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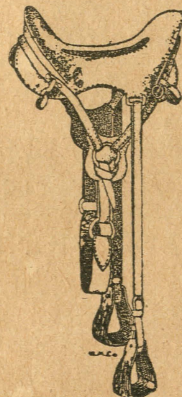
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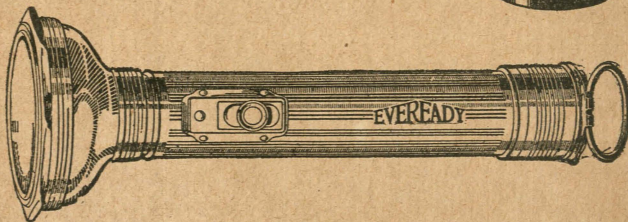
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Peace between the Vatican and Italy

Continuation

II. The Concordat

The second part of the agreement comprises the Concordat, which is restricted to two parties.

It is the Concordat that was the object of some misrepresentation in the press. As an example of such misrepresentation we quote "The St. Louis Democrat" (U. S.):

"The important principle that the Pope must be a sovereign in his own house, not subordinated by any one else, is fully recognized.... Under a concordat or treaty, the canon law of the Church becomes the law of all Italy. What this may mean for Italy will be a matter of absorbing interest in every capital of the world."

These fears are without foundation. The Italian government

retains its legislative independence, and the ecclesiastical legislation is not at all concerned with taking the place of civil laws, as the great body of canon law has no bearing upon civil affairs and is not applicable to them.

What will happen is this: Laws of Italy which in any way conflict with canon law will be changed to conform to it, which is only very reasonable.

There are some matters in which both, the Church and the State, have a direct interest. Now in a country almost entirely Catholic, if both Church and State proceeded independently and ignored each other, the result would be inevitable conflicts with grave detriment to the conscience of the Catholics. Therefore these two authorities convene sometimes in controverted matters and

establish a procedure satisfactory to both parties. The establishment of such a procedure is called a CONCORDAT. The Church has always entered upon such concordats with foreign nations.

Therefore the concordat with Italy is nothing new.

Matrimonial Legislation

Up to the present, the Catholics of Italy had to undergo a civil ceremony besides the religious celebration, before the mayor of the place.

This civil ceremony was considered as necessary in order that the contracting parties might enjoy the civil effects of marriage, above all the civil legitimacy of the offspring.

Now things are different. The State grants civil effect to marriages celebrated before the priest, obliging the latter to make known the marriages at which he assists, for the purpose of registration. By canceling the civil ceremony the State make more evident to Catholics the importance of a religious marriage. This holds naturally to those marriages that are contracted by Catholics before their priest. For others, who belong to other so-called religions the matrimonial legislation of Italy remains unchanged.

Logically the State refers the case of nullity of marriage to that authority which is competent to

judge of the value of the Sacrament of Matrimony: the Catholic Church.

Election of Bishops

Another subject treated in the Concordat is the election of the Bishops.

The Church always insisted on the exclusive right to choose her own Bishops, being alone competent with regard to the qualifications for the episcopal office.

But the Italian State pretended to enjoy a right of supervision over the action of the Pope with so-called "Regium Placet," and by the so-called "Exequatur" viz., the consent of the King and of the Government to the nominees of the Holy See. This power, historically unsustainable, was advanced by the State under the pretext that if the State had to pay the salary of bishops and pastors, it had the right to control in a certain degree the nomination of the same. This argument loses much force if one considers that the money turned over by the State for the maintenance of the clergy represented only a part of the interest on the ecclesiastical property unjustly confiscated, and of which the State made itself the administrator.

According to the new Concordat the principle that Bishops are to be named freely by the Roman Pontiff is accepted.

Education

The Catholic doctrine on the nature of instruction is well known. Religious instruction must keep step with scientific instruction and constitute the moral foundation of the same. In a Catholic country like Italy, a school without religion represents a real danger to society. Nevertheless the school laws were of a character clearly anti-religious. Religious instruction was excluded from the secondary school. It was tolerated in the primary school, although there it was reduced to a form of inferiority that destroyed its importance, and consequently its efficacy on the minds of the young. Only the public schools are recognized and qualified to confer academic degrees. The private schools were only tolerated and none of their degrees were recognized. The children who frequented them were obliged to undergo examinations before professors of the public schools who were badly disposed towards the candidates, and who frequently made use of this occasion to discourage the pupils from attending the Catholic schools by making their promotion very difficult.

From now on the Catholic religion will be taught in elementary and secondary schools. In order that religious training be effective

it must be imparted at every branch of learning by competent teachers, selected by the bishops and maintained by the State.

Right to own Property

The right to own property is granted to religious communities and to other ecclesiastical moral persons. In the precedent Italian laws they were not recognized, and not having juridical personality they were not able to possess goods in their own names, but were obliged to invest the title to their property generally in three individuals, who alone before the State were considered the right-full possessors.

The dangers of this system were evident. If one of the three abandoned his religious community, he could, in force of the civil laws, make claim to a third of the property as his own. Moreover, these three had to provide by testament that, in case of death, the property held in their name would pass to other members of the community, who might appear before the State as heirs. The passage of the property by heredity among unrelated persons in Italy, and in many other countries, is burdened with heavy taxes. One can imagine what reductions took place in the already small patrimony of the communities, with so frequent transfers of property.

From what has been stated it is evident that there is no question of the substitution of Canon Law for Civil Law, but it is a question of collaboration between the

Church and the State for the welfare of Catholic subjects of Italy, in matters of common interest and utility to the two Societies: The Ecclesiastical and the Civil.

The peace between the Vatican and Italy is certainly one of the most important acts in the history of the Papacy and of Italy. The dean of the Sacred College, Car-

dinal Vanutelli declared: "I consider it the greatest gift that has been obtained for Rome and Italy by the Queen of Peace."



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St. Juliana

June 19

The Patron Saint of girls named Juliana is any one of the three Saints named Juliana. Of these three perhaps one of the best known is Juliana Falconieri.

The earliest St. Juliana was one of the Roman Christian Martyrs and her history is somewhat uncertain. The other Saint bearing the same name was a nun of Liege. She died before Juliana Falconieri was born.

The Falconieri family was one of the oldest and most illustrious families in Florence. Every member of it was a nobleman and had distinguished himself in some way. Alexis Falconieri, Juliana's uncle, was one of the seven founders of the Servite Order.

When Juliana was born in 1270, Alexis determined to influence her in holy ways, so, from her earliest years, the little girl heard about God and His Blessed Mother and the Saints, and she grew to have a great love for religion.

When her father died, Juliana determined to enter an Order, so she received the Habit of the Third Order of Servites from the hands of St. Philip Benitus, who was the General of the Order at that time. No one before her had ever been a Tertiary of the Servites, so in this way, Juliana became the foundress of this branch of the Congregation.

Her mother was still alive, so Juliana did not feel free to go to a convent to live. She remained at home therefore, but practiced severe penances and mortifications. Her mother's death in 1305 left her at liberty to enter a convent, so she and several companions moved into a large house which became famous as the first convent for the Servite Tertiaries.

The members of the new Order devoted themselves to the care of the sick and other charitable works. As labor occupied much of their time, their habits were made with short sleeves for the sake of convenience. Because of this the nuns became known as "Mantellates".

Juliana remained the Superior of this convent for the rest of her life. For 35 years she directed the community and at the end of that time God took her to her reward. Her death occurred on June 12, 1341, and almost immediately afterward she was honored as a Saint.

His Holiness, Pope Benedict XIII, granted the Servites permission to celebrate the feast of this illustrious member of their Order. She was canonized in 1737 by Pope Clement XII. Her feast is celebrated throughout the entire church on June 19.

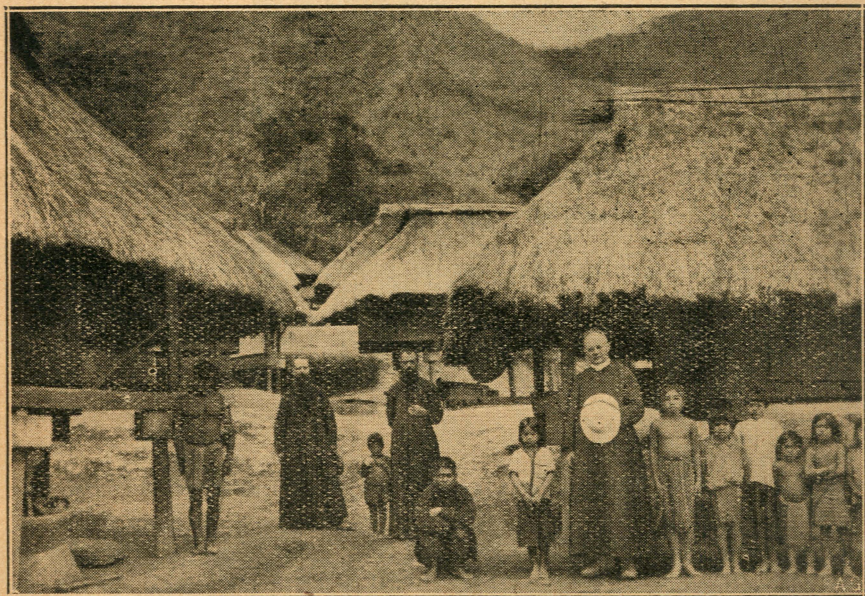
*So Speak the Wise....
and the Young Heed the Lesson!*

468. *A twig in time becomes a tree.*
469. *Bad news has wings.*
470. *Beauty is but skin deep.*
471. *Beware the geese when the fox preaches.*
472. *Building castles in the air.*
473. *A mere scholar is a mere ass.*
474. *Everybody's business is nobody's business.*
475. *A stingy man is always poor.*
476. *Good ware makes quick sale.*
477. *When gold speaks, all tongues are silent.*
478. *Where God sendeth mouth, He also sendeth
meat.*
479. *He has killed the goose that laid the golden
egg.*
480. *He that goes a borrowing, goes a sorrowing.*
481. *When thieves fall out, honest men come to
their own.*
482. *A fool and his money are soon parted.*
483. *He who loveth the danger shall perish
within.*
484. *I fear the Greeks, even when bearing gifts.*
485. *If the hat fits him, let him wear it.*

THE MISSION

V. Rev. F. Aldenhuijsen's Round-trip in the Mountain Province

By Rev. F. M. Ghysebrechts, (Bontoc, Mt.)



IN THE beginning of February I received a telephone message from Reverend Father Provincial telling me to meet him in Kiangan about the 6th of February. Father Provincial on his yearly mission tour, accompanied

by Father Leon Quintelier had already visited, during the month of January, the different missions of Cervantes, Angaki, Kayan and Bauco, the central mission of Lubuagan and its many outside stations; he had gone as far as Apa-

yao to visit the R. R. F. F. M. Van Overbergh and J. Poot, the pioneers of this vast missionfield.

Passing through Tuguegarao, Cagayan, he had called upon Rt. Rev. Bishop Jurgens, went farther down to Isabela and Nueva Viz-

telier, Francisco Lambrecht, your servant, and one catechist.

We were able to reach Banawe the same day, following the ordinary main trail, but we preferred to make a detour through Maggok, Hungduan and Sapao, places



Lunch.

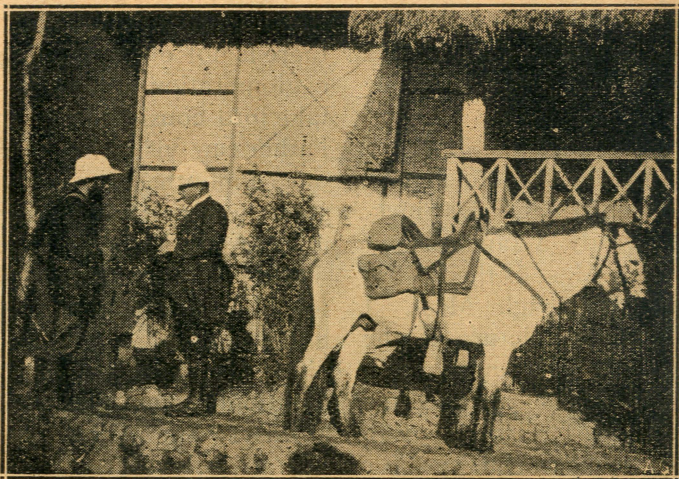
caya to visit the different towns our Fathers are in charge of and reached Kiangán, Ifugao, in the beginning of February.

The day I arrived in Kiangán Father Provincial was again out to Burnay and some other mission stations entrusted to the care of the valiant Father F. De Snick. On the 8th of February we left Kiangán for Banawe, we.... that means four Fathers: V. R. F. Provincial, the R. R. F. F. Leon Quin-

where R. F. Lambrecht is intending to start new mission stations.

Along this trail over Hungduan to Banawe there is still only one mission station at Bolog, some 6 kilometers from Kiangán, the first of a long series of chapels built by R. Bro. Edward, (pour un coup d'essay ce fut un coup de maitre).

The nearer we came to the top of the mountains the more we enjoyed the beautiful scenery. As well as in Banawe the innumera-



Hungduan.

ble rice-terraces from the foot to the top of the mountains give a special cachet to these places. About ten kilometers over Bolog we arrived at the important barrio of Maggok, where we went to find a place for the building of a chapel, which, we hope, may be realized if we find a benefactor for it. About noon, we arrived at the bank of the Hungduan river, half way to Kiangnan and Hungduan.

Time for lunch and siesta was the decision of the old timers: F. F. Provincial and Quintelier; we did not much object; further more, F. Quintelier's horse got loose, ran back on the way to Kiangnan forcing us to wait patiently till our catechist would be able to catch it again. About one hour later, the horse was caught and

all the horses were pulled one by one through the swift current to the opposite shore while we made use of the ferry to cross the river.

About 5 P.M. we arrived in Hungduan. We went to see the site, already purchased, where the chapel is to be erected, took our supper and retired. The following day early in the morning we were again on the saddle on our way to Banawe via Sapao.

Sapao is known over the whole Mountain Province for the curios made in this place; a lot of those curios are sold in the different shops of Baguio.

Sapao is about half way on the trail from Hungduan to Banawe; there is a public school situated on the very spot where in the Spanish time the Father had his residence. But Father Lambrecht

purchased another piece of land, where he intends to build the chapel, as in Maggok and Hungduan.

Sunday 10 February—Banawe.

In this mission station, started a few years ago by R. F. De Snick, there are already a fair number of converts. Most of them were confirmed after High Mass. I intended to take a picture of the Congregation but unfavorable weather conditions prevented me from doing so. Mist and rain seem to have chosen this spot for their home.

In Banawe most of the people are living near their ricefields, the houses are scattered all over

the mountain tops and slopes, there is not even one important agglomeration of houses. If you take into consideration that the Father can visit this place only once a month, you readily understand how difficult it is for him to do very efficacious missionary work. It takes almost half a day to call on one or two families, the houses are so scattered, so far distant from each other, of such a difficult access that would take at least two months to pay a single visit to each family.

It goes without saying that if ever a catechist was needed, Banawe is the very spot.

(To be continued)



Mistakes at Different Values

When the plumber makes a mistake he charges for it.

When a lawyer makes a mistake it is just what he wanted, because he has a chance to try the case all over again.

When a carpenter makes a mistake it's just what he expected.

When a doctor makes a mistake he buries it.

When a judge makes a mistake it becomes the law of the country.

When a protestant preacher makes a mistake nobody knows the difference.

But when a printer makes a mistake — Ladies and Gentlemen!!!

COUNTRY AND PEOPLE

The Negritos of Northern Luzon

By *Rev. Father Mauricio Vanoverbergh*

Missionary of Kabugaw, Apayaw.



Continuation

CHAPTER I. — A Short Diary

This afternoon Basis's two daughters, Biney and Petara, started repairing their hut; very soon the father came to the rescue and they had a new house in less than no time; it took them barely half an hour to pull down the old house and to fix the roof and the floor of the new one on posts.

After a while Adapan came along with the flesh of a wild boar just killed. The distribution started at once and besides our share taken care of by the concessionaire, I got a fine piece of liver roasted over the fire, a real dainty under the circumstances.

One of the youngsters was trying to whittle a stick with a big cutlass. When the mother noticed it she took the cutlass and stick, and tried to arrange the latter as

the boy desired. But after a while she got tired and threw the stick away. The boy started crying, but stopped the performance as soon as the mother had given him a loud scolding.

Once, while Petara was scraping rattan, Kannaway came along and feigned to take away some of the strips she had finished working upon. At once she darted to Kannaway's own heap of scraped rattan. in order to replace those she would lose, with the result that Kannaway immediately left Petara's where they were; and so both of them went back to their respective places laughing, the whole company joining in the mirth.

Rain started again toward evening and whenever a big shower

came down, the Negritos started shouting in the same way as when it thundered. A big cloud having passed thru the camp, they began to express their fear about a coming typhoon; we shall see presently that they were right in their prognostication.

AUGUST 19 (Friday)

This date should be marked with a color as sinister as possible. I was a sound asleep, when, at 1 a. m., I suddenly awoke feeling a tremendous pressure on my chest and all over my body. I hear a terrific gale blowing, and a stream of rain came pouring down thru the roof of my hut, inundating everything. Before I was well aware of the predicament I was in, the concessionaire was loudly asking explanations. A tree had fallen down lengthwise over my body and it covered me completely from head to foot. As I could not lift it up notwithstanding my exertions, I finally managed to push my body sideways with the result that my efforts let the floor down under my head. Now the concessionaire came to the rescue and I was able to extricate myself and to find that no bones were broken. My few belongings were immediately transferred to the concessionaire's own hut and there I, myself, took my abode for the time being, wondering how I had escaped without any injuries and thanking Divine Providence for this visible protection.

It goes without saying that I neither slept nor lay down any more that night; I was really much afraid. The gale was blowing all the time from the direction behind our two huts, branches of trees were snapping at every gust, and now and again we heard trees falling in the distance. You can imagine how we all felt, surrounded as we were by gigantic trees and with the darkness most intense. Our concessionaire was exceedingly nervous, he did not venture into his hut at all and went from place to place among the Negritos trying to find a place where he might call himself safe, but failing.

Daylight was hailed with delight, as the suspense had been terrible for more than five hours. In the morning we examined the hut and had found an explanation to the occurrence. Basi's daughters had attached one corner of the roof of their hut to a tree that was standing between my hut and theirs and to do this they had made several notches in it in order to attach the rattan more firmly. The tree had snapped at the notched place about one yard above the ground, and in crashing thru the roof of my hut it had broken the branch that served as a tiebeam, in this way lessening considerably the force of the fall. This latter circumstance together with the fact that the tree had neither been broken at its base

nor been uprooted gave us an explanation of my almost miraculous escape. The head of the tree was situated at a distance of several yards behind my hut, and only the smooth trunk had crossed the roof.

The three of us, Kannaway, the concessionaire and myself were able to remove it, and amid rain and wind the Negritos repaired my hut. While the excitement was going on in the night, we had not noticed that the falling tree torn down the hut of the two girls. They had managed, however to repair it as best as they could, and when we examined it in the morning we saw that the damage was comparatively slight.

Fortunately at about 7 a.m. the gale subsided, and once more we were able to breathe in peace, very much relieved and eager to get our first meal.

The cessation of the wind was only a calm before the storm, or rather an interlude. At about 9 a.m. the typhoon started blowing for good, and did not abide until 3 p.m. The whole day we were on the look out for snapping branches and falling trees. At every bang of a tree falling in the distance, the Negritos emitted one of their customary shrill cries. And all of them were afraid. Who could blame them? I myself was much more at ease though, as it was daylight now and I had taken a favorable position in Kanna-

way's hut; here I could see distinctly the movements of the trees in front this being the direction from which the wind was blowing. The concessionaire, however, was scared to death and he braved rain and wind to watch the direction of the bending trees. Even leeches were invading our camp, which did not add to our comfort.

By this time all small children, who up till now had been clothed merely with a ray of sunshine, had a kind of a shirt on to take the place of the heat of the sun, which of course was absent. A few Negritos also covered themselves with blankets. A tremendous gust of wind having blown down the hut of Lino all the inmates fled with their belongings, some into the huts of Alinag others into that of Guannaway. After a while all of them were gathered under the latter's roof, but did not remain there very long as the damage was promptly repaired.

Alinag whose little son had gone visiting some friends in the neighborhood, could not stand the suspense any longer. He took bow and arrows, left his hut and started in the direction his boy had taken yesterday. This was certainly a token of fatherly concern for the child; nobody would venture out under the circumstances without the gravest reasons. After two or three hours, he came back with his son and with Abangon and Aguttin, two

of Basi's sons who had gone away with the boy. Yadan another son of Basi,—accompanied them. After a few moments Alinag busied himself with repairing the roof of Kannawey's hut, this was very timely as the hut would soon have failed to give me sufficient protection from the rain.

At this juncture, Petara and Biney had a little friendly bickering. The former wanted to take her elder sister's dress, and the latter defended her property by all possible means. However there was nothing serious about the whole affair; it was merely a sisterly play.

Once while the concessionaire was entering his hut for a moment, he begged the Negritos to warn him, if a tree should happen to fall his way. This was a fine occasion for a little diversion, so in order to tease him, they repeatedly startled him by shouting: "A tree, a tree," at which exclamation the Hoko invariably jumped out of his hut, to the great glee of the Pygmies.

In the meanwhile Yadan insisted on getting one of his sister Biney's dress in order to give it to his wife; after a long and friendly altercation, and after much playing and fooling around, he finally got what he wanted.

By this time Auttin was running around without his G string, probably in order to get it dried and not to be obliged to wear wet

clothes, which might give him fever.

After a while all the Negritos, except Basi—were talking about leaving this place and looking for a safer one elsewhere. The concessionaire was of the same opinion, but I objected and with reason: there was no certainty of finding a better place; in the meanwhile we should get wet with whatever we took with us and not be able to dry clothes, which would be as dangerous as staying where we were, and here we always could run away in time if a tree fell our way. It is true that the concessionaire advised me to leave my belongings here as nobody would touch them, but I considered this worse than anything else, as in such case there would not be the slightest possibility of changing clothes. Kannawey, however, and Siano finally left with their families and the few belongings they possessed, bows and arrows, a jar or two, a few clothes and some rice. Alinag also intended to go, but he waited for Basi to give the signal. Fortunately, the latter did not want to leave the place, and we stayed to the great dismay of the concessionaire.

In the meanwhile the children roamed around looking for a kind of shells, from which the Negritos prepare the lime used in chewing betel.

(To be continued)

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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XXI

Boo-Añg — Nansañg

Continuation

Pa Polkai is now dead. It had always been my most sincere hope of seeing him die a christian:....he had told me so often: "When I am sick, I will send for you and you must remain at my side and then, you can baptize me."

Pa Polkai became sick while I was far away, in a barrio somewhere in the South, and I heard the sorry news of his sudden death, on my way rushing to his side at Chuntut.

Poor Pa Polkai has also passed like a shadow that dwindles and disappears when the sun sets.

Poor Pa Polkai! Oh, if, at the moment of dying, only everything were finished! If only everything were finished when the soulless body is lowered into a grave in the shadow of a softly singing ka-dassaan bush or hidden somewhere in a hole of the canyon where the silvery taletée blossoms and the winding wakkal thrives

soon covering the open grave with her fatty leaves! Oh! if only everything were finished, poor Pa Polkai, when the people speaking about you, say: "a good old man has died!"

Yes, you were a little old man, a good little man, poor Pa Polkai, but what you lacked, was the eternal life of your soul. You knew the tales and stories of your people; you were saturated with their doings and customs: you remembered the traditions of the mambunungs; you could recite all the exorcisms against evil and bad spirits, but....what you did not know, what you ignored, poor Pa Polkai, was the simple wisdom of the christian, God-loving soul, who is conscious of an undescribable happiness that waits her when death delivers her from her miserable body and brings her into the glorious daylight of eternal joys. Poor Pa Polkai, you did not know

the sweet voice of a God-man, Redeemer of our soul, Who speaks with a mystery to the hearts of His children and says: "I am the way, the truth, and the life, who am standing at your side and am watching over you."

Poor old Pa Polkai, you ignored also that inner peace of the divine life in man's God-loving heart, a foretaste of heaven, that like a breeze from Paradise, sets all the

fibers of a christian heart thrilling.

Your miserable human life has passed and the evils and sorrows you knew and felt, although they were sometimes enlightened by a pale ray of a fleeting human joy, were perhaps only the flickering shadows of the eternal, dark night you entered when you left this valley of tears.

Poor old Pa Polkai!

(To be continued)



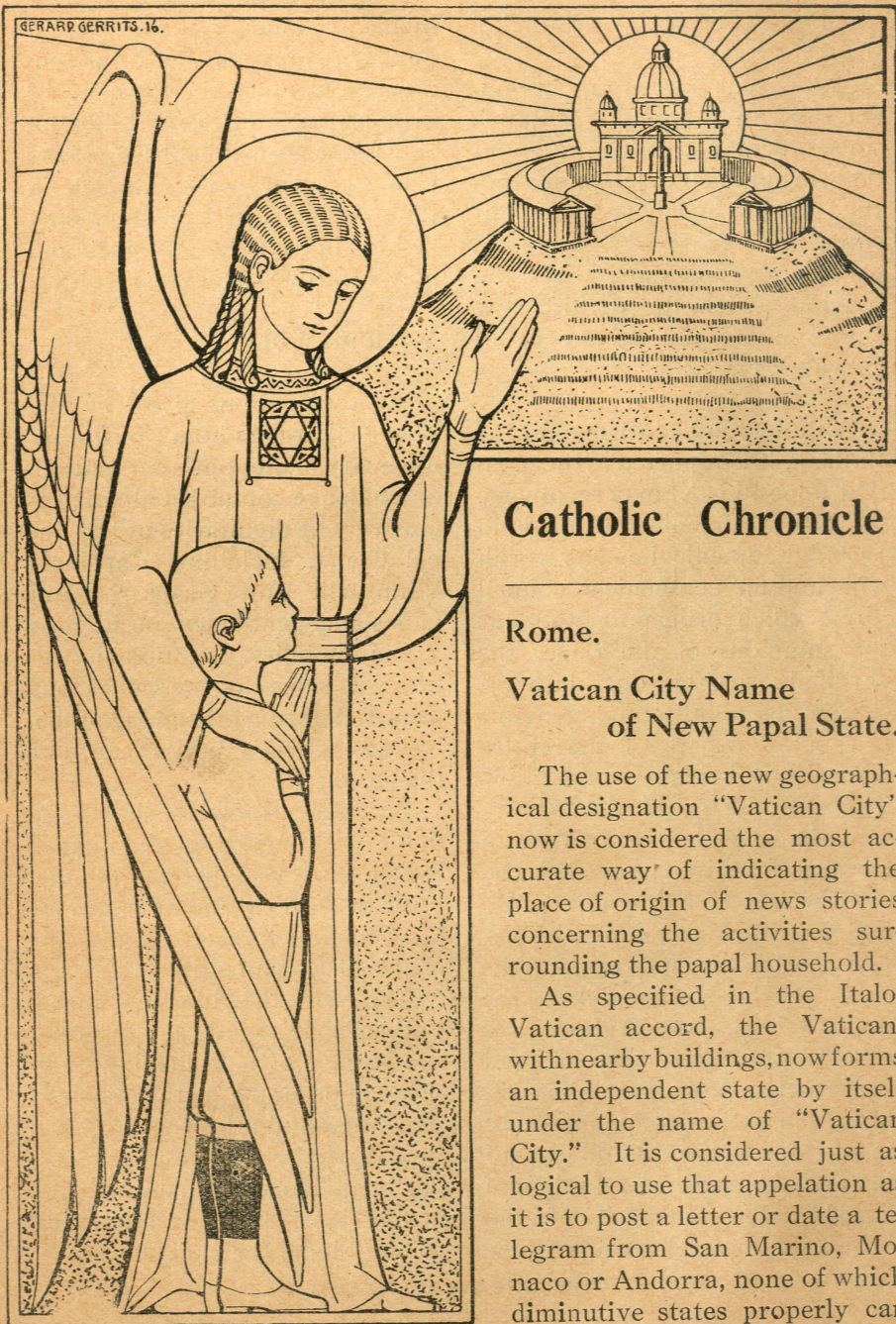
Free-Masons Attack Catholic Faith in France

Considerable comment has been aroused by the set of resolutions adopted by the Congress of Free-Thinkers Association held at Rheims. The resolutions are cited as an example of intolerance on the part of those who advocate complete freedom of thought. These resolutions are as follows:

Suppression of the Feast of St. Joan of Arc as a national holiday. Complete secularization of hospitals. Suppression of appropriations for the payment of chaplains in hospitals, in prisons and in the army, and removal of all chaplains from naval vessels. Application of the "Lay Laws" to Alsace.



GERARD GERRITS. 16.



Catholic Chronicle

Rome.

Vatican City Name of New Papal State.

The use of the new geographical designation "Vatican City" now is considered the most accurate way of indicating the place of origin of news stories concerning the activities surrounding the papal household.

As specified in the Italo-Vatican accord, the Vatican, with nearby buildings, now forms an independent state by itself under the name of "Vatican City." It is considered just as logical to use that appellation as it is to post a letter or date a telegram from San Marino, Monaco or Andorra, none of which diminutive states properly can

be considered part and parcel of the larger countries surrounding them.

The papal authorities are understood to favor this practice since it demonstrates throughout the world the complete independence of the newly carved out papal state from any temporal sovereignty and emphasizes the freedom which the pontiff now enjoys under the agreement of February 11.

Although not confirmed by the Vatican, it is reported in the press that Pope Pius XI may reconvene the 20th Ecumenical Council in 1930. Ecumenical means world-wide and an ecumenical council is one which brings together, at the summons of the Pope, the cardinals, archbishops, bishops, patriarchs, abbots, and generals of religious orders of the entire Church in solemn convention. The 20th Ecumenical Council, sometimes called the Vatican Council, was first convened December 8, 1869, by Pope Pius IX, and was attended by 769 Bishops. Among the most important of its acts were the confirmation of the dogma of the Immaculate Conception which had been defined and proclaimed by Pope Pius IX, in 1854, and the promulgation of the dogma of the Infallibility of the Pope in matters of faith and morals. The outbreak of the Franco-Prussian War caused Pope

Pius IX to suspend the 20th Ecumenical Council. If the present Pontiff reconvenes the 20th Ecumenical Council the number of bishops, secretaries, and theologians present will be large for the Church has grown very much in the past 60 years. Sessions may be held in St. Peter's Basilica and may continue for several months.

Vatican City

At a reception, given by the Noble Guards in honor of the anniversary of the pope's coronation, an audience composed almost exclusively of dignitaries of the Papal Court, including Cardinals Vannutelli and Gasparri, and ladies and gentlemen of highest Roman nobility, a motion picture film was shown of the scenes that occurred during the signing of the treaties between the Vatican and the Quirinal.

Pictures also were shown of the Pope, imparting the papal blessing to a vast throng from the Vatican Basilica; and of King Victor Emmanuel, receiving the applause of Roman citizens.

This was the first time at the Vatican that a picture of the king had been shown, following that of the pope, and a picture of Premier Mussolini after that of Cardinal Gasparri. The film was widely applauded; and the appearance in it of Premier Mussolini was the signal for loud cheers. It

was the first time a motion picture had been shown publicly within the Vatican.

Baron Sardi, president of the institution which produced the film, gave Cardinal Gasparri a copy of it, and asked that he be granted an audience with the pope to present one also to him. Msgr. Pizzardo and Advocate Pacelli, who took part in the negotiation of the treaties, were present and were heartily congratulated.

The Holy Father did not attend the exhibition of the motion picture.

France.

A despatch from Gardaia, on the boundary of Algeria and the Sahara, announces that a caravan has departed for Hoggar, in the center of the African desert, to recover the body of Father de Foucauld, whose canonization is in process. The party is carrying a casket of metal and oak.

The remains of the holy hermit of the Sahara, killed in 1916, were found intact two years ago when his grave was opened in the presence of Father Joyeux of the White Fathers, who was designated by the Sovereign Pontiff to conduct the process of beatification. Abundant testimony proves that the natives had great veneration for this religious who profoundly edified them by his penitence and charity.

Charles Eugene de Foucauld was born at Strassburg in 1858. The early part of his life was given over to worldly dissipation. Lieutenant of cavalry in Algeria, he took part in the difficult expedition against a leader of brigands, Bou Amama. Returning to his garrison, he contemplated the vanity of a frivolous existence. Securing leave of absence, he studied the Arab language and succeeded in passing himself as a beggar and thus explored what was said to be inaccessible country in central Africa. At the price of personal humiliation, suffering and perils, he penetrated 2,250 kilometers into the territory completely unknown to Europeans.

Returning to France he was decorated by the Geographic Society and invited to the most learned salons of the city. He evaded all these earthly invitations to enter the Trappists. But he wished to do something more than this. Obtaining authorization from his religious superiors, he left for Africa and settled in the desert near Hoggar, praying, fasting and mortifying himself but distributing incessantly, for the good of the natives and the nomads, the benefits of inestimable charity. This admirable life ended in martyrdom, December 1, 1916, when he was killed by a horde of nomads crossing Hoggar.

Japan.

The Japanese tenor, Riozo Okuda, of the Academy of Music in Rome, has been received into the Catholic Church. The details of this conversion are interesting.

In November, 1927, Riozo Okuda became acquainted with Bishop Hayasaka, the native Japanese bishop who had just received episcopal consecration from the hands of Pope Pius XI. At one of the several entertainments held in honor of the new Bishop, the famous Japanese tenor sang Gounod's "Ave Maria" with the skill and perfection of a master. On this occasion, Cardinal Van Rossum, C. SS. R., who happened to be present, made the following remark: "It is impossible for this man not to become a Catholic, so masterfully has he sung the praises of the Mother of God."

The tenor was privileged to enjoy a long conversation with his highly honored countryman, Bishop Hayasaka. Some time after this he approached the rector of Propaganda to receive instruction in the truth of the Catholic religion. After studying the doctrines of the Church for seven months, he was given the grace to make his submission to the Faith. Cardinal Van Rossum himself conferred on him the Sacraments of Baptism and Confirmation, and then gave the fervent convert his first Holy Communion.

Mexico.

Throughout Mexico, the churches are filled all day with worshippers, though no priests openly officiate. The people cling to their faith and, as far as persecution permits, practice it. The priest is still hunted, with a price upon his head.

China.

The press throughout Europe displayed keen interest in former Prime Minister of China, Lou Cheng Chiang, who on January 15, 1929, took his vows as a Benedictine in the Abbey of St. Andrew, Lophem-les-Bruges, Belgium. He now bears the name Brother Pierre Celestin.

In a recent letter to the review "La Politique de Pekin," published in China, Brother Pierre Celestin revealed the complete devotion with which he is following the new life upon which he entered two years ago.

"More and more I am struck by the spirit of the Catholic Church," his letter reads in part. "Each day I see further the divine value of its teaching, and I am happy to be a loyal son of the Sovereign Pontiff, whose messages are for us the expression of the will of Jesus Christ. This is the moment as never before to say once again, speaking of His Holiness Pope Pius XI and dreaming of Christ whose representative he is, that Christ loves the Chinese."

CURRENT EVENTS

Philippines

Former Governor General Stimson Praises Filipino Leaders.

—Secretary of State Henry L. Stimson, in the course of an interview with newspapermen, made two revelations today of great interest to the Philippines. First, he declared emphatically that there is a strong public opinion in the Philippine Islands. Second, that he had an agreement with Senate President Quezon and Senator Osmeña to drop all discussion of independence and “get down to tasks that were at hand.”

“You often hear it said,” the secretary of State told the newspapermen, “that there is no public opinion in the Philippines except what is stirred up by the political leaders, but I found this was decidedly not the case. I am deeply grateful to President Quezon and Senator Osmeña for the help they gave me in influencing the opinion of the people. We decided to drop all discussion of independence and get down to the tasks that were at hand.

“These leaders were of great help in putting through the corporation law and other measures. The corporation law, making some changes in organization and nature of stock issues, was not so important in itself as the new banking law, but its discussion was a turning point in the

attitude toward business development. Its defeat would have been very important. More capital is coming into the islands now, under more friendly conditions.”

Restriction of free sugar

imports in U.S.

Mr. Stimson, the new chief adviser of President Hoover, vigorously opposed the suggested tariff on Philippine sugar in the following words:

“The placing of a tariff on products of the Philippines would be contrary to time-honored American policy and to enlightened world policy. The policy of erecting trade barriers between mother country and its dominions and dependencies was done away with in 1900, when Spain, through following such a policy lost its position as one of the great world powers. To place a tariff on Philippine products would be following the steps of King George III of England, whose stamp tax on tea resulted in the American Revolution.”

The secretary told the committee of houseways and means, who has the power to recommend changes in the tariff, that the proposed restriction is entirely unnecessary to protect the American beet and cane sugar interests, as the free entry of Philippine sugar into the United States “does not and cannot affect the price of sugar in the American market.”

He asserted that the issue lies between Cuban sugar and Philippine sugar, rather than between Philippine and domestic sugar. He added that the present attempt to restrict Philippine sugar "comes directly from the interests which have invested in Cuban sugar."

"Summing up," he concluded, "the committee is asked by the proper limitation to strike a blow at an industry which at present is not affecting the price of domestic sugar and

which cannot possibly affect the price for many years to come. Owing to the democratic method of cultivation fostered under laws of the American congress, such limitation would be interpreted as a betrayal of trust by the United States toward a dependent people. Such betrayal would violate the principles of government which have been initiated by the Republican administration and would arouse widespread criticism in the Orient and in other parts of the world.

Foreign

Ireland.

Col. James Fitzmaurice, one of the three members of the crew of the airplane Brenen which last spring made the first non-stop flight from Europe to North America, has resigned as head of the Irish Free State Air Force. He will devote himself to the promotion of a new commercial steamship line from Galway, Ireland, to Halifax, Nova Scotia. This route will greatly shorten the time required for a transatlantic crossing and for this reason steamship companies would need fewer ships and the fuel expense would be much less than it is now. Col. Fitzmaurice hopes in this manner to make Galway a great commercial port and also a base for airplane and seaplane lines.

Cold Wave Encircles Globe.

Winter of 1929 will be remembered because of the intensely cold weather that visited most of the northern hemisphere. Ice breakers on the lagoons of Venice, snow in southern Italy, and the extinguishing of the "eternal flame" at the tomb of the Unknown Soldier in Paris, due to the freezing of the fuel which feeds it, were some of the unusual consequences of the world-wide wave of

Siberian weather.

In Berlin the coldest day in 200 years was reported and almost the same conditions prevailed in England, Denmark, Poland, the Balkans, Central Europe, and North America. Much suffering and many deaths resulted from the unusually severe weather. Heavy snowfalls, terrific storms, railroad blockades, and food shortages accompanied the cold. In some countries troops were called out to clear railroads and highways of snow, and airplanes were sent to isolated places to carry food.

The United States New

Cabinet of Pres. Hoover.

Following is the list of those selected to be members of the new President's "official family": Secretary of State, Henry L. Stimson of New York, lawyer and former Governor General of the Philippines, age, 62; Secretary of the Treasury, Andrew W. Mellon of Pennsylvania, banker, age, 75; Secretary of War, James W. Good of Iowa, lawyer, age, 63; Attorney General, William D. Mitchell of Minnesota, lawyer, age, 55; Postmaster General, Walter F. Brown of Ohio, lawyer, age, 60; Secretary of the Navy, Charles Francis Adams of Massachusetts,

lawyer, age, 63; Secretary of the Interior, Dr. Ray Lyman Wilbur of California, educator, age, 54; Secretary of Agriculture, Arthur M. Hyde of Missouri, lawyer, age, 51; Secretary of Commerce, Robert P. Lamont of Illinois, engineer, age, 62; Secretary of Labor, James J. Davis of Pennsylvania, former steel worker, age, 56.

Two members of the new cabinet, Secretaries Mellon and Davis, also belonged to the Coolidge-Cabinet. It will be noted that six of the number are lawyers, one is a banker, one an educator, and one a former steel worker.

What the Cabinet Is.

The Cabinet is the President's Council. It is composed of the heads of the ten executive departments of the Government whom the President appoints when he takes office. The Senate, however, must confirm their appointment. The President consults with his Cabinet on important government problems, but he is not obliged to follow its advice. Members of the Cabinet of the United States do not help to make laws as do those of the British Cabinet. They cannot hold any other office such as that of Senator or Representative while they are in the Cabinet.

The Cabinet meets at half past ten o'clock each Tuesday and Friday morning when the President is in Washington, in the Cabinet room adjoining the President's office. The salary of a Cabinet member is \$15,000 a year — the same as that of the Vice President. The salary of the President is \$75,000 a year with \$25,000 more allowed for traveling and official entertainment expenses.

It is customary for retiring Cabinet members to buy the chairs which they used during their term in office and new chairs are bought for incoming members.

How It Originated.

A Cabinet is not provided for in the Constitution. That document merely states, Art. II, Sec. 2, that the President "may require the opinion in writing of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective offices." Ever since Washington's administration, however, there has been a cabinet, although at first it was called a 'council' and consisted only of four men—the Secretaries of State, the Treasury, and War, and the Attorney General.

The first Cabinet or "Council" meeting recorded was in 1791 when President Washington invited the Secretaries of State, the Treasury, and War, and the Attorney General to confer on certain important matters.

How It Grew

In 1798, during John Adam's administration, a fifth member was added to the Cabinet—the Secretary of the Navy. From then on the growth of the Cabinet took place as follows: in 1829, in the Jackson administration, Postmaster General; 1849 in McKinley's administration, Secretary of the Interior; 1889, in the Cleveland administration, Secretary of Agriculture; 1903, Roosevelt's administration, Secretary of Commerce and Labor; in 1913, in the Wilson administration, the last named department was divided and a Secretary of Commerce and Secretary of Labor were appointed. It was when the Cabinet consisted of seven members that it began to meet regularly. Before that it had met only when summoned.

The Presidential Succession Act

Of all the Cabinet offices, that of the Secretary of State is considered the most important and honorable. In the U.S. Government it most nearly resembles the office of the Prime

Minister in other countries. In 1868 Congress passed the Presidential Succession Act which establishes the order in which members of the Cabinet would succeed to the Presidency if the President and Vice President were to die during the same Presidential term. The Act gave precedence to the four Cabinet offices established in Washington's administration in the following order — State, Treasury, War, Attorney General — and placed the others in the order in which their departments were created, not, it should be noted, in the order in which the department heads were elevated to the Cabinet. This rule does not apply to the four members of Washington's Cabinet nor does the Act mention the Secretaries of Agriculture, Commerce, and Labor, these departments not having been created at the time it was passed.

America Leads in Disasters.

That fact developed by the bureau of the League of Nations which keeps a record of all disasters and aid to stricken peoples.

The disasters of record are those legally termed "acts of God, including: Earthquakes, volcanic eruptions, landslides, floods, cyclones, tornadoes, hurricans, typhoons, droughts, tidal waves, famines, fires, avalanches, plagues, grasshoppers, locusts and the like.

The League's statistics cover the years 1924-1927, inclusive, and show the following number of disasters for the leading nations: United States, 76; Italy, 66; Japan, 57; Spain, 48; Germany, 37; France, 34; Serbia, 30; Russia, 28 and England, 25.

New Land for U. S.

Commander Byrd has made recent discoveries and added new places and names to the map of the antarctic. Late February, in a series of exploring

flights conducted in two planes, the *Stars and Stripes* and the *Virginia*, the Commander and several companions sighted and photographed two new mountain ranges and claimed for the United States a great expanse of territory never before seen by man, lying between King Edward VII Land and the South Pole. Commander Byrd named one of the mountain chains the Rockefeller Range after John D. Rockefeller Jr., who has given financial aid to his various expeditions. The great new territory he discovered has been named by the Commander, Marie Byrd Land after his wife. The new territory comprises 40,000 square miles.

The flights made so far by Commander Byrd's expedition, while highly successful, are really only experimental. Commander Byrd wants to become familiar with flying conditions in the antarctic before winter sets in, and be ready for the principal part of his work when summer comes again. The best flying months in the antarctic are November, December, January, and February. During part of the long winter which confronts the explorers it will be impossible for them to leave their snug houses in "Little America." Much scientific work can be done in and near camp, however.

When newly discovered territory is claimed for a country, as Commander Byrd claimed Marie Byrd Land for the United States, and as the late Capt. Robert Scott claimed King Edward VII Land for England, what rights has that government over the new land? That is a question which has never been definitely settled by international law. Perhaps Byrd's discoveries in the antarctic within the next year and one-half will lead to the setting of this point of law by an international commission.

Two other expeditions probably will

be working in the antarctic next autumn. One will be headed by Sir Douglas Mawson, an Australian explorer who has already made important discoveries in that part of the world and who is now in England fitting out Captain Scott's ship, the Discovery, for the enterprise. The Discovery has been placed at his disposal by the British Government. The other proposed antarctic expedition will be led by Captain Sir George Hubert Wilkins.

Military Chiefs Revolt in Mexico.

The latest revolution in Mexico began in the States of Sonora and Vera Cruz. The rebels claimed that nine of Mexico's 28 states were in league with them. They captured Vera Cruz, an important seaport in the State of the same name, Monterey, third largest city in Mexico, and Juarez, which is in the State of Chihuahua, just across the Rio Grande River from the Texas town of El Paso. Later the Federal forces recaptured Vera Cruz and Monterey. General Calles, former President of Mexico, and recently made Minister of War, was reported leading a force of 18,000 men north from Mexico City to meet the revolutionists whose principal leaders are General Escobar, Aguirre, and Manzo, and Governor Topete of Sonora.

The newest Mexican revolution appears to be an attempt of several ambitious military leaders to win power and position in the Government. These generals once were followers of the late President-elect Obregon whose home was in the State of Sonora. A portion of the army is following them in their revolt and therefore the present uprising seems to be a conflict within the Mexican army itself. It was not inspired by the persecuted Catholics of Mexico, for some of its leaders, notably General Cruz, are

very bitterly anti-Catholic. General Escobar was the officer who, last year, under orders from President Calles, captured and executed General Gomez, a candidate for the Presidency. Moreover, the authorities of the Catholic Church in Rome and Mexico have said repeatedly that they do not approve of revolutions as a means of restoring religious peace and justice.

With Sonora in rebellion, Governor Topete and General Manzo invited the resumption of religious services in the Catholic churches in that State. The churches in Sonora were closed forcibly by the Mexican Government two years ago, before the Mexican Hierarchy ordered public religious services in the churches of Mexico suspended. Therefore, since their closing was an act, not of the Church, but of the Government, Bishop Navarrete of the Diocese of Sonora, now living in El Paso, directed that services in them be resumed. This, he said, does not mean that the religious question in Mexico has been solved, however. It means only that the Government of Sonora had closed the churches, and that now the Government in Sonora no longer enforces their remaining closed. Therefore, they are automatically reopened.

The United States Government, which has recognized the present Government of Mexico, is permitting the shipment of arms and ammunition to the federal army but not to the insurgents. United States troops are keeping watch on their side of the international boundary to preserve American territory from invasion. However, in the recent conflict at Juarez, stray bullets from across the river killed two Americans and wounded another. General George Van Horn Moseley commands the United States forces at El Paso.

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.

1) *What are the promises of the Sacred Heart to St. Margaret Mary for those who make the nine first Fridays?*

Promises of Our Lord to St. Margaret Mary in Favor of Those Devoted to His Sacred Heart are as follows:

1. I will give them all the graces necessary for their state of life.

2. I will establish peace in their families.

3. I will console them in all their difficulties.

4. I will be their secure refuge during life and more specially at the hour of death.

5. I will shower down abundant blessings on all their undertakings.

6. Sinners shall find in My Heart a source and boundless Ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall rise speedily to great perfection.

9. I will bless the houses in which the picture of My Sacred Heart shall be exposed and honored.

10. I will give the priests the

power of touching the most hardened hearts.

11. Persons who propagate this devotion shall have their names written in My Heart, and they shall never be effaced therefrom.

12. I will grant the grace of final repentance to all those who shall communicate on the first Friday nine months consecutively.

2) *Why does one make the nine first Fridays? Are the same done for a special intention?*

It is St. Margaret Mary who spent her life in spreading devotion of the nine first Fridays. Our Lord appeared to her and said, "I long to be loved by the children of men but their hearts are cold and indifferent." Again He stated the twelve promises of His Sacred Heart for those who would make the nine first Fridays. He stated that in the superabundance of His mercy He would not suffer anyone who made the nine first Fridays to die as His enemy. This devotion is the receiving of our Lord in holy communion and offering it in reparation for the many sins committed against Him

in the Blessed Sacrament. This is only a private revelation and not an article of faith, but, the general custom of Catholics and the encouragement of the Church would have us ever be faithful in this devotion to the Sacred Heart of Jesus in the Blessed Sacrament.



Must a Catholic pray before and after meals? I have been in many Catholic homes where no prayers were said before and after meals. I would like to know if this is right.

It is not right. Catholics should pray before and after meals. Not to do so is suggestive of little sins of spiritual sloth, carelessness about the blessing of God, ingratitude, bad example and such like things. We say "Please" and "Thank you" to everybody else. Why not be just as polite with God?



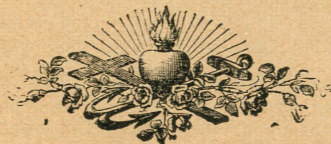
What are the prayers to be said for the Stations?

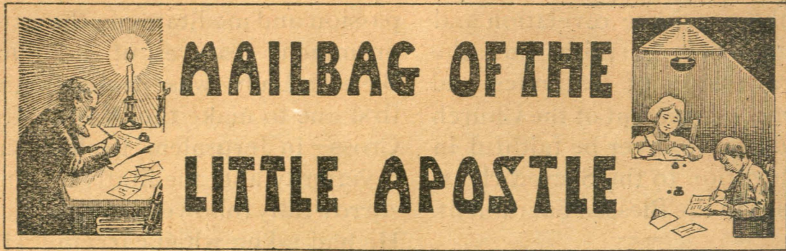
The Stations of the Cross are a highly indulgenced and very meritorious devotional exercise by which the participant in a manner

follows the Savior through His passion and meditates on the most prominent features of it. Our Blessed Lady was probably the first one to make the Way of the Cross—in Jerusalem itself. She reverently and meditatively and sorrowfully followed the road that He had taken when carrying His heavy cross; and in spirit she stood beneath it again on Mt. Calvary. Now we have the Stations, fourteen in number, in all our churches. In imitation of His painful journey we go round the church.

In performing this devotion one must move from Station to Station and make a short meditation on the subject which each represents. No special prayers are necessary; going from Station to Station and meditating briefly on each is sufficient. Where many make the Stations publicly it is not necessary that all move from Station to Station.

Though no special prayers are prescribed, it is of great help to most Catholics to use the appropriate prayers and meditations found in their prayerbook.





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

Dear Readers,

When this member of our little review reaches you, the end of the vacation will be near and many of you shall be found preparing their suitcases to return to Manila or elsewhere to resume their interrupted studies in their respective schools or colleges. Let me, before you leave your beloved hometown and parents, make a little suggestion; Take with you in your grip a long list of new subscribers to one of our magazines, "The Little Apostle" or the "El Misionero". I hope each of you has enjoyed his vacation; you have had pleasant excursions, happy parties, appetizing lechonadas and what more; on the other hand I am afraid you have given very little thought to the poor Igorrotes of the Mountain Province. You have a few days left to make up for this neglect, ask your parents, your friends, who are not yet subscribers to become one of them and assure them that besides helping a most worthy cause they will receive every month 32 pages of interesting reading and learn to know the customs and ways of living of their own people in the beautiful mountains of the Philippines. That is what the poor children of the Tondo Orphanage under the directions of the Belgian Sisters have been doing.

They are the most zealous promoters of our magazines, and why could not you who certainly attend more social parties, whose circle of acquaintances is much larger, do what these poor girls are cheerfully doing for our missionaries each year.

I told you I was afraid many of you did not give much thought to what was going on in the Mountain Province during vacation. Do you know what made me think so? Well during these last two months, letters have been very scarce, very few new subscriptions came in, and worse than that, so many neglected to renew their old ones. In June subscriptions always come in like a refreshing shower after a dry spell, let us hope this year it will not only be a shower but a real downpour.

Reverend Sister Rosario de los Angeles sends us a donation for two baptisms as a thanksgiving for the cure of a serious ailment her brother was suffering from. The good boy was preparing for his examinations when the sickness took hold of him. He was unable to continue, and despaired of being able to undergo even the examination, Sister Rosario wrote him to start a novena in honor of our beloved Saint, and to promise a donation for the missions, which he did. After he

MASS STIPENDS A GREAT HELP


had started the novena he suddenly became well, was able to undergo his examination, obtained an enviable average and is now feeling better and stronger than ever. The publication of such blessings will do much to foster the devotion to St. Teresita. If

then, from the hands of the great Saint falls upon you one of her heavenly roses have it published in our magazines for the greater glory of God and of her glorious Servant.

Faithfully yours in Christ,
THE LITTLE APOSTLE



In Memoriam

 ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Sororro Espeño, Gubat, Sorsogon; Jose Villagonzalo, Ronda, Cebu; Fernanda L. Villaflor, Barili, Cebu; Edilberta Cañida, S. Fernando, Cebu; Catalina Aurelio, Majayjay, Laguna; Lucia Roque, Manila; Francisco Estimata, Mambajao, Misamis; Monica Tabunun, Carmen Tababu, Alejandra Tadeo, Maria Talento, Calixto Tabilos, Tubungao Iloilo; Petronila Misera, Naga, Cam. Sur; R. P. Pantaleon Rivera Sagnay, Cam. Sur; Cristeta S. Laspeñas, Arseña A. Baladola, Dumaguete, Or. Negros; Catalina Guevarra, Celerina Aquino, Aurelia Roque, Malabon, Rizal; Severina E. Quinto, Cebu: 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.

For the Little Tots



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

"The Little Victim of Jesus"

(1879—1889)

Continuation

CHAPTER II.

CRUCIFIED WITH JESUS.

DURING the month of September, 1885, Emma's parents left the castle of V... and spend the winter months at S. At that time, the little child was six and a half years of age; consequently, her parents were thinking of her instruction and provided her with good Catholic teachers. Already, besides her native tongue, she spoke german fluently, and she learned english within a very short time.

As was the custom at that time in the Church, she made her first confession at the age of seven.

How she had longed to purify her innocent soul. Her little childish faults weighed heavily on her loving heart; she understood how Jesus had suffered not only for great sinners but also for those who lightly offend Him. The thought of how through her little faults, she made Jesus suffer while scourged and crowned with thorns and of His infinite love with which He had endured those torments to take away the just chastisement she deserved for being so cruel with our Savior, made her shed bitter tears. Her

contrition was perfect, and even before she entered the confessional all her little sins had been forgiven on account of that great supernatural sorrow. If she had died at that moment, she would have gone straight to heaven.

Though she had made her first confession, little Emma was not allowed to receive Holy Communion. At that epoch, children made their first Communion at the age of eleven or twelve years. If the time she had to wait, before she could receive Holy Communion, was long, she profited by this long interval to prepare herself so much better, especially by prayer, little mortifications and her sufferings. Emma liked to play, but her serious thoughts always accompanied her, even in her innocent diversions. One day, her mother found her hidden behind a screen, devoutly saying her beads.

—"What are you doing here?" her mother asked.

—"Pst! Mamma, don't speak. We are playing hide-and-seek. The other girls have been looking for me for a long time and can not find me. So, in the meantime I am praying a rosary."

Just after her first confession, little Emma became sick. Her parents had moved to Paray-le-Monial. Had this change something to do with her continual headache, or did God permit these pains to try His little friend

and give her the means of attaining a greater holiness in a shorter time?

The doctor, after serious examination of the little girl, forbade her not only to study but even to read. This latter was a great sacrifice, but Emma had acquired enough will power to submit blindly to the orders given by the doctor. She saw in the man of science one of her superiors, and in her superiors she saw a representative of God, who has to be obeyed as God Himself.

Nevertheless she sometimes was allowed to go to the chapel of the Sisters of the Cenacle. She even attended a retreat preached at this sanctuary.

One day, while conversing with one of the Sisters she often visited, her most inner thought escaped in the following words:

—"Mother," she said, "please pray much for me and ask God to grant me the favor of making my first Communion before long. If I have to wait until I am eleven years old, that time is still too far away. I like your Order very much; if I had the vocation, I would enter it during the retreat."

Her confessor was the Reverend Father Plantaz, Superior of the Jesuits of Paray. A man of great erudition and virtue, he found in little Emma such wonderful gifts of Heaven, that several times he asked to see her and later he declared that he always had been

very much edified by her conversations.

Alas, from this time the life of Little Emma became a true way to Calvary. She was seldom without pains: God had chosen His little friend to be a mysterious victim of reparation and expiation.

It was in this same town of Paray-le-Monial that Our Lord appeared to Saint Marguerite Mary. One day, He told this Holy servant the following: "I am searching a victim for my Heart".

Little Emma will be Jesus victim of the greatest humility and purity.... "Glory be and honor to God," Saint Angele de Foligno exclaims, "to God, so sweet, who has deigned to give His Kingdom to the little children."

This Kingdom of Jesus must be conquered for ourselves and opened to others at the price of suffering. Did Jesus not suffer to redeem us and save our souls?

"Jesus Himself" continues Angele de Foligno," has conquered His Kingdom by suffering."

It is a great favor to be chosen by God and become His privileged friend, though in the eyes of the world it may seem harsh and even unnatural, that God chastises whom He loves, but His Saints must be purified in pains as the gold is cleaned by fire. To show that God Himself has taken into His sacred hand the soul of little Emma to bring her to the acme of perfection and holiness, we will follow her as she is wavering between life and death, unable to explain in a human way that succession of Emma's agonies and recoveries and we will see that her multiple resurrections after many agonies are found only in the lives of great victims of God's love, chosen by Himself to save and sanctify others.

(To be continued).

Trotzky in Exile

The Russian Government has banished Leon Trotzky, one of its former leaders and foremost advocates of Communism, because he opposed some of its policies while living in exile from Moscow in Russian Turkestan. He is now in Turkey. Trotzky was once commander in chief of the

Red Army of Russia and aided the late Nikolai Lenin in establishing Communism in that country. Russia's Communistic government is an enemy of all religion. It has abolished the Christmas holiday and celebrates instead the birth anniversary of Lenin.

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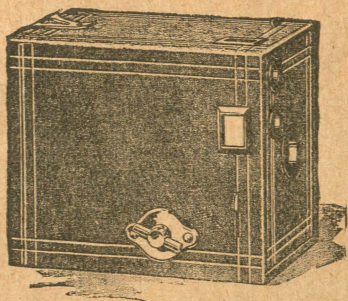
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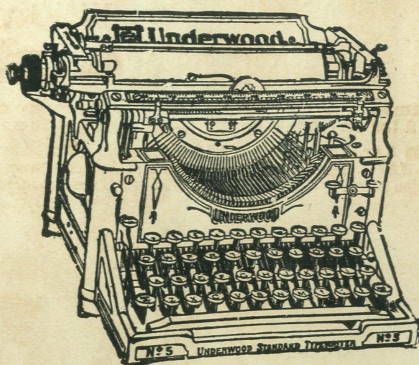
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