far as Delaware in the course of a missionary voyage.

Supporters of the new theory also point to the similarity of the famous Round Tower at Newport to the ancient towers in Ireland.

My Good Right Hand

I fell into grief and began to complain ;
I looked for a friend, but I sought him in vain :
Companions were shy and acquaintances were cold,
They gave me good counsel, but dreaded their gold.

"Let them go"! I exclaimed. "I've a friend at my side
To lift me and aid me whatever betide ;
To trust to the world is to build on the sand ;—
I'll trust but in Heaven and my good right hand.

My courage revived in my fortune's despite,
And my hand was as strong as my spirit was light ;
It raised me from sorrow, it saved me from pain,
It fed me and clad me again and again.

The friends who had left me came back every one,
And darkest advisers looked bright as the sun :
I need them no more, as they all understand,—
I thank thee, I trust thee ; my good right hand.

The Psychology of the Filipino

By *Hon. Norberto Romualdez*

Associate Justice of the Supreme Court of the Philippine Islands

(Continuation)

During the first centuries of the Spanish regime, Philippine commerce abroad was controlled by the Government, and carried on trade with Mexico, the port of Acapulco being the place for unloading the Filipino products.

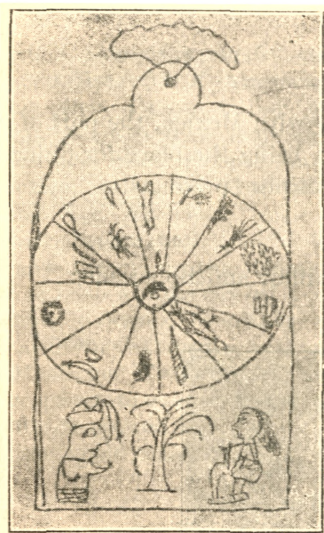
Here is a view of Acapulco, from Blair and Robertson:



There is an old manuscript written in Bisayan in which the Code of Kalantiaw, mentioned before, is contained, and also a Filipino calendar. This manuscript dates back to the year 1433. Its original has been delivered to Don Marcelino Orfila, a resident of Saragosa, Spain. It was translated into Spanish by Don Rafael Muruyedro y Zamanew. Fr.

José Ma. Pavón, while a parish priest of the town of Himamaylan, Occidental Negros, caused the translation to be copied by his clerk Juan Antonio Collado in the years 1838 and 1839, this copy being entitled "*Las Antiguas Leyendas de la Isla de Negros*". This copy was sent to the Philippine Library and Museum by Mr. Marcó, of Pontevedra, Occi-

dental Negros. The bibliographer Mr. Artigas, published said Filipino calendar in "El Renacimiento Filipino", of its special edition on its anniversary, in July, 1913, page 73. Here is a view of this Filipino Calendar:



According to the explanations given in said manuscript, the months of the year are represented in this calendar. The names beginning with that corresponding to the month of January, are these: *Inaginid*, *Ulalen*, *Dagagkahoy*, *Daganinan*, *Kilin*, *Inabuyan*, *Kaway*, *Kaoy-os*, *Irarapon*, *Manalulsol*, *Birawhan*, and *Katimugan*, each month having 30 days, and the last 26 days.

This information seems to be confirmed by Loarca, who ran over the whole Archipelago in about the year 1576, and wrote a book entitled

"*Relación de las Islas Filipinas.*" Said Don Miguel de Loarca, gives the native names of eight months of the year and stating that the other four months had no names because no agricultural work was done during them. I say that Loarca's information tends to confirm what is stated in the manuscript above referred to, because the names of the months given in both accounts are very similar and some of them identical. Here are the names given by Loarca: *Ulalen*, *Dagagkahoy*, *Daganenan*, *Elquilin*, *Inabuyan*, *Cavay*, *Yrurapun*, *Manalulsul*.

As to weights and measures, the early Filipinos had the *talaro*, which was a kind of scales of balances. I have already mentioned the *tahel*, one half of which was called *tegá*, and one fourth, *sapaha*. For weighing, they used the *sinantan*, one half of which was called *banal*. For dry goods they had the *kabán*, (*bákid* in Bisayan), and the Tagalog *salóp* (*gantag* in Bisayan) which four last terms are still being used by our people. For lineal measures, we had, and still have, the *dipá* in Tagalog (*dupá* in Bisayan), which is the equivalent of the English *fathom*. The *dankal* in Tagalog (*dagaw* in Bisayan), which is the length between the ends of the thumb and the middle finger both extended. The *tumuró* in Tagalog (*baragitan* in Bisayan) which means the length between the ends of the thumb and the forefinger both extended. These measures were regulated by the Spanish Government in 1727.

We had also surface measures, like the *tagpuló* in Bisayan and the *pisosón* among the Bikols, etc.

As to numerical system, the Filipinos always used the decimal, every ten being called *puló* which in Tagalog is *puó* by suppressing the *l* in *pu-ló*. Hence, in Tagalog, ten is *sampú*, which is a contraction of *isag puó*; and in Bisayan it is *napuló* in Leyte, a contraction of *usá gá pu-ó*, and *saka^luló* in Panay, by contracting the phrase *isa ka puló*.

The word five is *limá* in the Fili-

pino dialects, because in primitive Malay, *lima* was the name of the hand, which has five fingers. So in Tagbanwan, hand is *alima*.

I have not gone into more details in order not to charge your patience too much. But with the date given, I hope I have furnished informations about the practical manifestations of the Filipino culture, besides its intellectual and moral aspects, about which I propose to speak in the next part of this lecture.

II. Philippine Literature.

I shall now speak on Filipino literature. Of course, by literature, I mean here the collective body of literary productions.

A people like the Filipinos, with a history and culture, must have, as they do have in fact, their literature.

The information given in the first part of this lecture, although far from being exhaustive, shows, I hope, that the Filipino people in general possess culture, if we understand by culture the enlightenment and discipline acquired by mental training.

It must be observed that the present culture of the Filipinos is the product of two main elements, to wit: the native culture possessed for so many centuries, certainly not so fully developed in the Philippines, as it was in India, its place of origin, because these people were separated from their center their original native land, but developed by themselves in their own way under the

peculiar circumstances in which they were placed by Providence. The second element of our culture is the occidental influence brought by the Spanish conquest and continued now with American contact.

In speaking of Filipino literature, it seems proper to begin with the Filipino thought and style, which are the gist of all literature. I shall, therefore, say something about the Filipino way of thinking and expressing ideas, which is the oriental way, as differentiated from that of the Occidentals.

I. Thought and Sentiment.

The Filipino, when speaking with an Occidental, is not always perfectly understood. Sometimes, the Filipino, generally courteous, and being respectful and reserved by nature, answers with a smile whatever remark is made to him, even when it is not altogether pleasant. Al-

though he perfectly knows that his occidental friend is wrong, and even if he has good reasons in his own favor, the Filipino usually keeps quiet.

Of course, this way of acting is now undergoing some change, due to the contact with the American people. The natural reserve of the Filipino is being diminished in some individuals of the younger generation. And in some instances, the change is to such an extent, that the characteristic reserve gives way to an exaggerated boldness which undoubtedly is striking to Americans themselves. The change, however, is as yet far from being generalized. The great majority of the Filipino people continue to be attached to their native reserve, and it will take long before they all abandon it, if it can ever be abandoned by them at all.

It is due to this characteristic reserve, that, generally, the Filipino, who has already a family of his own, is very much attached to his home, where he considers to have everything, and has no need for any entertainment outside. This is why, except those accustomed to broader social life, the Filipinos are not generally enthusiastic about going to clubs every day and making it a part of the activities of life.

As to the literary thought and style, there is a difference between the Filipino and the Occidentals. One of the most peculiar characteristics of the Filipino thought and sentiment as distinctively oriental,

is the activity of imagination, as shown by the frequent use of metaphorical and symbolic language by means of figures of speech.

The best example of Oriental literature is, for me, the Bible, which is fraught with symbols and parables. And the Filipino dialects bear these oriental characteristics, undoubtedly due to the fact that the Near East as well as the Far East, are both branches of the primitive oriental culture which had its beginning in the center of Asia, extending itself, with the stems of the human race, in all directions.

A Westerner who reads the Bible for the first time, may find in this book a loose style, and, if such reader is of a religious temperament, he may attribute such style to the fact that the Bible is an ancient book inspired by God. This is, of course, true; but I believe it is due, in part, to the fact that the Westerner does not think nor express his ideas in the same manner as the Oriental. Moses, and the Prophets, the Evangelists, and the Apostles were orientals. The Hebrew language, in which the Bible was originally written, is oriental.

An ordinary example of this difference of thought and feeling between the Europeans and the Filipinos is the following: In Spanish they say "*buenos dias*"; in English, "*good morning*"; in French "*bon jour*"; in German "*guten tag*", or "*guten morgen*"; but in Tagalog, we say "*magandang araw. pó*" (beautiful day, sir or madam). Please note

that the Spanish, the English and the French say "good day", that is, they go by *utility* and *goodness*, while the Tagalog prefers going by beauty, and says *magandag araw*, (beautiful day) and not *mabutig araw*, (good day).

The Philippine Independence Commission has just published a well presented book entitled "*Beautiful Philippines*". The title appeals to me as another striking manifestation of Filipino psychology, showing, once more, that the Filipino, instinctively, goes by beauty instead of going by utility. Otherwise, some less idealistic title could have been given to the book, like

"*Progressive Philippines*", instead of "*Beautiful Philippines*".

And, as I have said, the character of the Filipino is not usually manifested readily to the Westerner, especially when the latter does not speak in the dialect of the former. In the foreign languages, we do not always find adequate expressions to convey our thoughts. When we speak Spanish or English, we hardly think in either English or Spanish, so that much of our deficiency in the use of the occidental languages, may be attributed, partly, to our different mode of conceiving and expressing our ideas.

(*To be continued.*)



Price of a Discovery

Documents recently brought to light assert what the discovery of America has cost. Christopher Columbus, as head of the expedition, received a salary of \$320, or ₱640.

Look for people now-a-days who would discover America for \$27, or ₱54 per month.

The two captains of the ships under the command of Columbus got \$180, or ₱360 a year. The sailors were given \$2.25, or ₱4.50 per month.

The equipment of the entire flotilla amounted to \$2,800, or ₱5,600. Eatables, bread, wine, vegetables, meat, fowl cost \$0.60, or ₱1.20 per head and per month: in all \$400, or ₱800.

When Christopher Columbus return-

ed to Europe he was given the sum of \$4,400, or ₱8,800 as reimbursement as funds for the enterprises he had undertaken. This represents the outlay of the expedition, which lasted from August 3rd 1492 to March 4th 1493. If we add to the above sum \$2,800, or ₱5,600 for the equipment of the vessels, we shall see that one of the greatest discoveries, of which humanity is so proud, has cost only the sum \$7,200, or ₱14,400.

These figures have been obtained from Pinzon Brothers, shipowners at Palos, and thanks to whom Christopher Columbus was able to accomplish his first voyage.

—“I saw you going into the tavern the other day” said Mich.

—“It would have been worse to see me coming out” said Pat.



From Solano, Nueva Vizcaya.

Father Waffelaert writes : the front-side of my poor church has been considerably damaged by the typhoon of October 3d., but I hope to be able to have it repaired before long.



From Bugabag, Nueva Vizcaya.

Father Degryse is doing his utmost best to complete a new chapel in the hamlet of Tuao. This chapel, when completed, will mark a very consoling progress towards the religious revival of his people. He writes : The immigrants from Santa Lucia have built a chapel with iron roof in one week. It was inaugurated on the feast of St. Lucia.

Miss Matilde Lumauig, a high school student and member of the sodality of the children of Mary passed away. Until her last moment she prayed, together with her three sisters. Before she died she told her mother, brothers and sisters not to cry, for God called her, she said, and she felt happy to go to Him. All the children of Mary attended mass for her and offered one Holy Communion.



From Bokod, Benguet.

Father Claerhoudt, while retained at Bisale by the stormy weather writes: I am here in Bisale in the house of Ama Francisco. Outside the rain falls by torrents. The day before yesterday I left Kabayan, after having traveled around for more than a week, from

Libong to Gossaran. Last Thursday in Daclan, I had the pleasure of baptizing Ygme Lamsis, ex-president of Bokod. Useless to say that our good catholics rejoice in this event.

Next Monday I will go back to Liboong, because the Mambunung (pagan priest) of that place, wants absolutely to be baptized. Lately he had a serious row with his wife. Just think of it: she opposed his conversion.



From Dupax, Nueva Vizcaya.

Father Dewit asked 10 subscriptions to the "Little Apostle." That is an example for the whole province.



From Baguio.

Five Ifugaos stabbed an Ilocano boy, took away the lower jaw and cut open his feet to tap off his blood : all this to celebrate one of their superstitious feasts. Only the Christian education of this poor people, will stop them in the observance of such barbarous customs.



Actually a great fear reigns in nearly the whole Ifugao subprovince. Lately several have been murdered. The relatives of the once murdered are on the look out for a bloody revenge and rarely do people dare go to visit other towns or even to pass near. When will this stop? When christianity shall have taught them to forgive their old inveterated hatred for past murders.



R. F. PAUL LEGRAND

Missionary of Bauco, Mt. Province, drowned in the Bauco river.

A few days ago we received the sad news that Father Paul Legrand, missionary of Bauco, Mountain Province, was accidentally drowned in the river near his mission, on Sunday, October 12.

The dear Father was born in Brussels, Belgium, in 1895.

He received the H. Priesthood in the same town in 1922.

He arrived in the P.I. in November 1923. Was appointed to the mission of Bauco, in June 1924, and died there on Sunday, October 12, 1924.

Although accidentally drowned, nevertheless it may be said of Father Legrand: "he has given his life for his flock" and we, his confreres, although sad indeed at heart, we say with the Holy man Job: "God gave him, God hath taken him, may His Holy Will be blessed".

Father Legrand started from Bauco on Saturday Oct. 11th in the afternoon on his way to Guinsadan, a hamlet of the Bauco mission, where he was to say mass on the next day. He would have gone on horseback, but on his way he had to visit a sick dying person, which he could reach only on foot: so on foot he went to save a soul; for a soul he was ready to give his life. Had he not come last year from Belgium, abandoned his old mother and family in tears, to save souls in the Mountain Province? He could have lived an easy life in his country, but no, he wanted as Christ and with Christ to save souls. So, instead of his comfortable home at Brussels, he had since four months taken up his abode in the poor mission-house of Bauco. Young and strong, kind and gentle, already beloved by all the Igorrotes from Bauco and the surrounding hamlets, he

was the hope of the mission. Yes, he would save souls and many, but God was satisfied with his good will, with the sacrifice of all that he loved most on earth: God took him on Sunday, Oct. 12th at 11 a. m. May God's Holy Will be blessed.

On that Sunday, after Mass and an instruction at Guinsadan, Father Legrand came back on foot to Bauco. From 10 to 11 he walked hard. It was hot, "very hot" he said to his boy who was with him. Nevertheless under the burning sun he climbed the mountain and arrived, exhausted from the march and the heat, at the Bauco mission.

A little later he left his house and went riverwards. The boys thought he had gone to Vila to visit a sick christian, as he often did.

It was four in the afternoon. The Christians of the mission waited on Father Legrand for the benediction. The Father had not come back. Where was he? The people were anxious and went in search of him. Near the river they found his cassock. Was it possible? Too terrible! Down the river they went, searching about in the little water the stream contained. Half an hour later they found the Father, in his bathingsuit, a meter and half under water. Blood flowed from his ears, mouth, eyes etc. Taken by a congestion the poor Father, unconscious, had been carried away by the river. Instead of the expected refreshing bath after his tiring march, he had found death and he, who had begun to work to bring the souls of Bauco to heaven, had gone first. God had received his sacrifice and crowned his efforts and good will. May God's Holy will be blessed.



CURRENT EVENTS

Philippines

With the Legislature.

It is proposed by a bill to compose a national common language. Why not take as a common language the Tagalog dialect? Or why not use the three principal dialects of the Islands? Let them be taught in the schools.

The bill proposing to give the women the right to vote was voted down.

Hence individuals will be allowed to purchase 144 hectares of public land. Those who are qualified to apply for homestead shall be 16 years of age at least, pay an initial fee of 2 P only, place under cultivation at least one third of the land within five years and shall live in the province where the homestead is located.

A proposition to suppress the cedula tax was rejected.

The Senate plans to start agricultural colonies, administered by the Government and whose benefits would go to the nation. The sum of P500,000 would be appropriated for that purpose.

The Senate adopted the Fonacier bill making appointments of superintendents of public schools subject to confirmation of the Senate.

The legislature would extend the right of voting at the coming elections to the inhabitants of the non-christian provinces.

A bill was signed by the Governor General making P1,000,000 available as aid to provinces to build hospitals. The provinces who have already hospitals under construction will be the first to receive assistance.

Thanks to Senator Alegre the easy divorce bill was rejected.

Senator Alejandrino was reelected in the Senate with the right to vote but deprived of his salary.

Auditor Wright having declared that certain members of the legislature abused their transportation privileges by charging the transportation expenses of their families to the funds of the legislature, the Senate wrote a protest against the Auditor accusing him of gross discourtesy for calling the above said expenses: "legalized robbery."

As a bill was proposed to introduce religious instruction into the public schools, so that any student may at the request of his parents receive the religious instruction he wants, Senator Alegre attacked severely the co-educational system of the public schools, as well as its irreligiosity. "There is rampant ignorance of God and loose morality in the schools", he said, "and the co-educational system here in vogue is largely responsible for this deplorable situation."

Are better days in view?

The American Hood Rubber Company sent a representative to study the possibilities of growing rubber in Mindanao. Mr. Deininger after a six months' stay in Mindanao stated that in the "economic garden of Eden" (Mindanao) rubber, tea, coffee and

quinine could be produced in greater quantities and at greater profit than in the Dutch possessions, but, he added, the development of plantations in Mindanao ought to be done by interests with large financial backing.

Coir fiber of coconut husks is in great demand in Europe. Millions of these husks are wasted in the Philippines. Since long, machines have been in use in the English Indies to extract the coir fiber. Why not introduce them into the Philippines?

During the month of October prices of hemp reached a high figure, to fall down a little later. Last September Albay again produced most hemp: 25,172 bales, with Leyte a close second, 23,261 bales. The total production in the P. I. was 125,375 bales.

A great constructor from Hongkong declared lately that the best cement in the Far East was the Cebu cement. No wonder thus that more and more Cebu cement is exported.

Exportation of embroidery during the last five years (1919-1923) averaged a little less than ₱10,500,000 of which 60% represents the wages of the workers engaged in the industry.

During the month of September Cebu exported to foreign countries merchandise worth ₱3,574,258.

Nevertheless more and more laborers leave the Philippines for Hawaii, while the possibilities on the rich Filipino soil are unlimited. WHY? What are the remedies?

With busy readers.

The Holy Father, Pope Pius XI sent ₱15,000 to the typhoon sufferers of the diocese of Tuguegarao.

Seventy-two, of whom 60 are women, passed their last examination for pharmacists, although 24 of them, who passed only conditionally, will have to face another examination.

President Quezon and Senator Osmeña were given a hearty welcome on their return from the United States. Both are hopeful to see the next session of the United States' Congress pass legislation settling the Philippine question definitely by granting the Islands their long coveted independence. Both were feted at Tokio by the members of the Japanese diet. According to President Quezon, Mr. Coolidge will be elected President of the United States.

Representative Recto, another member of the Filipino Independence Commission will arrive during this month. It is said that he will make sensational revelations about the independence situation in Washington.

Of the 25,000 teachers in the public schools of the P. I., 10,363 are women.

These last months the papers reported enormous numbers of Chinese immigrants. Questioned about this danger, Mr. Aldanese, insular collector of customs said that not all of the incoming Chinese intend to stay in the Philippines. The largest number of Chinese arrived in 1923. — 14,676 were admitted, but that year too 12,020 Chinese left for China.

The dirigible ZR-3 made the voyage from Friedrichshafen (Germany) to the United States a distance of 5,066 miles, in 81 hours and 17 minutes.

Tokio registered 4,096 earthquakes since the last terrible earthquake of Sept. 1, 1923. Lately it was discovered that the deepest place in the Ocean (32,636 feet), is at 145 miles southeast of Tokio.

Four Filipino girls, who arrived penniless in Seattle with the hope of finding a job, covering their expenses while studying at a college, had to be

placed under the care of the Sisters of the Good Shepherd: they did not find a job and so have many Filipino stu-

dents been disappointed, when they landed in the United States without the means of support.

Foreign

China.

About the fifteenth of October the civil war between Kiangsu and Chekiang came to rather what the Chinese call the end. The Chekiang forces surrendered and an armistice was declared. Some of the Chekiang higher officers fled to Japan. Were they bribed to give up their arms? China is the classical land of bribery. When soldiers are sent to fight the bandits, they try to bribe them, rather than to fight them. In the meantime the bandits try to bribe the soldiers, to get weapons and ammunition. If both come to a clash, much shouting accompanies the shooting . . . in the air mostly. Even in this civil war between Chekiang and Kiangsu the casualties existed mostly in the papers and not on the battlefield. Most of the bullets were sent in a vertical and not in a horizontal line. Why should the Chinese kill each other? Let the officers come to an understanding.

This does not mean that the civil war has come to a happy end. In China there are three great men who for years try to become the leading force in the country: Sun Yat Sen at Canton, Wu Pei Fu at Peking and Chang Tso Lin in Manchuria. Sun these last days has seen his own sun eclipsed. So the real fight now is between Wu and Chang.

Who will win? Let us look behind the curtains. Nearly all foreign powers favor Chang. He is not antforeign. Wu is favored by the U. S. He hates the Europeans. In view of the harmony between foreign powers to support Chang, it is more than probable that the U. S. will let Wu play his

own game. Both need foreign help: the one who gets most of it, will surely be the luckier at the end.

And then, will China be free of civil war? The country is too big and the spirit of division between the south and north, as between the different provinces, is too deep, to unite the Chinese efficaciously under one man.

England.

Premier McDonald has resigned. New elections will take place. In fact McDonald should have resigned long ago, or rather he should never have accepted the premiership. His labor party was weaker than the parties of the conservatives and the liberals. But these last two who have been alternatively in power for a long time, were unwilling to help each other against the labor party. Rather than help each other to govern, they gave the premiership to McDonald, the leader of the labor party. In this they had a second reason. Both parties had long been in struggle with France, about peace made and to be remade with Germany. But England could not overcome the stern opposition of France and of most of the Allies. Rather than to give up their demands and to humiliate themselves, both parties gave the labor party a chance to smooth up the situation between England and the Allies. Lately the conference of London pacified more or less all contenders, so McDonald was of no further use and Liberals and Conservatives gave him his vacation. The new elections will decide what party shall dominate in England.

The German loan,

prescribed by the London conference and to be subscribed by different countries of Europe and the United States, has been a complete success. In all the countries which had to

contribute towards the \$300,000,000 loan to Germany, their part was greatly oversubscribed. This is a good sign for coming peace. With money in Germany, the other countries will seek to keep Germany in peace. War would mean the loss of that money.



A Mission Week.

These last ten years the Mission Week, celebrated in all towns and villages of Belgium and Holland, has been a source of immense revenues for the foreign missions. What is a Mission Week?

Father N from T wants a Mission Week. He announces it to the people of his parish a few weeks in advance. In the mean time he writes to the different Missionary Orders of his country. At the date fixed, the various Missionary Orders send one or more of their Missionaries to the parish of Father N

On the eve of the Mission Week, they open in one of the biggest halls of the parish a small Exhibition of objects and curios, that came from their missions. During the mission week any one is allowed to visit the fair, provided he leaves a certain amount of money, of course for the support of the missions.

On Sunday the Missionaries deliver a sermon at all the masses about their respective missions. A collection is taken up and nobody present would refuse his generous alms for the missions.

In the evening one or more of the Missionaries give a lecture in the hall of the Exhibition, again about the

missions. Useless to say that a new collection at the end of the lecture swells the already gathered funds.

During the week various committees visit the houses of the catholic families of the village or town. The work is made known in the sermons and lectures: the Catholic people, interested in the apostolic work of the Missionaries and anxious to help their countrymen as well as the poor heathens of other countries, answer generously the calls of the members of said committees.

And the result? Here follows one of the last Mission Weeks at Brussels, Belgium.

"The collections in the Churches, parish and conventual, of Brussels, five parishes of Laeken, St. Gilles, the Sacred Heart, the Churches of the Carmelite Fathers, the Dominicans, the Fathers of the Blessed Sacrament, the Gesu, were 67,483 francs or \$17,496.03. The Exhibition: 39,340 francs or \$7,868; the conferences: 7,060 francs or \$1,412; the film: 10,739 francs or \$2,147.04; the schools that were invited to the exhibition and film offered 15,000 francs or \$3,000; the total, together with the funds collected by the Committees, amounted to 200,000 francs or \$40,000 or P80,000."

Fortiter et Suaviter

Education should be carried on with firmness and gentleness. Unless it be a meaningless word "parental authority" is obliged at times to have recourse to admonitions, reprimands and even chastisements.

Nevertheless, to facilitate the efforts on the part of the child, compelled to study much, and thus renounce attractive pleasure, parents and teachers must be gentle and give their orders persuasively, trying to convince the children of the good and necessity of the order given. It is thus one obtains submission and better results from children. "If you know how to show maternal affection and good humor, if you have more frequent opportunities for rejoicing with your pupils, rather than for scolding and punishing them, everything will be easier for you" (*Alfred Terrieres, Doctor in Sociology*).

The parents' good humor (what is said about parents must be applied to teachers) is communicative. The children seeing them working joyfully and merrily, without murmuring against daily hardships and contrarieties, will naturally imitate them and be more self-possessed and more virile in character. They will more easily overcome little annoyances, which make others complain loudly. It is thus that strong characters are formed.

The part of a mother in the education of her children is force tempered by constant devotedness to duty. Sweetness and gentleness on all occasions have charms for the little ones entrusted to her care. Weakness which tolerates faults in children and satisfies their every whim, discloses a lack of intelligence and true love. Such a weak mother does not see how these uncorrected faults increase in the child dispositions to commit them again and again, and how they form real habits: she spoils the child; no, she does not love her child truly. The little delinquent must be sometimes chastised, but without anger, and who corrects

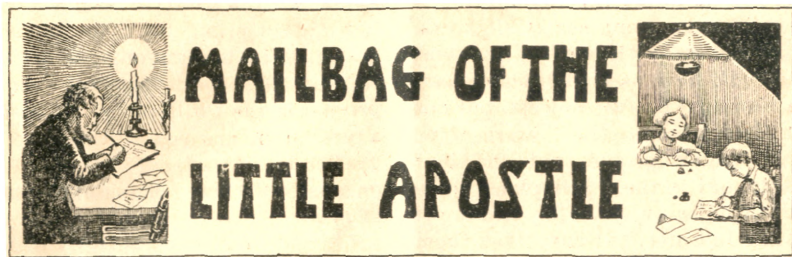
must gently persuade at the same time.

Certain mothers by their gentle manners and occasional reprimands at "opportune moments" obtain obedience, relative peace and mutual endurance. Screaming, making noise, insulting, multiplying the following cautious words: "be quiet! . . . Leave me alone" are good for nothing, they may inspire fear, but they decrease respect and affection. Instead of trying to make the child keep still, which is impossible many a time, why not turn to account its youthful and spontaneous outbursts and activity?

Mother has to see to the babies: a constant exercise for her patience and gentleness. With sufficient will power on the part of their mother, the band of little ones will well understand that mother, though kindness itself, is also their "mistress."

Parents ought to act firmly and gently, especially at the age when physical as well as moral personality is being developed and asserting itself. Too much indulgence does harm; on the other hand harshness fetters confidence, which is so necessary for the young. Those in authority ought to be amiable by their condescendence to just desires, aspirations and efforts of the young: this way they win the affection of the children and when one possesses the heart of a child, he controls also the will. One can thus with more success give a reprimand when it is necessary. But nevertheless one must never go beyond bounds: once the heart is shut, educational influence is doomed to failure.

Christian parents beg God's help in a work on which depends the happiness of their children. The wisest of parents will seek these indispensable gifts of fortitude and meekness at their right source: frequent Communion, which will enable them to accomplish their task "fortiter et suaviter" (firmly and gently).



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

I have received many letters this month. Of course space forbids me to publish and answer them all. And as Our Lord gave preference to little children, so do I give to a letter which came from a good little Tot. I do not change a word or a letter:

Dear Father Vandewalle.

I do not know how to write a letter. Teacher says I must not make condrachions in writing, but I do not know how to write the words, so everything is left out. The big girls speak of gometry, sicology, invitation, condolence, busy frindlie letters, but I do not know what all this means. I am always punished for my lessons. My name is Angela. Tcday is my feast for it is the Holy Angel Guardians. I like the sthories and the pictures in the "Little Apostle." I want to become a little Apostle, for I love God and His priests very much. I am very small. I am trying to learn Ingles, but she is very hard to me. I am ashamed to put my dress and name to this. I am praying Hail Mary for the missioners in the Mountain Province. I do not like Gographie nor rithmetic, but I like my catchism more than all, for it teaches me about God, the Church and the dear Angel ever at my side. Many centavos are going to the Little Apostle.

As you see, dear readers, the heart of little Angela is better than the mind, but let Angela study a few years more and she may perhaps write later nice stories for the Little Apostle.

The example of Miss Ceferina Witte who sent ₱ 5.00 of her pocket money to the Missions, has found a worthy imitator. Miss Crispine Stacy also sacrificed ₱ 5.00 of her pocket money. She is a student at the college of the Sisters of St. Paul de Chartres, of Tuguegarao. When eleven more shall have imitated this example, I will publish their pictures all together as twelve Apostles, provided the next eleven who offer a certain amount for the Missions, send also their picture. The papers publish pictures of boxers, and even murderers. Why should the pictures of charitable children not be published? They may excite others to do some good.

Miss Emma Smith from U. S. sent a gift of \$40.00 for the mission of the Little Flower of Bokod. Besides she sent a box of cloth for the naked of Father Claerhoudt's flock and writes: "We were several to contribute to this gift. Please permit me to say, Father, that nearly all of us who have contributed to this little charity are working girls, many of us with home obligations, so the amount must necessarily be small."

Just think of it: the amount of P80 was collected among nearly all working girls, some with home obligations. They could have used their poor salary on a thousand useful objects, but no: they remembered there were some 300,000 pagan people, not in their country, but in the Philippines, thousands of miles away. They had never seen the Igorotes, but they liked them for God and the salvation of these poor ignorant people, and they spared even out of their mouth to do something for the benefit of souls. Does such an action please God? Does it appeal to you, dear readers, for imitation? At least when you die, it will appeal. Thus do it NOW.

It was what little Paz Campos and Lourdes Loring from the Assumption College, Iloilo, did, when they wrote:

I enclose P2.00 for the conversion of your little Igorotes. I also enclose P1.00 from one of my friends Lourdes Loring. I receive "The Little Apostle" every month and I like the stories for children especially the story of little Ines. I am in the 5th grade and Lourdes in the fourth. I hope you will have many Igorotes converted and that you pray for us that we may pass our examination.

But listen Miss Paz, the next time you send any gift, do not send money in the envelope. Just send a Money Order. I tell you: this last two months, many letters (at least twenty) sent to me or the Little Apostle never arrived: the worst of it was that they contained money.

In Belgium you may see in all railroad stations in big letters the following advice: beware of pickpockets. To you all who send in subscriptions etc. I say: BEWARE OF PICKLETTERS.

And as a last advice, I repeat what I asked in the last number: dear children, sacrifice five minutes of your time to write a letter to a friend or to

speaking with a relative asking his or her subscription to "The Little Apostle." It is commonly said that a catholic paper or magazine can not prosper in the Philippines. Make that a terrible lie and you will deserve the gratitude of God, of the converted pagans, of their Missionaries and of . . .

Yours respectfully in J. C.
Rev. O. Vandewalle.
P. O. B. 1393.
Manila.

✦

CONTRIBUTIONS RECEIVED

Blessed Little Flower's fund for the Bokod Mission.

Previously Received: -----	P 128.90
From Miss Cef. Witte -----	" 2.00
Total	P130.90

Miss Crispina Stacy, Tuguegarao -- P 5.00
St. Paul's Institute, Manila.

for Dalupirip -- " 20.50

3 Statues and clothes for the same.

Assumption College, for a catechist in

Mayaoyao -- " 30.00

Miss Paz Campos, Ass. College, Iloilo -- " 2.00

Miss Lourdes Loring ----- " 1.00

Miss R. Lizares, for Rev. F. Beurms

and Rev. F. De Brabandere -- " 20.00

Anonymous for Rev. F. De Brabandere " 5.00

Rev. F. Sindler, Tubungan ----- " 9.00

Mr. Wm. Cassin, Chicago, ----- " 8.00

Anonymous, U. S. ----- " 8.00

Total **P108.50**

All the Missionaries of the Province recommend their benefactors at each mass.

We gratefully acknowledge the receipt of canceled stamps, for the benefit of the Missions, from:

Baldomero Berdan, Manila.

Elisabeth Canantiles, Itogon, Benguet.

Rev. P. Andres Marquez, Batangas.

Eutiquiano E. C. Sacay, Tuburan, Cebu.

Bibiana Acosta, Tagudin, Ilocos Sur.

Josefa Prudencio, Pasig, Rizal.

Irinea Prudencio, " "

Silvestra Prudencio " "

Rufo Velarde, Intramuros, Manila. 2.

Clemente Aradillos, 107 Legaspi, Intramuros, Manila.

Buenaventura Espina, Gral. Luna 73, Intramuros, Manila.

Montserrat Gamboa, Jaro, Iloilo.

For the Little Tots



To-morrow I Will be Good

It was in the year 1918 at the end of the great war. Jean a French soldier from Paris had just arrived home. Alas! the war had not made him better. He was a drunkard. This was due to his friends who after work invited him for a drink to the next tavern. After the first drink came a second and a third and so on. So every night he went home without money and without brains. His poor mother had given him a very pious education, but when one has become the slave of his passion, his mother can only weep and pray: both she did.

One evening, Jean as usually drunk, was on his way home. Passing by a church not yet closed, nobody knows why, Jean entered it and took a chair somewhere in a hidden corner. Very few people were in the church. After a while they all left. The porter of the big church made a short inspection of the building rattling his keys, but Jean had fallen asleep and not even thunder would have aroused him from his drunken sleep. The

door was closed. Jean was alone in the house of God. How he slept!

It was ten, eleven o'clock. Jean slept still on his chair. Midnight. Twelve times echoed the sounds of the big clock on the tower. Jean made a slight movement. All at once a voice yelled thru the dark naves. Jean woke up. He had heard that noise. He tried to look around, to figure out where he was. His trembling hands met only what he took for chairs. Again the voice sounded and this time it seemed louder than before: "if somebody is here in the church who can serve mass, please let him approach and serve my mass." This was enough to make Jean the most sober man in the world. He looked all around and lo! at the door of the sacristy he saw . . . what? . . . a dim light . . . in the midst of it was the form of a priest dressed for Mass . . . Jean would have screamed but he dared not. Why was that priest there? What time was it? Where was he? Then he remembered how

he had entered the church, how he must have fallen asleep. Again for the third time the voice of the priest asked for a server to serve his mass. While a boy, Jean had often served Mass. Shall he serve the Mass of that mysterious priest? He thought. He remembered the story of his mother who told him once how a priest, who during his life had forgotten to say a Mass, had come back after death to celebrate the sacrifice he had forgotten in his negligence. This priest too might be a dead priest in need. "After all, said Jean, he will do me no wrong . . . I will go and serve his mass." This said, Jean approached the apparition. But when nearer the spectre, for a spectre it was, how Jean repented. There, at four steps away from him, stood a priest. His head was a skull. The fingers with which he held the chalice were only tiny yellow bones, the extremes of a skeleton. The ghost addressed Jean in a pleading and hollow voice. "My friend, he said, will you serve my mass? I will ask God to reward you greatly for your service." Jean wished he had been at his mother's side. To escape was impossible. But then the ghost seemed to be well intentioned. Jean acquiesced to render him the service he asked. At this, the priest proceeded to the altar. Jean followed and found everything all at once ready. The candles were lighted, the water and wine were ready, the altar was uncovered and the book was at its place. As an ordinary priest the ghost mounted the altar and came back again to say the prayers at the foot of the altar. Jean knelt trembling at a little distance. Whenever the

ghost bowed his skull or his skeleton, how the bones rattled! When he beat his breast with the bony fingers, how Jean shivered. The mass proceeded. Jean brought the water to the ghost to wash his fingers . . . just think of this: to pour water over the bony sticks protruding from under loose sleeves while the big vacant eye holes seemed to gaze at Jean. Jean would have preferred a bombardment in the trenches. Anyway he got through with his service. The Mass was ended. The last benediction was given. Then the ghost stopped and turned his skull towards his server, his visible white teeth rattled once more. "Listen, he said, you have delivered me from purgatory. I thank you. In turn I will render you a service. I tell you: next year at this date and at twelve at night, you will die. Go and prepare yourself."

At this, the ghost disappeared and left Jean alone and of course deep in thought. What? next year, he would die? And he had lived such a bad life. He, a drunkard for many a year, he would have to go before his God and judge to give an account of his life, so sinful, so bad. Oh! he would change all at once. To-morrow he would begin his penance, he would do great, terrible penance, for his sins were many and great, he would find a place in a convent and as a lay-brother spend his last twelve months in the most holy life. Four hours more, he had to wait before he could get out of the church, gave him ample time to strengthen his resolution.

(To be continued.)

(Cum licentia ecclesiastica)



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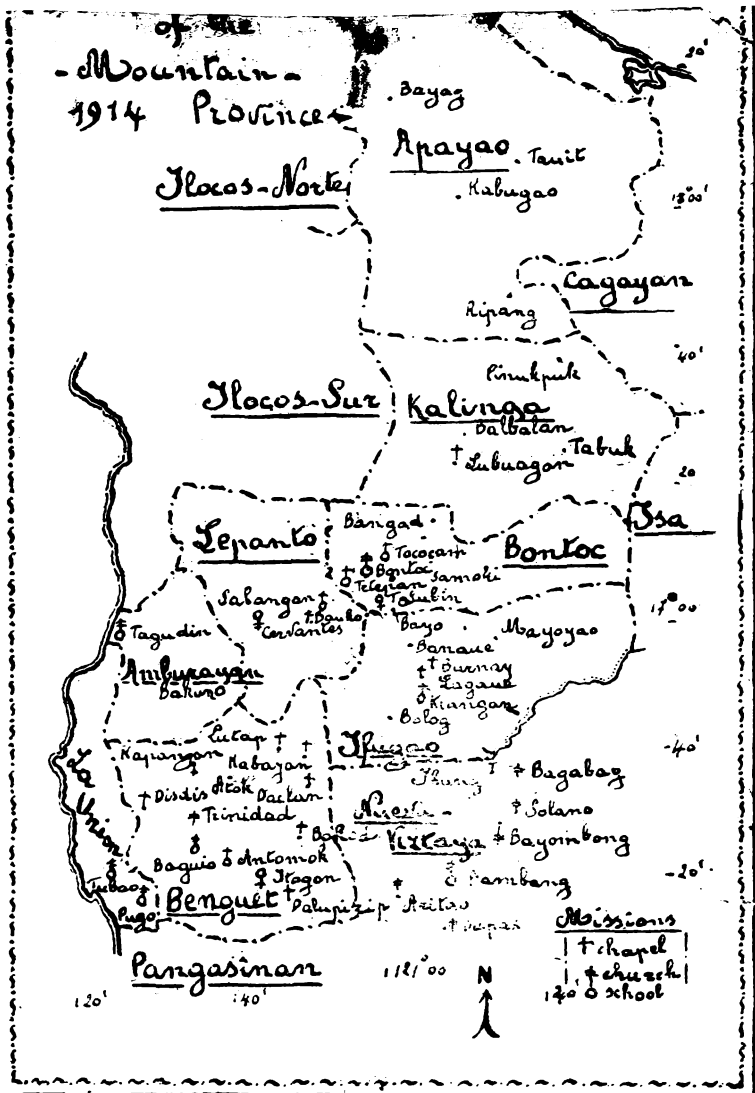
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