

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 (Scheutveid Fathers
in the Mountain Province of the Philippines.*

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
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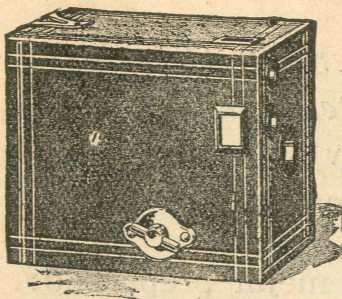


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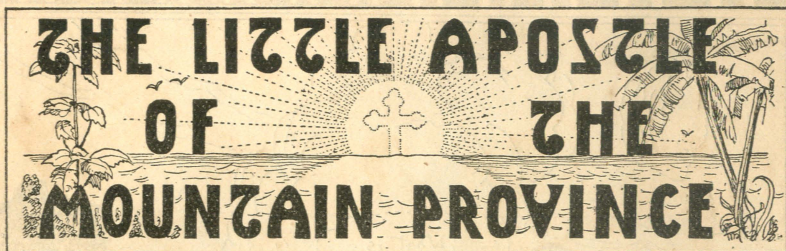
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The Optimist and the Pessimist

*"It's a lesson you should heed:
Try, try again.
If at first you don't succeed:
Try, try again.*

*WITH LAZY jumps
And heavy bumps,
Through swamps and fogs,
Two brother frogs,
One darky night,
Were side by side
Atraveling
And marveling
When they would reach
That dairy, which
They 'er going to.
They did not know
That they had both
Come to the spot,
The dairy's yard,
In which apart
On several lots
Stood pans and pots
All nearly full
Of milk to cool.
Once more they jumped*

*And lo! they bumped
Into a tub
With milk, whereup
With open throat
They tried to float
And then to swim
Towards the brim.
The side, alas,
So slippery was
That at each poke
With rythmic stroke
Of legs and feet,
They slipped beneath
And sank and dived,
Howe'er they strived.
What could be done?
Frog number one,
A pessimist,
Soon did desist
From climbing up
The greasy tub.*



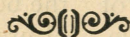
—“What is the use?”
 He sighed, and chose
 Quite still to lie,
 But sank to die
 A victim, yes,
 Of laziness
 To struggle and fight
 With all his might
 Against the odds
 And their sad plots.
 The other one
 Fought on and won
 His fight for life;
 For at each strive
 To climb the brim
 And out to swim,
 The milk he turned
 And beat and churned
 So quick and fast,
 Butter at last
 Appeared, from which

He soon did reach
 The tub's large brink
 And out did slink.
 An optimist,
 He did persist
 With all his might
 To win his fight,
 And won it too
 Against the foe.

A pessimist
 Or fatalist,
 At sad events,
 Sobs and laments
 About his fall
 And that is all.
 If he were wise
 He would arise
 Or try at least,
 But, pessimist,
 He does not see

The remedy,
 Or, if he does,
 Then, what is worse,
 He gives it up,
 Like in the tub
 That frog that died,
 Because it shied
 The efforts that
 Would have made fat
 Enough, some coat,
 On which to float.
 Not so the brave:
 Himself to save
 He fears no pain
 And spares no strain
 But works and fights
 For days and nights
 Against the odds
 Of his sad lots.
 Yes, he may slumb
 And e'en succumb,
 But, at each fall,
 His forces all,
 With iron will
 He uses, till
 He stands again,
 Or, fat'lly slain,
 He dies, but won
 His fight upon
 The field of fame.
 'Tis not a shame
 To fall and die
 When stricken by
 A stranger foe.

It would be though
 And worse than death,
 If one, instead
 Of struggling on,
 Would only moan
 And sob and sigh
 And only cry;
 For one's alive
 While he does strive;
 But he is dead
 Who, living yet,
 But pessimist,
 Fails to resist
 Adversities
 Through cowardice.
 Be optimist,
 Not pessimist!
 However hard
 May be your smart,
 Think, try, work, fight,
 With hope as light!
 If you but hope,
 You reached your scope,
 For hope sustains
 A soul in pains,
 Consoles, relieves,
 Builds up and gives
 A man, at length,
 The moral strength
 For chivalry
 And VICTORY
 AGAINST HIS OWN:
 MAN'S BRIGHTEST CROWN!
 Savonarola.



St. Martha, Virgin

July 29

St. John tells us that "Jesus loved Martha and Mary and Lazarus" and yet, but few glimpses are vouchsafed to us of them.

First, the sisters are set before us with a word. Martha received Jesus into her house, and was busy in outward, loving, lavish service, while Mary sat in silence at the feet she had bathed with her tears.

Then, their brother is ill, and they send for Jesus, "Lord, he whom Thou lovest is sick." And, in His own time, the Lord came, and they go out to meet Him; and then follows that scene of unutterable tenderness and of sublimity unsurpassed: the silent waiting of Mary: Martha strong in faith, but realizing so vividly, with her practical turn of mind, the fact of death, and hesitating: "Canst Thou show Thy wonders in the grave?"

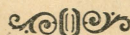
And then once again, on the eve of His passion, we see Jesus at Bethany. Martha true to her character, is serving: Martha, as at first, pours the precious ointment, in adoration and love, on His divine head.

And then we find the tomb of St. Martha, at Tarascon, in France. When the storm of persecution

came, the family of Bethany, with a few companions, were put into a boat, without oars or sail, and borne to the coast of France. St. Mary's tomb is at St. Baume; St. Lazarus is venerated as the founder of the church of Marseilles; and the memory of St. Martha is still fragrant at Avignon and Tarascon.

REFLECTION — When Martha received Jesus into her house, she was naturally busy in preparation for such a Guest. Mary sat at His feet, intent alone on listening to His gracious words. Her sister thought that the time required other service than this, and asked Our Lord to bid Mary help in serving. Once again Jesus spoke in defence of Mary. "Martha, Martha, "He said, "thou art lovingly anxious about many things; be not over-eager: do thy chosen work with recollectedness. Judge not Mary. Hers is the good part, the one only thing really necessary. Thine will be taken away, that something better be given thee."

The life of action ceases when the body is laid down; but the life of prayer and good works endures and is perfected forever in heaven.



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

386. *A fool may throw a stone into a well which a hundred wise men cannot pull.*
387. *Boil not the pap before the child is born.*
388. *Every couple is not a pair.*
389. *God sends us good meat, but the devil sends us cooks.*
390. *If he flings a penny on the roof, a dollar will come down to him.*
391. *A woman should be from her house three times: when she is christened, married and buried.*
392. *Let him who would be ill-served keep plenty of servants.*
393. *He'll have enough one day, when his mouth is full of mould.*
394. *Be not a baker if your head be of butter.*
395. *Ask your purse what you should buy.*
396. *She will stay at home, perhaps, if her leg be broke.*
397. *A bad dog never sees the wolf.*
398. *A closed mouth catches no flies.*
399. *A book that remains shut is but a block.*
400. *One hair of a woman draws more than a team of oxen.*



THE MISSION

Souvenirs of the Trinidad Mission

By Mr. Manuel Ravágo.

Manila, May 18, 1928.

Dear Father Vandewalle.

I OWE your excellent Magazine, "El Misionero", an article which I promised to your confreres of Baguio; but, because I absolutely ignore the customs and traditions of the Igorrote people so magnificently treated in your magazines, I must confess that the more I think of some matter for publication, the less substance I find worthy of a place in *El Misionero*.

On the other hand to write about the Little Flower of Lisieux, already so well known and venerated by the Readers of "El Misionero", seems to me to be superfluous, for it would look as if speaking of a sister to the members of her family already cognizant of all her virtues, gifts and attractions that constitute all the treasure of her life.

Therefore, Rev. Father Vandewalle, you will be kind enough to

forgive me if at present I do not keep the promise I made while at Baguio to Fathers Mauricio De Brabander and Paul De Geest of the Trinidad Mission.

What charms, what delights I have enjoyed in company with these two valiant Missionaries in their cozy little house, so poor and yet so clean, and so far from all worldly noise and vanity! No wonder that I liked to visit their mission and to prostrate myself at the feet of the Divine Prisoner of the Tabernacle in their chapel.

That a walk to the valley of Trinidad was my favorite excursion during my stay in Baguio, must not be wondered at, not only because of the charms of its landscape, the variations of its views, the fertility of its fields that return a hundredfold to the Japanese, Chinese and Igorrotes their continuous labor, but also because the road is without danger and does not cause any violent emotions, and also, and above all, because of the kind hospitality of

the Fathers in their lovely little house.

I will never forget the visit I paid them on Wednesday and Thursday of Holy Week, and above all the visit I paid to the Blessed Sacrament exposed of its Throne so small, so modest, I was about, to say, so poor, erected on the side altar of the Trinidad church.

I was really sorry I could not accept the kind invitation of Father De Geest, who, in the afternoon of Holy Thursday, while I made my second visit to the Blessed Sacrament, offered me his church for that night to watch one hour before Christ, in stillness of the darkness and alone, as I have always done every year of my life, either in Manila, or some other town of the Philippines, or even while on the sea, as it happened in 1903, when on that night our ship was anchored before Suez, and from the deck I could see the Throne of Our Lord in a chapel near the beach, or finally in Palestine, on that unforgettable night of Holy Thursday in 1921, when I had the chance of making the Holy Hour in Jerusalem, two steps from the Cenacle, not far from the garden of Gethsemani, in the very Pretorium of Pontius Pilate, where Our Lord endured the torment of His scourging.

This year, notwithstanding the kind and generous offer of Father De Geest, I was forced to

pass that night of Holy Thursday in my room at the hotel, because my bronchitis gave me trouble with some symptoms of real danger; the fog that was covering the hills was so dense and the night so chilly, that it would have been a great imprudence on my part to start for Trinidad at 11 at night, however great my desire was and my project laudable.

I am sorry I could not see the Fathers of Trinidad before I left for Manila; I can never forget them, and I hope they too will remember me sometimes, especially when they offer Holy Mass in that modest church of Trinidad, sometimes without other attendants but some twittering birds that from the roofing or the cross of the chapel salute the Sacred Host raised by the hands of those two valiant Missionaries, like a rainbow of peace between the sinful earth and the blue Heaven so often offended by man's crimes.

I see that, without intending it, I have written some souvenirs of my visits to the Trinidad Mission and its Missionaries. Can they replace the article I promised for the *El Misionero* in the form of a literary composition? In such a case, I beg you the honor to have these lines published in the magazine which you edit with so much zeal and that ought to be found in every Catholic home.

Respectfully yours in Christ.
MANUEL RAVAGO.

The Cervantes Mission

Lepanto, Mountain Province

By Rev. Father J. Portelange, Cervantes

Continuation.

III. The Mission of the Neo-Christians

THE MILITARY Governor of Kayan, in order to stop the bloody expeditions of the Igorrotes in the valleys of Lepanto, opened a secondary military station in Tiangan, under the name of "Commandancia Politica-Militar de Tiangan" and with jurisdiction over the municipalities of Concepcion, San Emilio and all the Igorrotes living on the slopes of the Tila and Tobalina mountains.

Said municipalities became the residences of missionaries and together with Angaki, situated at the foot of the Tila mountain, they form what I should call: the third part of the actual Cervantes Mission.

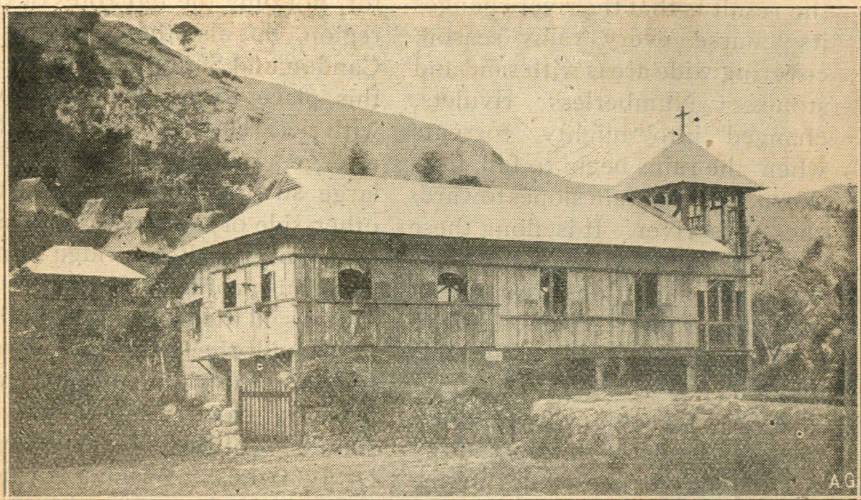
Looking at the map of the Mountain Province, one is surprised to find around Cervantes an extensive area reaching the Province of Abra in the North and the coast of Ilocos Sur province in the West, but without a single priest.

It was only during the last years of the Spanish domination that said area was reached by Catholic Missionaries. In 1892, Rev. Father

Blanco opened a mission and resided in Angaki, Rev. Father Oyanguren took his abode in San Emilio and Rev. Father Rivera in Concepcion. These places were not long without convents and churches. In 1893, Father Angel Perez says, a church was built in San Emilio: it measured thirty meters by fourteen, was of Gothic style, had three naves and was inaugurated the same year 1893, on the feast day of St. Rafael.

Similar buildings were erected in Angaki and Concepcion, but all these precious churches and convents were burned or destroyed during the days of the revolution, leaving only a few or no vestiges on the spots. Today the remains of the Angaki church are used as a public school building.

If great was the material devastation at these places, greater still was the spiritual. Today a traveler through this country everywhere meets Ilokano families trading with the Igorrotes, while these last dedicate themselves to agriculture rather than to commerce, but one wonders to find so few Christian Igorrotes left of the



The chapel of Kayan, erected by some generous benefactors of Boston, as a remembrance of Rev. Father Redican.

several thousands formerly baptized, as the records relate:

“Great was the zeal of the first Missionary of San Emilio, Rev. Father Angel Oyanguren. By virtue of his word and example, he was able to baptize thousands of infidels within a short time, for which he received the most sincere congratulations from the civil authorities and his superiors.”

Without priest, these people either went back to paganism or became an easy prey of some Protestant minister or Aglipayan pari-pari, found in practically every place of some importance in this corner of our poor Mission: a pitiful spectacle indeed for a Catholic heart!

When the first group of Belgian

Missionaries entered the Mountain Province and made their way to Cervantes, in 1907, they passed through this region. Starting from Candon, Ilokos Sur, in the morning, they reached Concepcion in the evening, after a long hard trip on horseback. The next day they passed Angaki and Namidpid and arrived in Cervantes, where they established their headquarters until December 1907: another souvenir dear to our hearts and attached to our town of Cervantes.

Whoever passed between Angaki and Cervantes, never will forget the scenery all along the road. Scenery of natural desolation. The larger Abra river has made deep indentations into the lower slopes of the mountains and

the result is that the river changes its course every rainy season, covering wide areas with sand and stones. Numberless rivulets, changed into mighty torrents when the rains begin to fall, flow down the mountain slopes towards the Abra river. It is along these streams that the villages, rice fields and other plantations are situated: lovely oasis of green amongst the desolate nudity of the mountains and hills.

As far as can be ascertained, the population of this part of the country has decreased during the last thirty years: the reason is that new roads have been opened and the Igorrotes have emigrated towards the North, Ilokos Sur and Ilokos Norte.

The whole population of this third part of our mission is estimated at about 10,000, of which 1,000 are Christian, most of them living in the municipality of Angaki, where we have erected two chapels, one in the center, dedicated to the Immaculate Conception of the Blessed Virgin, and another in the Barrio of Namidpid, consecrated to St. Joseph.

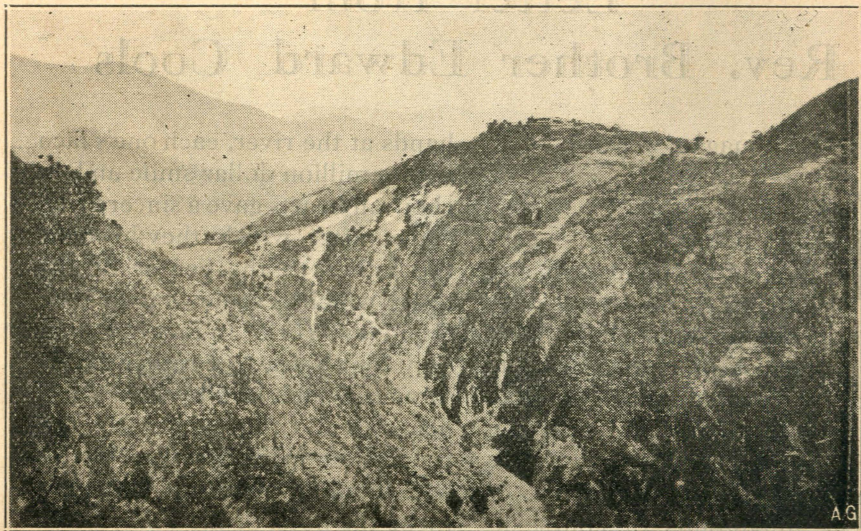
Angaki lies at the foot of the famous Tila pass, of historical fame, in the midst of a most beautiful surrounding. Imagine a big picture that has for back the majestic Tila mountain, 1,800 meters high. The foreground is formed by extensive rice fields that make the village one of the most prosperous of the country,

for, not only the Igorrotes of this region, but also the Christians of Candon and Santa Maria come to this place to provide themselves with rice. Farther down, the Abra river encircles the picture with a large silver ribbon, while, at the other side of the stream, the high peaks of the Besao ridge form a gorgeous profile in the skies.

It is said that, when Rev. Father Perez built the church of Cervantes, all the lime needed was brought from Angaki, on the shoulders of the good and friendly Igorrotes. Wishing to give them a lasting souvenir of his gratitude, the Father, after having paid their wages, presented them with one thousand young coco trees, hoping, he said, that they would take good care of them, for they would give them light and food. Today only a few coco trees are left to bear witness of the good Father's generosity.

Namidpid is a barrio of Angaki, with a population equaling that of its center. Its beautiful scenery is rather spoiled by the barrenness of the surrounding hills that easily give way through erosion produced by the combined actions of heat and rains. Like Angaki, Namidpid is infested with malaria, which proves to be another stumbling stone on the way of progress of the natives.

Though only fifteen kilometers distant from Cervantes, its trails are of the worst of the whole Mountain Province and they are



The gold and copper mines of Mankayan.

long remembered and dreaded by the occasional traveler.

After the suppression of the "Commandancia of Tiagan" Namidpid became the headquarters of a new military division, established to the North of Cervantes, and this distinction is still remembered by the inhabitants. Today, Namidpid possesses a nice little chapel, thanks to the generosity of the students of St. Therese's

College, Manila. It is consecrated to St. Joseph, the Patron Saint of the barrio. In truth we must say that Namidpid gives much hope to our priestly hearts.

Dear Readers of the "Little Apostle", remember sometimes in your prayers the inhabitants of the missions whose description you have read and don't forget their Missionary Priests.

Rev. J. Portelange.



Letter from Rev. Brother Edward Cools

Lubuagan. April 1, 1928.

Dear Father Vandewalle.

THOSE WHO invest a capital, like to hear of the business; no doubt that those generous souls who support our catechist in Naneng, at the price of many sacrifices, will like to hear of the interest given by their capital invested in God's bank.

The inhabitants of course do not enjoy the innocence of their first parents in paradise, but rather their primitive simplicity. Up to this time not a single one pretends to be a doctor of theology, but all are well disposed towards religion, and that means much.

Lately, Rev. Father Lindemans, pastor of the Naneng district, came down from the heights of Lubuagan to pay a pastoral visit to his flock. What the Good Shepherd of the Gospel did not find on his way while in search of the lost lamb, i.e. a large river, good Father Lindemans found it to be the greatest obstacle on his path, but his own sheep had word of their pastor's coming and they had arranged a nice little raft, on which they, the sheep, fetched their shepherd and brought him dry and smiling across the torrent.

Program of the reception, all

hands at the river, each one's face with a million dollar smile and in choir all hearts gave a sincere welcome, after which they brought the father to the center of the town which is somewhat smaller than New York. In fact it counts only four houses, or rather earth-scrapers....and, lead by Mrs. Mandia, a real virago of her sex, the procession made its way to the lest small of the residences, now to be the hotel of the Father during his stay. Mrs. Mandia had arranged it so.

Petitions presented at the first audience given immediately after his arrival by the exhausted Missionary: "Please, bless our houses" a petition not signed, for nobody knows the difference between A and X, but pronounced by the proprietors of the residences of the district, though most of them still perfect pagans. This demand was followed by a whisper of the Catechist to the Father and by a word from him to the children of nature big and small alike: "let us first say a rosary!" Granted and a rosary said in common was offered: the Catechist had taught the Nanengers these prayers. Three cheers for that Catechist! Great astonishment of the priest!

Father Lindeman's second word: just before action! He

shows with a long finger various adornments that smell superstition, at which the owners approach the priest saying:

—“Father, shall we take those “devils” away? All right, but on condition that you take them along with you!”

—“All right!” so spoke Father Lindemans and the little “devils”; feathers, bones, eggshells, etc. were taken from pedestals in the roofing and thrown outside the house. While this happened in the first house, the bystanders were not without some mysterious fear, but little by little, seeing no evil fire burst neither from heaven nor from hell, they took more courage and the general massacre of “devils” ended with general laughter: in fact there was a reason too, it was a clean-up day and the package made of mysterious bristles, bones, mannequins etc. was rather big; how small the devil must have felt that time!

The benedictions of the houses finished, the Father, of course, took off his stole: great astonishment of the Nanengers. Why? Because the ceremony did not last long, so said the owner of the last house.

There is a remedy for everything except against death! So the Father ordered another rosary to be said, in the meantime he said his office, for which otherwise he would have had difficulty to find time, and the rosary was said to the great satisfaction of

Shepherd and sheep: the first because he could do his duty and the latter because they thought the Father continued chasing devils farther and farther away.

Noon! And while all were full of admiration for the Father’s devotion, nobody thought of earthly necessities, such as eating. Hence a twinkle of an eye and a word to the Catechist about “noon”, two words of the Catechist to the catechumens, and a general rustle of all. Some pounded rice, others kindled a fire, vegetables were fetched in, a little pig sang its swan song, soup began to steam: all under the supervision of the master of the house, who while observing the many improvised cooks and servants, tasted of everything to see that all eatables were really eatable.

The news of the father’s arrival, and perhaps somewhat the famous swan song, had brought more and more people of the district around the temporal residence of the Missionary, who was sitting listening to the story of the long existence of an old timer a blind man, who notwithstanding his infirmity laughed wholeheartedly as if he had been the most happy creature under God’s warm sun of Naneng. The end of the blind man’s tale was that he wished to be baptized and die a christian, for, he added: “he wanted to be happy after his death and to SEE like all the others” And he continued:

—"The Catechist has told me that in heaven there are no blind people and no sick, and he told me that I would find there again my whole family if they all lead a good life."

Now think of the Catechist who could instill those deep thoughts into the rather hardened brain of the old blind man; think of the long hours passed at his side, repeating twenty times the same lesson; and don't forget that if the Nanengers gave up their "devils", the Catechist had something to do with it and much.

"Table ready", says the story and it was now so, though in our case it had cost more than two words to operate that marvel and a marvel of a table it was: a box covered with native cloth, two big stones for chairs, a mountain of boiled rice, various dishes in various sauces all of one and the same little pig, vegetables, papayas and the omnipresent bananas of the country. All these eatables served contained parts of the hearts of the good people; they were the manifestation of their good will for their good Father. And who had created that good feeling, that christian disposition of pagan hearts?

The Catechist!

The banquet reminded me of the first Christians' agapes, for, as soon as we finished our hearty meal, all present partook of what we had left and tried to have their fill.

But who comes down the hill? Mrs. Mandia, followed by her worthy husband, Antonio, and lots of friends and servants. Mrs. Mandia is crowned with an enormous heavy package, and marches as erect as Miss Perette of the fable, but if Miss Perette wept bitterly over her spoiled milk, Mrs. Mandia saw we had finished our dinner. Had she not brought plates and dishes and glasses on her own head to make us feel more at home? And now? Her motherly attention had been useless. But Mrs. Mandia is a woman with more than common initiative: she had brought along with her some sweets of her own design and make; so, willy nilly, at her repeated demands, we had to go back to the table and chairs, i, e, to the box and stones and we had to taste of her cooking, a mixture of boiled pasty rice with coco and some salt. It made our dessert, and its sweetest part surely was Mrs. Mandia's kind attention in trying to please us.

Afternoon Program!

Another petition! "Would the father be kind enough to bless the fields?" Thus all climb to the highest rice field; a solemn liturgical blessing is given; but that is not enough, at least the inhabitants think so: "it would be better if each and all the paddies received their own blessing." What can the father do but go to each and all the mountainous paddies, risk his life and give the blessings ask-

ed for? But this will be for another day, he says, when the rice stands blooming, and the answer satisfies even those who insisted most.

Third petition: "Wouldn't the father bless the tombs of their dead?" For, certainly their ghosts then would abstain from troubling the living, and would not be angry with the surviving if these abandoned the old "devils" and worshiped God in the Catholic Church, as they all intend to do?"

But as all those buried in Nangeng had been pagans while alive and dying, this looked a rather difficult proposition. The Father said a few words to the Catechist who in turn found the principal petitioners who now learned to their disappointment that it was time for the priest to leave the village to visit another place.

This was the signal of a general rustling and hustling and even shouting: "Where are the rowers?"—"Where is this?"—"Where is that?"

But the rowers were at their post, the "devils" were in their pack, and everybody soon was ready for the return, when an unforeseen difficulty was raised by the general refusal of all hands present to carry the infernal bundle of earthly devils. Even the boldest of the men proved to be like children before what formerly had brought to them from heaven so much bliss and protection, the "devils." It now

looked like the playing of the parable of the marriage banquet: one pretended that the wrapping was too dirty and would besmirch his vest, another said that he had to take care of a baby, a third that his carabao had broken loose and, he had to catch him, etc.... Bristles, feathers, egg shells etc. should not remain in the village, for some of the so called "devils" might find their way back to their former thrones under the roof; therefore the Father found an extra place for the load behind his saddle, to the great satisfaction of all concerned. This way the "devils" would be gone and no further fear of them should be entertained by their former owners.

Old and young, men and women: all followed us as far as they could, i.e. to the raft. Let it be said the sack of devils called for more of their attention than our precious selves. "Would nothing happen?"

Nobody took the risk of joining us on the raft. "Would, there at least, nothing follow?"

And we crossed the turbulent river and nothing happened until we reached the other side, at which, as by one mouth, all anxious spectators from afar gave us three cheers that echoed widely through the mountains and valleys. We were safe notwithstanding the "devils" in our luggage. So much the better. The slightest accident while crossing

would have meant some extra "faith in deviltry."

If the Catechist did no other work than to inform the people about the Father's coming and the respect due to his words, this alone would be an immense blessing and a most valuable help; but, besides, he teaches the inhabitants the prayers and the most important points of doctrine to be known by every candidate for Baptism.

Six months ago, we had only three to four baptized adults in the whole district of Naneng. Today, not only are all new born children baptized, but also a good number of the adult inhabitants, and, believe me, these new Christians know perfectly well the prayers and doctrine they have to know, excepting my godchild, Antonio, whose zeal for the Catholic Church and the conversion of others, is a good substitute for what he lacks in learning.

How Naneng has changed and for the better the last year! The center now looks a nice cozy place, of which the chapel occupies the middle spot and another plot behind it, now used as a vegetable garden, waits for a resident Missionary and his convent. Let us hope that before long another chapel will replace the present one: it was built last year at the cost of P80.00 and with P80.00 nobody can build a cath-

edral. Let me add here a wish, and it is that I too might build that new chapel and this time a more decent house for God. Of course that will never become a reality if we give the project only nice words and approving thoughts: such materials do not build anything; P2,000: that's the stuff we need and with which we can make a jewel of a chapel in this jewel of the far away Lubuagan Mission at Naneng.

Once more, I wish to add my most sincere thanks to the generous Crusaders who support the Catechist of Naneng. The little children he has sent to heaven by baptizing them before their premature death is countless. Judge of the patience of the Catechist who, late in the night, when everybody has come back from the fields, visits the inhabitants in their homes and speaks to them of God and Heaven, things supernatural, when their brains seem to have no other capacity than that of thinking about rice and camotes. But the Catechist does it, and he does it well. May God bless him for a long time to come as well as the home missionaries, who, through their help given, are cooperating together with him, with the missionary, and with Christ Himself for the redemption and salvation of the district of Naneng.

Rev. EDWARD COOLS.

Mission News & Notes



2nd Catechists' Conference.— Bontok, May 23 - June 1, 1928.

Bontok.

Before the Apostles left Jerusalem and spread all over the world to preach the word of Christ, they had followed the Lord for three years, prayed for ten days in the Cenacle and received the Holy Ghost. Our Catechists in the Mountain Province are true Apostles too. Do they not preach the word of Christ? Are they not day and night on the road or somewhere in a shack in search of people to be converted?

Therefore the Fathers of the Mountain Province see well that the Catechists receive the necessary instruction. So, this year again, as last year in Tagudin, the

Catechists were gathered at the mission of Bontok where during several days they attended lessons in practical explaining of doctrine, and in the right conduct to be observed to win the pagans to our Holy Faith. After this, all followed the spiritual exercises preached by Father Ghysebrecht; this retreat has for object to make of the Catechists men of prayer: it is not enough to announce the word of God; this must be blessed and such blessings are to be obtained by prayers. The catechist may have some dreary hours in his mission and need consolation from above: in such moments a devout prayer drives off the most gloomy thoughts. It is thus not

without serious reasons that our Catechists attend a conference and make a retreat each year: it means the success of their work.

And now, dear Catechists that you have acquired more of the spirit of the Apostles, your patrons, now that you have been comforted by prayers and Holy Communion, go, teach ye the people of your districts, preparing them for baptism, Communion, marriage etc. You are doing a great work; you are the right hands of the missionaries of your districts. What do I say? You are doing the work of Christ Himself. May He bless your efforts, console you in your undertakings and reward you greatly in the other life!

Holland.

The very Reverend Father Henry Raymakers, missionary of the Congregation of the Immaculate Heart of Mary, received his reward in heaven April 12, last. He passed away at Nymegen, Holland. He was the first Provincial of the Belgian Fathers in the Philippines, from 1909 till 1915. Under his kind leadership, several missions were founded in the Mountain Province. Among his private papers was found his spiritual testament in which he expresses his most sincere thanks "to our good Filipinos and dear beloved inhabitants of the Mountain Province" and "to all of them my most cordial gratitude, my most sincere wishes for

a happy life and death in Our Lord Jesus Christ and a joyous meeting again in Heaven. May the Sacred Heart of Jesus bless you all!"

No doubt our kind Readers, especially those who have known Very Reverend Father Raymakers, will offer a prayer for the eternal repose of his soul.

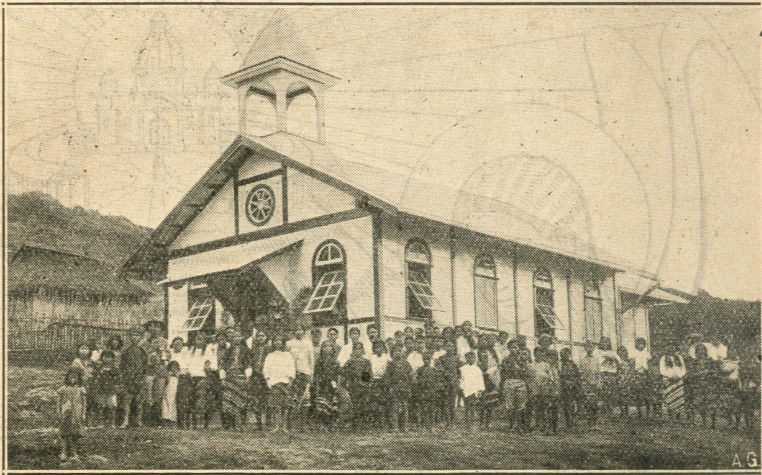
According to the last letters of Msgr. Jurgens, Bishop of Tuguegarao, he will embark at Genoa for the Philippines July 26, to arrive in Manila at the end of August.

From La Trinidad.

Father Mauricio de Brabandere writes.

May 23, The Rev. Father Provincial has blessed a new chapel in Atok, an outlying post of my mission. You cannot imagine the number of Igorrotes who had gathered around the chapel to attend the solemnity. The inhabitants of the village had prepared a great feast, and all those present enjoyed it so much that, notwithstanding the rainy weather, they all remained until late at night.

The chapel has cost P3,000, an enormous sum, seeing my meagre resources: but the Extension Society of Chicago, United States, contributed P1,000; some economies and a few gifts made up the rest. Let us hope that a new era will start in Atok. The Scientists for a time have sown the zizania



The new St. Frederic's Chapel of Atok, Benguet.

in these mountains, but error never lasts. It seems that the people of Atok understand now they have been deceived: may the grace of God strengthen them in their good resolutions.

Please, forward my most sincere thanks to the good benefactors of Cebu, who have formed a Catechist Center to help me with a Catechist in Tublay. When, in former times, I had a Catechist at that place, he lived with other people. But that can not be; he must have his own house, where he is free to receive, and can instruct the people without giving trouble to anybody and without being troubled by the inmates of his house. Therefore I made a contract with some people of Tublay: they will build a small house for ₱200. Of course that

will not be a palace: anyway it will be better than the place he is now living in; a small barn. Once more: my most sincere thanks to those generous people of Cebu and may God return them a hundredfold all what they so generously contribute.

Miscellaneous.

Alleluya: two new missions will be founded: Kayan and Añgaqui. Father Wins, from Cervantes, will go to and stay in Añgaqui as soon as he has a convent to live in. Father Cardyn, from Baguio, becomes the missionary of Kayan: both villages are in the district of Cervantes. Dear Readers, these Fathers need the help of your prayers and something more.

GERARD GERRITS. 16.



Catholic Chronicle

Rome.

Statistics in the *Annuario Pontificio* for 1928 show that during the past year dioceses in all parts of the world increased by thirteen, prefectures apostolic by five, and vicariates apostolic by three.

The Holy Father has received from Mr. Raskob, American industrial leader of Washington, the sum of \$45,000 as an endowment for seventeen beds at the Hospital of the Infant Jesus.

The Pope blessed a cross that was placed by General Nobile at the North Pole.

Belgium.

According to the last census of 1920 there were 7,466,782 in-

habitants and of this number 7, 350,000 were Catholics. There were 6,030 secular priests. The religious houses, including some foreign, contained 54,511 religious. Of this number 44,653 were women and 9,858 men. Fifty-five per cent of the women religious were teachers, while only 36 per cent of the men followed this profession. There are three societies for young Catholics whose membership amounts to about 100,000.

Australia.

The Catholics of Australia and New Zealand number only 1,320, 000 and yet, the Eucharistic Congress of Sydney will be one of the most splendid ever celebrated. The country counts 7 archbishops, 17 bishops, 11 apostolic Vicars and 1,779 priests. 9,604 Sisters and 913 Laybrothers are engaged in catholic schoolwork.

Bolivia

Is proud of having a Catholic President who is not ashamed of his religion. He finished his last message to the Legislature, saying: I place myself in the hands of the Divine Providence and I ask God to grant me the grace of being able to say at the term of my mandate that I have been useful to my country!

Canada.

During the year 1927, Canada sent 68 Catholic Missionaries to foreign lands: 23 priests and schol-

astics, 8 brothers and 37 sisters. Approximately the same number of missionaries were sent to far northern missions within the confines of Canada.

China.

Bishop Sun, Chinese Bishop of Lih sien in Chili Province, is having pictures made in Chinese style to represent incidents in the lives of native martyrs. Chinese Catholics know little of their own martyrs, and many still think that the martyrology contains only the names of saints of the white race. It is a Chinese custom to decorate the walls of the dwellings with cheap pictures, which are changed every New Year's day.

The Right Rev. James Walsh, Vicar Apostolic of Kongmoon, announced his desire to mark Sancjan Island, where St. Francis died, with a monastery. A Trappist monastery is deemed appropriate, in order that the monks might by their prayers, liturgy, labor and example, keep worthy vigil over the land where the aspirant apostle of China breathed his last.

The Salesian Missionaries have imported aeroplane motors into China for their industrial school. They intend to train Chinese airmen and motor mechanics.

Congo.

The conversion is announced of the King of Urundi, ruler of

3,000,000 people. He was baptized after a year of assiduous study of doctrine. When Missionaries first entered his country in 1881, two priests and a brother were killed by natives, and in 1898 another Missionary lost his life in the same manner. Now there are 18,000 Catholics and 12,000 Catechumens.

England.

Thousands of Birmingham Catholics received Holy Communion in reparation for the insults uttered by Bishop Barnes, an Anglican, against the Blessed Sacrament.

The Kings of England have the title of "Defender of the Faith" though in fact they do not deserve it any longer, for this title was given by the Pope to Henry VIII as a reward for a book written by him in defense of the Catholic religion against Luther. No doubt the book was largely written by Cardinal Fisher but it was published under the King's name and created an immense stir, provoking Luther's anger.

France.

At the end of an agricultural congress, 2,500 farmers attended a solemn Mass at the Basilica of Montmartre and 800 of them received Holy Communion: the service closed with an act of consecration of France agriculturalist to the Sacred Heart. The informative process relating to the

cause of Frederic Ozanam, one of greatest apostles of the poor, opened before the Archepiscopal Curia of Paris, is now closed.

It is a custom in France that Catholic students of the more important scientific schools receive Communion in groups at the various churches throughout the country. In Paris alone, this year, more than 1,000 engineers received Holy Communion; 500 students and faculty members of the State Law School, 1,400 officers and cadets did the same. 51 student engineers and 34 students at the Central School of Arts and Manufacturers have pledged themselves to devote their Sunday mornings to teaching catechism to laborers.

Palestine.

The new church of Our Lady of Palestine, on the ceiling of which the first words of the "Ave Maria" are reproduced in more than 200 different languages, has been solemnly blessed.

United States.

The Holy Father sent valuable gifts to three American priests in recognition of their activities among their parishioners to make them contribute for the missions. The school children of the Archdiocese of Chicago contributed \$35,298.55 for propagation of the Faith at Home and abroad during the year 1927: this made an increase of \$7,000 over the preceding year.

CURRENT EVENTS

Philippines

Political.

The recent elections have been a victory for the Nationalistas. Several seats both in the Senate and the House of Representatives were lost to the Democratras. In most of these cases, division of the Democratra party was the cause, especially in Manila, where the combined votes of the two Democratra candidates for Senator were more numerous than those in favor of the Nationalist. Such divisions in both parties, the Nationalist and the Democratra, often occur, and it is not rare to see elected members of the Legislature change their political adherence from one party to another. This is the easier, because the two political parties in the Philippines have little or no difference in their programs. They are opposed to each other. The end of the minority is to control the actions of the majority, but both claim for complete and immediate independence.

Legislature has not opened as yet and already divisions are announced among the members of the Nationalist party, and, as last year, there are rumors about various groups intending to secure the Speakership. That Senator Quezon will remain President of the Upper House, was announced by Senator Osmeña, President ad interim, during the absence of Mr. Quezon.

The latter seems to have completely recovered of his long illness in the United States, for he was able to attend the Republican Convention. However, his efforts to have Philippine independence included in the Republican platform, have failed.

That Mr. Gabaldon, commissioner, who opposes cooperation with the Governor General, was not elected last June, is interpreted as an approbation by the people of the cooperation policy preached by Senators Quezon and Osmeña. In case Mr. Gabaldon withdraws his resignation as commissioner, he may be denied his post by the Legislature and Senator Juan Alegre, who lost the reelection in the sixth district, is being boosted as a possible successor to Mr. Gabaldon.

Chairman Kiess, of the House Insular Committee, announced in Washington that, if the Philippine Legislature provides Governor General Stimson with sufficient funds to obtain civilian assistants, he, Kiess, would consider the matter of not pressing his bill for such assistants at the next session of Congress. He insisted however that the cooperation between the Philippine Legislature and the Governor General should be complete.

Of all the measures regarding the Philippines, introduced during the

session of the seventieth Congress, only one, that, increasing the salaries of supreme court justices, was enacted.

Miscellaneous.

Three million pesos worth of gold are being produced annually by the gold mines in the entire Philippines, with the Mountain Province as the leading mining district followed by Masbate, Camarines Norte and Surigao, according to statistics compiled by the Bureau of Science. But this did not state who makes the profits.

The income of the Philippine Government from January 1, to April 30, this year, exceeded by P2,109,224 the income during the same period of last year. The total income during these months amounted to P27,227,400. The expenses of the Government during the four first months of this

year showed an increase of P139,558; they amounted to P28,323,530. From January to April this year, 1,029 Filipinos returned from Hawaii, but the number of laborers going to Honolulu does not decrease.

The report of the Manila Anti-Tuberculosis Society has alarmed the country by saying that in almost every Filipino family there is a victim of the white plague; and that at almost every dinner table in the Philippine Islands sits tuberculosis.

The public service commission has granted an extension of two months to the owners of interisland vessels as yet not provided with radio apparatus — and they are very few — in accordance with recent legislation, made after the famous Negros disaster of last year, and yet, the typhoon season is on.

Foreign

China.

After the Tsinanfu incident, about the middle of June, the Southerners continued their march northward, occupying Tientsin and the old capital Peking. Chang-tso-lin, betrayed by part of his army, was forced to fly to Mukden, the capital of Manchuria, but on his way his train was blown up and he died a few days later from the wounds received. Who placed the bomb along the railroad? The Japanese say some Chinese did it, but now the Southerners claim that the Japanese were guilty. Why? Because with Chang-tso-lin's strong hand out of Manchuria, there is sure to start disorder, as in fact there is now complete division between followers of the Nationalists and of the old regime of Chang. But Japan can not tolerate disorder. She has too many interests

in the province of Manchuria, which besides she needs for her over-population to settle in. — The gross total of Japanese investments in China, especially in Manchuria, and in Russian territories of Eastern Asia aggregates 1,020,000,000 yen — and she has formally declared she would not tolerate civil war in Manchuria, which means virtual occupation of that rich territory. If Japan really wishes to act this way, she must of course secretly provoke civil war and then under pretext of defending her interests, she finds a ready excuse to intervene. But the occupation of Chinese territory is against the American open-door-policy that stands for "China for the Chinese". Of course this doctrine was never accepted by Japan and the United States would not go to war against Japan if she occupied Manchuria, neither would and European

Power, not even Russia, who also has many interests in Manchuria, for Russia is too weak and has not forgotten the lesson she received during the Russo-Japanese clash about thirty years ago.

The occupation of Peking and T'ientsin by the Southerners was accomplished without much fighting against the Northerners and without trouble against foreigners. What is feared now, is division among the Southern generals. General Feng, or the Christian General, a few months ago was the master of Peking, from where he was ousted by Chang-tso-lin: as he did much to make the Southern drive a success, his personal ambition may cause another civil war.

The Nationalist Government has notified the Foreign Powers that former so called unequal treaties must be revised and insists upon the immediate withdrawal of all foreign troops in China, the abolition of their extraterritoriality rights, the suppression of foreign supervision of certain taxes, etc. adding that, in case of refusal to do so, foreigners of recalcitrant nations shall be banished from China. No doubt, if the new Government remains stable, all foreign nations, except Japan in regard to Manchuria, will submit to the Chinese demands.

It must be noted that the Southern Government has adopted strong measures against Bolshevism: thousands of Bolsheviks have been summarily executed. Let it take the same measures against the countless bandits that infect the whole country, and, if civil war can be averted, China is on the eve of prosperity. Actually, famine is looming in most of the provinces, due to the many and long civil wars.

France.

With an increase of moderate members of Parliament, due to the last elections, no fear is entertained that

anti religious bills will be voted by the Legislature and it is hoped that the old anti catholic laws, especially against the Religious Orders, may fall into oblivion, for the country is tired of persecutions and the Catholics are already so well organized that, today, they would present more efficient resistance than at the time of the famous Combes. What union of Catholics can do against unlawful action of the government was shown by the example of Alsace-Lorraine, where Catholics have been fighting the French anti religious laws since they were annexed after the world war. Not only have these laws not been applied, but Premier Poincaré openly promised the inhabitants "to respect the traditions and customs of the recovered provinces, and to preserve their educational and religious status: that is to say, confessional, bi-lingual instruction and the concordat."

Mexico.

There are rumors of a possible cessation of the persecution against the Church in Mexico. They come from different points, but this talk has a steady accompaniment of reports of considerable battles in the fighting areas of Mexico with many casualties.

Archbishop Ruiz of Morella, a leader among the exiled Bishops, has made the declaration that President Calles hopes to have "made peace" in the religious controversy before he retires from office. He added that an emissary of Obregon, Calles' probable successor, had come asking for peace terms. The Secretary of Public Instruction of Mexico, as spokesman for Calles, openly said that the Government wanted peace. A British correspondent who has spent a long time in Mexico, says that "definite peace negotiations are taking form" and sees certain bases on which religious peace might be attained. Why this

change in Calles? Mexico is nearly bankrupt. Huge sums are to be paid to American bankers and foreign nations, so Mexico needs help under the form of loans, and naturally the money lenders want securities which are not easily found in a revolutionary country. No doubt that peace in Mexico, now impoverished by emigration of men and money as well as by the boycott of Catholics against the government, would contribute much to give the securities asked for, and, within a short time, would make Mexico a flourishing country.

United States:

It is interesting to consider the percentage of representation of the various denominations in Congress, compared with the percentage that each denomination sustains to the white population of the country. Here follow some figures taken from the World Almanac of 1928. The per-

centage of representation in Congress is calculated from a study of a list of House and Senate members.

The Methodists, with 7% of the country's population, have 126 members in the House and Senate. The Presbyterians, with 2.3% of the population, have 72 members. The Episcopalians comprise 1% of the population but they have 75 members in Congress. The Baptists who comprise 3% of the population, have 57 members, while the Catholics with 16% of the population, have only 40 members in the House and Senate. The Congregationalists, with 1% of the population, have 33 members, and the Disciples of Christ, with 1.4% of the population, have 21 members. Thus, politically — as determined by the comparison of the numerical strength of each domination to its representative strength in Congress — Catholics, the most numerous of all religious denominations, are the weakest.

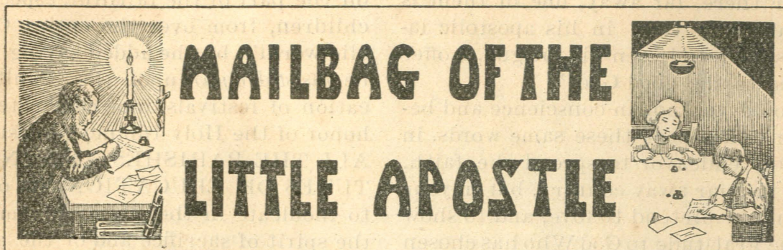
Mexico.

Arrests of priests and raids on Catholic institutions keep on unabated. In San Luis Potosi, where a band of special Calles agents is trying, through killings, imprisonment and general intimidations, to find the fugitive Bishop Miguel de la Mora, a priest and five civilians were seized, charged with seditious activities, placed on trial before a court martial, in contravention with the Mexican Constitution, and after the farce of an investigation they

were promptly backed against a wall and shot, two volleys being required.

"El Universo Grafico" speaks of hundreds of priests arrested recently until the cells of the police headquarters would no longer contain the prisoners.

At Zamora, in one raid, police seized vestments, images, and sacred vessels, after which it was charged that the house was used as a convent and therefore closed.



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

Manila, July 1, 1928.

Dear Readers,

10,000

10,000????

10,000!!!!

Do you remember ?

What have you done ?

What will you do ?

The lady mentioned in the last mailbag, as having brought in more than 50 new subscriptions as her part of our drive, has doubled that number during this last month. Can you beat that? Did you, at least, try! No doubt you are all devotees to the Little Flower of Jesus; many of you have enlisted as Crusaders of the Little Flower for the conversion of the inhabitants of the Mountain Province. Some day you will need the Little Flower's protection, perhaps one of her many miracles; who knows, perhaps right now you are invoking her to obtain some favor. **WHAT HAVE YOU DONE TO HONOR HER AS THE PATRONESS OF MISSIONARIES? HAVE YOU BEEN A MISSIONARY AS SHE WAS?** If so, then you may be sure you captured her affection, for you have imitated her in her strongest desire, that of becoming a missionary.

This was the quick, unhesitating answer of the Saint of Lisieux to the question in her canonical examination: "Why have you come to the Carmel?" — "I would be a martyr . . . the spirit of crusader burns within me . . . one mission alone would not satisfy my longings . . . I would spread the Gospel to the ends of the earth, even to the most distant isles . . . I would be a missionary, not for a few years only, but, were it possible from the beginning of the world till the consummation of time."

These words of the Little Flower betray her ardent apostolic spirit. They manifest heart-desires that were constantly finding expression in DEEDS.

The Saint had been told by the infirmarian to walk daily in the garden, for she was attacked by the disease that soon was to bring her to the grave. One of the Carmelites, noticing the effort it was costing the invalid to fulfill the command of the infirmarian, said:

—"Sister Therese, you would do much better to rest; walking like this cannot do you good. You only tire yourself."

—"That is true," replied Therese, "but do you know what gives me strength? I offer every step for some missionary. I think that possibly

over there, far away, one of them is weary and tired in his apostolic labors, and, to lessen his fatigue, I offer mine to the good God."

Could you not in conscience and before God repeat these same words, in a holy endeavor to spread the faith, not in a far away country, but in your own you pretend to love, and to show some gratitude to God Who has chosen you to be a Catholic and not one of that 1,000,000,000 pagans or one of the 300,000 infidels of the Mountain Province? Which words? That you say you will take some steps to place some subscriptions among your friends and neighbors to make the missions known, to have people interested in missionary labors—and they will be interested if they know the missions.

It is by hidden prayers and sufferings that the Little Flower has become the great missionary in the twentieth century, as Xavier was in the seventeenth. Her choice as Patroness of the Missionaries will teach the great lesson that, without going far, we can all be apostles and heralds of Christ.

Last May, Monsignor Merio, Director General of the Holy Infancy, an association of Christian Apostolate among children, established in nearly all the Catholic countries, but not yet in the Philippines, presented to the Holy Father his report. Then, the Pope, not only praised the work "that shows an admirable spirit of sacrifice

on the part of the faithful, especially children, from over the entire Catholic world", but he added saying that he *insisted again* upon the "multiplication of festivals to be celebrated in honor of the Holy Infancy of Jesus in ALL THE PARISHES AND INSTITUTES OF EDUCATION, in order to inculcate in the children's minds the spirit of sacrifice and of the apostolate."

The Pope is our spiritual Father and the Representative of Christ on earth. His words come from the Eternal Master and consequently should be to us Catholics most sacred. His *desires* should be to us like as many *orders*. After such solemn declaration, would it be too much to ask, from each priest in the Philippines and from all Catholic Institutes of education, a favorable answer to our appeal for 10,000 subscriptions to our missionary magazines? Of course there are many other ways to answer the Holy Father's appeal, but it remains true that people as a rule will not make sacrifices for the missions, if they do not know them, thus if they do not read of the work in the Missions.

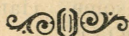
10,000.

10,000????

10,000!!!!

Many thanks :

The Little Apostle

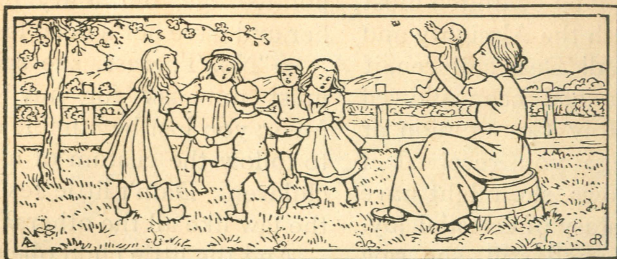


Holy Land.

The Franciscan Fathers announce that they will construct a magnificent new basilica over one

of the greatest of the Christian shrines of the Holy Land: the Grotto of the Annunciation, in Nazareth.

For the Little Tots



A Little Life of the Little Flower for Little Children

Continuation

CHAPTER XXIII.

Preparation for First Communion by Prayers and Mortifications.

MANY in their agony have said: "Oh, if I only had always lived as on the day of my First Communion." Many too, at the thought of their heavenly happiness on that glorious day, have said farewell to their sinful life with all its bitter disappointments and have started a new life. But the celestial joy of that First Communion day requires preparation. How did Little Therese prepare her heart and soul to give Jesus a first welcome?

After she had been miraculously cured, the whole family went to Alenzon. Therese counted many little friends in the town;

no wonder that she was given a hearty reception, and, besides, all her intimates tried to procure new distractions and pleasures every day.

A child of ten years is easily conquered by kindness, but sufferings had matured Therese's heart before time. Notwithstanding her youth, she easily understood the vanity of all that fleets in this world, and therefore, amidst all her diversions, she only longed for the return to "les Buissonnets," where she would be more at ease to prepare herself for her First Holy Communion.

To receive in her little heart the infinitely great God! To

possess Him in whom the nine choirs of Angels and the legions of Saints find all their pleasure without end! To be united most intimately with the Almighty and infinitely Good! Dear children, if little Therese had been allowed to receive Holy Communion at the tender age you received it first, who knows, she might have died in an ecstasy of celestial joy. When, very small still, she saw her sisters go to an early Mass, she begged them to be taken along with them so that she too might receive little Jesus in Holy Communion. Who could describe all the enthusiasm of little Therese when her sister Céline made her first Communion?

At that time, she had still to wait four years before she would be allowed to receive what not even Angels may partake of, but she did not think four years to be a too long time to prepare herself for Jesus' first visit; so, as soon as Céline began her exercises, in preparation of her first Holy Communion, Therese too began her preparation.

She attended the daily instructions Céline received from her sister Pauline, at that time still in the world. This augmented Therese's fervor, every day and her desire to receive Holy Communion became so strong that, one day, while taking a walk with her sisters and meeting the Bishop of Bayeux along the street, she forgot all her childish shyness and

was about to run to the prelate to ask him permission of receiving Holy Communion before the appointed age, but Mary detained her and gave her a deep lesson.

—"No, Therese, she said; you must not ask for any special favor; you just be humble enough to follow the custom of all other children. Didn't little Jesus obey the law like all the others?"

And the little child obeyed and patiently and devotedly waited for many months more before she finally was allowed to become a living Tabernacle by receiving Jesus into her loving heart. But she did not lose that precious time; every day she adorned her pure soul with pearls of little mortifications and sacrifices: they would make a golden crown of love around Jesus' crib in her heart, she said, and then, Jesus would like so much more to come and rest in it. With such thoughts, was it a wonder that Therese liked to practice many acts of self-denial?

A few months before her first Holy Communion, Therese appointed all her acts of every virtue she practised in a nice copy-book which she had received from her sister Pauline. What a nice idea! And how it must have stimulated the child to offer more and more acts of virtue to her Beloved. If merchants note their daily earnings, which after all they may lose, and if the sight of what they won excites them to

persevere working and to increase their efforts, how much more the reading of spiritual treasures acquired and eternal must have consoled the little child's heart and stimulated it to continue and increase those virtuous efforts.

Among those noble sacrifices, there was one which, though very hard, little Therese nevertheless practiced every day. She had a great liking for reading and if she had been allowed to follow her inclination, she would have spent all her time in this predilected entertainment. Now, it happened that her sisters gave her so much other occupation, that she had only one half hour a day left to spend in reading. What did little Therese do? As soon as that half hour reading was passed, even if she had arrived at the middle of the most interesting chapter, immediately she closed her book and went to her duty. While at the college, like all girls have, she had her preferences for certain games, but she often gave them up to join her companions in other games for which she had no likings. At table, if some food was served that did not suit her taste, what did she do? She ate of them without showing the slightest sign of disgust. When she had been contradicted or counteracted in her desires, far from murmuring or criticising, she accepted them in silence and even with joy. One day, her

father told Céline he would like to see her take lessons in drawing. Then, turning towards Therese, who would have liked to follow the same courses, he asked her:

—"And you, little queen, would it suit you also?"

But before she could utter an answer, Mary, interrupting, said:

—"Useless, Father. Therese has not the talent for it like Céline."

If, at that moment, Therese had spoken a single word to manifest her inner desire, she would have received full permission, but preferring to make a sacrifice of her longings, in order to please Jesus, she did not answer.

When Pauline had entered the convent, Mary took her place and became Therese's little mother. Her wise counsels, her exhortations, at the same time deep and simple, contributed much to increase Therese's virtue. Every day she took the little child upon her knees and gave her some instruction about Holy Communion, trying to demonstrate that of this most solemn act was depending all the happiness of her future life.

One afternoon, she had been speaking about sufferings, and Therese immediately felt in her heart a great desire to suffer much during her short stay on earth, in order to give to God all the possible proofs of her great love for Him.

She was often seen to meditate; hidden somewhere in a corner of

her room and behind a curtain, where she thought nobody would disturb her, she reflected about the shortness of this fleeting life and the eternity after death. She called that pious exercise "Thinking."

—"I am only eleven years old, "she said to herself," and I already have lost my mother! Pauline has said farewell to us: my other sisters follow her before long; indeed, life is only a dream, a kind of vestibule in which we must prepare ourselves to appear before God. Therefore, I do not want to lose my time by doing

nothing or only trifles, but I wish to have my soul clean and holy to be always in readiness to die."

These serious feelings, a true echo of the divine truth, did not take away her habitual, childish joy, though after the death of her mother, her character had become somewhat less expansive and the sad event often caused her sensitiveness to be sorry and even to cry for slight reasons. This was a defect. Therese knew it. Therefore she decided to combat it and to strengthen her will.

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In Memoriam



ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Virginia Hipolito, Narcisa del Rosario, Sta. Ana, Pampanga; Paz Avila, Sta. Magdalena, Camarines Sur; Sifronio Pedro, Tuao, Cagayan; Lourdes Baquiano, Arevalo, Iloilo; Francisca Neyra, Iloilo; Alejandra Morales, Pasacao, Camarines Sur; Santiago San Juan, Bruna Santos, Manila; Rev. P. Eulalio Mea, Rosario Batangas; Vicenta Alerta, Cebu; Nicolasa Tomaneng, Magsingal, Ilocos Sur; Micaela Florentino, Margarita Duque, Vigan, Ilocos Sur: 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.

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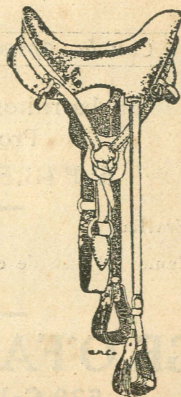
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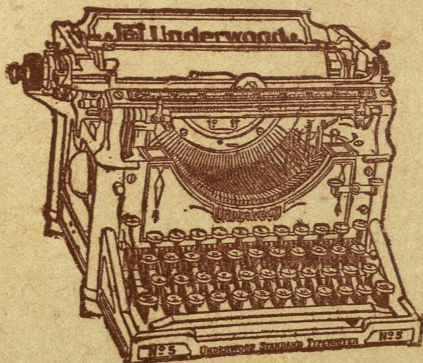
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