

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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in the Mountain Province of the Philippines.*

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THE QUESTION was addressed to an elderly Filipino gentleman on a crowded street corner of the Escolta the other evening and, in the waiting crowd, I could not help but overhear the answer given to his solicitous friend.

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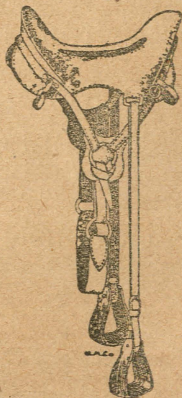
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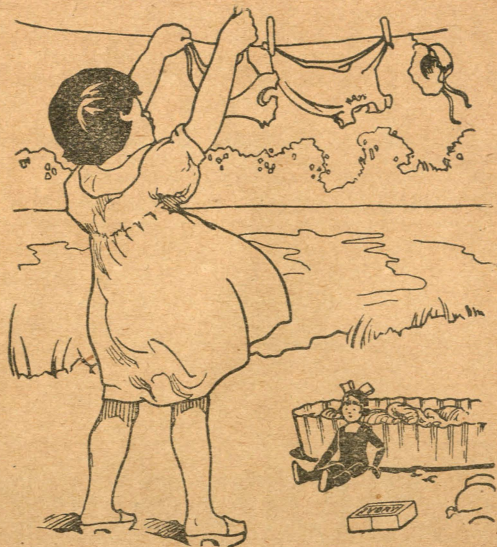
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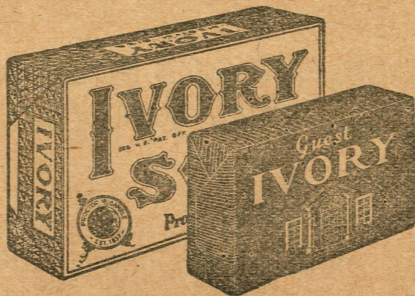
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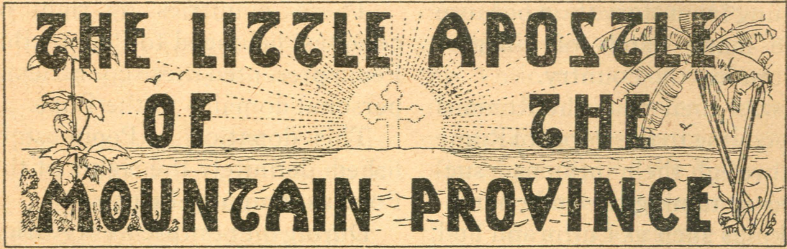
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The Pope is Free!

DURING these last weeks, much has been said about the Papal domains, yet not always with a full knowledge of the question. Therefore we think it opportune to give a clear and simple exposition of the question to the readers of the Little Apostle.

Unbelievers say that the Papal domains owe their origin to the ambition and the insatiable greed of the Popes of the Middle Ages.

Only those who know little or nothing of history would dare make such an erroneous assertion. From the very early days of Christianity the Popes have already had a certain extent of power over temporal goods.

We know that the first Christians lived under a strong bond of charity and that they gave part of their goods to the Church so that the Church might distribute these among the poor.

It is said that these goods were given to "St. Peter" and in the

name of "St. Peter" they were also distributed.

Not only was money given to "St. Peter" but also land; thus for instance lands and properties which were located in Lombardy, around Rome and in the island of Sicily became the Pope's property.

Thus little by little the Popes came to be numbered among the mightiest landowners of Italy. But these lands were not yet what we call the "Papal States" but private property which like all other property was subjected to the empire. Those properties were called "Patrimonies."

In the VIth century there originated another kind of Papal possessions. The Roman Emperors had taken up their residence in Constantinople and thus Rome, left practically defenseless, was continually attacked by the barbarian Lombards.

The Emperors abandoned Rome to its own fate and the

Romans were continually in danger of being murdered, or of perishing from starvation because of the many bands of pillagers overrunning the country.

It was then that the Romans had recourse to the Popes of Rome who through their influence succeeded in taming the rude barbarian kings such as Luitprand and Raches.

Because of the circumstances the Popes found themselves obliged to play a part in political affairs. It was to save the Romans from destruction that the Popes placed themselves at the head of the state.

Yet the Popes did not consider themselves subjects independent of the Roman Emperors at Constantinople, they considered themselves as their representatives, as their assistants.

In the VIIIth century there occurred an event which produced a definite effect on the temporal power of the Popes. In 751 Aistolfus, King of the Lombards, had taken Ravenna and once more he threatened Rome with complete destruction. The Pope could not count upon any help from the Roman Emperors and therefore he appealed to the Franks who had embraced catholicism.

In 754 the Frankish King Pepin at the head of his army entered Italy and engaged in war against Aistolfus. He conquered the Exarcate of Ravenna and another

country called the Pentapolies or "the Five Cities."

These countries by right of conquest belonged to Pepin. But Pepin presented these countries as personal domains to the Pope.

This donation of Pepin established definitely the rights of the Pope as temporal Prince.

During the pontificate of Adrian I, Desiderius, king of the Lombards, wished to conquer the Papal States. This time it was Charlemagne who crossed the Alps to go to the help of Rome. In 774 he besieged Pavia and forced Desiderius to surrender. More territory was taken from the Lombards and Charlemagne offered it to the Pope, ratifying at the same time the donation made by Pepin.

It is since the end of the VIIIth century that the Popes were universally recognized as temporal princes and, notwithstanding the many revolutions and the many wars which broke out all over Europe, they remained the peaceful possessors of their states until 1870.

It was then that a band of revolutionists, taking advantage of the troubled political conditions of Europe, dared to attack the Papal States.

The European powers were more anxious to defend their own interests than the rights of the Catholic Church and let affairs go their own way.

But a general feeling of indig-

nation broke out all over the Catholic world.

Thousands of young men went to Italy where they defended the rights of the Pope at the cost of their own lives.

The Zouaves fought like lions and died like heroes and martyrs but injustice prevailed. The revolutionists entered Rome triumphantly.

Rome and the Popes were robbed of the Papal States, just as in the XVIth century Henry VIII robbed the convents of their possessions in England.

Both acts cannot be called by another name than "robbery."

Amends were never made for this injustice, yet now a change has been made in this situation; a contract was signed between Pope Pius XI and the King of Italy. On February 11, 1929, at noon the contract was signed in Rome.

Those who signed included Cardinal Gasparri, Papal Secretary of State; Msgr. Bargongini Duca, secretary of the congregation of extraordinary ecclesiastical affairs; Msgr. Pizzardo, substitute secretary of state, and Francesco Pacelli, papal attorney, all representatives of the Vatican, and Premier Mussolini, as Minister of Foreign Affairs; Count Dino Grandi, undersecretary of foreign affairs; Signor Alfredo Rocco, Minister of Justice and Signor Francesco Giunta, undersecretary of the presidency, all representing

the crown.

The Roman question is no more, and in its place is the baby kingdom known as the "City of the Vatican." Not a great deal of territory, to be sure, but in the words of the *Osservatore Romano*, official journal of the Vatican:

"Italy's full acknowledgment of the Pope's sovereignty gives the Vatican a moral and judicial strength that no territorial magnitude could equal."

At the same time that the treaty and concordat was signed, providing for the negotiations and regulating relations between the church and the state, a financial convention also was signed, providing for a liquidation of the Italian indebtedness to the Vatican for territories taken away from the Popes in 1870.

After the ceremony at the Lateran Palace, Pope Pius granted an audience to the clergy of the Roman diocese at the Vatican. His Holiness expressed great satisfaction at the solution of the question, saying:

"Some say my territory is too little. But my temporal domain is immaterial. What more valuable territories could there be than the treasures in the tombs of St. Peter's, the masterpieces of Michael Angelo in the dome of St. Peter's, or the colonnades that stretch forth from the front of St. Peter's?"

The Pope has warned the Cath-

olics against some criticisms already manifested in Italy and abroad. In fact, He said, doubts and criticisms left Him most tranquil, because He solely was responsible for what had transpired and what was coming. No one could say that the affair had not been for thirty months the object of His personal study, meditation and prayer. Also that prayers had been asked of many good souls.

There were other criticisms the Pope observed, some that He had asked too little and others that he had asked overmuch. Some would find the territory too little, that too small amount of land was His by sovereign right; but against that He could say that He wanted to ask little, the least possible, for reasons that seemed good and urgent to Him.

Before all, He wanted to show that He was a father treating with a son, and that therefore He wished to render things as easy as possible, secondly, that He wanted to dissipate all alarms and render unjustifiable all recriminations with regard to territorial integrity

and thirdly, because He wanted to show in peremptory fashion that the Pope was not moved by any "terrestrial cupidity", but only by that conscience which came to Him from a sovereignty, which He exercises in the name of God, and to wish only that, which would suffice as a support of this real and indispensable sovereignty.

Thus He hoped that it would be clear that the Vicar of Christ only had asked the land which was necessary and the material amount which was necessary for spiritual sovereignty.

All the details of the contract are not yet known but the readers of the Little Apostle will be kept informed.

But the very fact that a contract, an agreement has been made, fills our heart with joy: for the rights, the inviolable rights of the Holy See are safe. The right of the Church to private property is recognized and the Pope, our common Father is no longer the Prisoner of the Vatican.

THE POPE IS FREE! LONG LIVE THE POPE!

China

The Nanking Government has issued regulations governing the official size and pattern of the Nationalist flags. The width and length of the banners are to be in the ratio of two to three.

The Kuomintang party flag is to be blue with a white sun in the centre, the sun having twelve rays each in the shape of a 30 degree isosceles triangle. The rays are to measure one

half of the radius of the sun.

The National flag is to be of a red field. The upper left hand quarter of the banner is to be blue containing the white sun.

Kuomintang and Nationalist banners have been made in many shapes and sizes. Now they will be standardized.

THE MISSION

The Construction of a Chapel at Bangad

By BROTHER EDWARD COOLS

Continuation

NEXT day our first work was to repair the disaster, and we continued the construction till the middle of May; then we had to stop again, no more materials.

Meanwhile I went to the woods around Manongol in quest of the wood needed, a hundred boards for the chapel and at the same time strong heavy posts for construction of the school at Lubuagan. With my twelve men we had all this prepared within ten days, but the trouble now was to bring all that wood to the main road,—not an easy task. It was again the honorable Governor who helped me out of this by procuring for me the hundred men needed to bring out the boards and the posts, a work that was to be done by contract. But another thing is the payment. Yes P50.00 is a

large sum, the men also found it so, but each man 50 centavos, that they would not understand. That was not just according to them, it has needed all my knowledge to make them understand it, and that scene is worth reproduction in a cine, all their gestures and their cries and their reasoning, and not for a few minutes only. My boy and myself we have seated ourselves on a stone, meanwhile, letting them settle it, which was done only through the silence and calm obtained by the fiscal of the barrio. The payment finally settled, the men returned to their houses and I went home.

On April 15 I returned to Bangad in the hope to be able to place the wooden floor. The supports were not there nor at least a part of them, once more I went to work in the hope they would

arrive, but nothing came. This time however I could leave the undone work with a heart at ease as the construction had a roof, and windows, and was locked.

By the end of May I went again in the hope of finishing. Impossible. And I was to leave for Baguio for the retreat. The rainy season had set in already, I made the trip from Lubuagan to Bontok in three days, in ordinary times a day and a half is sufficient, but now the rain poured down and a part of the road was to be made on horseback and another part walking. I was back in Lubuagan on July 29, the return trip was a little worse than the going, never sure where you shall arrive in the evening.

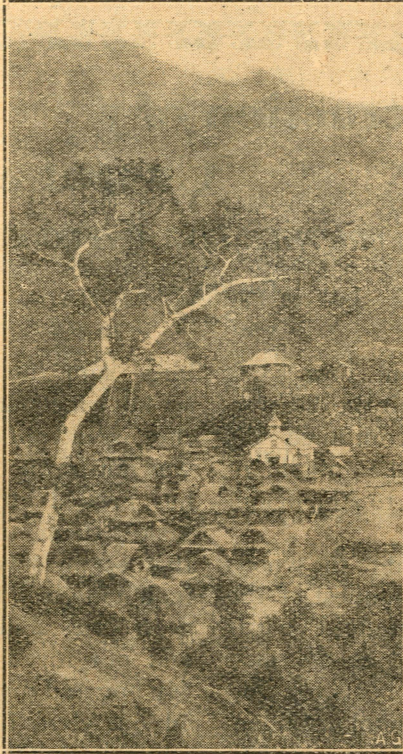
On September 17, I went again to try to finish that long running construction, I was to be back in Lubuagan on the 29th, should I be able this time to finish it? A new trial....putting my foot at a wrong

place I was caught between two boards which held me like in a trap as far as my knee, my helpers came to my rescue, but meanwhile I had fainted and after recover-

ing, of course, the wounds forced me to a rest not at all desired. I was a real cripple for a time, and not a man to be found to continue the work. I was in Lubuagan at the given date, we were to be all together to feast our R. Father Billiet. The children of the school had a beautiful program for him and all Lubuagan was present.

The following Monday I returned to Bangad and, this time to remain certainly

till everything was finished, as far as we can finish anything here. At last with a fervent DEO GRATIAS everything was done on October 26, 1928. What patience has been needed to finish that chapel! But there it is, besides there is a small sacristy and a cosy little room for the Father, also a



Bangad, Kalinga

hut for the boy accompanying the Father and a kitchen, without forgetting a roof, as shelter for the horse.

The furniture consists of an altar, eight benches, a crucifix, two candlesticks, a missal. Two rather nice bottles do the office of flower vases, two poor chasubles, a clean but worn out altar cloth, a few small linens and a stone for the altar, there it is all; other necessary things, as chalice, etc., make the trip with the Father from one village to another.

As you see, Reverend Father, we have no abundance, but there is much good will among the inhabitants of Bangad, much good will to try to become good Catholics. When in the evening I give instructions of christian doctrine, a 130 children flock around me to learn their prayers.

They are rude men, yes, but good natured ones, far from rich indeed, their clothing is reduced to its simplest expression.

My work is done, the work of the Fathers begins. Will they be able to instruct and bring to the true faith all the youth around here? To me it seems an impossibility, unless by your charitable help, you may be able Reverend Father to procure them the means of paying catechist regularly. And

where can we go if not to you to beg for that help?

And now that Bangad is finished, whose turn shall it be? Would that it were for Naneng, the poor little chapel of P80.00 goes to ruins. We should have to repair it to make a better one. I can not do anything for the purchase of the materials, as to the work I am all too glad to take it on me. Please do not make us wait too long, I would have no work and might be tempted by the detestable vice of laziness which leads to all others. Please do not let me become lazy, your devoted servant is without work.

P. S. The benediction of the chapel of Bangad was celebrated on December 27. The honorable Governor was present and the feast after the ceremony was of the most animated ones. It was also a suitable time to distribute to the people some Christmas presents: matches, tobacco, sweets, a few dresses to the most assiduous ones to instructions; and so it was a double feast for the poor people, it has done them good, and with God's grace it also shall be a help for their future spiritual life.

BROTHER EDWARD COOLS



Mission News & Notes

Call it a letter, an appeal, an S. O.S. or anything of the like, I for one, should christen it **OUR MISSIONERS' GREATEST NEED.** Alas! that need is not realized.

From almost every mission in the Mountain Province there comes the constant appeal, repeated over and over again, for the help of **CATECHISTS.** They are the indispensable aids to the progress of our missions. In most cases he is a necessary and most precious helper and, useless to say, much time

is thereby saved a busy missionary. In the Mountain Province, because of the high cost of living and, because many of the Catechists must support a family, his monthly salary is **FORTY pesos.**

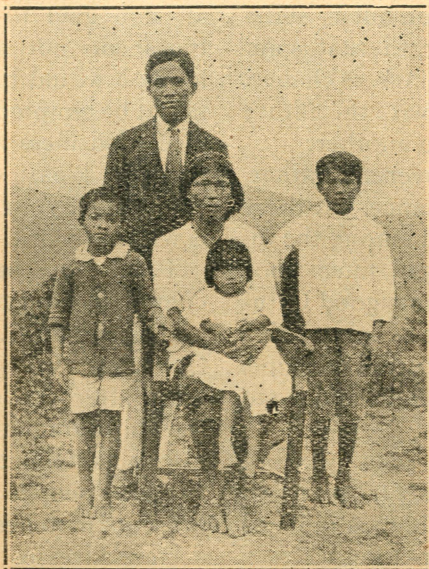
You rightly admire those fifty heroes of the faith, laboring day and night, thwarted in many ways, almost unknown by men, yet greatly esteemed by God, cheer-

fully spending to the very last the depreciated belgian francs they dispose of to promote christianization, **ALL of US** have the duty to foster, filling lacks and short-

comings by squeezing self-support and kitchen expenses.

Dear Subscribers, let us materialize that admiration, let us cooperate by deeds in the conversion of our beloved Igorotes, let the sun of Easter send into the remotest corners of the Mountain Province her brightening rays, dis-

sipating the dark clouds of cares and troubles which break down so many a great missionary-heart. Please, **DO IT** by sending to The Little Apostle, P.O. Box 1393, Manila, your Easter offering to build up the **CATECHISTS' FUND.** Sacrifice brings reward. God is never outdone in generosity. Onwards for Christ the King, in cheerful unanimous response to



A Catholic Family of Bauco

the Bull "Auspicientibus Nobis" which His Holiness Pope Pius XI has just issued at the beginning of the fiftieth year of his priesthood, urging Catholics throughout the world to spread the Faith even more widely and to labor for a greater flowering of Christian life.

Enough to mention the following places where one or more catechists are direly needed: In Benguet: Lutap, Adaway, Bakung, Dalupirip; in Ifugao: Mayaoyao, Banawe, Ducligan, Buliwong; in Lepanto: Angaki, Namidpit, Bauko, Kayan; in Bontoc: Samoki, Tucucan, Kadaclan, Natonin; in Kalinga: Tabuk, Bangad, Salegseg, Taga; in Apayao:....Dear Subscribers, I am at a loss, to mention all the places requesting a catechist. The whole sub-province of Apayao is entrusted to the care of 3 missionary-priests and 2 catechists!

PLEASE, HELP!



The following extract from a report of Rev. F. Portelange of CERVANTES depicts vividly the hardships, labors and spiritual rewards of our missionaries in the Mountain Province.

Among the little boys who approached the communion table to receive for the first time, The Food and Lover of Souls, was Maximo, an eight-year-old child. His vivacious little face flushed

prettily as he clasped his tiny hands, rose up from his seat, and with bowed head, followed his mates to the Communion rail. He prayed well in the church.

Yet, without doing him any injustice, he was not a perfect cherub. Maximo was an amiable, impulsive lad, blessed with fine digestive powers and no hypocrite. His chief trait being restlessness, he provided a good metaphor for a fish which swims about in the water. Like all other boys, he took great delight in climbing fruit trees, and it was on one occasion like this, when upon climbing a mango tree, he missed a branch and down he fell, with a broken wrist as the result.

His readiness to fight was most conspicuous. He picked up boys of his age as well as big ones. Early in his youth he has that realization of the non-existence of justice here, on earth. Once, in school, he had been punished for no fault of his. He heroically bore the penalty, through with a constant glance at the culpable boy—a glance which demanded payment at once, the time he was to be set free.

✽

It was a fine morning in February. This was to be a memorable day in the barrio of Pilipil, where fifty well prepared Baptisms were to be administered. The Father of the Family had given a calf

which the Pilipil people were only too willing to prepare and to serve to all who responded to the call.

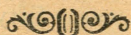
The sun had just cast a broad column of quivering gold across the steep mountains we had to ascend. Mounting on our horses, we set them on a gallop. Now it must be remembered, that Pilipil is nestled just at the summit of those steep mountains. Our ascent was hard and laborious. We had for a way, a zigzag path cleared by these mountain people and wide enough for our horses. I had pity on our poor animals. With their burden upon them and with that tiresome ascent, I could see their sides heave. I could see the perspiration running profusely down their legs and the foam rapidly issuing from their mouths.

The only consolation left to us, was the salvation of those fifty souls about to receive the white garment. One climb more and we were near the village. All at once, a man coming in full speed, as if trying to chase some one, shouted from behind us, thus: "Father! Father! Maximo is dying! He wants to see you—Come back!" The sound of his words so distinctly uttered, reverberated in my heart and in my mind, a figure was formed. It was that of

a little lad, with his little cap and his innocent smile—it was little Simo himself.

We arrived at Pilipil. There we found the eager souls waiting for us. Yes, forty-five of them were only too glad to receive the Sacrament. The baptismal ceremonies were accompanied by their simple yet melodious music. When this was done I wanted to deliver a speech. But what might have happened with Maximo? Was he still alive? Could I still reach that soul and impart unto him the last consolation of our Mother, the Church? Such were the thoughts crowding in my mind.

It was mid-day when Baptism was over. Right away, under the burning sun and with the speed of fifteen kilometers an hour, I responded to Maximo's call. On my way, I prayed that I might not be too late to see him. My prayer was heard. I did not come too late. There in his humble cottage and lying flat on his mat, I found Maximo who looked up into my eyes, still with a smile on his lips. I had only just the time to hear his confession and to administer the holy oil when the good boy closed his eyes in peace. His soul had gone to rejoice with the blissful ones in heaven.



COUNTRY AND PEOPLE

The Negritos of Northern Luzon

By Rev. Father Mauricio Vanoverbergh

Missionary of Kabugaw, Apayaw.

CHAPTER I. — A Short Diary.

Continuation.

AUGUST 15 (Monday)

In the morning, while the preparations for breakfast were going on, Apulug and Garvasio accompanied me to the tomb of the former's father. We walked for a long time and finally came to a spot covered with grass, where it was impossible exactly to locate the grave. At the time of the burial, the whole place was still forested and as most of the trees had been cut down by this time, Apulug could only indicate approximately where the remains of his father lay at rest.

I was fortunate enough to hear much about Negrito morals during my short stay at Siriko's; he wanted to be on very good terms with me and told me a good many things he would otherwise have kept to himself, I believe. I had to test the truth of his statements, of course, and I found a very willing help in Garvasio, who seemed

not to care a fig for what we thought about Negritos, and who were always on the alert to set things right, as against Siriko, who did not seem to be in his good graces, just the thing I wanted in order to make sure.

Then we breakfasted on rice and the remnants of the last chicken, while the Negritos had to content themselves with rice and salt. Siriko gave me three arrows and a chicken, and Ambrosio his son, an armlet; and we left again for the landing place.

We were able to reach the canoe without wetting our feet, as it was low tide now and we made the same trip as the day before yesterday. Half way Asiñgol left the canoe to go hunting in the forest on the bank of the river; and a little father up, Selog, his son, also left her to take a short cut to his home. After leaving the boat we passed by Asiñgol's

house, thanked the inmates profusely for their help and finally arrived home in time for dinner.
AUGUST 16 (Tuesday)

I received notice from the concessionaire's wife that she would go to bring rice to her husband next morning; she invited me to go with her and said that my belongings would be packed in a shallow canoe pulled by a carabao thru mud and water as far as the animal could go; we should follow on foot till we met the Negritos sent by her husband. This proposition seemed very reasonable and I was glad finally to be sure to get in touch with those "wild" Negritos of whom Asiñgol, Siriko and the rest of the "civilized" ones were so much afraid.

Today I learned for the first time that there were many potsherds buried all around this place and on the neighboring hills. Even entire jars had been unearthed at a depth of about one foot. All these specimens had formerly belonged to Isneg, there would be no doubt about that, as the Isneg still use exactly the same kind of pottery. Also the position of the hills reminded one forcibly of the hills on which the Isneg houses are actually situated toward the west. The Christian settlers corroborated this when they said that at their arrival, the forest covered every part of the country except these hills, where only high grass was to be found, which showed

that at some time, several years ago, they must have been cleared, and also inhabited, as proved by the jars and potsherds. What had happened here? It was hard to tell, as even the oldest Negritos who had always inhabited these parts did not know anything about Isneg, had never met any of them living in this neighborhood and had never heard about it. Did they die thru war or pestilence? Probably not, as there were no skeletons to be found, not even a single human bone. In all likelihood they had abandoned the country, either willingly following their own lust for wandering, or unwillingly thru pressure from their enemies. Anyhow they had been here, and even had been in touch with Negritos, because the latter showed several unmistakable signs of having had to do with Isneg in bygone days, for instance traces of Isneg in the Ibanag dialect spoken by them, the practice of circumcision and so on.
AUGUST 17 (Wednesday)

We left Allakapan at 8 A. M. Our party consisted of the concessionaire's wife, a Negrito orphan, leading the carabao, and myself. The carabao pulled the canoe like a sled, which allowed her to pass mud and brooks without spoiling the cargo. The Negrito boy was riding the carabao, then followed the lady and finally myself. The road was something impossible; just a rut of mud be-

tween trees, bushes and briars, interspersed here and there by deep pools of mud, brooks which we could pass on a bamboo and small clearings where some beginning of cultivation had been attempted.

We walked for an hour or so, and then the lady climbed in the canoe and I followed, the only pedestrian of the caravan, with all the leaches of the neighborhood for my ownself. After another hour we stopped, as this was the trysting place. The Negritos sent by the concessionaire would meet us here.

After waiting for half an hour they finally emerged, shouting having been going on from both parties for a few minutes. There were seven of them, six grown ups and a boy. Abangon was also among them. They carried rattan which they piled up in the canoe, took their meal, as we had taken cooked rice with us, and arranged our cargo to carry it along. Marisio, the Negrito mentioned above, and the wife of the concessionaire would go back with the canoe and I would follow the Negritos.

After a little rest the lady went back home, and the new caravan went deeper and deeper into the forest. We walked for two hours more, and although the path, if you may call it that, was now and then very slippery, sometimes passing along small precipices,

sometimes over stony brooks, I thought it much more convenient for my poor body than the mud I had been passing through on the first part of my journey. We climbed a hill, descended again, climbed another one, and finally landed at Giba, the temporary village of the "wild" Negritos, where our concessionaire was king.

Nothing worth notice had passed during the journey. The Negritos had been exceedingly courteous, warning me almost at every step, against the danger of stones, slippery paths, dirt, briars, etc. When one of them slid down, however, and fell, they all laughed uproariously, at least as soon as they had ascertained that no bones had been broken.

There were seven huts at Giba—one of them occupied by the concessionaire and another one to be my abode for a few days. I shall describe this camp and huts later on.

The first thing that was to be done was to change shoes and stockings and to wash away the blood that had accumulated in the wake of the leeches; after that I settled down. I had to wait for my dinner until evening, however, as from now on we shall have only two meals a day, one at about 9 a.m. and the other late in the afternoon, with the concessionaire as cook. The first venture was rather poor, we had rice and salt; but with a ravenous ap-

petite even these things taste good.

At first the Negritos were a little shy, but as my reputation had preceded me, they were very soon at ease, and started talking and chatting either among themselves or in order to answer my questions. I was in a position there to live their own life for a few days; a thing which otherwise would have been impossible, because you cannot go and live with a Negrito in his hut, without provisions and wandering from place to place, as they generally live completely isolated from one another. This was a fine occasion, several families were grouped together, and an Iloko, who could be used as an interpreter, whenever necessary, furnished the daily bread.

This same day we received the visit of a good many Negrito women and girls from a neighboring part of the forest, where one or two families were scraping rattan under the supervision of another Christian Malay.

During my entire stay here the Negritos, men and women, boys and girls were busy scraping rattan under the eagle eye of our concessionaire. I shall come back again to this phase of the economical situation of our pygmies later on.

At nightfall we had a few splashes of rain, and Kannaweg, one of the Negritos, started placing palm leaves all around my

hut, in order to protect me from the rain, as the hut was open on all sides and barely large enough to allow me to lie down without getting head or feet outside. Abangon shared my hut, that means, the roof of it; he had arranged a floor for himself a little lower than mine; both consisted of a few pieces of a palm trunk.

At night we had a torrential downpour, a real tropical rain, and I could hear my companion mumbling a prayer, which he recited singing in a subdued voice.

Now and then the Negritos blew up the fire near the hut, as they always had a fan ready at hand, and so occasionally I could see them run quickly to and fro, either from one hut to another to arrange a roof, or to the forest and back with a fresh supply of palm leaves. Whenever they heard a strong peal of thunder, they shouted, as if to relieve their feelings. Most of them continued to chat until late at night; I say "late at night", but it must be taken into account that we kept to our huts as soon as it got dark, about 6 p.m.

AUGUST 18 (Thursday)

Last night I overheard a conversation about some difficulties in the way of marriage of Yadan, Abangon's brother, and this morning I got further explanations.

The Negritos cooked and ate their breakfast very early in the

morning and at 5:30 a.m. most of the men had already gone to cut rattan in the forest. The women and men who remained, occupied themselves in scraping rattan. I did not see them idle for any length of time while I was there. Women left their work only when they had to give a child the breast, and young girls sometimes, although very rarely, gave a tip on the gong or indulged in a little nap in their hut.

They were always working out of doors, except when it rained; on such occasions they repaired to their huts at once, except Basi and Abangon who never moved if the rain was not too heavy. But even while sitting inside the work rarely stopped.

When the Negrito men came back with their cargo of rattan, they often took a second breakfast with the remnants of the rice. For the rest they had their second substantial meal only towards evening.

Today our first meal consisted

of rice, a few pieces of meat obtained from I do not know where and a young shoot of rattan that made a fine vegetable.

The concessionaire told me that the Negritos occasionally practiced singing. This was the first time I heard about it, and very soon I was able to listen to several specimens of their songs; this singing went on, especially at night and mostly among girls. Nevertheless it was told me by our pygmies that all of them, men and women, young and old sang now and then while travelling thru the forest.

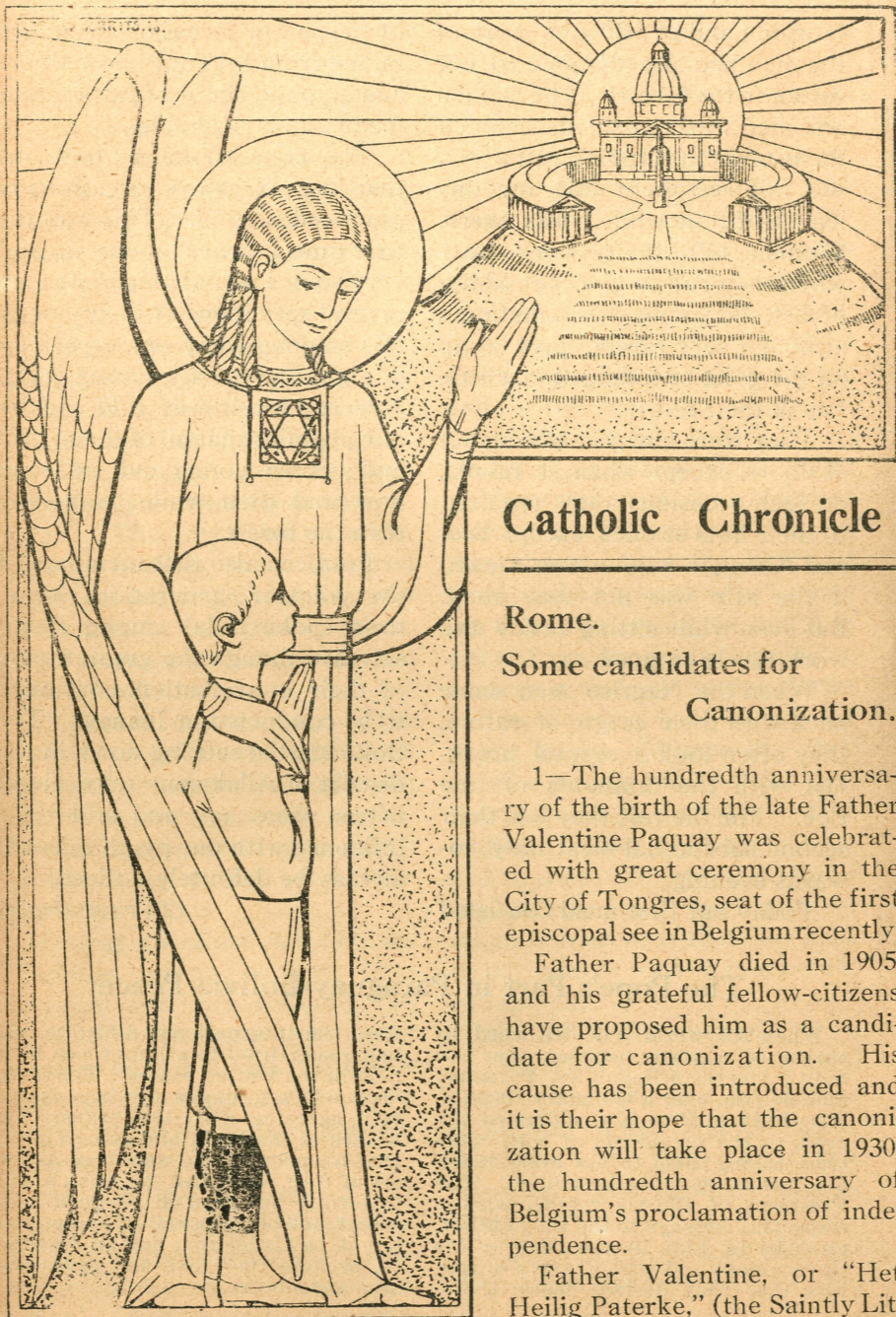
I noticed also that members of the younger generation sometimes spoke Iloko among themselves, although the greater part of their conversation continued to be conducted in Ibanag. The Iloko started settling down in the district of Allakapan only about fifteen years ago and still their influence with our pygmies could already be definitely noticed.

(To be continued)

The Pope's Part in Paraguay-Bolivia Peace

When the world was disturbed by threat of warfare between the two South American Republics, Paraguay and Bolivia, over a boundary dispute, His Holiness Pius XI, addressed appeals to the presidents of both countries, asking them to use every possible means to avoid hostilities. The President of Bolivia replied with a respectful message to the Holy Father, thanking him in the name of his Government and people, and assuring him that they desired peace; there-

fore, the international difficulty was being submitted to a conference to be held in the United States. The President of Paraguay wrote in a similar vein, agreeing with the prayers and wishes of the Pope, and assuring him that his people, who were true followers of Him, Who died to establish fraternity among men of good will, would not be responsible for any attempt to hinder that human fraternity, because their love for peace was deep and sincere.



Catholic Chronicle

Rome.

Some candidates for Canonization.

1—The hundredth anniversary of the birth of the late Father Valentine Paquay was celebrated with great ceremony in the City of Tongres, seat of the first episcopal see in Belgium recently.

Father Paquay died in 1905 and his grateful fellow-citizens have proposed him as a candidate for canonization. His cause has been introduced and it is their hope that the canonization will take place in 1930, the hundredth anniversary of Belgium's proclamation of independence.

Father Valentine, or "Het Heilig Paterke," (the Saintly Lit-

the Father) as the people fondly called him, was a second "Cure d'Ars" for his renown as a confessor. He spent virtually all of his priestly life of more than fifty years in the confessional, for it has been computed that he averaged fifteen hours a day listening to penitents, comforting them, and reconciling them with God.

2—A marble monument has been placed over the grave in Mount Vernon Cemetery, Edinburgh, of Margaret Sinclair, the young Scottish working girl who died in 1925 and whose beatification now is being sought. Bishop Graham blessed and unveiled the monument.

Margaret Sinclair's body was at first buried in London, where she died as a poor Clare. Eleven months ago, by special permission of the Home Office, the body was exhumed and removed to Edinburgh, her birthplace. The body was found in an almost perfect state of preservation.

3—Very recently an antepreparatory Congregation of Rites was held at Rome to consider the process of canonization of the Blessed Cardinal Bellarmine of the Society of Jesus.

4—At the very hour when the world, astonished, is following with great curiosity and a certain stupor the events taking place at Konnersreuth in Bavaria, the Church is preparing to glorify a humble young girl, also favored

with extraordinary graces particularly with visions of Christ suffering and with the stigmata of His passion.

Born at Camigliano, near Lucca, on March 12, 1878, Gemma Galgani appeared to be more of an angel than a human being.

Gemma died on April 11, 1903 in her twenty-fifth year, without having realized her desire to enter the monastery of the Passionist Religious of Lucca, where her sacred remains now await the honors which the Church is prepared to bestow on this humble child who signed her letters "La povera Gemma," "The poor Gemma."

5—A preparatory meeting of the Sacred Congregation of Rites was held at the Vatican recently to examine the miracles attributed to the Venerable John Bosco in the cause of his beatification.

The discussion was declared to have had a favorable issue and it is hoped that he may be beatified next spring. Among the Cardinals attending the meeting was His Eminence Cardinal Hlond, primate of Poland.

6—The project to beatify the late Pope Pius X, the first step in the Catholic Church's process of proclaiming one of its members a saint, is near completion.

The inquiries instituted at Treviso, Venice and Montoro, where Giuseppe Sarto, the "children's Pope," exercised his ministry be-

fore being elected supreme pontiff, have been brought to an end. The findings have been submitted to Rome. A similar process, ordered by the present Pope, Pius XI, and undertaken by his vicar general, Cardinal Pompili, will soon be finished. The next step will be Pius XI's formal introduction of a "causa" for beatification before the college of cardinals.

7—On January 29 the Congregation of Rites at Rome held a "Preparatory Congregation" on the three miracles, said to have been wrought thru the intercession of the Venerable Claude de la Colombiere, S. J. and presented with a view to his Beatification.

Father Claude de la Colombiere S. J. was the spiritual director of St. Margaret Mary Alacoque at Paray-le Monial, France, when our Lord revealed to her His desire to have the Feast of the Sacred Heart established.

8—The Pope Pius XI charged Cardinal Andrew Ferrari, Archbishop of Milan, to begin in that town to gather information of the

virtues and fame of sanctity of Professor Contardo Ferrini. Since then the cause of his beatification has made a great progress, and now it is being discussed by the Sacred Congregation of Rites.

Contardo Ferrini was born at Milan on April 4, 1859 and died at Suna on Lake Maggiore on the 17th of October, 1902. In 1882 he was charged to teach Roman law at the University of Pavia. In 1887 he was appointed ordinary Professor at the University of Messina, which he left in 1890, when he was transferred to the University of Modena. Finally in October of 1894 the University of Pavia sent for him on the unanimous vote of its professors and he remained in that Chair until his death eight years later. The year after his death the Reale Accademia dei Lincei conferred on Ferrini's great work "Historical and Doctrinal Exposition of Roman Penal Law," the grand Premio Reale (Royal Prize) assigned for juridical subjects.

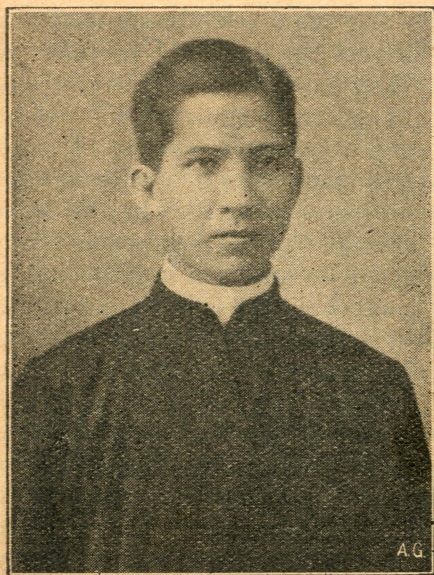


Two New Bishops in the Philippines

Very Rev. Father Cesar Guerrero, doctor of theology and secretary of the archbishopric of Manila is appointed to the bishopric of Lingayen. He is the son of the foremost Filipino botanist,

Dr. León Ma. Guerrero of the bureau of science.

Rev. Father Guerrero is a Licentiate in Civil Law, in Philosophy and Letters and a doctor in theology.

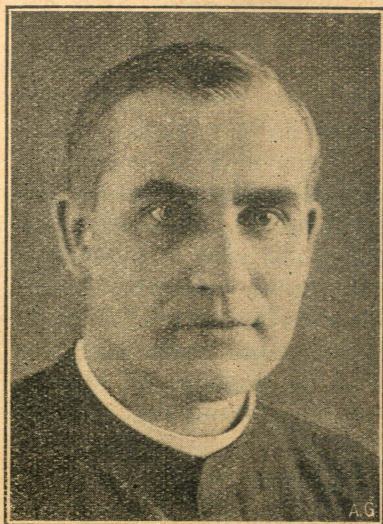


V. R. F. Mons. Cesar Guerrero

The Holy Father, Pope Pius XI, appointed Very Rev. Father William Finemann as titular bishop of Sora and auxiliary archbishop of Manila.

The new assistant archbishop of Manila was born in Westfalia, Germany on December 18, 1882. He was ordained priest in 1911 in Vienna and came to the Philippines in 1912. In 1918, he was sent to the U. S. where he taught Latin and Greek in the Techny Seminary in Illinois. He returned to the Philippines in 1922 and worked as a missionary in the province of Abra and lastly as parish priest of the new parish of San Lazaro, Manila.

Rev. FF. Guerrero and Fine-



V. R. F. William Finemann

mann are glories of the Filipino clergy and their zeal, their activity and their virtues will add glorious pages to the history of the Catholic Church in the Philippines.

May God give them a long, happy, and fruitful career!

The "LITTLE APOSTLE" presents to Mons. Guerrero and Mons. Finemann its most heartfelt congratulations and wishes them "Ad multos annos."

A Statement of Pope Pius XI.

"You will find in every country today men who hate and attack the Church.... because, they tell you, of its doctrine. Do not let them deceive you. It is not the Church's doctrine or theology

that disturbs them; it is her morality that they hate. It is her demand of the pure, unselfish, sacrificing, sinless life that keeps them out or makes them antagonists—not her theology.”

When Pius XI, made this remarkable statement, he touched vital truth. The Church could teach anything it pleased undisturbed; but when the Church insists on purity and honesty and decency and obedience, then hatred, resentment and furious dislike surge around it.

Holland.

At the yearly congress of the Dutch Catholic Medical association in Rotterdam, the assembled doctors listened to three lectures on Teresa Neumann, the stigmatized girl of Konnersreuth, Bavaria. Dr. Seidl, Teresa's physician and chief medical counsel of the ecclesiastical tribunal, appointed by the Bishop of Regensburg to investigate her case, presented a medical report of his findings during the six years that he has attended her.

Dr. Seidl reported that Teresa lost weight during her ecstasy and regained it within a few days although she took absolutely no food or drink, but received Holy Communion daily. These instances of loss and regaining of weight, said Dr. Seidl, are “wholly unexplainable naturally.”

Dr. Crobach, director of the model St. Joseph's hospital of Heerlen, said: “Twice after a day of ecstasy, a diminution of weight was ascertained, namely of eight and three pounds, and it was ascertained also that in the next days the loss of weight was again made up for by a corresponding gain of six and of five pounds, and at the end of a fortnight, Teresa had again the old weight of 110 pounds. Yet during all those days she had not partaken of anything in the nature of either food or drink; but had received Holy Communion daily. This increase in weight by the pound can simply not be explained naturally; for from nothing, nothing can come.

“The metabolistic problems in connection with Teresa Neumann continue the same for me. I could not discover any deception and I am convinced that there is absolutely no deception practised and, consequently, I cannot qualify the whole complex of phenomena otherwise than supernatural.”

Japan.

The wife of the newly appointed Japanese Ambassador to the United States, Katsujii Debutchi is a catholic.

Never before has a Catholic been a member of the Ambassatorial family from Japan. In this connection it is interesting to

note that Madame Sawada, the wife of the Japanese Counsellor, is also a communicant of the Catholic Church.

In an interview which Madame Debutchi gave to a reporter she said that Japanese converts were numerous and that they included many from the prominent families of the nation. For instance, the wife of the present Vice-Minister of Foreign Affairs is a convert to Catholicism, and Admiral Yamamoto, one of the most important men in the Japanese Navy, is known to be an earnest and devout Catholic.

Speaking freely of her own conversion, Madame Debutchi said: "It was by going to the Sisters in Tokyo to study English and French that I first came in contact with those lovely characters. They were the Irish and French Sisters of St. Maur, and their goodness and beauty of character made me become interested in the religion which had developed them.

"I became convinced that theirs was the one true religion and about eight years ago with the consent of my husband, I was baptized in the Catholic Faith. My husband is exceedingly liberal, and has been most sympathetic in his realization that each individual's happiness depends upon the free and undisturbed exercise of will according to one's convictions. He also permitted me to

have my two children baptized and brought up in the Catholic Faith."

There are many Catholics in Japan who are now enjoying the religious freedom and toleration guaranteed to them by the Japanese Constitution. Despite the fact that out of a population of nearly eighty million inhabitants, there are only two hundred thousand Catholics in Japan, there are many beautiful Catholic Churches to be found, she said, in her country, nearly every large city in the nation possesses a Catholic house of worship.

"There are Catholic schools," she added, "conducted by Catholic priests and Sisters, but not even the government schools are permitted to teach religion. The Sisters who teach them must use the same courses and curricula as the public schools of the nation. However, everyone is free to go to the Sisters or priests for religious instruction after the regular school hours.... The Japanese Catholic has had to fight for his Faith against great odds, but despite this fact, Japanese Catholics may now boast of the possession of several fine churches, a number of Japanese priests and one Bishop.

"It is to be hoped that one of these days the Holy Father will consider it timely to give to Japan a Japanese Cardinal," Madame Debutchi remarked.

CURRENT EVENTS

Philippines

Dept. of Gov. Gen. Stimson.

On February 23, at 4:00 o'clock sharp the s.s. *President Pierce* pulled off from Pier 7, carrying on board Henry L. Stimson and his wife. Thousands were at the pier to bid them good-bye. Both of them were deeply moved by the public demonstration on the occasion of their departure. Governor General and Mrs. Stimson, with Captain Regnier, arrived at the pier exactly at 3:00 o'clock. They were accompanied by the members of the cabinet and by Speaker Roxas and ranking members of the Legislature.

Senate President Quezon arrived at the executive building shortly after 10:00 o'clock. A few minutes, after he paid his respects to the Governor General. Speaker Roxas accompanied by Representatives de las Alas and Corpus, arrived a little later, purposely to present to Governor Stimson a resolution placed in a frame, which expressed the gratitude of the Legislature and its appreciation for the work of the Governor General. It was adopted by both houses of the Legislature.

At 2:00 o'clock the Governor had a secret session with President Quezon and Speaker Roxas. Pres. Quezon presented the Governor General with a silk escutcheon of the Philippine

Government. Speaker Roxas' parting gift was a silk, hand-embroidered, Filipino flag. Governor Stimson gave a gold cigarette case to Speaker Roxas and another costly article to President Quezon.

Pier 7, which was gaily decorated with flags and buntings from the outside to the lobby within and along the stairs leading to the east-side corridor, was literally jammed with humanity. At 4 o'clock sharp the ship began to move; the multitude shouted "Adiós" and "Mabuhay." The Governor General and Mrs. Stimson remained on deck, waving their good-bye.

G. G. Expresses Confidence in Vice-Governor.

Governor General Stimson shortly before he left said this of Vice-Governor Gilmore:

"I am glad that I am leaving a vice-governor to temporarily succeed me, in the person of Mr. Gilmore, who is experienced in executive matters. I am confident that his administration here will be a success.

"I have given my confidence to Gov. Gilmore and I believe that he is very capable to handle all matters falling under the executive department of the government."

Typhoon Relief Bill.

Governor General Stimson on Feb.

22 signed the bills passed by the special session of the legislature appropriating P1,000,000 for relief in the districts of the Islands through which the typhoon of last November passed.

As a matter of legal technicality the governor general had to date the bills approved by him on Feb. 21, inasmuch as Feb. 22 was a legal holiday.

The New Secretary of War Will Help the Philippines.

James W. Good, new Secretary of War, will continue the policy of helping the Philippines to develop materially, morally and socially.

Accomplishment of this end will be a great cause of happiness to himself personally. Secretary Good assured Commissioner Guevara. He said that he has long studied the Philippines and their needs, with special reference to Filipino views on their tariff.

Mr. Good promised to study pending legislation.

Commissioner Guevara expressed a desire that the Filipinos have a hearing with reference to the appointment of a new Governor General for the Islands. He declared that Filipinos recognized that the appointment is a prerogative of the President exclusively, but thought that, in accordance with the democratic principles fostered by the United States, the President might hear the Filipinos.

Mission Ought to Be Sent to U.S.

Commenting on the omission, by President Hoover, of the Philippine problem in his inaugural address, Dean Maximo M. Kalaw of the college of liberal arts U.P. offered three interpretations as follows:

First, that the President does not feel sufficiently well informed on the Philippine problem and wants to study it first, before making any public statement.

Second, that the President wants to approach the Philippine question with an open mind.

Third, that the President does not consider the Philippine question important enough to warrant any mention in his inaugural address.

Whatever the reason is, Dean Kalaw believes this to be the most opportune moment to send a mission to the United States. If the first interpretation is correct, then the leaders should endeavor to give the president first hand information on the Philippines.

On the other hand, if the president believes that the Philippine question is not important enough, the leaders should present it to him and convince him that it is one of America's problems.

Filipino Control of Govt. Corporation is Proposed.

More Filipino participation in the affairs of the government owned corporations, like the Philippine National bank and the National Development Company, is sought by the political leaders. They are now contemplating to recreate the now defunct board of control, in accordance with the suggestion of the United States supreme court, which will prevent the board being considered illegal.

The non-participation of Filipinos on the control of government owned enterprises is held as a backward step in the governmental machinery here. At present, the governor general has the power to dispose of matters pertaining to government owned corporations, since the local and the United States supreme courts hold the board of control illegal.

The postponement of the meetings of the stockholders of the government owned corporations, it is said, was due to the fact that the acting governor general is studying the means,

by which Filipinos can be given participation in the management of affairs of the enterprises.

The proposed new board of control will not have the senate president and

the speaker of the house of representatives as members, but instead it will have the secretary of finance and the secretary of commerce and communications, it is said.

Foreign

United States.

The presidency of the United States passed to Hoover in a colorful ceremony which he described as "a dedication and consecration under God."

Speaking to the whole world in his inaugural address, President Hoover declared that the disregard for law was the nation's greatest peril. He appealed to the citizens to help secure observance of the prohibition law.

Chief Justice Taft of the Supreme Court administered the oath of office of President Hoover, shortly after the noon hour of the 4th of March. President Hoover kissed the Bible on the passage "He that keepeth law happy is he."

Here follow the members of Hoover's Staff. Although the cabinet is complete, the entire list has not been confirmed. This is the probable make up:

Colonel Henry L. Stimson, Secretary of State; Andrew W. Mellon, Secretary of Treasury; William D. Mitchel, Attorney-General; Walter Folger Brown, Postmaster General; Charles Francis Adams, Secretary of the Navy; Dr. Ray Lyman Wibur, Secretary of the Interior; James William Good, Secretary of War; James J. Davis, Secretary of Labor with Lamont as Secretary of Commerce and Governor Arthur M. Hyde of Missouri, Secretary of Agriculture.

In President Hoover's inaugural speech, nothing was said about the

P. I. Senate President Quezon, when informed that Hoover had omitted the Philippines entirely from his inaugural address, simply said: "What can we do?" Resident Commissioner Guevara said that this should not discourage the Filipinos, and it is his opinion that this omission would give the President an opportunity to deal with the question fully, without immature judgment.

Priest Statesmen Occupy Many High Posts in Europe.

Today in virtually all of the Central European states distinguished Catholic clergymen occupy the most important public offices. The following are some of these:

Germany: Monsignor Dr. Ludwig Kaas, professor of canon law in the theological faculty of the University of Bonn, President of the Center Party in the German Reichstag, in succession to Dr. Marx, late Chancellor of the Reich.

Dr. Heinrich Brauns, a member of the Reichstag and Minister of Public Works of the Reich.

Baden: Dr. Joseph Schoofer, a Papal prelate, leader of the Center Party of Baden

Bavaria: Dr. Johann Leicht, a member of the chapter of the Cathedral of Bamberg, chairman of the Bavarian People's Party in the German Reichstag.

Austria: Monsignor Ignaz Seipel, Federal Chancellor.

Czechoslovakia: Monsignor Dr. J. Sramek, Minister of Public Health. The Reverend Dr. Joseph Hlinka, leader of the Slovak People's Party.

Hungary: The Rev. Dr. Joseph Vas, Minister for Public Works and Welfare.

Yugoslavia: Monsignor Dr. Ivan Korošec, Prime Minister.

It is a striking fact that in all these states, the Catholics live together with the people of other confessions and in some states the non-catholics are a large majority of the population.

It is certain that the selection of numerous catholic priests for such high posts is no casual matter, but reflects a significant change of public spirit. Old prejudices against the Catholic Church and her priests, sown by Liberalism and Protestantism, have fallen into the back-ground. The great world mission of the Church, the wisdom of the Popes and their work for the reconciliation of mankind are today accepted and recognized by many, who so far have been strangers to the Catholic Church. This has brought to the Catholic priests a greater respect and influence in their civic communities.

Holland.

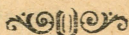
The Catholic party in the legislative bodies of Holland, has decided to nominate men who are specialists in matters which are expected to come up for legislation next session.

Accordingly, 18 of the 32 or 33 seats upon which the Catholic party may count will be filled by these experts.

The legislative body pending has been listed under the following 14 headings: (1) matters particularly of interest to the middle classes; (2) army and navy; (3) women; (4) labor; (5) hygiene and housing; (6) social and economic matters; (7) civil administration; (8) legislation of technical juridical character; (9) commerce, industry and transportation; (10) education; (11) agriculture; (12) colonial; (13) finance; (14) diplomacy.

These 18 seats reserved for specialists are to be distributed among nine electoral districts in which thanks to the proportional representation system, the election of the party's candidates is a foregone conclusion.

At the meeting of the Supreme Council of the Party, held in Utrecht, the program for the 1929 elections was settled upon. One plank of the program calls for suppression of the hindrances to religious liberty resulting from Art. 177 of the laws governing Dutch Indies. Another plank calls for vigorous co-operation with the plans of the League of Nations—which fully agree with Pope Benedict XV's proposals—to solve all international differences by arbitration and to obtain a simultaneous and reciprocal diminution of armaments. A third plank insists upon extending to the professional and technical schools the financial equality law, which places the private elementary schools upon the same footing, as far as financial support is concerned, with the state schools.



QUESTION BOX

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

Last Sunday I missed a part of the Mass. Was I bound to hear a second Mass?

The question as it is here, cannot be answered. Our reader should have stated what part he missed.

We will give therefore a general answer by which he will be able to solve by himself his difficulty.

For the sake of clearness we shall begin by dividing the mass into four sections.

Section A (a minor section): From the beginning of mass to the Offertory—that is, the moment that immediately follows the uncovering of the chalice.

Section B (a major portion): From the Offertory to the Consecration.

Section C (a major portion): From the Consecration to the priest's communion.

Section D (a minor section): From the priest's communion to the end.

Sections A and D, taken together, constitute a major section of the mass.

A latecomer fails in his obligation of hearing mass when he

misses a major section of the mass or any part of the major section. A man, for instance, who arrives in church after the Offertory cannot fulfill the duty imposed upon him by the law, merely by hearing the rest of the Mass. He has missed a part of Section B, a major section, and that is the same thing as missing Mass entirely—so far, at least, as fulfilling one's obligations are concerned. Hence he is bound to be present at another Mass if that is at all possible.

If a man misses only a minor section of the mass, he has, strictly speaking, fulfilled his obligation. He has not, of course, done his full duty. The Church wants him to hear every word of the mass from the beginning to the end, and if through culpable negligence, he misses any part, he is sinning. Still, as long as he is present during the parts of the mass that we have called Sections B, C, and D he is fulfilling the essential requirements of the law and saving himself from mortal sin.

When and where did the apostles receive the power to forgive sins?

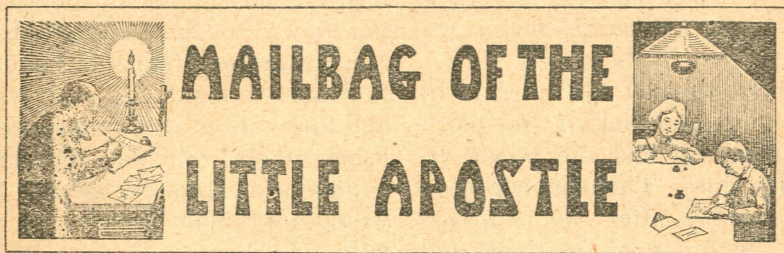
Christ worked the miracle in curing the man sick of the palsy to prove He had the power to forgive sins. Then, appearing to His apostles after the resurrection, he breathed on them and said, "receive ye the Holy Ghost, whose sins you shall forgive they are forgiven and whose sins you shall retain they are retained." To decide whether they are to be forgiven or retained, naturally they must be judged and that demands confession. Luther went to confession and heard them. Henry VIII went to confession before leaving the Catholic Church. Confessions can be

traced from the time of the Apostles down to the present day. Martin Luther, Henry VIII and a few more thought they were wise and threw it out when they established their religion. Henry could not be absolved because he would not remain faithful to his wife. Luther could not either, because he lived with an ex-nun as his wife. It is but natural that they got rid of it. The founder of the ana-baptists had seventeen wives, so he had no chance of obtaining absolution. The same with the whole gang of would-be-reformers who tried to improve on Jesus Christ and His religion. They were forced to get rid of confession.

Afghanistan

The armed revolt against King Amanullah proved so successful that the King was forced to abdicate the throne on January 14. He was at first reported to have escaped by airplane, but later dispatches indicated that he was in hiding somewhere in the vicinity of Kandahar, India. On his abdication, the Government was handed over to a Council of Regency, consisting of fifty chiefs. On the following day, Inayatullah Khan, the elder brother of Amanullah, was declared Amir, the title discarded in favor of that of King in 1926. Inayatullah was the legitimate heir to Habibullah, who was assassinated in 1919. But he ceded his claims to Amanullah when the latter usurped the Government. The revolt against Amanullah was caused by his efforts to introduce European customs and so-called re-

forms among the people. The conservative Moslems considered these to be immoralities and opposed them strongly. The reforms were revoked but the rebel elements did not cease their attacks on Kabul. The insurgents were led by a bandit chief, nicknamed Bacha Sakao (water-boy), who joined the revolutionists after the early uprisings. On January 17 he captured the palace in which Amanullah was lodged and forced his abdication, giving him, however, a guarantee of safe-conduct from Afghanistan. Later reports from Moscow stated that Bacha Sakao had declared himself Amir under the title Habibullah. Accusations that the revolt originated from British intrigue were vehemently denied by the British Foreign Office.



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

Dear Readers:

When our "Little Apostle" comes to you, the bells of Easter will be ringing all over the country, and will fill our hearts with the joy of the great Holiday.

Jesus had vanquished death, and triumphed over those who had nailed Him on the cross.

Therefore the first note of the Easter chimes is one of christian victory: the victory of grace over sin.

Let us try to make our joy a meritorious one, by bringing those, who are living in the shadow of sin, to the light of grace. Let us urge them to kneel humbly before the priest in the confessional, that they leave it, free from the bondage of sin. Let us lead them to the Holy Table, that their soul may be dipped in the redeeming blood of the Easter Lamb. Another clear note of the Easter bells is one of supernatural joy.

Remember how the Apostles, after mourning the death of their Master, rejoiced at the unexpected message "The Lord has risen."

In our dear Mountain Province, many yet are living in the ignorance of the lifegiving tidings; even the name of Christ is unknown to them.

Let us do everything in our reach

to make them share in the joys of Easter. Let us help those who have sacrificed everything to bring comfort and consolation to the poor souls of our Igorot brethren.

During the past month we were glad to notice that our appeal in the last issue has been generously answered. We asked for sacrifices, as Lent is the appropriate time for them. Many of our readers and benefactors sent us their little contributions.

From Lucena, Tayabas we received a big package of valuable clothing articles, copy-books, pencils, etc., all things that will be most heartily welcome in our missions. This is the second time that the good people of Lucena sent us precious gifts of the kind, and we avail ourselves of this occasion to publicly convey to them our most heartfelt thanks. If people only realized how the poor Igorotes appreciate a little clothing, everybody would be searching all the drawers of his wardrobe to find a little Easter-gift, for in doing so, we will accomplish a touching act of Charity, which deserves a heavenly reward; for our Lord has said that whatever we are doing to the poor, we are doing to Him.

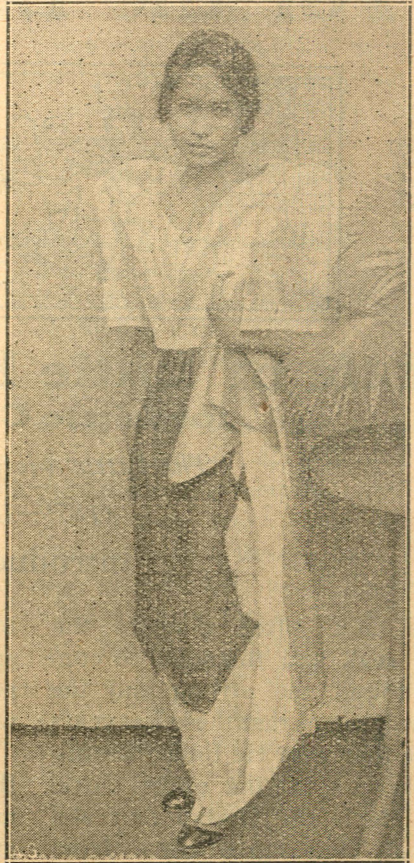
It is a real pleasure for us to men-

tion besides those who have sent us material contributions, those who by their personal labor cooperate in the conversion of the pagans. One of them is Rosario Abrea of Inopacan, Leyte. She is not unknown to our readers and we think that they will be interested to find her picture in this issue. She is the one who, as we said before, in a very short time enlisted more than two hundred Crusaders. May her example find many followers, especially now during vacation.

There are so many girls who hardly know what to do with their spare time. Let them organize in their respective towns a unit of our Association; if information is wanted, it will be gladly given by the "Little Apostle." P. O. Box 1393, Manila.

Some readers wrote, how through the intercession of the Little Flower, many graces were granted; among them we mention M. G. from Mapandan who begs to make known his undying gratitude to the Sacred Heart of Mary and to St. Theresita, who obtained for him extraordinary material and spiritual blessings. We do it with pleasure, as this will foster the devotion to our heavenly Mother and the Little Flower.

Wishing once more to all our dear readers and benefactors a Holy Easter-feast, and a meritorious Easter-time,



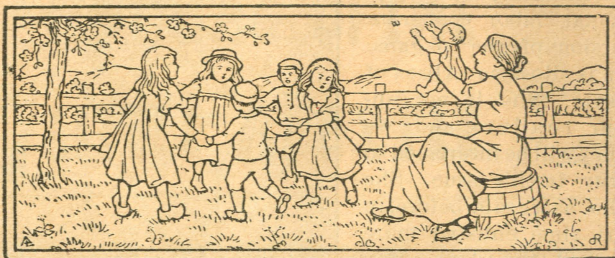
Miss Rosario Abrea

we remain

Your grateful,
LITTLE APOSTLE



For the Little Tots



Life of Little Emma de F.... for Little Children

"The Little Victim of Jesus"

(1879—1889)

Introduction

IF GOD often chooses the weak and the small to confound the strong and the great, it seems that these last years more than ever He finds pleasure in showing to the entire world that He is the Omnipotent and that all That is great comes from Him. The Little Flower, Sister Sinclair, Little Nellie, and many others who were ignored by the world during life but only to shine with greater brilliancy on earth after death, are they not proofs of God's power exercised in and through small little creatures?

Let me tell you the story of a little girl; like little Nellie she just passed through the world, but, like a shooting star that eclipses the most brilliant heavenly bodies, she

too by her most sublime words and deeds makes us forget greater actions of greater Saints than she was.

We must not think that only those are saints who astonish humanity by their crucifying fasting and enrapturing miracles. Most of the Saints are unknown and hidden and we will be greatly astonished to find in heaven legions of people who while on earth were perhaps considered to be only ordinary Christians; but their hearts were for God and if man does not read in the soul of his neighbor, God scrutinizes the innermost thoughts and deepest feelings to reward them with infinite justice.

On the 26 of August 1889, a

little girl of ten years left this world. Her name was Emma de P....As her family is very humble though very wealthy, the name here given is only a pseudonym. Her name may remain hidden forever, but her life should be placed on the top of the mountain as the light of the Gospel. May it inspire little children to imitate little Emma, and the writer will be most pleased for the love of little children for God is the most pure in itself and the most preferred by the infinite Lover.

Nobody had known little Emma without being much surprised at the sight of the wonderful gifts with which Providence had endowed her from her very early years. Her parents and relatives wondered at the precocity of the little girl: clever of intellect, and strong of will, she needed only the light and force of Heaven to make an ideal Christian and an exceptional saint.

Though she just passed through this world that seems to admire only what is great and strong, Emma, a weak small girl, has left after her death everlasting and most admirable souvenirs. At the age of ten, "this little tot had more knowledge and deeper feelings than some very learned and even some perfect people." Read what she has written, and you will ask yourself more than once whether or not you may trust your eyes and are not under the

spell of some illusions. If this story of little Emma happens to come into the hands of some sceptical reader, I would ask him to peruse the narration without prejudice: let him only ask the question whether the child acted under the influence of its own natural light or received from heaven some special privileges, that manifest the power and glory of the Almighty.

But these souvenirs are destined only for people who believe the words of the savior: let the little children come to Me; of such is the kingdom of heaven.

And they are destined most especially for little children, that they may see how much the Lord loves the little tots and how even they may lead a holy life.

No, the life of little Emma should not remain hidden. It should be known by all people in the world: her holiness is the work of God just as the work of His creation and the order of the universe. If in the material work of God we admire His infinite power and wisdom, His supernatural activities upon Saints and especially upon little holy, children speak of His infinite goodness and charity. These two divine perfections more than the first make us love God, and to love God means real holiness.

One may be astonished to hear of a girl of seven, eight, ten years that speaks and writes with all the

wisdom of mature people and an elevation of thought rarely found among adults. Nevertheless we may assure the readers that whatsoever occurs in this story is absolutely authentic and guaranteed by the testimony of most prominent prelates and priests.

Of course Emma's sound education and her highly as well as precociously developed intelligence may hardly account for her wonderful life, but they can not be taken as a sufficient reason of all its details.

The Divine Artist, who for all eternity plans the simple but royal adornment of the lily of the fields and the orderly course of the heavenly bodies, to suit our eyes and direct us to Himself in Paradise, has deigned to instruct our souls by the pure little Emma who, though living on earth, was dwelling far higher in spirit and desire. He made of a girl of ten years a model for all human beings, that in His infinite love

for each and all He might embrace us eternally.

He shows us little Emma after He granted us Blessed Imelda, and little Nellie of Holy God.

Let us be grateful by contemplating His masterpieces and imitating their perfection; a day soon will come that such will be the greatest consolation of our whole life.

God writes His name on every thing:

The biggest star, the smallest flower,

To make His children see and sing

His glory: "Greatness, Wisdom, Power."

But when the Father from above His name upon our hearts engraves,

He writes the simple word of "Love",

That sanctifies our souls and saves.

(To be continued).

In Memoriam



ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Ernesto Jimenez, Luna La Union; Publio Oliva, Iriga, Cam. Sur; Josefa M. Vda de Sarte, Ligao. Albay; Carmen Punsalan, Manila; Catalina Orillo, Vicenta Rosales, Majayjay, Laguna; 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.

— *Cum licentia ecclesiastica* —

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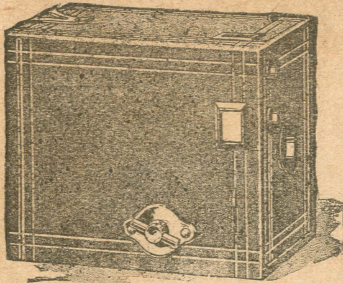
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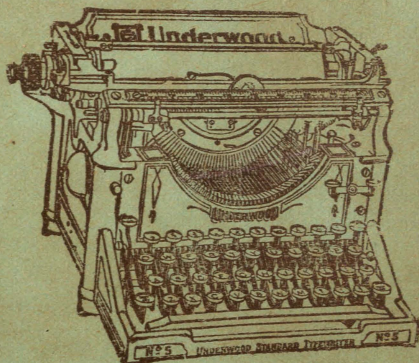
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