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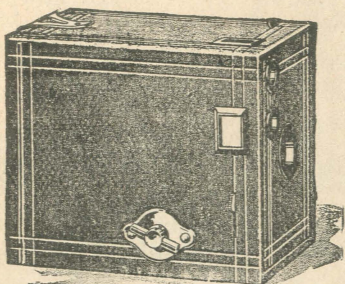


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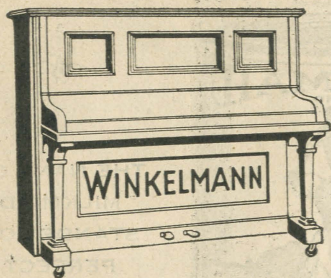
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Mission Sunday



*A little rest while on their way thru the Mountains
in quest of souls.*

OBISPADO

DE

NUEVA SEGOVIA

VIGAN, P. I.

Sept. 30, 1927

OUR HOLY FATHER, Pope Pius XI, has appointed the second last Sunday of October to be celebrated throughout the world as **MISSION SUNDAY**: a day of prayer

for the missions and missionary propaganda. The Holy Father has approved of the following regulations, leaving it to the prudent judgment of the bishops to carry them out:

1—On that Sunday, the prayer "Pro Propagatione Fidei" is to be recited at all Masses as an "Oratio imperata pro re gravi".

2—The sermons have to be of a missionary character, urging the faithful to help the missions.

3—A plenary indulgence applicable to the Souls in Purgatory is granted to all who will go to Holy Communion on that Sunday and pray for the conversion of the infidels.

Our Holy Father, rightly called the Pope of the Missions, the visible head of the Church, and the representative on earth of Christ the invisible head of God's kingdom in this world, has spoken, nay, he has ordered. And we, Catholics, children of Christ and the Pope, what are we going to do? How shall we answer his call sent not only from Rome but from Heaven? If the authority of Jesus Christ and the spiritual power of His representative are not mere words, what is our duty? "The kingdom of heaven" says our Lord, "is like to a grain of mus-

tard seed, which a man took and sowed in his field, which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof."

These words of the Savior are



It depends on you whether such nice babies of the Mt. Province be saved or lost,.... grow up civilized or wild.

prophetic of the external growth of His Church: small like the mustard seed in the beginning, but destined to grow and develop into a big tree whose ramifications should reach to the extremities of the earth; and All nations

should dwell therein. This universal, external growth of Christ's Church becomes possible only by answering the call of the Pope of the Missions, by praying for the conversion of the pagans and by contributing to the support of the Missionaries and their work. And

duty to all Christians to pray for the conversion of the infidels and to contribute to the support of the Missionaries, according to their means.

"But" some may say, "Why worry about the Missions? We have plenty of scope for our most

zealous efforts right at home. We have our own church to support, we have to help our priest with his parochial school, we have to contribute for a statue, a procession, a solemn novena etc., etc."

This anti-Mission attitude on the part of some Catholics is un-Catholic and un-Christian, it subverts not only the desire of Christ, but the very idea of a CATHOLIC Church. Catholic means universal, established among all nations, embracing all tribes. And where the Catholic faith has not been preached, how can it be established without teaching, without self-sacrificing priests, whose noble efforts must be

backed not only by prayers but also by material help?

Some well-meaning Catholics object to Missions on the general principle that what is given to Missions takes away from home needs, such as those expressed



You can make the souls of pagan children whiter than these lilies of the Mountain Province.

who can, and will, do this but the members of the Church, who believe in Christ and His representative, the Pope? Thus if Christ wants His Church to spread all over the world, He has made it a

above. They can be answered easily with a counter general principle, a conclusion of experience: "Missions act and react, one upon the other, but it is along the line of gain and not of diminution." Ask any priest who is deeply interested in the Missions and exhorts his flock to contribute generously to their support, whether he was ever short of funds for the needs of his parish. "It is an axiom of faith", says Cardinal Manning, "that the Church was never made poorer by giving its last farthing for the salvation of souls." The self-denial involved in making financial contributions tends to elevate the moral and spiritual life of the individual and consequently of the community of the parish, which means a more generous support of the parish itself. The self-denial required to practice charity must be **TAUGHT BY PRACTICE**, by exercising charity, and the greater the self-denial of an act of charity is, the deeper the impression it leaves and the greater the inclination to repeat and multiply acts of charity. Now, if the faithful are taught to give to missions, which they do not see, whose works they only hear of, their charity, deprived of the consolation of seeing its effect and benefit, and of human praises which might soften the self-denial of the giver, must certainly create in the hearts deeper impressions of self-denial

and consequently develop further and stronger inclinations to contribute for works of charity, less mortifying, such as those established in a parish; for in these last there is a stimulus to give which is not found in the first, the satisfaction of seeing the work done, and, very often, the public praises bestowed upon a generous benefactor well known in the community. Is it true, yes or no, that charity brings the blessing of God upon a charitable person? And does God not reward charity in proportion with the love for Him expressed by the purity of intention and by the greatness of the self-denial? If then persons give to the Missions, and if by this the parish might seem to lose, God, who was never beaten in generosity, will, no doubt, bestow greater blessings upon the community, just because in the charity toward Missions there is more self-denial and greater purity of intention "Given to the smallest of mine, is given to Me" said the Lord. Who are the very smallest of God's children? Are they not those who ignore Him and do ignore Him just because they do not have the means to learn of Him, because they have no Missionaries and Catechists to break to them the Bread of life? Give to the smallest of God and He will return it a hundredfold.

Another may object that one ought to work first for the conversion of the many sinners who



*Under this rough appearance there is a soul.
Christ died on the cross to redeem it.
What will you do to save it?*

abound in his own parish. Certainly they deserve all our pity. But when sinners in a Catholic Community lose their way to heaven, we may say that it is greatly their own fault, because they refuse the means of sanctification at hand, while the poor pagans do not have those abundant means of salvation; wherefore they deserve our pity much more than those who throw them

away with both hands. If Christ had commanded the Apostles to convert Jerusalem and the Holy Land first and then only to go forth and teach other nations, the gentile world, including ourselves, would still be sitting in the darkness of superstition and idolatry and in the shadow of death. Let us do not only that good which we can see with our own eyes, and do with our own

hands, but any good, a Catholic good, a good that after the example of Christ, extends, if possible, the world over. Let us do good not because it is done by us, but because it is the will of God, pleases Him, nay, is required by Him: such good must spread wider than in our narrow circle, it must go as far as the allembicing love of Christ who died to save ALL people.

We are all well enough aware that Missions should be helped. And yet why did the Mission day celebrated in some dioceses a few years ago, not bear all the desired fruits? Why did the Marian congress of Manila, though three sections voted means of helping the Missions, not produce more practical results? Because our Catholic people of the Philippines know little of Missions. And why? Because they little read or do not read at all about Missions. The October Mission Sunday may be celebrated in the most splendid way, if people do not read more about the missions, the success of the Mission Sunday will be only temporary, while the support of the Missions and their success are continuous. If the Mission Sunday is to be a lasting success, societies for the propagation of Faith must be organized and people must read about the Missions. Enroll members into the Association of the Crusaders of the Little Flower for the conversion of the Pagans in the

Mountain Province, and above all let the people read Mission Magazines: let them subscribe to "The Little Apostle" at the price of ₱1.00 a year. The reading of the needs of the Missions, of the incessant efforts of the Missionaries, of the deplorable conditions of infidels and yet our brethren and countrypeople, will touch the hearts and bring forth the necessary help to erase from the map of the Philippines that dark spot of a Province of Pagans, with 300,000 inhabitants among 7,000,000 Catholics their brothers in Christ and their countrypeople. Our Lord and the Holy Father desire the means of their salvation: prayers to bring God's grace upon these 300,000 souls, but also support of the Missionaries who try to convert them.

If the sacred Heart's desire finds an echo in ours, and if the voice of our Father the Pope has authority upon us His spiritual children: then let us make of the October Mission Sunday a success, but a practical one by enlisting as members of the Association of the Little Flower and subscribing to the "The Little Apostle", and, in order to obtain the greatest possible number of members to the Association of the Little Flower for the conversion of the Mountain Province, as well as of subscribers to the two magazines mentioned, we recommend to all our dear beloved Pastors, Priests and other cooperators, to use all

the means which their zeal may suggest, with the sure hope that the Divine Lover of Souls and the Little Flower of Lisieux will reward them a hundredfold for this act of pure charity and sincere patriotism.

+ Santiago,
Obispo de Nueva Segovia.

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A Famous Meeting of Devils

*'Tis said that once upon a time
The devils, in their hellish fire
Aburning, although wrapped in grime,
But glowing more from jealous ire
Against all living men on earth,
Were holding counsel: for since long
They'd tried to find some blacker dirt
And evil, greater sins and wrong,
With which to catch more human preys
And bring forever them to hell.
No doubt at all, in former days*

The gen'ral unbelief did well,
 But Faith had conquered these last years
 So many pagans from their field,
 That all the devils scratched their ears
 In search of what more boot would yield.
 Their chieftain, Satan, looked around
 With fiery eyes, like burning coals,
 And.... Woe if nothing would be found
 To quench his thirst for human souls!
 All devils present were afraid
 And tried to prove they'd done their best
 A first one came in front and said:
 "You know, oh prince, I take no rest
 In fighting both the Church and God.
 Thanks to my doings, many fall
 To join us in our gloomy lot!"
 "That's not enough! I want them all!"
 Cried Satan, kicking heavily.
 A second said: "I'll cause more wars.
 They always and most easily
 Lose men more num'rous than the stars!"
 —"My worthy master", said a third,
 "I've thought of starting Bolchevism:
 It is a doctrine new, unheard,
 Of hatred and of anarchism!"
 All devils came in turn to speak:
 They praised the actual endless greed,
 And heresies of Christians weak;
 They would develop greater need
 Of dang'rous pleasures day and night,
 Give movies and salacious plays,
 Start fashions shameful to the sight....
 They mentioned thousand other ways
 Of bringing people into sin,
 But Satan was not satisfied,
 And, with a mocking, thund'ring grin,
 That shook the hell and echoed wide,
 He shouted for another one
 Who had both horns besmirched with ink
 And had been sitting all alone,
 Athinking deeply, writing fast
 With devils' blood on donkeyskin:

To speak he was the very last.
 This, scoffing at the devilsden,
 Came forward, with his head erect,
 And, showing in his claw a pen,
 He yelled: "See here what I select!
 A pen!...And ink!...What can you do,
 My dirty brothers, without press?..."
 There followed a tremendous: "Boo!
 Away!...with all your foolishness!"
 But Satan, with his flaring eyes,
 Imposed immediately respect:
 "Go on", he yelled, "beware of lies!
 Explain the means you do select!"
 The little devil showed again
 His dirty pen triumphantly:
 —"Without this pen, you'd work in vain,
 You devils of immodesty
 And fashions, cines, wars and lust!
 Why do your persecutions last?
 How do you win the people's trust?
 Because my press is working fast,
 Thru leaflets, pamphlets, papers, books,
 Which by the millions I do write:
 Some bad, for godless men and crooks,
 Most, neutral, or in spirit light.
 Through them I spread the unbelief
 And sow indiff'rence 'mong the good.
 Besides, I print all kinds of grief,
 And when the people, in angry mood,
 Have lost their faith and hope in God,
 You find a fertile easy field
 To execute each one your plot
 And many souls for hell to yield.
 Again without my hellish press
 Your means, not only would be weak....
 They would be null....without success!
 Say, Satan, am I right? Do speak!"
 The prince of dev'ls, with twinkling eyes,
 Did not find words enough of praise,
 The devil, printer, got as prize
 To Satan's second hence to raise!



*Queen of the Holy Rosary,
Pray for the conversion of the Igorrotes.*

October, Month of the Holy Rosary

October 7. Feast of the Blessed Virgin of the Holy Rosary

During the 16th century, the Turkish power threatened to overrun all Christendom with fire and sword. The faithful had recourse to the devotion of the Rosary and the Catholic naval forces won a great battle at Lepanto, in the year 1571, against the Turkish hordes.

To commemorate this victory, ascribed to the influence of the Blessed Virgin invoked in the devotion of the Rosary, Pope Pius V. instituted the festival of the Rosary.

In 1885 Pope Leo XIII, to implore God's help against the enemies of the Church, ordered the Rosary to be recited every day during the month of October in every church throughout the world, and those of the faithful who could not be present at this recital, he exhorted to say it with their families or in private.

The efficacy of the devotion of the Rosary is proven not only by many miraculous facts, such as the victory of the Christians at Lepanto and the sudden disappearance of a terrible plague at Bologna in 1630 when the people had recourse to the recitation of the Rosary, but by the fact itself that this devotion has been practiced for centuries in the Catholic Church; for if the people persevere in a certain devotion en-

couraged by the Church, it must be because they are aware of its efficacy.

And why is it so efficacious? Not only because it honors God and the Blessed Virgin, but also because it inspires the mind with faith in the principal mysteries of doctrine and the will with generous movements to live accordingly. The joyous mysteries speak to us of other and true joys than those the world offers. The sorrowful mysteries engage us to be sorry for our sins, to avoid them and to suffer our daily crosses as a salutary penance. The glorious mysteries direct us toward the everlasting glory of heaven. But a person who enjoys true happiness, does penance for his shortcomings and strives for heaven: such a person is a perfect christian. Do you meditate on this while reciting the rosary? Do you have in view the betterment of your life, the sanctification of your soul? While reciting the rosary, don't forget there are millions who do not know God and His doctrine. Don't forget that 300,000 people of the Mountain Province deserve to become Christians but therefore need the prayers of others, and especially of their countrymen.

THE MISSION

Letter from Rev. Br. Edward

Note: the Readers of the "Little Apostle" will remember the letter of Brother Edward "Four weeks at Naneng", published in November and December last, in which he described the construction of a chapel, and the heartrending appeal of the people for a Catechist. Alas, to the present time, the Naneng people have no Catechist, which is a cause of sorrow to the good Brother.

Dear Rev. Father Vandewalle.

I AM WRITING from Bontok where I am stationed for a time to do some pressing work. Afterwards I will return to my dear mission of Lubuagan. Really I felt sorry, when I received orders to stay in Bontok for I like the people of Lubuagan and especially those of Naneng; but orders are orders. At the beginning some said that I did not look the Brother Edward of old, that I was a little morose: truly it must have been so, for my thoughts were still at Naneng and in my ears echoed now and then the words of that young man who in such a pitiful voice and way pleaded for a Catechist and to date, no Catechist has been sent to Naneng to continue my lessons, so successful at the time and now very probably entirely lost, just because the teaching did not continue for

lack of a Catechist.

You ask me news of the Lubuagan mission. Of course I must speak first of Naneng. Come, let us accompany the Father of Lubuagan on a journey around the mission of Lubuagan. The ways are not so bad, the rivers are not too high, the trail, as always, runs over steep mountains that mean a sharp descent: we arrive safely in Naneng weak and exhausted in body but high and strong in spirits: for here lives a people that gives us great consolation.

See, here they come with a smile on their faces to welcome us. Alas famine is visible on their faces; legions of rats have destroyed their crops this year, the only food of the majority consists of a few camotes and some other tubercules or whatsoever eatable herbs they may find in the forests and mountains. And yet, they would like so much to offer some-

thing to eat to the Father. But this, not ignorant of the fact of their miseries has brought along rice enough not only for us but also some for the poorest of the district.

The chapel has been well kept up by the people. It is very simple, only the most necessary furniture adorns it, but the children, knowing we were coming, had gathered leaves and branches and placed them in such a way that our entrance looked almost that of the Lord in Jerusalem on Palm Sunday and that the chapel was really charming.

Great news! Limongan and Mandia, his wife, who both gave me the most cordial hospitality during my four weeks' stay at Naneng, when I constructed the chapel, have asked for baptism, provided that the ceremonies be performed at Naneng in their chapel, and...just guess what other condition they asked...that I be their godfather.

Of course both conditions are accepted by the Father who now in turn begins to formulate his own conditions which are that both should study the doctrine, better especially Limongan, who is perfectly well disposed to apply himself to this arduous task, but...alas...who can repeat to him again and again every day the points of doctrine required?... there is no Catechist. Do you see, Rev. Father, what sometimes makes me sorry at heart? Here

is a harvest nigh ripe, but there is nobody to cut it!

The next day we made out way to Dupag, somewhat distant from Naneng. Useless to repeat a description of the road we followed: mountain trails are almost all identical and to follow them means much physical exercise and many merits of the soul. We had only one big river to cross: the horses made up for the absent ferry and we reached the other side without any inconvenience but that of being perfectly wet to the waist. But never mind: we are not taking a walk in the Escolta of Manila.

Dupag! All passengers for Dupag, step off! This was the first time that the father paid this people a visit. They knew him of course by fame and all those in town surrounded him trying to look happy when the sorrow of hunger pressed them hard, for here too as thru the whole province the rats have played havoc with the rice crops and the poor people have to work much to find their daily food on the slopes of the mountains and in the dense forests. After awhile the father paid a visit to some of the families. What a misery among the poorest! Only a few of the well-to-do have something to eat.

All this explains why so few are in town: most of the inhabitants have gone out in search of something eatable. In one of the houses, a member of the family

lay sick on the ground: the Father gave them all the rice he could spare. I wish you could have seen the joy on these faces: really that alone is worth even a greater sacrifice than that of depriving oneself of some rice; at the sight of the rice and more of the charity of the Father, the sick one could find no words to express the gratitude of her heart but, instead, two big tears rolled from her glassy eyes....

The Lord of Heaven and earth, having no house in this town, Holy Mass was celebrated in the open air, in front of the somewhat bigger house of Kaliñgon, whose two sons are baptized. From the pulpit of God's big earth, the Father delivered a sermon "ad captum mentis", which should be repeated every day of a week by a Catechist if this were to bring forth some fruit, but...there is no Catechist. Kaliñgon was in such high spirits that he offered food to all present, the whole village, and after this breakfast he distributed rice among the poorest: a splendid example of charity that speaks of the good dispositions of this pagan place toward Christianity.

From here we went to Kagaldan between Naneng and Lubuagan where we have a chapel in honor of the Infant Jesus. Useless to go to Switzerland for exercise in climbing: that sport can be made right here in a most superlative way, though one would

greatly miss at this place the cold of the eternal snow of the Alps: so much the worse.

The misery of the people at this village has no equal but their good dispositions. Why? Here lives a Catechist who during the day teaches the children and in the evening presides a gathering of nearly the whole village, eager to learn. Nearly all the children of the village, are baptized: a great consolation for the Missionary and a great progress for the town.

To tell the truth: the chapel is a pity and one has to go back to the stable of Bethlehem when our Savior was born to find a house as poor as God's in Kagaldan.

Just think of it: there are not even candlesticks upon the altar: two bottles take their place and exercise their function, during Mass. Here is no question of vases, pictures, statues etc. The vestments for Mass have to be brought along by the priest who says Mass at the place: which means another load behind his saddle already overloaded with other articles such as medicines, food etc. and a great incommodity for traveling in this country.

One must not be a Ceresus to do much good in this newly founded mission. But: "quis est iste vir?" Who will that man be? "Et laudabimus eum"; and we will be very grateful to him.

Respectfully,
Br. Ed Cools

Mission News & Notes

Sept. 14, Rev. Fathers Carlu and Deldaele left for Belgium to take a well deserved rest. Father Carlu has been twenty years in the mission: two years in Cervantes, five in Tagudin and thirteen in Baguio, where he constructed a most beautiful church.



Sept. 19, Rev. Fathers Gelynck and van Overveld, and two Brothers, the Rev. Van de Coevering and Leushuis arrived from Belgium. Brother Van de Coevering directed the construction of the Bontok and Baguio churches. All welcome and "ad multos annos!"



Sept. 27, Rev. Father Jurgens and Brother Slangen left for Holland. Father Jurgens received the nomination of Rector of our studyhouse at Nymegen, Holland. Brother Slangen has just finished building a church in Tubao. He built convents in Solano, Santiago, Itogon and Bayombong.

Bontok.

From Father Ghysebrechts.

I ought to sing the lamentations of Jeremiah the Prophet in the de-

serted village of Kanew. The chapel built through the help of orphans, generous and charitable pupils of the Tondo Orphanage, is closed and the surrounding houses are all abandoned. A certain epidemic has killed, within a few days, seven adult persons. At this all the Kanew people have fled to the mountains with only the most necessary belongings and are living there dispersed in the wilds of the forest. Their intention is to remain away for three months. Three sick people could not follow and may be said to be the only inhabitants of the village. At the beginning of the attack, the sick complain of headache. After a while, dysentery follows, their bodies swell up and after fifteen days they pass away.

Kanew is lost in the wilderness of the Bontok sub-province. To reach the village from Bontok, one has to cross a high and steep mountain walking all the way, or has to risk his life crawling along tremendous perpendicular precipices and to walk for half hour through the rice paddies. Notwithstanding these undescribable hardships, I have been able to see

If we expect to foster and extend the influence of the Church,—and this is the sacred duty of every Catholic,—we must educate our people to become interested in and support the Catholic Press.

all the patients and no one died without the Sacraments. Alas, if we had only more medicines! Certainly, we could have saved some of these poor people. At my instances, Dr. Clapp has sent a sanitary inspector to the place twice. Now that the inhabitants are gone to the woods, how shall I be able to locate them?

Pugo.

From a diligent subscriber to 'The Little Apostle.'

I have observed that the good Missionaries of Pugo, though oftentimes burdened with troubles, always appear bright and happy. This must be due to the fact that they think only of saving souls and that their zealous work is always crowned with success.

When the first Belgian Missionaries arrived in Pugo, nearly all the inhabitants were still pagans, honoring God their own way by "kaniaws." A kaniaw consists in the slaughtering of an animal offered to God with an Igorrote prayer.

As years passed, the hard-working Missionaries converted a few men and women. These in turn became soldiers of Christ. The Fathers taught catechism to old and young. Year by year more

and more children went to their schools. Thanks to the help of some benefactors, the Missionaries replaced the old schools by better buildings in the barrios as well as in the center of the town. The children were delighted with the attractive lessons of the Government program and above all of Jesus Christ's doctrine. And, realizing their faith, the pupils organized into a society of the Children of Mary for girls and of the Knights of the Sacred Heart for boys.

The elder people were influenced by the good examples of the students, though some remained pagans. But then some willing teachers, Children of Mary, Knights of the Sacred Heart and Members of the Apostleship of Prayer volunteered not only to pray for the conversion of these who remained stubborn, but also to visit them personally to convince them of their error and to prepare them for the reception of Holy Baptism.

And what are the results of all this evangelical work? That practically all the inhabitants of Pugo are Catholics and that nobody dies without the Sacraments.

As Catholics, obeying our spiritual guide, the Holy Father, it should be our most earnest effort to first of all provide for what is best for the development of interest in reading and propagation, especially of the Catholic newspaper and magazine among our people!



COUNTRY AND PEOPLE

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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X

Pe-chit

Continuation

II

Old rich Busilan was sitting in the glimmer of the saleng-fire, with his mind deeply occupied and his eyes wandering over the gloomy rice fields in the distance. He was nervously puffing blue clouds of smoke from his little pipe and now and then he groaned at the servants who forgot to kindle or poke the fire.

The young girls were busy pounding rice near the granary. Other maidens were running to and fro behind the house, hastily dividing and pouring the reeking "timol" into the pigs' troughs. A big dog began barking at Tuling when he approached the gate of the fence.

Busilan, who had seen the youth, called back the angry beast, throwing a club at it, and shouted

It is in this then we show our obedience to our present Holy Father Pius XI, who so ardently follows the admonitions of former Pontiffs in their prayers for the spread of the Catholic Press, through the faithful activities of our societies and laity in every country for the spread of the Catholic Press.

at Tuling to enter without any fear.

Tuling's heart was beating fast, when he opened the gate. He entered, shut the door, came toward Busilan, and sat down on his heels a few steps from the big boss, nervously wiping from his front the dust and perspiration. —“Ti dagwanmo....? Sepai ngaranmo? Where are you going? What is your name?” asked Busilan, while rearranging his blanket around his body.

—“Chiai, apo. Here apo”, answered Tuling, “my name is Tuling”. The poor boy could hear the heavy beatings of his heart, he was afraid of his own voice that now muttered these few words in the most strange manner. Bashful and ashamed, he looked at the sputtering saleng-fire and he scratched for a few burning twigs that he threw on the glowing logs.

Old Busilan did not say a word. Tuling felt his staring eyes pass quite through his uneasy body. Did the pounding girls also look at him? What were these young people whispering about? It must be about himself. He felt shame prickling in his ruffled hair....why did he leave his poor mother....oh, if he only could fly back to her and Amiga on Katóodan, the place of his mind and his heart! He could have wept.

Why had he come here, to the house of rich Busilan? The old man would not accept him in his service, him, the poor unknown

Tuling.... here were servants enough....

—“Where are you living?” suddenly asked the rich man.—“What is the name of your father?”

—“I have come from Katóodan” Tuling said in a stammering voice and he looked up at Busilan.

—“My father, Siano, died about two years ago, and I am living there together with my mother and my sister Amiga. When father died, I was not quite big enough to go out and work in the fields. I helped mother and we have suffered much from poverty on our mountain, because we could not give back what we borrowed to slaughter when father died, but now that I'm grown up, I told my mother that I would work a whole year to pay our debts and, after that, we will kill a pig for the spirit of my father on the Polak Mountain....”

Tuling had uttered all this in a single breath, he himself did not know where and how he had found so many words at a time. Busilan took a seat on a half cut log, crossed his sinewy legs, coughed once deeply, spit into the fire, sighed once more and was now looking at the dancing flames, in deep meditation, while Tuling had found an outlet for his inner emotions by busily caressing the dog that now, reconciled with the stranger, had licked the boy's hand and was resting near the fire.

All of a sudden, old Busilan groaned saying:

—“Put your blanket and “passekeng” inside; tomorrow we will have a talk about all this.”

That same evening, after supper, Tuling chopped some wood, fetched it into the house, placed it near the fire trough, nicely kindled the fire in front of the hut, the gathering place of all the inmates of the house, and then sat down in silence in their circle, until Busilan rose and everybody went to rest.

Tuling slept that night like a stone, for the boy was greatly tired, but, when the next morning Busilan stepped down the ladder of his hut, Tuling was already busy pounding rice....



Tuling had served old Busilan for nearly a whole year. The kentóoman rice was ripening in the fields. Tuling had helped in the plowing and harrowing of the ricefields; for weeks he had plodded with the waterbuffalos in the water and mud of the numberless paddies of rich Busilan; he had taken good care of the animals; and yet he had found time to cut and cleave wood on the mountain, and every morning and evening he had helped to pound rice. Every day he had gone to the meadows, to the “stansia”s, to bring salt to the cattle, and now, Tuling thought that the time had come for his going back to Katódan; to mother and Amiga.

The harvest was begun. It was

rumored that rich Busilan of Pidiaga would celebrate his Pechit, his feast, his rich man's feast.

One evening, after the women had fetched in many enormous bundles of rice and had gone to sleep early, for tomorrow again they had to go to the fields to cut rice the whole day under the glaring rays of the burning sun—Busilan was still sitting alone with Tuling near the evening fire. They were talking about the abundance of the harvest and the heaviness and fullness of the rice-ears.

—“And after the harvest is over, and after all the work is done, I would like to go home, as I promised mother”, shyly uttered Tuling, fixing a questioning look on Busilan. Old Busilan was somewhat surprised, he had not expected that; he had thought to keep Tuling in his service forever, because he really liked the boy who, the whole year round, had heavily toiled and diligently worked for him.... he remembered he had promised the youth a waterbuffalo, if he served faithfully a whole year....in fact the boy had the right to go, but Busilan kept silence, he was planning something, he thought of the “Pechit-feast” he had decided to celebrate after the harvest....he was thinking of all the work required for the big ceremony, of all the noisy bustling in and around his house for many days....no, he could not and he would not miss Tuling....no, Tu-

ling could not leave right now... so thought old Busilan in his inner self.

—"Tuling, my boy," said the old man, "if you wish to go away, I will not oppose your heart's longing. You have faithfully served me for a whole year; yes, that waterbuffalo, I promised you, in payment for your services, you get him....and; with that "nuang", your mother will be able to pay off her debts; but anyway, I would very much like, Tuling, that you remain with me until after my "Pechit".... until after my feast; one month more, and all will be over"....

And that evening, Busilan, for a long time, talked with Tuling about the feast, for Tuling had consented to remain. Busilan was glad and Tuling would partake of the great feast, the great "Pechit".



Never had such bustling reigned on Pidjaga.

All the girls of the country came daily to Pidjaga to pound rice that was used to make tapoei. Big loads of the best "Tchaja-ot" rice were brought forth, and pounded and sifted and cleaned. All the stone jars of the nearby villages, all the "salaw"s of all the nearby hamlets were gathered at Pidjaga; they filled them with the boiled Tchaja-ot rice, covered them hermetically and put them

under the house in long lines where they would settle and ferment until the memorable day.

Eight enormous, fat pigs received a last particular treatment during these days, and were fed double rations. Every day Tuling set out for the mountains and, he went to the huts of Djasaaan, Sorral, Sopdja, Kitong and Tchuŋgai and many others more, who, since long, were fattening some hogs of Busilan, and every day, towards evening, he descended the hills and came back to Pidjaga, bringing in more and more hogs to be slaughtered for the feast.

They cleaned and swept the yard, planted posts in the ground; put a frame of bamboo on their tops, covered these temporary roofs with reed and grass to shade the numerous guests; from far and near they brought all the available sulibaws, kalsas, and pinsaks; they fixed new dearskins on the kulibaw-drums and the kimbals; the women were digging more and more abba tuber-ules and brought heavy loads of them to Busilan's busy hive, and, on the eight day of the moon, when everything was well prepared for the great feast, the rich old man sent a whole army of men to the surrounding villages and hamlets to invite all people to the Pechit, and, without Tuling knowing of it, he sent a man to Katoodan to invite Dasang and Amiga.

To be continued.

GERARD GERRITS. 16.



Catholic Chronicle

Rome.

The Holy Office has issued a decree forbidding all Catholics to assist at conferences or reunions of non-Catholics whose purpose it is to foster, as it is customarily expressed: "peace between churches." It was occasioned by the conference at Lausanne, Switzerland, last August, when all Protestant sects discussed means to stop their "inner dissensions."

Last July, the Holy Father sent 50,000 lire to Palestine for relief purposes after an earthquake in which many people were killed and some damage was done to the Church of the Holy Sepulchre.

Belgium.

In gratitude to the Blessed Virgin for the wonderful healing of his daughter, a schoolmaster of Menin, accomplished a pilgrimage on foot to Lourdes covering a distance of 1080 Kilometers. On his way he refused any ride occasionally offered. Sometimes he was taken for a tramp and refused shelter at night; then he took refuge in the lee of some barn or garden wall.

M. Salsuma, a Japanese, has offered 100,000 francs to the Catholic university of Louvain for the study of the history of missionary activity in Japan and other countries in the Far East.

China.

The Catholic Missionaries who had temporarily abandoned some missions, due to the persecutions, are returning to their respective stations, notwithstanding the continuous dangers to which their lives are exposed. The Apostolic Delegate to China, Msgr. Constantini, has decided to found a religious order for men, called The Discipuli Domini. The Trappist monks are building another abbey in Tchengting-fou. This is the second Trappist abbey in China.

Czecho-Slovakia.

President Masaryk has evidently changed his attitude towards the Catholic Church. He recently gave some plain advice to Sokol gymnasts, asking them to give up anti-Catholic propaganda and leave the Church alone.

France.

The Foreign Mission Society of Paris counts 43 Bishops and 1,106 missionaries in the missions, administering to a population of about 252 millions. With them are 1,357 native priests, 4,144 catechists, 564 male religious belonging to 40 religious congregations and 6,100 nuns belonging to 224 congregations of women. Their schools number 2,079, attended by 127,000 pupils.

Germany.

Dr. Hauser, eminent medical scholar, in his earlier years an atheist, now vigorously defends faith in God and condemns materialism and godless science. "A nation which in its masses has lost faith in God" he says, "is doomed to utter ruin."

As obedient children of the Holy Father, we should see to it that there is at least one Catholic newspaper and magazine in every Catholic Home.

Holland.

The burgomaster of Bestelrode, Mr. Van de Ven, has resigned his functions to enter the Benedictine Abbey of Afflighem, Belgium.

India.

According to Msgr. Roche, a native bishop of Tuticorin, there are 50,000 conversions a year in India. The Catholic population of Burma, Ceylon and India is 3,242,000 souls. Of the 3,444 priests about 2,000 are natives. The 50,000 conversions a year could be doubled if there were more priests.

Poland.

In the presence of President Moscicki, Premier Pulsidski, almost all the members of the Cabinet, two cardinals, twenty bishops, many diplomats and 100,000 pilgrims the country was consecrated to the Blessed Virgin and the Madonna of Vilna was crowned, in fulfillment of a vow made by King Casimir in 1656, at the beginning of a war to rid Poland of the Swedish invaders and to express gratitude for the victory against these enemies. The cost of the crown is said to be about \$50,000, entirely covered by donations.

Roumania.

Queen Marie, who since king Ferdinand's death, has given herself up completely to religion, may join a convent, her friends believe.

United States.

Catholic Colleges had a total enrollment of 74,849 students in 1926, an increase of 14,680 since 1924. The increase in the number of high school buildings during last year was 61 and the increase in high school pupils since 1924 was 19,717.

There are 10,000 non-Catholic students in the Catholic Colleges and Universities, making about 20 % of the total attendance. Their number increases year by year, and is a fine compliment to these institutions, if not a rebuke to non-Catholic centers of learning.

Think of it! Bishop Schrembs of Cleveland assisted by two teachers personally teaching 600 nuns Church music. Nothing better could show how seriously this prelate is interested in the Motu Proprio on Church music, the papal document given to the world in behalf of true Church music reform some twenty years ago.

Many Catholics are lost to the Church because they did not become interested in Catholic newspapers and magazines while children at school or in the college.

CURRENT EVENTS

Philippines

Politics.

More names have been entered on the list of candidates for Governor General of the Philippines. The best known are those of Vice-Governor Gilmore backed by some Americans and the Filipino Democrata party and of Major General Frank McIntyre recommended by Commissioner Guevara and President Quezon. President Coolidge does not seem to be in a hurry to fill the vacancy.

The much discussed and advocated parliamentary government with a ministry answerable to the Filipino legislature has no chance of being established, because it would have to be approved by the American Congress which has no parliamentary government.

15,000 Chinese have entered the Philippines clandestinely. These ought to be returned to China at the expenses of the Filipino Government, but there

are no funds available. Who is to blame for these illegal entries?

Schools.

Three more insular agricultural schools are advocated by the Bureau of Education.

Some papers announced that Mr. Bewley, director of education, found the education system of Java superior to that of the Philippines. "La Defensa" has wisely protested against the unjust and fastidious interference of the Commissioner of Private Education in the affairs of the private schools, especially the Catholic. Let all the Catholic schools unite and have their own representative in Manila, to discuss with the Commissioner their grievances and to help and defend the directors of schools in trouble, as well as to assist them in the buying of books etc....

Foreign

China.

Last month we found that the Northern troops before Nanking with the Nationalist forces were beaten. When the Northerners had passed the Yangtze river in several places to surround Nanking, the old capital of China, the Hankow communists, fearing a sweep-

ing victory of the Shantung soldiers, forgot their enmity with the Nationalists and attacked the invaders, causing them great losses. In the meantime the non-christian general, Feng, working more or less independently but with Russian money and weapons, marched northward through

the Honan province, in this way threatening the Northern troops in the rear. The inhabitants of Honan, well organized, in secret societies, to resist any invader, attacked Feng, wherefore the non-christian general killed more than 10,000 civilians. Peking had to divert part of its forces against Feng. All this has brought a lull in the civil war.

Cholera has broken out around Nanking and in Tientsin, and is a great handicap for both contending parties.

Anti-Japanese demonstrations were held in Manchuria, but as it is an open secret that Japan wants that rich province where she is already, practically, the master, there is no doubt that the Nippons will quell the movement even by force of arms. This may offend Russia because this latter has many interests in Manchuria and, in order to strengthen her crumbling government at home, she is not unwilling to wage a war.

The Southerners claim they will once more advance into the Shantung province on the way to Peking.

Luxemburg.

Luxemburg, a busy little Catholic duchy, is but a tiny speck of a country between France, Germany and Belgium. Some think that it may soon unite with one of her neighbors. Already her customs, railway and consular service are merged with those of Belgium.

Mexico—United States.

The Mexican Government of Calles wants the Americans out of Mexico and the Mexicans invade the United States. During the fiscal year ending June 30, 67,939 Mexicans entered the United States. During the latter part of the year the monthly rate of Mexican immigrants reached 7,000 in spite of a visa charge of \$10.00 a person.

Government officials estimate that for every Mexican immigrant who is formally admitted, paying the charge, at least two (others say four or five) cross the border surreptitiously and no record of their entrance is made. It is obvious that more than 200,000 Mexicans entered the United States during the year ending June 30. This tremendous Mexican emigration is due to the religious persecution of Calles. His so called nationalization of properties forcing people to seek their fortunes elsewhere, and the continual revolutions which together with the catholic boycott of all luxuries have caused a great economic depression in the country.

Nicaragua—United States.

Peace seems to be reestablished in Nicaragua. A revolution or civil war had broken loose. The American marines stepped in, took control and reestablished order, almost without bloodshed. A holdout leader resisted his own native superiors and with a band continued bush warfare. American airmen ended the operations of the band with deadly effectiveness. Now the Pan-American Labor Congress in Washington blamed the suffering and loss of life in Nicaragua on the intervention policy and urged the United States to withdraw the marines.

Why the often repeated intervention of the United States into the private affairs of Nicaragua? Foreign properties are destroyed by some petty revolutionary band. The foreigners ask their Governments for protection and these in turn, respecting the Monroe doctrine, look to the United States, and if the United States wants to respect Monroe and his doctrine, the Government must land marines and act with a strong hand, to prevent European nations from sending forces to vindicate their rights.

Roumania.

Prince Carol, who abdicated his rights to the throne for a "second" wife, is sulking now in Paris, because his five-year-old son by his first and legitimate wife, has ascended the throne, after the death of king Ferdinand. His friends in Paris claim that Carol is still fully persuaded of the justice of his rights to the throne. They have instigated a move to down Jonel Bratianu, the Premier, but the Roumanian authorities keep a sharp outlook on the frontiers to keep young Prince Michael on the throne and Carol out of the country. This means so much more power for Mr. Bratianu. The foreign policy of Roumania is franco-ophile since the fall of the pro-Italian Premier Avarescus a few months ago.

Russia.

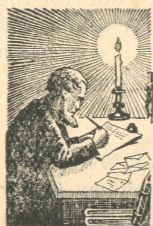
Why a reign of terror these last few months, during which hundreds were executed and thousands thrown into prison. Why that clamor in Russia about impending war? Why that re-organization of the Tcheka? Russia some time ago prepared war against China, but sent her officers and munitions to Feng and the Cantonese forces. She is still working day and night in

her arsenals in Siberia but always for the same purpose. Russia made terrible menaces against Poland when Volkoff was killed in Poland by a Russian youth whose family had suffered at the hands of the Soviet Government, but she has renewed her relations with Poland. Of what is Russia afraid? Of bankruptcy. Since England has broken off her relations with the Soviet Republic, Russia has lost all credit in Europe, even more or less in Germany now in charge of Russian interests in England. Russia was never recognized by the United States and consequently the golden coffers of Uncle Sam have no money for the Soviet. Thus Russia left alone, thanks to the English policy mostly, is without money. She has to get it from her own people, already empoverished, and of course hiding what remains. Only 1,100,000 Russians are enlisted as adhering to the actual regime. The peasants (Russia is an agricultural country) refuse to cooperate with the Communist Government. Hence the new reign of terror by which the leaders hope to remain in power and to extract money for the increasing expenses of the Government and the rulers.

In Memoriam



ABSOLVE, we beseech Thee, O Lord, the Souls of Thy Servants Juana Ojera, Tubungan, Iloilo; Maria Victoria Borromeo, St. Paul's College Manila, Manila; Jose Tolentino, Angeles, Angeles, Pampanga; Dorotea Suobiron, Molo, Molo, Iloilo; Petrona Mata, Danao, Danao, Cebu; Simeona Matias, Lubao, Lubao, Pampanga; Basillisa Lorito, Zamboanguita, Oriental Negros; Prudencio Roman, Macabebe, Macabebe, Pampanga; Emilia Flores de Faelnar, S. Nicolas, S. Nicolas, Cebu; Guillermina Remo, St. Scholastica's College, Manila; 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.



MAILBAG OF THE LITTLE APOSTLE



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

Manila Oct. 1, 1927.

Dearest Readers.

The appeal for more Catechists in the Mountain Province, made two months ago, brought us an agreeable surprise in the form of the following letter:

"Herewith a Money Order for P120.00 to pay the first three months' salary to the Catechist of Father Pelsers, as asked by the "Little Apostle". I am glad to announce that with the help of some friends I shall be able to send P40.00 each month for the support of said Catechist. Please don't mention any name.

Respectfully yours,

It is said that Father Pelsers could not believe his eyes when he received the Money Order and the glad tidings of having found the means to keep his Catechist. His letter to the benefactors was a superlative of most sincere thanks and from the columns of the "Little Apostle" he wishes to express them once more, assuring his benefactors of his daily prayers for them and their families.

From the lady who organized the Sacred Heart Center of Iloilo comes

the glad news that three new members have joined the organizations: They are Sra. Trinidad R. Vda de Lacson, Sra. Gregoria Mapa, and Dr. Cornelio Mapa, each one contributing one peso a month, so that the Sacred Heart Center with 20 members will help Father Portelange of Cervantes with P40.00 a month for the support of a Catechist. God bless these generous souls who understand what it is to work in the vineyard of Christ.

No doubt that on Mission Sunday more Centers for the support of Catechists in the Mountain Province will be formed.

Manila after the example of Iloilo already has a center dedicated to the Blessed Virgin. It cost the organizer much work to find the willing benefactors. Their success is only the greater.

And who is the lucky Missionary to receive the P40.00 monthly for a Catechist? Reverend Father Van Overberghe, in charge not only of Cabugao, Apayao, but of the whole province of Apayao, the last subprovince of the Mountain Province the Belgian Fathers undertook to christianize. Father Van Overberghe deserves this. His articles on the Negritos have won him the admiration of the readers of both "The Little Apostle" and "El Misionero".

Last August we received a letter containing a gift of P15.00.

September 6 we received another letter from the same writer with an offering of P10.00. Guess who this generous benefactor was. A rich person?...One occupying a high position in the world?

Such people have ordinarily too many (?) expenses. The world is asking too much of them. The sender was a student. Everybody knows that students are often rather short of money. So to sacrifice such an amount of pocketmoney has meant many self-denials and mortifications for which the rewards in heaven will only be the greater.

Here is the last letter:

Sept. 5, 1927.

Reverend Father.

Inclosed, please find a Money Order for Ten Pesos to help the Missions. This small amount which I send today is a part of my little saving. But, knowing, by reading "The Little Apostle" that the success of the Missions in the Mountain Province depends in some way or other, upon the financial support, I heartily give this small amount.

Respectfully yours.

A subscriber to "The Little Apostle".

You, who complain about forgetting to send the amount due for the renewal of your magazine, read carefully the following letter: it contains a remedy to your forgetfulness!!

Rev. dear Father.

I am sending a Money Order for \$5.00 to renew my subscription to "The Little Apostle". This is for the time I am overdue and for what time it will pay up to. Please pardon my neglect in not sending my renewal before. I enjoy the magazine very much, especially the news written by Father Van Overberghe, whom I met in the United States.

Yours sincerely.

Well....a remedy against forgetfulness is worth the sacrifice of paying in advance....is it not?

Mr. H. D. D. from Cebu knew this lesson and he sent P5.00 to pay his subscription to "El Misionero"—a copy of which I recently found when paying a visit to the Redemptorist Fathers at Opon and with which I was much taken.

Dear Readers, if you have some leisure time, let us know how you spent Mission Sunday.

Gratefully yours in C.

This, then, should be our main work at this convention: to dwell on and remind our delegates, and through the Press, the greatest of all works to be inaugurated at the respective home societies and parishes: the promotion of Catholic Press work!

(At the Catholic Convention at Jefferson City, Mo.)



A Little Life

of the Little Flower for Little Children

Continuation

CHAPTER XIV

How Little Thérèse Loved the Poor and How She Was Taught Charity

VIRTUES must be taught, not only in theory, but also by practice. How will Mr. Martin teach little Thérèse to give to the poor and to charity?

It is hard to be poor and unable to provide for the daily bread. In order to feel the godgiven inclination to help the disinherited of the world, one has to see their miseries and also the joy that enlightens the faces of the helpless when they receive some relief and help.

—“Today You will permit Thérèse to give the alms to the poor, Pauline.” Mr. Martin told his daughter one day.

It was a Monday, the day of the week that the beggars of Lisieux would knock at the Buissonnets

Mansion to receive their weekly alms.

Pauline called her sister Mary and repeated to her the order of Papa.

—“Of course I will let her give the alms. The little girl must learn charity by practicing it,” she answered. “You will see how the little one will like it, when she hears the poor thank her and sees their joy through their rags and tears.”

Little Thérèse, naturally inclined to be charitable, was overjoyed

when she was given an amount of money and bread to be distributed among the poor, who could already be seen walking slowly, on the road that led to the house.

The first one arrived, and, mur-



“Who still has a heart for the Catholic cause, let him promote the Catholic Press!” (Cardinal Bettinger at the Bavarian Press Verein.)

muring a prayer, he knocked at the door. In no time, little Thérèse was at his side, and, had she not been told to distribute the alms among the many that were to come that same day, she would gladly have given the poor man everything. He was a real pity: old and crippled.

The little girl asked him how he became so stiff and the man explained to her the accident he had met with, and, how it made him useless to earn his daily bread. Tears escaped from Thérèse's eyes. No wonder that her pity was so greatly excited. But what consoled the old man more than the money and the bread he received from the hands of the girl, were the few words of compassion that came from her heart. Yes, money thrown into the lap of a miserable may hurt, while the slightest gift, endowed with a word of pity and encouragement, is more than a treasure, but such words of the giver are found only when one puts himself in the place of the miserable and recognizes in him what Jesus said: Christ Himself.

After awhile, little Thérèse ran up to her sisters.
—"Pauline," she said nervously,

as if under the impression of great anxiety. "Pauline, here is a woman, nearly blind and she carries a baby. She says her husband died and she has five little children to nourish. She needs more help than the others!"

Little Thérèse understood the black poverty of the poor woman's shack and her words spoke well of the effect the sight of this poor woman had produced.

At another time, little Thérèse came to Pauline, to ask her a question.—"Pauline", she said, "some of the beggars tell me: 'God bless you.' And as the little girl had been told again and again that the poor were God's best friends and other Christs, this christian manner of thanking her, made her shed tears, for now, she was sure that God, Who had spoken thru their mouth, would surely bless her.

Later, when she was fifteen years old, one day, together with her sister Céline, she knelt at the feet of an old poor man. He had been received at the Buissonnets by Mr. Martin with more than the usual proofs of charity. This man, as if in ecstasy of joy, and in a spirit of great faith, lifted up his hands to heaven. At this sight,

Non-Catholics will not come to our church, nor to our priests unless they are invited by some friend, or unless they are presented with some Catholic leaflets or papers by a Catholic friend, and it is in this we can all be missionaries and should be missionaries!

(At the Catholic Convention at Jefferson City, Mo.)

the two girls were brought to their knees, and, as if heaven had been opened to them, they received the old man's blessing. Only God knows what really happened at that moment and what graces were bestowed upon the charitable girls.

Mr. Martin went further with his lessons of charity. During his afternoon walks in company of his "Queen," it was not rare that some poor stretched out their imploring hands, sure that the "vieux Monsieur" would not repel them.

Again then, Mr. Martin let his little daughter remit the alms he always had ready in his pocket. Does this not look much like what happens in heaven, when we ask Jesus for some help and He lets His "Queen," the Queen of Heaven remit us the grace asked for?

One day, Mr. Martin was, as usual, on the road, together with little Thérèse. From afar, they saw a cripple slowly hopping on crutches toward them. Thinking he was a poor beggar, the girl asked some money from her Papa and ran up to the man tendering him the alms. What was not her surprise when the cripple opened big eyes at her, looking sad and

refusing the money. Was he not a beggar? Was he not poor enough to accept?

Thérèse returned confounded to her Papa, sobbing in her childish way. Perhaps, without intending it, she had hurt the old man's feelings when she had hoped to succor him in his miseries. How he had been humiliated! What would she do to repair the mistake?

—"Perhaps, he would like her cake she had bought on the road" she thought. "He had rejected the money; who knows, he might like the cake!"

She began to run after the old man, but he had disappeared at the turn of the road. At this sight she was disconsolate, but she suddenly felt an inspiration.

—"If I have been unable to help that old man", she said, "at least God can do it. Pauline told me that God hears all the prayers of those who make their first Communion. On the day of my first Communion, I will say a special prayer for that man!"

This thought consoled her and made her stop her tears.

Four years later, little Thérèse made her first Communion and she did not forget her promise.

A student who leaves the school or college without the conviction of the necessity of reading Catholic papers and magazines, has not received a full Catholic education. How can he acquire such conviction? Not only by listening to sermons, but by practising reading of Catholic papers and magazines.

The Lord was so pleased with this act of charity that He granted her a great miracle.

How? The little Saint had taken her flight to heaven after a few years passed in the Carmel of Lisieux. In this town was an hospice for poor, old people, directed by the little Sisters of the Poor. Among the inmates of the institution was an old man suffering of a terrible cancer of the tongue: his days were counted and he would soon pass away.

One day, somebody was reading to him this passage of the Little Flower's life. He thought that such a charitable Saint would surely have pity on him, if he asked her the favor of curing him. What did he do? He began a novena in her honor, putting all what was left of his energy into his prayers, using "both his hearts" as he said. And lo! One day, while he was praying, he was cured and his half eaten tongue was suddenly restored to him fresh and entire.

Great is the power of God, but greater, if we may say so, is His

charity, especially toward those who practice charity as He does, for all eternity toward each one of His creatures. It is no wonder that the charitable little Thérèse can exercise her charity even today, while in Heaven, for charity commands the charity of God! Impossible to relate all the acts of charity toward the poor of little Thérèse. Her Papa and Sisters had to moderate her so often that she writes of herself:

—"If I had been free to dispose of my properties, I would have ruined myself in no time, for I could not have looked at any person in need, without giving him all what he wanted."

Now, once that Saints are in heaven, they preserve their special qualities and virtues. The stories of her charity, explain why today little Thérèse is spending her Heaven, doing good upon earth, especially toward those she loved most while still in this world: the poor and the Missionaries, for these last became her greatest favorites when she had entered the convent.

To be continued.

Of all the Lay Activities Catholic Organizations—so cieties, schools and colleges—can undertake for the promotion of civilization and of the faith, those works which are undertaken for the interest in the spread and support of the Catholic Press, are of the greatest importance because through this work, they promote and perpetuate every purpose and aim for which their organizations exist.

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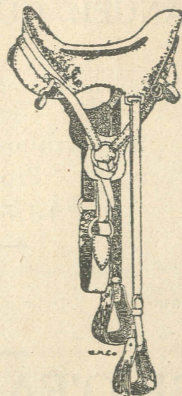
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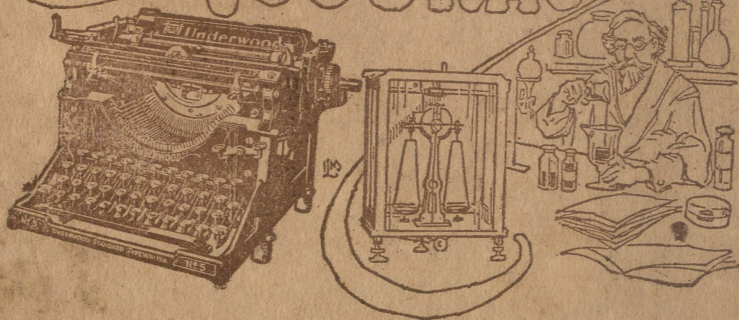
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