

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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in the Mountain Province of the Philippines.*

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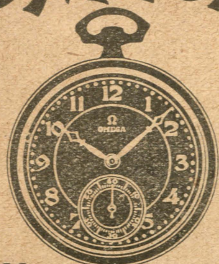
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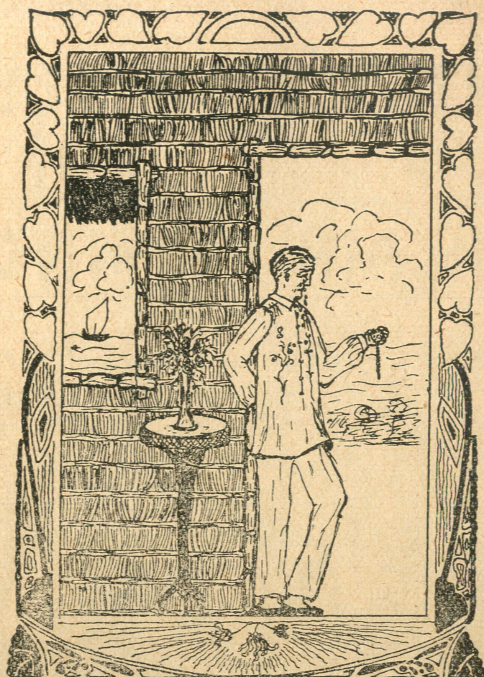


“Pa”, he stammered, “Mine!”

Grandpa's Watch

LITTLE JOHN, one morning,
Still in black and mourning,
—For his father had died,—
Was at Grandpa's side
Hopping, dancing, trotting,
With Pa smiling, nodding:
Here ran “Spring of Life”,
There sat “Death Alive”,
John was “future” blooming,
Pa the “end” fast looming;

When the little boy,
Thinking't was a toy,
Caught Pa's watch atrembling
And, at once assembling
All his boldness smart
From his longing heart:
“Pa” he stammered, “Mine!”
Grandpa's eyes did shine,
But he smiling said:
“Dearest Johnnie, wait,



*Coming home still crying, Grandpa looked
asighing at his golden watch....*

*And next year already,
If you're good and steady,
You may have my watch."
John awhile did watch
Grandpa, who, while whining,
Showed e'en more his pining.
Then, again he said:
"Next year, Pa?... Too late;
You'll be dead with father;
Give the watch now rather!"*

*Just one year had passed....
Years like days pass fast....
In the graveyard chilly,
Where all, willy nilly,
Find their second womb
In a lasting tomb,*

*Grandpa, kneeling, weeping,
Through his tears was peeping
At a little grave,
Praying God to save
Little John in heaven,
Who, but after seven
Years of hopeful age,
'd fled world's fleeting stage.*

*Coming home still crying,
Grandpa looked asighing
At his golden watch,
't seemed as if the ratch
Of man's lifeclock pounding
Speaking was and sounding:
"All ye young and old,*

*Always this behold:
Watches show time flying,
Not the time of dying:*

*Death's marked by this watch:
Always watch Death watch!"
Savonarola.*

Feast of St. Remigius

October 1.

Remigius, or Remi, was born of noble and pious parents. At the age of twenty-two in spite of the canons and his own reluctance, he was acclaimed Archbishop of Rheims. He was unusually tall, his face impressed with blended majesty and serenity, his bearing gentle, humble and retiring. He was learned and eloquent, and had the gift of miracles. His pity and charity were boundless, and in toil he knew no weariness. His body was the outward expression of a noble and holy soul, breathing the spirit of meekness and compunction. For so choice a man God had fitting work.

The South of France was in the hands of Arians, and the pagan Franks were wresting the North from the Romans. St. Remigius confronted Clovis, their king, and converted and baptized him at Christmas, A. D. 496. With him he gained the whole Frank nation. He destroyed the idol altars, built churches and appointed bishops. He withstood and silenced the Arians, and converted so many that he made France a Catholic kingdom, its king the oldest and at the time the only crowned son of the Church. He died A. D. 533,

after an episcopate of seventy-four years, the longest on record.

REFLECTION.

Few men have had such natural advantages and such gifts of grace as St. Remi, and few have done so great a work. This does not mean that only men of great capacity can become Saints. He is a Saint who gives his all to God and gives it with his whole heart. He may be a person of only a few talents; if he puts them at the service of God, and only at the service of God, he is a great Saint. Our body and soul belong to God and consequently should serve only God. What our talents and efforts may produce and the praise they may deserve, all belong to God and should be attributed to Him alone. This means to give glory to God i. e. to manifest His power, wisdom and other perfections in us and our doings, and to recognize that our power, wisdom and other perfections are God's and not ours. Who thus give himself to God is a great Saint, however poor and weak he may be. Do we ascribe what we possess and effect to the Eternal Source of everything?

So Speak the Wise....

and the Young Heed the Lesson!

419. *Like the gardener's dog, that neither eats
cabbage himself, nor lets anybody else.*
420. *He may make a will upon his nail.*
421. *A beetle in a dung thinks himself a king.*
422. *Some have been thought brave because they
were afraid to run.*
423. *While the tall maid is stooping, the little
one hath swept the house.*
424. *A barren sow was never good to pigs.*
425. *A dull ass near home needs no spur.*
426. *He gives one a mouthful of moonshine.*
427. *Cooks are not to be taught in their own
kitchen.*
428. *Ye be as full of good manners as an egg
is of oatmeal.*
429. *Favours unused are favours abused.*
430. *He gains a good deal who loses a vain hope.*
431. *"I'll go myself" and "I'll see to it" are the
two best lads the farmer ever had.*
432. *A crow is no whiter for being washed.*
433. *A blunt wedge will sometimes do what a
sharp axe will not.*
434. *He that killeth when he is drunk, is hung
when he is sober.*
435. *He's an excellent soldier; he lacks nothing
but a heart and a feather.*

THE MISSION



From Left to Right: Right Reverend Msgr. Sancho, Bishop of Nueva Segovia. His Excellency The Ap. Del. Msgr. Piani, Right Reverend Msgr. Jurgens, Bishop of Tuguegarao.

Arrival and First Reception

of the Right Reverend Bishop Jurgens in the Philippines.

RIGHT REVEREND BISHOP JURGENS arrived in Manila, August 22 at 7 a.m. In the afternoon he was given a splendid reception at the residence of His Excellency the

Apostolic Delegate, Msgr. Piani. Its success was greatly due to the Knights of Columbus of Manila, of which Order the new Bishop has been a member for seven years. Not satisfied with this first sign of esteem, the Knights of Columbus gave the Right Reverend Bishop a reception at the headquarters of the Council, on Sunday Aug. 26. On his way to Tuguegarao, Bishop Jurgens passed via Baguio. It was a great surprise to him to see how many friends had come from Baguio and other places and waited for him all along the road. The pupils of St. Luis College, directed by the Belgian Sisters, The Youth Section of the C.A., the "Benguet Lilies", the Boy Scouts, the Knights of Columbus and a great crowd of Baguio inhabitants offered the Bishop their wishes of welcome at the Baguio Church.

The next morning, August 30, Bishop Jurgens visited the new three stories' building for St. Luis School. In the afternoon he went to Bauang where he joined the Apostolic Delegate and together they traveled as far as Tagudin which they left the next morning for Vigan.

The next Sunday afternoon, Sept. 2. the party left for Currimao where they embarked for Aparri, which was reached the next morning.

Triumphal entry of Right Rev. Bishop, Msgr. Jurgens in Tuguegarao: Accompanied by His Ex-

cellency the Apostolic Delegate, Msgr. Piani, the Right Reverend Bishop of Vigan, Msgr. Sancho, their respective secretaries and several other priests from the dioceses of Tuguegarao, Vigan and Lingayen, Msgr. Jurgens arrived at Aparri, Monday, Sept. 3 about 10 a. m. Several artistically decorated launches immediately surrounded the steamer and all what is representative of Aparri offered the Bishop a most hearty welcome. Without even going ashore, the party soon started for Alcala, in a launch kindly placed at the disposition of the illustrious travelers by the Compania General de Tabacos. At 4 p.m. they arrived at Alcala, where the ecclesiastical and civil authorities of the diocese of Tuguegarao were waiting to meet and welcome their new Bishop.

An endless procession of nicely decorated automobiles brought the continually increasing party to Tuguegarao. All along the road, the people from the smallest barrios as from the biggest towns, had been waiting for hours to greet and applaud the new chief pastor of the diocese. As soon as the party reached Tuguegarao, at 6 p.m., the guns boomed, the bells rang, and a countless multitude sent vibrating cheers through the air. After the ceremonies in the crowded cathedral, where His Excellency the Apostolic Delegate, in a most eloquent sermon, rendered the feelings of both the



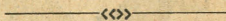
Ecclesiastical and Civil authorities with the Clergy of the Diocese of Tuguegarao.

people and their new Bishop, Msgr. Jurgens blessed a statue of the Sacred Heart, erected in front of the church in commemoration of the 400th anniversary of the landing of Magellanes. The Provincial Governor, Father Jaranilla, Msgr. Sancho and the Apostolic Delegate once more welcomed the new Bishop, who in a hearty speech thanked the people of his diocese and especially those who so generously had cooperated with the clergy to make his installation such a great success. The autos, who brought the party to the Seminary to take some refreshments only with difficulty made their way through the crowd that filled all streets adorned with flags and arches.

The next day a banquet, offered by the clergy and people, brought the priests and civil authorities around the princes of the Church in the Seminary directed by the Dominican Fathers. The most eloquent speak-

ers in flaming oratory manifested the joy of all present and of the whole diocese in welcoming the new Bishop, because they saw in him all the virtues required to be a real father and a true guide, and therefore they pledged to him their full cooperation for the greater spiritual good of the diocese and the glory of God.

An entertainment offered by the San Jacinto College closed this second day's festivities. A tea party at the Provincial Governor's house and an entertainment at the college of the Sisters of St. Paul de Chartres, given on Wednesday Sept. 5, and a splendid entertainment by the League of Catholic Women on Sept. 6, closed the most solemn entry of the Right Rev. Msgr. Jurgens. May the spirit of these days always continue to prevail in the diocese of Tuguegarao: it is the surest guarantee of progress of the Church in the Cagayan valley and of God's blessings upon the diocese.



Why These Names?

The names of famous Catholic scientists, discoverers, explorers, artists, musicians and patriots are published from day to day, not because we wish to boast, or think Catholics have a monopoly of brains. We wish to indicate

there is nothing in the Catholic faith preventing intellectual development, and that Catholics have contributed their full share to the upward and onward march of humanity.

Mission News & Notes

Notes from the Mission.

It is only natural that a missionary arriving at a new mission, finds himself in the barest need and sends out a most pleading S.O.S. to all those who have at heart the christianization of their brethren in Christ who ignore Christ.

So, Rev. Father Wins, at the mission of *Angaki*, writes:

Many and most sincere thanks for the ₱3.80 I received from a reader of the Little Apostle for the baptism of a pagan. Such gifts are always welcome at Angaki. I have rented a small house to live in. Its greatest comfort is that of being located near the chapel. A chapel! Goodness! Without a decent altar! I need ₱100 right away to construct one. I do not have them, but anyway I have begun the construction.... I incur a debt, but I have to do it. Providence will provide for the payment.

Rev. Father Cardyn at the new mission of *Kayan* writes:

With my own eyes I have witnessed the mysterious fall of many roses sent by the Little Flower all over my new mission. It was during my first visit of the district of Kayan. I went to Banaaw to get acquainted with the people of this locality. I celebrated Mass in the

chapel consecrated to the Little Flower. Banaaw is situated at the foot of the Mugao mountain, and is composed of five great barrios, together counting a population of about 4,000 persons. Everywhere I was received by the people with the greatest cordiality. Impossible to describe the joy I felt in my heart during the Holy Sacrifice at Banaaw. Many children with silvery voices recited the rosary; a good Ilokano woman had taught them their prayers; every day she had taken them to the chapel, where she had explained to them the first rudiments of the christian doctrine. Yes, there are many good souls in this world!

I heard from many children, that had come from the next barrio to attend mass, how they too had learned their prayers under the direction of a good woman. I was told that the same catechistical work was going on in other barrios. And why not? The whole mission is consecrated to the Little Flower. Therefore, that morning, I offered Holy Mass in honor of our wonderful Little Saint, asking her another of her many roses: a real catechist to help me harvest souls in this virgin country. Little Flower must answer my prayers!



COUNTRY AND PEOPLE

The Negritos of Northern Luzon

By Rev. Father Mauricio Vanoverbergh

Missionary of Kabugaw, Apayaw.

CHAPTER I. — A Short Diary.

ABOUT the middle of July, 1927, Mr. Francisco Clavéria, the school-teacher at Allakapan, came to my house and invited me to accompany him, at the end of the month, and to make his home my headquarters for any period of time. He said that some of his pupils would meet him at Ammabuan with a canoe (which would save me the expenses of a special trip, some twenty-four pesos), that many Christian Iloko settlers were anxious to see a priest, as they had never had that privilege before, that there were many Negritos living in and around Allakapan, etc.

This was a splendid opportunity; so, then and there, I decided to go with him. My Catechist, Mr. Evaristo Laberinto, would accompany me to serve as a companion in my wanderings, and, at the same time, to help me with the instruction of a good many

Iloko children, who, I surmised, would be entirely ignorant even of the rudiments of our Holy Religion.

Consequently, a great deal of the success of my mission tour and ethnological exploration is due to the courtesy and hospitality of Mr. Clavéria, and I am glad to have this opportunity of expressing my sincerest gratitude to him.

JULY 28, 1927. (Thursday.) At about 8:00 a. m., a Christian Kagayan came to get our baggage and to announce that two canoes were ready to start down the Abulog river (called Apayaw by the Isneg.) As we were living in a place of the "mañana," and as I knew from earlier experiences that these early starts happen only in mouths relating their former exploits, I anticipated a long stay on the bank of the river, and.... I was not disappointed.

We had been waiting for some

time for Mr. Clavéria and for the several trunks and boxes he took with him, partly for use in his own school and partly for that of the sanitary inspector of Allahanpan, and we had finally seen everything safe on board, when our Kagayan rowers remembered that they had not yet had their breakfast this morning. Now, one cannot very well start on a trip like ours without breakfast. So they scattered around looking for fuel, cleaned their jars, cooked their rice, ate it with the inevitable boggóong, or fermented fish, and, when we really embarked and left Kabugaw, it was past 10:00 a. m., Mr. Clavéria took possession of one of the canoes and my Catechist and I of the other.

The trip was uneventful, except that we had dinner on board with the provisions we had taken along with us, and that we had a heavy shower of rain, just before reaching Abuloy, where we arrived at about 6:00 p. m.

A similar journey from Kabugaw to Malunog has been described at great length in my former diary, and the stretch between Malunog and Abulog is nothing but a rather broad expanse of water, running between comparatively low banks.

A few of my Negrito friends must have seen me, as they were waving a greeting with their hands while we passed between Nagan and Futtul, but they were

much too far to allow me to recognize them. That they acted that way because they saw me is a fact, for, otherwise, they would have kept mum or perhaps taken to the bushes at the appearance of our canoes.

At Abulog, Mr. Clavéria took my Catechist to the house of some of his acquaintances, and I received hospitality at the residence of Rev. Father Simon Villalobos, the same kind Filipino priest, whom I formerly met at Solana.

JULY 29, (Friday.) We reached Ammubuan, a suburb of Ballisteros, by auto, and received hospitality at the house of Mr. Silvino Pajel. To my great sorrow no boat was there to meet us. The letter sent by Mr. Clavéria from Kabugaw, some weeks earlier, had not yet reached Ammubuan, from where it should have been transmitted to Allakapan.

In the afternoon, my two companions set out to look for a canoe and for rowers, and fortunately their search was not made in vain.

JULY 30, (Saturday.) I could not go to town to say Mass, as they had told me here the last night that we should have to start very early the next morning. So we started early for the bank of the river. Neither boat nor men on the spot.

After half an hour, one of our rowers came leisurely along and he also seemed much astonished

at the disappearance of our craft. He went away to ask for information and got it after another half hour. A girl had died in the neighborhood and had been buried this morning. Our canoe, coming handy, the relatives had borrowed it to convey the corpse to its resting place. This time I disappointed, but I should not have been though; people who have lived here for several years should never be disappointed.

We immediately dispatched one of the rowers to bring back our truant ship, and, in the meanwhile, we did the only thing that could be done under the circumstances. We waited.

We finally left Ammubuan at midday and arrived at Allakapan about sunset. This was a record trip, as it generally takes much longer to cover that distance, especially so, when you have only two oars at your disposition and when you have the current against you, as happened in this case. The people at Allakapan have attributed miraculous powers to me, a poor sinner, ever since.

Nothing out of the ordinary happened during this trip. The crocodiles, that had been bathing in the sun, were all safely under water; we could see only their tracks in the mud, here and there, on the banks of the river. Consequently we had to be careful not to wash our hands in the river or do anything that might attract

them toward us. With prudence and circumspection, there was little danger.

JULY 31, (Sunday.) After Mass, I met a concessionaire, who told me he was going to Kamugawan the next morning to arrange for an appointment with Negritos, in order to cut and scrape rattan, which abounds here. At my request he was willing to lead me to the Negritos' settlement at that place.

AUGUST 1, (Monday.) After having waded for more than an hour through a sea of mud and crossed a couple of brooks over tree-trunks, not much larger than bamboos, we finally arrived at Kamugawan, and directed our steps to the Negrito huts. On the way we met Romania and her daughter Maksima, both Negritos, who were plucking berries in the adjacent thicket. They informed us that for the moment all the men were gone, but that probably they would come back from the forest some time in the afternoon. They accompanied us to their hut, and after a short talk, we went to an Iloko house in the neighborhood, where we received the hospitality for the time being, and where both Negrito women followed us in order to pound their rice.

After a while, I set out by myself to explore the Negrito settlement of which we had had a glimpse, but two ferocious dogs kept me from trespassing. There

were four houses in all, rather far away from one another, and surrounded by patches of cultivated ground.

On my way back, I was met by two Negritos, Adapan and Abañgon, who were on their way to the house of a Christian, carrying rattan and vines, in order to pay their debts. Each had his bow and four or five arrows, the latter mostly with barbed iron heads. At my request Abañgon shot an arrow at a banana plant, from 3½ to 4 inches thick and about 23 yards distant, and hit it almost in the middle. Abañgon is a young man, a splendid type of manhood, one of the handsomest Negritos I ever met.

Later on, we went again to the house of Romana, and, after half an hour, two Negrito men, Balawag, who is Romana's husband, and Kasinto emerged from the forest. Both of them had an assortment of arrows like those I saw at Manawan, three years ago, that is, with a head made of a long, sharp, flat piece of bamboo (*Schizostachyum mueronatum*.)

The concessionaire had a long talk with these men, with the result that they agreed to meet him in the forest at the end of the week, together with a group of so-called "wild" Negritos, for the purpose of cutting and scraping rattan. I was assured that they would stay there for at least two or three weeks, as all were apparently much in debt and the con-

cessionaire promised to come to get me after a few days, as soon as he had found his people and had prepared a hut for me. Kasinto also promised to make bows and arrows for me, but later on I heard that he had been unable to find feathers for the arrows, and I never met him since.

We reached Allakapan at dusk.

AUGUST 2, (Tuesday.) While looking for botanical specimens in the vicinity of the schoolhouse, Mr. Laberinto and I met a few Iloko, who told me that the son of a Christian Negrito was living in the forest, at a little distance from there. Later on, I understood the meaning of the term "Christian" with reference to the Negrito. It seems that, some years ago, a minister of the schismatical Aglipayan Church had passed along here, and had administered to all Negritos he met on his way a kind of so-called baptism, without even a semblance of preceding instruction.

AUGUST 3, (Wednesday.) Today, my Catechist and I hunted up the residence of the Negrito we had heard about yesterday, and, with the help of an Iloko boy, we found it at Arnani, just inside the forest, in a little clearing. Ulila, the owner, was not at home, but his wife, Simiana, was, and some of their children; also Maria, the mother of Ulila. I started a little conversation, while Simiana continued weaving a basket and feeding her baby

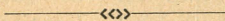
alternatively. I was much interested in this basket weaving, as I had never seen it done before by Negritos, and besides it was done in a style entirely different from any used by other inhabitants of northern Luzon.

In the meanwhile, Ulila came home with his son, another Kasinto, both of them armed with bow and arrows. They brought home a supply of wild fruits, which seemed to be the only practical result of their visit to the forest.

I observed with this Negrito family, and later on with numerous others, that they knew practically nothing about religion, that they understood almost nothing of their few religious practices, and that they had been much influenced by the surrounding Christian Malays, who continually pound it into their heads

that those are all superstitious practices referring to the worship of spirits. This happened even in my presence. I was asking Simiana about the offering of meat after a successful hunt, and immediately our guide, the Christian Iloko, interfered explaining how Negritos worshipped the spirits. Of course Simiana confirmed the statement, but was contradicting herself notoriously, when she explained that the offering went to a spirit (singular.) Now it should be borne in mind that both Christian and Pagan Malays, always refer to the spirits as "dagitianito" (Iloko) "the spirits" (in popular) or, rarely, "dagiti al-aliá" (Il.) "the ghosts" (also plural.) Simiana however, always referred to the "annáne" (Neg.; Ibanag: annáni) as "a ghost," a single one.

(To be continued)



The Cross and the Slab

The town of Tubungan, Panay, P.I. lies in the midst of a cluster of hills. On the summit of a hill to the North stands a stone cross with the lettering R. I. P. cut in its base.

A translated epitaph reads thus: "Here on this very spot R. F. Isidro Badrena offered up his life, out of great love for God and the good of his neighbor. He was pastor of Tubungan and was slain

by the "Babaylan", and died from the effects of their blows, at the time of their performing their devilish superstitions. This happened on his going out to rebuke them.

Memorial by the V. Rev. Fr. Dionisio Martin 1890."

Enter the Church of Tubungan and you will find a marble slab let into the pavement with the inscription:

"Here lie the remains of the Rev. Father Isidro Badrena, pastor of this town, who died slain by the "Babaylan" at Balabago.

This memorial was erected by the Very Rev. Father Calisto Gonzales."

Father Isidro was not a martyr in the strict definition of the word: that is to say: he can not be publicly venerated in our churches, for he has not been canonized. Subject to that distinction, we may call him a martyr, for he shed his blood in trying to save the souls of his flock from falling back into heathenism.

He was born in S. Pedro de Torello, 1846, and was for a few years a devoted priest and zealous missionary in the island of Panay. It might appeal to some that the Spanish Government recognized the value of the priests as pioneers of civilization and armed them with a certain amount of civil authority for the promotion of law and order. If Father Isidro was slain, he died thus in fulfilling a twofold duty: in Christ's service and in the service of Spain.

Some might altogether grudge him the title of martyr. "Granted that he was actuated by a lofty zeal in putting down the abominable practices of heathenism" they might say, "yet the fact remains that he was imprudent and was killed because of a rash act on his part". Well, as to that.... but let us get on to the story of this saintly priest's last hour.

The island of Panay has been won over to Christianity, but the old heathen devilish worship still lurked in out-of-the-way places. The very hilltop at Tubungan where the cross stands was a meeting-ground of the "Babaylan" or pagan priests. Father Isidro, the young and earnest pastor of Tubungan, heard of it. It would be bad enough if only the unbaptized frequented the meetings, but, alas! the people that assembled there, were nearly all Christians.

One day he got word that the "Babaylan" were at their foul work again. Full of indignation at the awful offence against God, and grieved at the defection of so many who, at their baptism, had vowed to renounce the devil and all his works and pomps, he determined to put an end to the superstitious abuses. He called out the "guardia civil", a sort of military police, and, putting himself at the head, set out from Tubungan.

Moonless night was falling as they followed a guiding lantern by narrow, crooked paths, up and down steep banks, and across stony water-courses. They climbed the last hill, the hill of infamy... they heard stealthy movements in the thicket. Father Isidro knew who the creepers were. They were the back-sliders of his flock, akin to the Corinthians to whom St. Paul wrote: "You cannot be partakers of the table of the Lord

and of the table of devils". Their conscience was stifled by the childish pretext of curiosity.... they wanted only to see the practices of the babaylan. The truth was that they took part in the diabolical ceremonies and were waiting for the feast. They were drawn by the fumes of "tuba" and the odors of roast pork, and having yielded so far, they could no longer resist.

Father Isidro and his companions ascended the slope. Sounds of riot waxed louder and louder. Obscene jests and blasphemies were answered by shouts and screams of drunken laughter. Women shrieked, no doubt at some piece of brutal buffoonery. In the lulls could be heard the innocent banging and squeaking of wild music. Then the hubbub would be overtopped by the raucous squealing of pigs and squawking of cocks being slaughtered for the sacrifices to the spirits and devils.

At last they came to the top of the hill, and stepped into the clearing thronged with revellers. For a time Father Isidoro could make out but little of what was going on. A bonfire to the right had just been heaped with fresh fuel. Other fires shone only as glaring embers, frequently eclipsed by intervening figures. The Father noted the presence of even children, who were excitedly running backwards and forwards, bringing boughs and twigs for

burning: the arch-friends' schemes would be incomplete, if they did not include the debauchment of young.

As red tongues floated up in the smoke, Father Isidoro perceived a group of demoniacs crouching and gliding: the "babaylan". The ceremonies being ended, they were cutting the carcasses of pigs: they were butchers now, only occasionally reverting to their character of medicine-men, when they would leap about brandishing their gory knives. Later they would mingle in the gorging guzzling and orgy of the multitude.

Just as bright flames flashed forth from the crackling pile, the courageous priest strode straight to the centre of the gathering, his white Augustinian habit shining like a robe of the Angel in the vision of the Prophet Ezechiel "as the appearance of amber".

There he stood, erect, still. It was the old epic, ever being enacted and ever to continue unto the finis of the Last Judgment. It was the Paradise Lost: St. Michael defying the Dragon with his battle-cry "Who is like to God"? It was Moises, horned with rays, flinging down the tablets of the Decalogue to confound the worshippers of the golden calf. It was Elias, alone, deriding the Prophets of Baal. It was the Bishop, one of the Angels of the seven Churches, lashed by the Apocalyptic rebuke of the Apostle St.

John, rushing to confront an idolatrous procession.

Father Isidoro strove to make his voice heard above the tumult...in vain. In vain he held on high a crucifix. He might as well have commanded attention of the boiling waves of a maelstrom. Then, determined to startle the fanatics into listening to him, he hurried back to the "guardia civil", snatched a gun from a soldier, and advancing again, fired into the air. Instantly there was silence. He saw hundreds of faces turned towards him, their Father, faces lit up by the ruddy blaze, faces in shadow, faces leering, scared, and scowling.

He threw away his gun and extending his arms, was about to exhort the sinners to repentance, when, before he could utter a single word, an old distorted "babaylan" sprang from the ground, and howling like a carnivorous beast, crashed against him. Shots rang out from behind: the old babaylan fell dead. The crowd fled, and vanished as if it had been an assembly of evil spirits. Only the uniformed men remained, gathered around the prostrate priest, who gasped and writhed and clutched at the shaft of a lance that gored his bleeding breast.

He was buried in the church of Tubungan, before the altar, whereon he had offered up the unbloody sacrifice of the Lamb of God. A cross was erected as a monument of his witness against sacrifices to Lucifer.

I got the story from an ex-municipal president of Spanish times. He was a boy when this happened and now he was an old "Capitan". He well remembered what he had so often heard related by his elders.

We were sitting together on the brow of a hill and the Capitan pointed out the stone cross in the distance, and indicated the rough trail by which the "guardia civil" on that fateful night bore, on a hastily constructed bier, the corpse of Father Isidoro, the victim of his zeal for souls.

I did not probe the Capitan's sentiments, but felt that he would rather have told me, how Father Isidoro and the "guardia civil" returned dragging a long file of prisoners....and yet....that triumph of the priest against the superstitious babaylan, what would it have been, compared with the entrance of the martyr into life everlasting?

By a missionary of Panay.

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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Continuation

XVI. — Am-daag

THERE was a column of smoke slowly rising from near the house of Talin and there were people running to and fro and there was a hog screaming and yelling for help. All this meant there was something exceptional going on in Talin's hut....so, when I asked what was happening at that place....

"Man-amdaag si Talin" I was told, "Talin celebrates the amdaag feast"....

"Sai amdaag, chilus ni Mandebas...."

"The amdaag is the kaniaw feast of Mandebas"

—But, who is Mandebas?"

—Mandebas", I was told, "is a man who lives in the center of the earth."

I wanted to see that kaniaw feast....

And sitting in the shadow of a "Tatang-aan" tree, I saw all the ceremonies performed in front of the hut of Talin.

A new "tchindi" blanket was unfolded and extended in the yard; all the "sankabs"—small spades to dig out sweet potatoes

—of the whole neighborhood lay on a heap at the side of a hog that was to be slaughtered.

Old Topeng, who was sitting near me, told me how Talin had gone to Bwalélé, where he had fallen sick....Talin had lost his soul there and this was the reason why he had become sick and why he was now performing the Amdaag kaniaw, for, if he offered an "amdaag" kaniaw, his soul, lost somewhere around, would be called back and, of course, he would then be cured....

Bwato, the Mambunung, gave his orders to the bystanders and these carried the hog into the hut of Talin. Others gathered all the sharppointed camote spades and the sickels, placed them together in a rattan basket and brought them inside the hut....

And the Mambunung called the wandering soul of Talin.

"Sikajo Mandebas kawa ni kalabian.

"You, Mandebas, of the middle of the night.

"Tan Mandebas kawa ni kako-wan,

"And Mandebas of the middle
of the day,

"Sanbun-bun-tan-kajo ni apod-
jo.

"Recognize your own lord....!

"Yaño kechel tan bessal.

"Here is a hog and here are
spades,

"Tán abel dja pansagñid ni
angelni

"We exchange this cloth here
for our bodies

"Sad ag-madubet ili e Abwat.

"That Abwat our town be not
converted into weed and grass.

"Sai gwarai paninumanyo ni
tchanum,

That a place be left where you
can drink.

"Tán sai gwarai panganenyo.

And a place be left where you
may eat.

"How-yó d Bontok dja karak-
dan ni too

"Bring it to Bontok where
many people live,

"Sikatoi iu-suki tan

"In a canyon hide

"Niai dja inagwilmi

"What we now offer.

Then, the hog was brought
outside, to be slaughtered; the
blood of its mortal wound was
gathered in a wooden dish and
each one of those who were sit-
ting near were marked on their
cheeks with this same warm
blood, "that he might be always
protected against all evil and sick-
ness" after which the Mambu-
nung whispered a mysterious
prayer over some selected parts

of meat, blood and fat.

Kabigat, you who are living

At the sources of the water,

Kabigat, you who are living,

Where the water's dying, end-

ing,

Kabigat, you who are living,

Where the sun is rising, climb-

ing,

Kabigat, you who are living,

Where the sun is setting, end-

ing,

Kabigat, on heights adwelling,

Kabigat, of th' world hereun-

der,

Come, receive from us as pre-

sent

All these things we bring as

offer,

Come bring back the soul of

Talin

Who is sick and weak and wan-

ing.

You Mambunungs, gone for-

ever,

Come and teach now the pray-

ers.

In the meantime the meat was
cooked and the rice was boiled:
the air was filled with an agree-
able smell of juicy soup and
steaming Kentomaan rice. All
present sat down near vessels
shining with blackness but con-
taining the most inviting food
and drink....all were smiling and
happy. No, where there is a ka-
niaw feast, there are no sorry fa-
ces, there are no sad hearts. Long
before the meal, all the craving of
their pagan minds and all the de-
sires of their material hearts find

expression in a single word, the common wish of all: "It is nearly ready!" and that repeated uttering of minds and hearts shows with what eagerness they fall upon the food.

And, when the meal is over, when they have taken a last mouthful and a last drink, with a supreme effort they rise and slip on tiptoe somewhere to a shady corner, where they can at ease perform the heavy digestion, for they have time....much time.... much free time.

And old Topeng, sitting at my side, told me with the most inner satisfaction, that Kabunian, the divinity, had given to his children, the Igorrotes, lots of medicines.... and if one kaniaw did not succeed, they tried another one, until Kabunian pitied the sick and....if his last hour had come,,,uleito!....angen!....then, there is no remedy!....

"You people," he said, "you also you try your medicines; sometimes they cure and sometimes they do not, and you, also, die.

Kabunian, the divinity, gave you his regulations and told you what you have to do, and to us, Igorrotes, he prescribed the ka-

niaws....and there is no doubt that, if we perform the kaniaws well, we get rid of miseries and sickness and we have a long life and Kabunian gives us riches....

Wherefore it is very bad for us to say farewell to our kaniaws and to give up our Igorrote customs, for then, Kabunian gets angry, he hates to see us follow other customs and take up other practices; he gave his commandments to each people, and each people has to submit to the orders of Kabunian...."

That same afternoon I remained for a long time near Topeng and we had a long talk, and that same evening, when I knelt down in the presence of Our Lord in the Blessed Sacrament, I prayed for the poor old Topeng and I asked the patience and strength to persevere in my struggle against Satan for the redemption of these poor souls and, while praying, involuntarily I remembered these words: *non pugna nostra, sed Dei!* The work of salvation is not ours but of God!....

(To be continued)



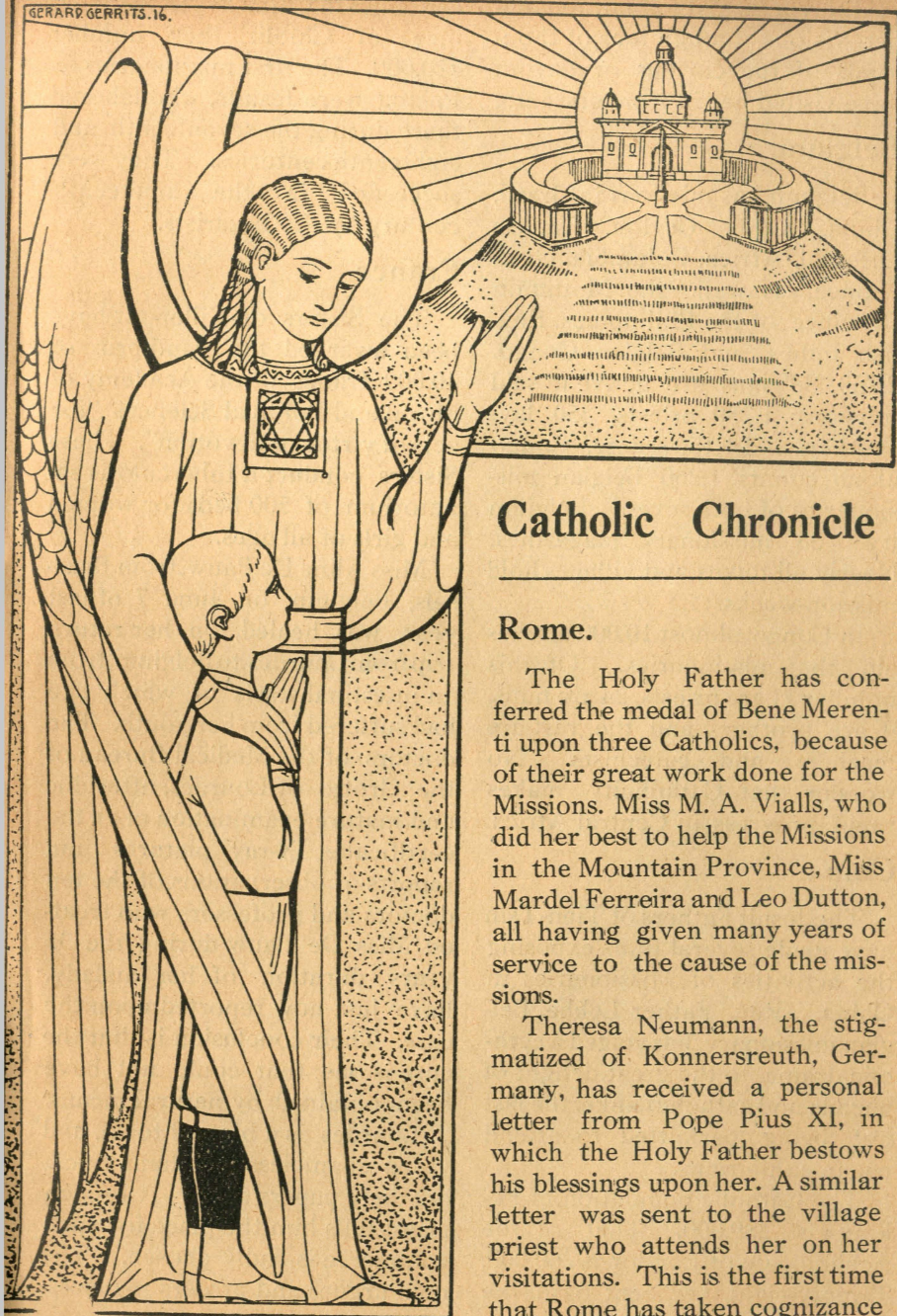
United States.

30,000 Catholic boys are enrolled under Catholic leadership as Boy Scouts. They constitute 1,200 Troops.

Miss Mary Virginia Merrick,

Washington, although bed-ridden from girlhood, acts as organizer of the Christ Child Society, with 10,000 members in 35 different States and growing rapidly. *A fine example to be imitated by others, though not bed-ridden!*

GERARD GERRITS. 16.



Catholic Chronicle

Rome.

The Holy Father has conferred the medal of Bene Merenti upon three Catholics, because of their great work done for the Missions. Miss M. A. Vialls, who did her best to help the Missions in the Mountain Province, Miss Mardel Ferreira and Leo Dutton, all having given many years of service to the cause of the missions.

Theresa Neumann, the stigmatized of Konnersreuth, Germany, has received a personal letter from Pope Pius XI, in which the Holy Father bestows his blessings upon her. A similar letter was sent to the village priest who attends her on her visitations. This is the first time that Rome has taken cognizance

of the young girl's condition and her visions, though tens of thousands of the curious or devout have visited her in Konnersreuth.

Belgium.

Belgium has missions in Brazil, China, Chili, Ceylon, English Oriental, Africa, Columbia, New-Guinea, Hawaii, the Mountain Province of the Philippines, English Indies, and Belgian Congo. 2,750 Belgians are active in said missions: 1,250 priests, 350 lay-brothers and 1,150 sisters. Congo alone counts 1,260 Belgian missionaries of both sexes. Belgium has 38 missionary magazines. Nearly all towns and villages hold mission-weeks.

In Congo, almost 10,000 natives aid the missionaries. Of this number 11 are priests, 24 are nuns, 9 are brothers and the rest are teachers and catechists. No wonder that Catholicity makes rapid progress in Central Africa.

China.

The Jesuit Fathers of Tien-Tsin have made several films exposing the activities of Missionaries in China. Rev. Father Lebbe, Belgian missionary, has staged a catholic drama, to the great delight of pagans and catholics alike, the last not being permitted to attend pagan exhibitions.

The Catholic population of Peking is 289,000. That of the Archdiocese of London is 260,000. Twenty-eight per cent of all the

Catholics in China live in the province of Chihli: they number 710,000. The first missionaries to Peking were Jesuits, who labored there during the seventeenth and eighteenth centuries. They were succeeded in the nineteenth century by the Lazarists.

France.

The Sisters of Villepont have been awarded the grand prize of 40,000 francs of the Academy of Moral and Political Sciences "for acts of virtue or devotion". These Sisters conduct a tuberculosis sanatorium of 500 beds for women and girls of all ages.

Miss Aline De Pauw, from Brussels, Belgium, on June 7 of last year, was healed, on her return trip from Lourdes, to Belgium, from an intestinal stasis of which she had suffered from her youth. The doctors of the Medical Bureau of the Grotto of Lourdes, after due and mature examination of all the certificates, X-ray pictures and reports of observations of the ten doctors and professors who treated Miss De Pauw during the 35 years duration of her malady, have just now reported upon the case. Their conclusion is that the cure is one that could not have been obtained by natural means.

Lourdes is a blessed town, and yet a shameless merchant is selling dirty papers there. A French priest tells him the place for such commerce is badly chosen. The man argues and profers menaces.

The cross of officer of the Legion of Honor on the breast of the priest shows that he has seen other battles than this. Some young men approach. A few of them, Belgians, tear to pieces some of the dirty magazines. The French youth approves them. A good christian woman intervenes asking:

—What did they do? Did they kill somebody?

—No, they just destroyed some filth.

—Bravo, well done!

The people applaud the valiant young men on their way to the police station. The mayor dismisses their case, asking them not to reopen it. Of course, they will not, at least this year, for they have returned to their country.... but others might imitate them....

Germany.

An international missionary congress was held September 23-27 with Prince Loewenstein presiding. A scientific congress preceded the missionary meeting. This shows the interest European countries take in mission work.

Holland.

The number of pupils in the Catholic schools has increased, from 1917 to 1926, from 224,768 to 331,164. The Eucharistic Crusade is organized in all Catholic schools. The number of post-school organizations for Catholics has doubled since 1924. Each one

of the eleven houses for retreats annually counts 4,000 people who make the spiritual exercises. Holland has 24 Catholic daily papers and besides many other Catholic weeklies, for about 3,000,000 Catholics.

Australia.

That the Eucharistic Congress of Sidney has been a complete success is demonstrated by the huge crowds of 175,000 and more people attending the procession with the Blessed Sacrament, 120,000 attended a pontifical Mass celebrated by the Apostolic Delegate to the Congress, Msgr. Ceretti.

Italy.

The sacristan of St. Mary of the Victory in Genoa, had observed an unknown person who for a long time had prayed in the church. Before leaving the place, the stranger deposed upon the altar a precious sword adorned with gems. Afterwards the sacristan approached and found a note attached to the offering; it read: "Thaon de Revel, to the Blessed Virgin of Victory". Admiral Thaon de Revel was the commander of the Italian navy during the World War.

Lithuania.

The Soviet Government has returned to the Government of Lithuania a miraculous tableau of the Blessed Virgin. It has been established that the image was

painted by the famous Rubens; it was donated by Pope Alexander III to a convent in Lithuania.

Spain.

While passing in his automobile through the town of Sanchidrian, where a procession happened to pass at that moment, Primo de Rivera premier of Spain, in company with his son, left his car and joined the procession, walking behind the statue together with the local authorities.

United States.

The beads of the rosary of Michael Kusko, while he lay in his coffin at Landsford, though they were made of bone, were seen to open as petals of a lily. From Wednesday to Saturday the phenomena had spread to twenty-three beads, witnessed by hundreds. Michael was injured as a switchman in a colliery, horribly crushed, but ever presenting an example of cheerfulness and fine piety during his helplessness. He had a great devotion to the Holy Rosary and had used these wonderful beads, now preserved by the rector of his parish church.

The number of Catholics increased by 2,883,035 since 1916.

Victoria Nyanza, Africa.

Since his conversion to Catholicity in 1916 until the day of his death, John Mahogora, a negro and village ruler, received Holy Communion daily in spite of the

six miles between his home and the church, in a tropical country.

Miscellaneous.

Does mission work bring results? Comparative statistics emphatically say yes. Since 1918, the number of Catholics in the mission field increased 2,318,589, the Catechumens by 428,485; the number of stations grew by 18,023; the churches and chapels by 13,829; the schools by 16,892; the pupils by 717,628; the Catholic Mission forces were increased by 1,631 missionary priests, 1,043 brothers, 5,972 sisters and 30,369 catechists.

Catholic priests throughout the world number 312,000, distributed among 312,000,000 Catholics. Two thirds of these priests are living in Europe.

Thirty nations on June 29 celebrated Catholic Press Day. They were Austria, Belgium, Brazil, Canada, Columbia, Cuba, Czecho-Slovakia, Chile, Equador, England, France, Germany, Guatemala, Holland, Hungary, Italy, Luxembourg, Montevideo, Paraguay, Peru, Poland, Portugal, San Salvador, Santo Domingo, Spain, Switzerland, Uruguay, Venezuela, and Jugo-Slavia.

Siam

reports that though its increase of the number of Catholics has not been phenomenal, it is happy to record that since 1923, the number of Catholics has increased by 3,000.

CURRENT EVENTS

Philippines

Politics.

The Governor General created a Council of State to advise him on such questions of public policy as may arise. The new council, which differs from the defunct Council of State, is vested with no executive powers. The chairman is Governor General Stimson and the members are Senate President Quezon, Speaker Roxas, Senator Osmeña, floor leader of the majority in the house Briones and the Department Secretaries. The Governor General explained that the decisions of the council are not binding either upon the Governor General nor upon the legislature.

Governor General Stimson's opinion on the feasibility of making Manila a free commercial zone was sought by Representative Vamenta, who has prepared a measure to this effect, in order to promote the economic development of the Philippines and to make Manila the center of distribution of American and European products for the far eastern countries.

The Cabahug bill, proposing to increase from 1,024 to 5,000 hectares of public lands that a lessee can obtain from the Government, provided the demand comes from a Filipino or an American, has no support of the leaders of the majority party, and great opposition to it is shown from many other sides. Senate President Que-

zon said he is against the radical amendments of the land laws, but in favor of the entry of more foreign capital. Speaker Roxas sees peril for the independence of the country, if the land law is liberalized.

Senator Osmeña, fearing the rush-work on bills to be done during the sine die session in both houses of the Legislature, as happened in former years, and in view of the fact that until the present time few bills have been acted upon, has proposed the creation of a committee to help the legislators in the proper presentation of bills, so as to avoid mistakes often incurred by those who are new in the parliament or who have not studied law.

Miscellaneous.

Fake-lawyers, fake-dentists, fake-doctors, fake-pharmaceuticals, who got their diplomas some way, fake-bills of various amounts.....it is all of fakes and fakers one reads in the papers during these last days, and of murders—September certainly beats the other months in the number of assassinations—But what about fake-letters, or anonymous letters accusing employees of the Government? Coming from cowards, afraid of signing their names under their accusations, little or no importance should be attached to such writings, unless evidence of the accusation be shown.

The Philippines will take part in the Exposition of Seville, Spain.

Each Filipino shoulders as his share of the national debt P16 and pays an average individual tax of P8.

The annual average per capita income in the Philippines is estimated at P67, 50 to P75,00, or about P360 per family per annum, while in the United States it is about P7,800.

A strong movement is on foot in the Legislature to determine by law what power the Government shall exercise upon private schools. Until now, the Commission of Private Schools, created by Vice Governor Gilmore, has abused its power. It often has threatened with "loss of their governmental recognition" such schools that did not submit to its dictates. It sought to force upon them the level of the public schools, which in fact public schools do not possess. Let the

Government determine by law a certain minimum of standard required for private schools and exercise some supervision, but without counteracting private initiative, provided this be not in opposition with the Government's fixed rules and not to the detriment of the public. There has to be private schools, for, too many parents in conscience can not approve of the public schools. If the Government wants to interfere with private education, let it also support the private institutions with money paid in taxes by all alike for the benefit of all citizens.

The ordinance, passed recently by various municipal councils of Sorsogon province, taxing private teachers, priests for baptisms and funerals, was held illegal by Secretary of the Interior.

Foreign

The Roman Question.

These last months it often was announced that there were hopes of an early settlement of the Roman Question. What is the Roman Question?

The Italians want a united Italy, which they hold to be incompatible with the territorial claims of the Papacy. The Papacy, on the other hand, will not submit to being subject of any temporal Government, for, the Pope, being the head of the Universal Church, must be unattached, and the way to be unattached is to be sovereign in his own right, for which he needs territorial independence. Both sides to the problem are friendly and therefore we have the Question. If the Italian Government were hostile to the Papacy, it would override or ignore the Papacy, but the Government does not want to do this.

The Question is this: How can the friendly Italian Government respect the rights of the Pope, preserving its national unity?

Could the Church not meet the Italian Government halfway? No: the Pope as Sovereign of the Universal Church, must be independent. The day he is not independent, he may, at any time, in important matters be regarded by the world at large as the creature of the Government of which he is a subject.

Truly, during the first three centuries, the Pope was subject to the Roman Empire, but it is also true that at that time he was so hampered that it was only the power of God that enabled him to rule over the Church. Today more than ever, the Pope must be independent of any Government, because the citizens of one nation are more than ever suspicious of those of

another.

By a combination of circumstances, the Pope has gained rather than lost in prestige and power, since the loss of his temporal power. Nevertheless these circumstances are conditional and may at any moment change.

The Italian Government today is friendly to the Papacy, but it may become unfriendly and interfere greatly with the activities of the reigning Pontiff, who is the head of the Church of today and of all time. Therefore the Pope must, even in the favorable circumstances of living under a friendly Government, defend his rights and claim the independence of the Papacy. Impossible to be independent in the exercise of his duties, without being territorially independent. A man can not be a sovereign and a subject at one and the same time. This is the reason why the Pope refuses the compromises and guarantees of the Italian Government; besides they may be withdrawn.

Here is, then, the Roman Question. The Italian Government wants to give the Pope his rights, but does not see how it can be done without infringing on its territorial unity. The Papacy wants Italy, as every other country to be in full enjoyment of its national rights, but not at the expense of injustice to the Church. With such good-will on both sides, it should seem possible and feasible to adjust matters to the satisfaction of both sides. The Pope, in his friendly desire to settle the Roman Question, seems willing to take a minimum of territory to satisfy his claim. The Italian Government also seems to realize that the Pontiff is entitled to sovereignty and, of late, has come to the conclusion that Italian unity would not be impaired by a limited territorial sovereignty of the Holy Father. With so much good-will on both sides, it seems that a satisfactory understanding is

not far off, and, with it, the end of the Roman Question.

Russia.

Before the revolution of October 1917, there were in Russia about 13,000,000 Catholics, divided into twelve dioceses: 10,000,000 Poles, 1,300,000 Lithuanians, 1,150,000 White Russians, 40,000 Great Russians and Ukrainians, 45,000 Letts, 50,000 Armenians, and 300,000 foreigners. The treaties that followed the war took away from Russia 9,000,000 Poles the Lithuanians, the Letts and a few thousand other Catholics, only 1,600,000 being left. Since that time, continual persecutions have reduced that number and especially the number of priests administering to the Catholic population. In March, 1927, the Guépéou of Moscow arrested 32 priests, in August the Guépéou of Leningrad sent 40 priests to a prison on the island of Solowski in the White Sea. Today the Catholic priesthood has become practically extinct through death, exile and execution.

October being the month during which the Commissars request the farmers to turn in a great part of their crops, it is time that we hear of the revolutions in the Soviet Paradise of Russia.

Albania.

An Albanian, Mr. Zogu, has been proclaimed king of Albania, most probably under the instigation of Italy which this way hopes to strengthen its position in that country against the Serbs.

China.

Though most of the Northern soldiers of the province of Shantung have turned over to the Nationalists and the others with their leader have been

completely beaten, China is still far from being pacified. The South is troubled with radicals and the whole of China is rendered unsafe by numerous bands of bandits. Manchuria, forced by the Japanese, keeps more or less aloof from the Nationalist Government of Nanking, the new capital of China. The Chinese leaders, though they have asked the suppression of the extraterritoriality rights of the foreigners, and received a strong rebuke from the United States, nevertheless do not insist on this demand, because they know very well that the country is not prepared as yet for this step towards complete independence. It costs time and much money to organize a country, especially the largest of the world, as is China.

Spain.

A plot against the existing Government of Primo de Rivera was discovered during the first half of September. The most important leaders, most of them freemasons, were arrested. The army remained faithful and the people in general opposed the revolutionary movement.

United States.

Americans are 96 cents poorer per capita this year than they were last year, but they are \$5.60 richer than they were in 1914. Treasury records made public show that the per capita wealth of the United States based on an estimated population of 118,364,000 on June 30, the end of the fiscal year, was \$40.52, compared with \$41.48 for 1927 and \$34.92 for 1914.

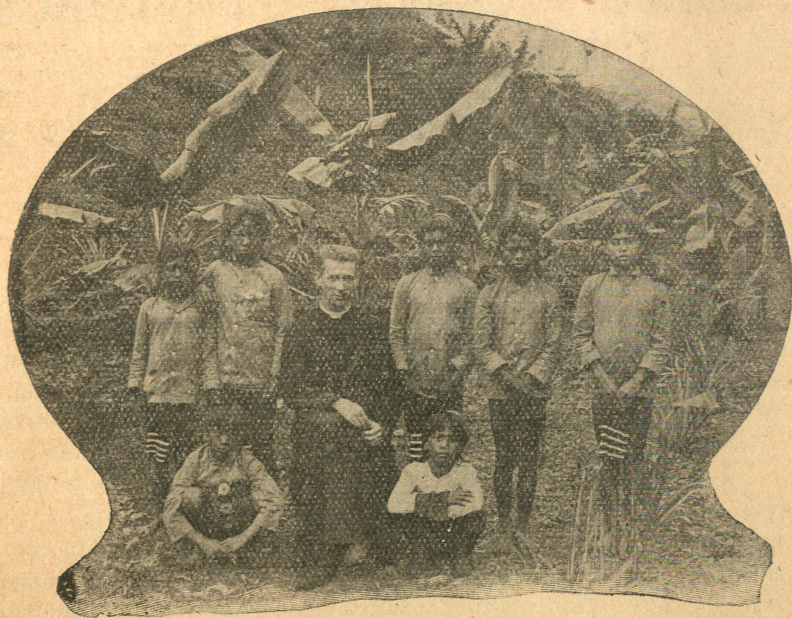
Mexico.

President Calles, unless unforeseen crises arise, will not succeed himself in the Mexican Presidency next December. The majority bloc in the chamber of deputies, support Emilio Portes Gil for provisional president of Mexico. Other outstanding candi-

dates for the presidency are Mr. Saenz Governor of Nuevo Leon, and Mr. Valenzuela, Mexican minister to England. However, Calles, who at first accused the Catholic Clergy of being responsible of Obregon's murder, has cleared the Church of this false accusation and all the religious sisters accused have been set free. Is Calles afraid of the situation? Mexico is seething with revolution. Hatred towards the Government is found among all classes, and if the United States did not prevent all importation of arms, the Government of Calles would be overthrown tomorrow. Is he afraid of being assassinated as was his friend Obregon, the elected successor to Calles? Shortly after this murder, an attempt was made to kill Calles. A volley of shots was fired at him, none reaching their mark. The murder of Obregon, now ascribed to Morones, the leader of the labor or Soviet party, as the "psychologically responsible for the assassination" has brought the agrarians together and started a kind of reaction against the Communists, Calles' allies. This may favor a prompt reestablishment of peace with the Church.

The Stand of the World's Merchant Marine.

After the failure of President Coolidge in his attempt a year ago to establish an agreement of reducing the navies of the most powerful nations, it is to be noted that England and France have reached some naval agreement which has been sent to the United States, Japan and Italy, the other signatories to the Washington naval agreement. Should these latter accept the agreement, another meeting of the League of Nations' preparatory commission on disarmament will be called to consider the next step to be taken.



Msgr. Jurgens, as Missionary of Bontoc.

In the mean time it is worth while to study the statistics of the merchant marines of the principal nations, for in case of war, the speediest boats might be converted into some kind of men-of-war.

The number of vessels able to surpass a speed of 12 knots per hour is 1,281 English, 277 French, 233 American, 206 Japanese, 183 Italian and 153 German. The number of those surpassing 14 knots is of 435 English, 105

French, 99 American, 56 Japanese, 54 Italian and 29 German. Those exceeding 16 knots per hour are 145 English, 55 French, 35 American, 26 Italian, 10 Japanese and 9 German. Those exceeding 18 knots per hour are 38 English, 19 French, 9 Italian, 4 American, 2 Japanese, and 2 German. Finally, those exceeding 20 knots are 12 English, 11 French, 9 Italian, 2 Japanese, 1 American and 1 German.

In Memoriam

✠ ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Gorgonia Yabut, Tarlac, Tarlac; Julia Yuson, Maria Baguisa, San Isidro, Nueva Ecija; Ana Valensuela, Malinao, Albay; Anastacio Bordamente, Imus, Cavite; Macario Galecia Domaguete, Or., Negros; Juana Santos, Isabel Reyes, Malabon, Rizal. Aurea Galay, Angeles, Pampanga; Pedro Tan, Panbujan, Samar; Bonifacio Corpus, Luna, La Union; Angelita Moret: from every sin, that in the glory of the resurrection among Thy saints and elect thy they may arise in the newness of life, through Christ our Lord. Amen.

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.

Sanctifying Grace is also a power....the power to merit.

Any action partakes of the nature of its agent. It is something of the agent that produces it. So, in my writing, is something of myself: of my mind, will and power. Your words express your wisdom.

Suppose a man, in state of Sanctifying Grace, doing something to please God, thus, according to the will of God. That action, proceeding from a soul in state of Sanctifying Grace and in accordance with the will of God, partakes of the agent's nature and also of his supernatural condition, i. e. of his Sanctifying Grace, and thus, of God's beauty and perfection. Consequently, such an action, partaking of God's beauty, is infinitely agreeable to God, and, as God is just, He must reward it in proportion with its value, thus, by something supernatural, seen that the action itself is supernatural.

How does God reward that action?

God seeing in a virtuous man an action that pleases Him infinitely, loves that man, not only on ac-

count of his former Sanctifying Grace, but also on account of His beauty Hesees in that man's action. So God loves that virtuous man more than before and as His love is attracted by His own beauty or Sanctifying Grace, it must be said that God has found more of His beauty in that man, and thus that this man now possesses more Sanctifying Grace: such is the reward given by God for that good action, an increase of Sanctifying Grace.

It is clear that this increase of Sanctifying Grace, or reward for a good action done in state of Sanctifying Grace, must be in proportion with the amount of Sanctifying Grace already possessed and the perfection of the action done. Why?

The action partaking of the Sanctifying Grace possessed, it is evident that the action will be more beautiful in the eye of God if it is animated by more of God's beauty, or by more Sanctifying Grace.

But the action is also forthcoming from man's nature. The more man renders this action perfect, the more it must be pleasing to

God. A good action's perfection depends of its end or intention, of the perfection with which it is done through the mind and by the will of the agent, and of the holiness of the action itself.

There is no better intention with which we can do our good actions than the one to please God. God will be pleased with that action if He wills it. The best intention with which we should offer our actions to God is that of doing it because God wills it.

But in every good action there is besides the intention, also the attention with which we continue our actions. Thus the better the attention, the more the action will be pleasing God and the more it will be rewarded.

To do and continue that good action, an effort of the will is required. The greater this effort is and the more fervent it is while the will dictates the mind and the body to continue the good action, the more that action must please God Who scrutinizes and reads our mind and will.

That intention, attention, dictate and fervor directed toward God are rewarded by God Who is infinitely just. The greater they are, the more they are rewarded and thus the greater the increase

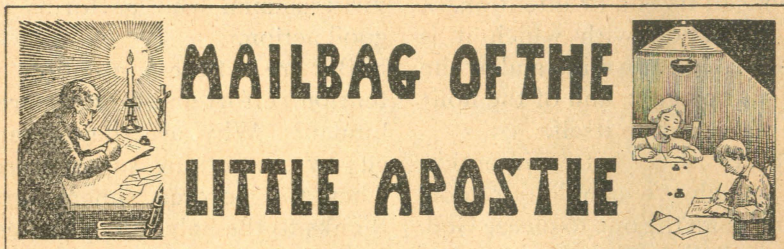
of Sanctifying Grace is in the virtuous man who performs the good action.

But are not these intention, attention, effort and fervor merely human? Why are they rewarded by something supernatural? They too become supernatural, thanks to the help of God to perform them, as will be seen, when the explanation of actual Grace is given.

It is evident that an action in itself and by itself more agreeable to God, must be more pleasing God and consequently it deserves a greater increase of Sanctifying Grace for the one who offers it up to God. So, for instance, a prayer is meritorious, but it is evident that a devoutly attending of Mass must be more meritorious, for this latter in itself and by itself is more pleasing God, because it is the union of the faithful with Christ renewing in an unbloody manner His sacrifice of the Cross. And so it is evident that Holy Communion attracts more merits than a mortification because of the greater holiness of the action in receiving the body of Christ than in giving up to God some of our bodily comfort.

(To be continued)





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

Manila Oct. 1, 1928.

Dear Readers.

From a well known but unnamed subscriber I received the following letter:

Dear Father.

Enclosed you will find a M. O. for P30.00 to be used for catechistical work in the Mountain Province. The amount is one per cent of what I made at my recently opened store. I intend to send the same percentage of my gain every month. Please don't publish my name.

Respectfully.

Such gifts force heaven to bless a work. Alas, how many promise God to give Him a part of what they win, if they only win much. For instance, they say: I will give P5 to the missions or another good work, if I have the chance of making, for instance, one hundred pesos. So if God gives them one hundred, they are willing to give Him five. What would you say if somebody came to you offering such conditions on a transaction? Don't let us be merchants with God; let us

rather be generous for we are living on His eternal and continual charity. The letter above teaches us one of the means of attracting God's choicest blessings upon an enterprise. The writer does not say how much he first wants of God, but he simply promises to give a certain per cent of his income in his new business. May God bless his generosity most abundantly.

Rev. Father Provincial complains about the scarcity of mass stipends in the Mission. You know that the greatest part of the support of the Missionaries must come from the stipends they receive. If then you wish to help the missions, remember them when you have Masses to be said you may send them to the Little Apostle, P. O. Box 1393, Manila, or to the Rev. Father Aldenhuisen, Home Sweet Home, Baguio.

The Editor Rev. Father O. Vandewalle, having left for Belgium to take a year's vacation, Rev. Father Dr. Calbrecht has taken his place as Editor of both the Little Apostle and El Missionero.

Very respectfully,
The Little Apostle.

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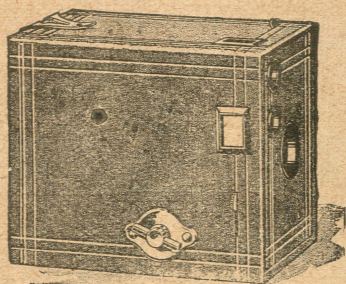
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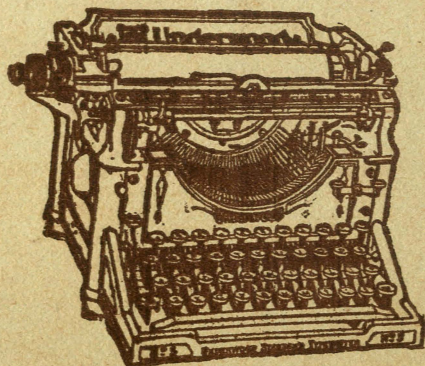
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