

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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in the Mountain Province of the Philippines.*

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Editor . . . REV. O. VANDEWALLE, P. O. Box 1393, Manila, Phil. Is.

Business Manager . . . REV. V. FANIEL, P. O. Box 1393, Manila P. I.

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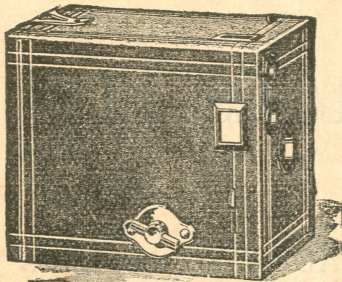
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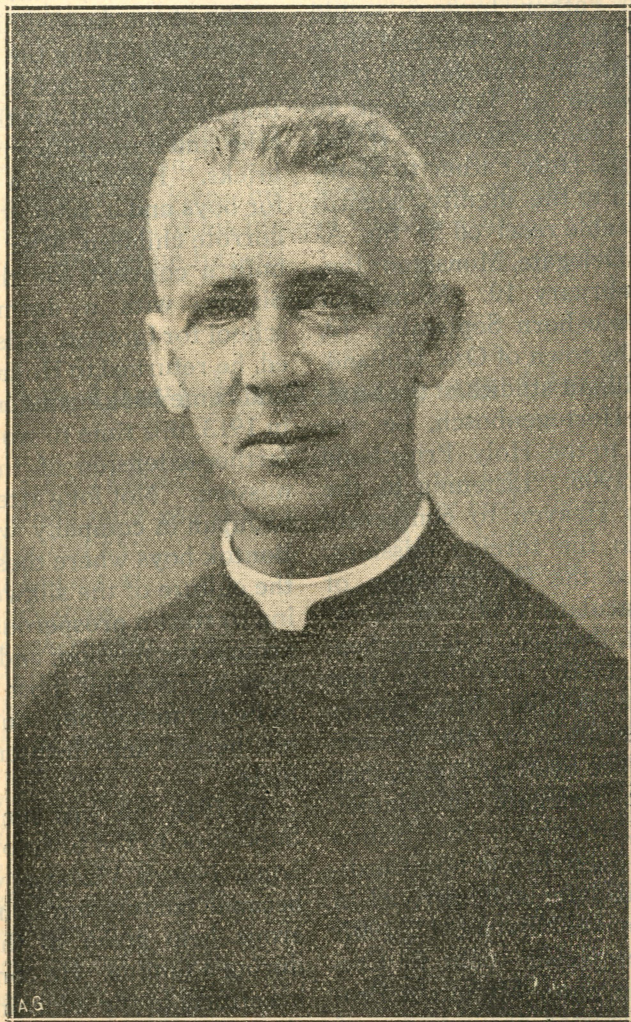
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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE



Rt. Rev. Constant Jurgens, Bishop of Tuguegarao.

Rt. Rev. Mons. Constant Jurgens

Bishop of Tuguegarao

IT HAD since long been rumored that the Very Reverend Father Jurgens would succeed the Right Reverend Monsignor Sancho, transferred from the Diocese of Tuguegarao to that of Nueva-Segovia. It has pleased the Holy Father to nominate him to the dignity, according to a cable received by the Apostolic Delegate, Monsignor Piani on February 10. Monsignor Jurgens was born September 12, 1879 in the town of Oss, Holland. After brilliant studies at the seminary of Hertogenbosch, he was ordained to the Holy Priesthood June 17, 1905. Listening to the call from Heaven to consecrate himself to the foreign missions, he entered the Congregation of the Immaculate Heart of Mary, in Scheut, Brussels, Belgium, September 7, 1905. One of the first group of Belgian Missionaries who were called for the Mountain Province by Msgr. Agius, then Apostolic Delegate in Manila, and Msgr. Dougherty, then Bishop of Nueva-Segovia and now Cardinal of Philadelphia, he arrived in the Philippines November 2, 1907. After a few weeks spent in Cervantes, Lepanto, Mountain Province, he started the mission of Bontok, where at his arrival he

found a convent in ruins and a dilapidated chapel the unique remains of the Augustinian mission abandoned during the revolution.

He began at once the construction of a convent for the Missionaries and a magnificent church of bricks. He opened a dormitory for boys and a school for the Igorrote children, after which he built a convent for the Belgian Sisters, with a dormitory and school for Igorrote girls. Exhausted, he returned to Holland in 1912 and came back stronger than ever in 1913, this time to work for the farther extension of the Bontok mission. Not long after, he went to Japan in company with a few Bontok boys where these learned the culture of the silkworm, hoping to start a prosperous industry around the mission; and he would have succeeded if those who had to help him had not counteracted his heroic and disinterested efforts.

In 1916, he was sent, by his Superiors, to the town of Bayombong, Nueva Vizcaya, where he became famous through his generous help given to the people during a famine. He consecrated his efforts to the adorning of the church and the rebuilding of the convent: many tears were shed

when, in 1926, he left for Holland to procure resources for the missions of the Mountain Province. 1927 found him back in the mission but only for a short stay, for he received the nomination of Rector of the Seminary of Nymegen, Holland, of the Congregation of the Immaculate Heart of Mary.

His humility must have been greatly shocked when, a few weeks after his arrival at Nymegen, he received his nomination of Bishop of Tuguegarao. As a good Shepherd who loves his flock and is ready to give his life for his sheep, Monsignor Jurgens

will take possession of his poor diocese as soon as possible.

The Congregation of the Immaculate Heart of Mary and especially his confreres in the Philippines, together with the clergy and the faithful of the Tuguegarao Diocese most sincerely congratulate Monsignor Jurgens, wishing him God's choicest blessings in his great undertaking, bidding him the heartiest welcome, hoping for him a long and prosperous ministry, and promising him to pray for the success of his new work.



An Owl Remains an Owl

A GENTLEMAN,
*Quite spick and span,
 With silken hat,
 Stood looking at
 A fancy store.
 Some others more,
 Like him, did gaze
 At the displays
 Of things most rare,
 As chinaware
 And fancy skirts
 And even birds,
 So nicely stuffed
 That they had bluffed
 Some passers-by
 Who'd ent'red to buy:
 "Such birds, so quiet
 "And nice at sight".
 But they were told*

*That what was sold,
 Were birds, long dead,
 As could be read
 On labels small
 Upon the wall.*



*The dandy man,
 So spick and span,
 Who with the throng
 Had looked for long
 At the display,
 Now, in his way,
 Began to grudge
 And, loud to judge:
 —"It is a shame";
 He said: "A game
 Of mockery
 and foppery!
 I never saw*



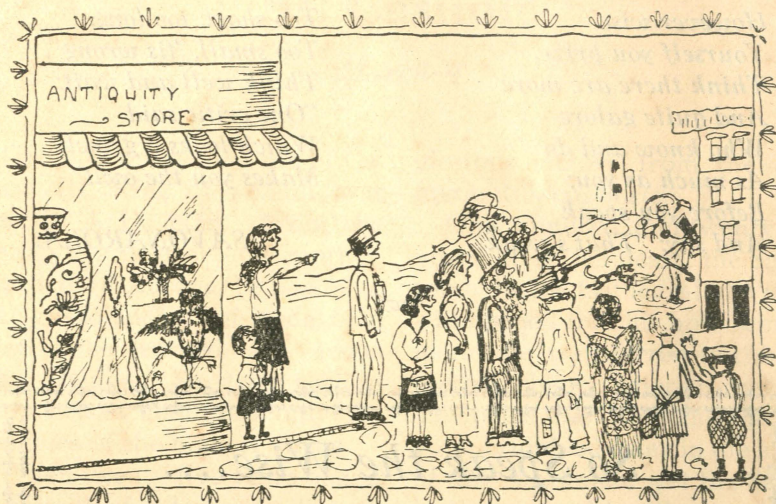
"It is a shame", he said: "a game of mockery and foppery!"

A greater flaw
 In stuffing done
 Than in this one!"
 He showed an owl,
 And with a growl
 He furth'r explained:
 "Look at that point
 Upon its bill....
 And there, that quill
 It should be flat
 And not like that!
 Look at the eyes....
 Too big their size!
 And see those feet....
 Fixed on a reed!...
 Its feathers all
 Quite soon will fall....
 Who stuffed that fowl
 Is but an owl!"....

But all at once
 The owl did bounce

And op'n its wings
 And bite the rings
 With which't was tied
 To stop its flight.

The crowd, till now
 Had wondered how
 The gentleman,
 So spick and span,
 That much could know!
 But when the row
 Saw move and strive
 The owl alive
 To fly and flee,
 As all could see,
 As by one man
 They all began
 Aloud to laugh
 And e'en to chaff:
 "About an owl,
 Who tried to growl,
 But by the wind



As by one man, they all began aloud to laugh....

He made, got pinned!"

*How many speak
Their praise to seek,
As if they knew
Things through and through,
And yet, one word
Brings forth their worth
In sounding wind
And gives a hint
That they ignore
The things galore
They're speaking of.
Yet, those who scoff
Their neighbors' wits
And noble deeds
Are even worse.
What these men stirs
To speak and see:
Is jealousy.
So, in their grudge
They always judge
The others wrong:*

*Now once too long,
And then too short,
Too cold, too hot
But never well;
They e'en see hell
In paradise.
Such jealous wise,
At what is done
By anyone,
Do only growl
E'en at an owl
They think is stuffed,
Because they're bluffed
By narrowness
And selfishness.
Who's here the owl,
That ugliest fowl?
No doubt, 'tis he
Who does not see
That others could
Have done some good.*

However wise
 Yourself you prize,
 Think there are more
 And quite galore
 Who know and do
 As much as you;
 Before you speak
 And say: "That's weak

Too short, too long,
 Too small, 'tis wrong",
 Think well and wait:
 "One critic said
 Which looks a growl,
 Makes you the owl!"

SAVONAROLA.



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

346. *A fool's tongue is long enough to cut his own throat.*
347. *Can't I be your friend but I must be your fool too?*
348. *A servant and a cock should be kept but a year.*
349. *Every gentry are humble with an empty purse.*
350. *All are not abed that have ill rest.*
351. *None think the great unhappy but the great.*
352. *As full of honesty as a marrow bone is full of honey.*
353. *The King lies down, yet the world turns round.*
354. *An open door may tempt a saint.*
355. *A barber learneth to shave by shaving fools.*

St. Casimir

March 4

Casimir, the second son of Casimir III, King of Poland, was born in A. D. 1458. From the custody of a most virtuous mother, Elizabeth of Austria, he passed to the guardianship of a devoted master, the learned and pious John Duglos. So, from earliest years, he saw about him only the examples of the highest virtue.

When twenty-five years of age, he fell ill of a lingering disease, and he foretold the hour of his death. He had lived in an atmosphere of luxury and magnificence, but he had fasted rigorously, worn a hair shirt, slept on the bare earth, prayed by night and watched for the opening of the church doors at dawn. He had become so tenderly devoted to the Passion of Our Lord that at Mass he seemed quite rapt out of himself, and his charity to the poor and afflicted knew no bounds. His love for the Blessed Virgin he expressed in a lengthly and exquisite hymn. The miracles wrought after his death through his relics were very numerous. The blind saw, the lame walked, the sick were healed, a dead girl was raised to life. And once the Saint in glory led his countrymen to battle and delivered them by a

glorious victory from the schismatic Russian hosts.

One hundred and twenty-two years after his death, the Saint's tomb in the Cathedral of Vienna was opened that his holy remains might be transferred to the rich marble chapel where it now lies. The place was damp and the very vault crumbled away in the hands of the workmen; yet the Saint's body, wrapped in silk, was found whole and incorrupt and emitted a sweet fragrance which filled the church and refreshed all who were present. Under his head was found his hymn to Our Lady which he had caused to be buried with him. The following night three young men saw a brilliant light issuing from the open tomb and streaming through the windows of the chapel.

The Catholic people of Poland cherish a tender devotion to this their holy Patron, who in the midst of terrestrial grandeur and luxury chose to become poor for Christ's sake.

Let the study of St. Casimir's life make us increase in devotion to the most pure Mother of Jesus—a sure means of preserving holy purity.

THE MISSION

Vacation Echoes!

Continuación

Perhaps many will be wondering why a stress is dotted on the "olog". For those that are cognizant of it, I need not go into further discourse. They are well aware of its ins and outs. Others however undoubtedly want to hear more of it.

Unlike their Christian sisters, the Bontok girls and young women spend the night, not in their paternal homes, but in the "olog" —by way of passing, the boys and young men sleep in a similar shack called "ato" —Why so? Consult the Bontok cronies who are sages for that matter. From the pagans' point of view there is no cause to raze the olog. It is the hovel where the young people find and meet each other, especially during the night; tradition and custom declare it must be so.

Moreover, is it not good for our daughters to band together for comradeship? So, why do away with the olog? On the other hand the Christian moralist's viewpoint

has a far different verdict and condemns it emphatically and not without an obvious reason. Delving out the salient fact that in the dark of the night and in such a miserable shack, the young men resort to the olog to woo, etc.... certainly, in view of such a fact that impairs the chastity and virginity of the maidens, Morality cries out for succor, weeps for willing hands to snatch these girls and young boys and men from the gruesome clutches of impurity and the olog. Remove the Bontok maiden from the olog and place her in a wholesome environment, she can be as clean living and pure as any of Eve's daughters on earth.

For that matter the Fathers and Sisters of the Bortok mission are incessantly fighting odds to win the growing boys and girls from the olog's claws; their efforts are by no means fruitless, but they require great expense that not all ways can be afforded.



No bobbed-hair among the girls of Bontok.

At night, little innocent girls
and even the elder ones are seen
wending their way to "Chepes",
the home of the Sisters and the
boys are seen trekking to the

*Entakot man issad Chepes,
Chattako ay oñgañga-a
Tay adwani ya ket naschem.
Entakot ay maseyep.*

*Ad Chepes man khawis amin
Nan ewes ya nan olek
Manongnong et nan amin.
Entakot ay maseyep.*

*Taynan tako et nan olog
Tay ñgaag ay kaseyepan
Khawis man nan ad Chepes.
Entakot ay maseyep.*

dormitory of the Fathers.

Often times the little girls are
heard humming their favorite
song:

To Chepes let us go all,
Bontok maidens young and fair!
For the night begins to fall,
Come, let us to bed repair.

At Chepes all things are well,
Beds and blankets, without fare.
Let us all tonight there dwell,
Come, let us to bed repair.

Let us all the olog beat,
For 'tis bad to sleep in there.
At Chepes to sleep is sweet.
Come, let us to bed repair.

(The translation is by the author of the Article.)

When the "rosy fingered dawn" streaks the East, they, after praying their simple prayer, disperse, each directing her steps to her paternal home, or directly to the errand that father or mother told her the previous evening.

It simply thrills the heart to admiration to see these little ones, reared from their very childhood to lead a clean life, queened by an innocent, pure and chaste soul, and to see that those, who are heart and soul promoting this work, are not looking for a material reward, but instead they give whatever they possess. Their love for their neighbor, for God, for Heaven's recompense alone spur them to undertake this task, perhaps overlooked by the worldling. Much can be said of the good the Madres are doing for the upliftment of the Bontok girl and womanhood in general, but I must confess it, inability to fittingly and properly portray them and their work in verbal plastic form, impedes me to proceed further. Let it be said however that these self-denying Sisters can hardly progress in their mission without aid from generous souls.

I think Mother Agnes, if she were present as I write this paragraph, would surely withhold my pen from commenting about her (pardon me, Mother). For nigh well a score of years Mother Agnes has compelled Bontok to ac-

cept her as her daughter. Silently, uncomplainingly, patiently, perseveringly and lovingly she withstood and withstands all the firing squads of hardship as she pleases her daily task of winning the Bontok folk to the banner of Him Who died on Calvary for the redemption of sin-stained Mankind. How often does my soul surge to admiration and gratitude when I hear and actually see the incalculable feats of Mother Agnes. She is the tender mother of all infirm, and the tottering old women; the tots love to follow her, they hail her with joy, even the most timid; for the young women she is the fount of counsel; young and seasoned mothers resort to her advice, physical, moral and spiritual. Indeed she has so much endeared herself to the Bontok gentry, especially to the above mentioned, that invariably they cry and clamor for "Madir Agnes", when she is absent from the town.

This paragraph does not claim to be the whole string and portrayal of Mother Agnes' self-denial and accomplishments; miles and miles from it! Heaven's angelic writer alone can record the value of her task. I penned this item only as an echo of my vacation observation.

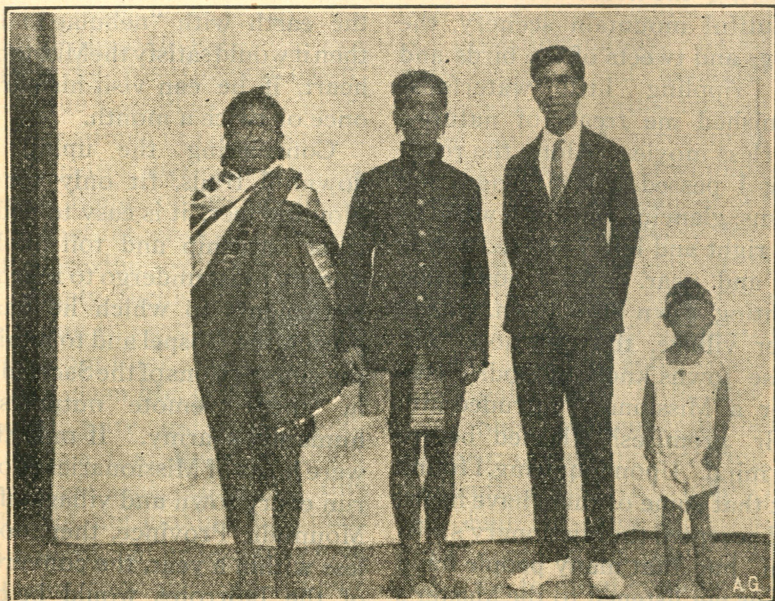
Somewhere in the first days of May's second half, I went on a journey to Lubuagan with Father Cornelio De Brouwer, parish priest of my home Mission. Besides

enjoying the horse-back ride, the beautiful mountain scenery, the songs and tweets of the birds and the rippling little waterfalls, furnished me treats of nature's peerless movies. Along the roadway I passed a few villages and towns; glancing once in a while to the right and left, I sighted towns far and near. As I continued sighting town after town, village after village, the question: "Do these towns know of God? Has ever a Missionary intruded into their premises?" flashed before my mind. Upon inquiring, I found out that some of them have heard and accepted the Missionary's mission, but that many people have not as yet listened to the Master's voice and joined the Church He founded. Verily: "the harvest indeed is great, but the laborers are few". It is hard and painful to say it, but it cannot be denied that many towns and villages are crying for Missionaries. These towns, in which thousands and thousands of souls are living and once will be in eternity, are utterly left to be the devil's and ignorance's booty and spoils. The few brave and self-abnegating Missionaries are desirous and hungering to penetrate every nook of the Mountain Province; but alas! they are not superhuman to be able to dash from town to town. Even the few localities, where chapels have been erected, they can, in fair weather conditions, visit them only three or four times a month,

and, when old "Diespiter" swamps the earth with "nebulae malae", then it would satisfy the Missioner's heart, if he can visit his barrios once or twice a month.

Considering the uphill and downhill trails, fit only for the Mountaineer, it is easy to deduce what hardship and toil the Missionary must undergo to reach the settlements to which he has to preach the Gospel and to minister the consolations of the Sacraments in these remote outposts of humanity's army. If only there were hosts of Missionaries to overrun every town and village of the Mountain Province, then, doubtless within a year, the conversion of the Igorrotes would be completely effected, and consequently Luzon would be whole and entirely Christian. If only Christ's Sermon on the Mount pervades and reigns in the hearts, homes and towns of these mountains, then, concord, harmony and peace would envelope all of the warring tribes.

At present, tribal enmity is apparently not in eruption, but still the fire of feuds is not altogether smothered to warrant peace and security. The Government exerts all its efforts to unify the Mountaineers into one common brotherhood, but the intrepid unselfish Missionary can alone gather them into one pacific flock; only the integral immutable and edifying Gospel of the Son of "our tainted nature's boast" Mary can trans-



All of them catholics from son to father, grandfather, and overgrandfather. — Bontok Mission.

form them into docile children of Adam and Eve; only the Gospel which has converted pagan and barbaric Europe into what she is now, only that doctrine which civilized and kept intact the Filipino race can evolutionize the Igorrote from what he is now into a stout-hearted Catholic man and woman, into veritable Filipino citizen, interested and a co-hard worker in all the affairs of the Nation. And who are the means for this end? They are the Missionaries at home and those actually in the field, but helped by the first.

Would it not be interesting to

many to know that there is now an innovation in Bontok? The novelty is that of a new protestant sect. It would not surprise me if I shall be told that this sect is out there to fish unwary people to fill the protestant empty pews in Manila. Well, they call this sect the "United Brethren". A very nice name and a very good one, if there be something in a name!

I do not know the extent of its activity, but this far I know, it does not fish the G-stringed Igorrote; the United Brethren pastor's bait seeks the already christianized folk, and why not? Does not Mr. Laubach write that "Protest-

ants are needed in the Philippines" because the people of Manila are pagans when they pay homage to the Blessed Virgin's image?

Certainly Protestantism is needed here, for it is "needed nowhere else"! By all means I am going to laud this sect at home if it only goes out to explore the remote barrios that have not as yet heard the word of God. But I depreciate and scorn its work when it only proselytes and steals the fruits of the Catholic Fold.

Another feature, that amused me much at first but soon made me boil into indignation, is hear-say I encountered in the midst of my vacation days. Once in a while it was dinned into my ears that there are no American priests, etc., but only Belgians and Spaniards. What a ridiculous idea! Obviously some scoundrel has circulated such downright falsehood.

Now that at least three American Fathers last year have dared the mountain passes to visit the principal missions in the northern mountains, just as years ago the Illustrious Cardinal Dougherty did, and Mgr. Carroll, who fell from his horse into a precipice at Bontok, did I hope that this lie has ebbed out. Yet, this instance goes to be the keynote to broadcast to the Mountaineers that the priests of the Church are recruited from all races, all nations and all walks of life: that our Church is not the Church of a selected few, but of the entire universal world; that, in the annals of history, our Church is the only Church that can trace its genuineness, as the Church founded by Christ, and not by a man, be he Luther, Calvin or Henry VIII, or a Campbell of a few years ago!

JUST SIMPLE JERRY '31.

ATENEO DE MANILA.

Left them grow up Godless?

Thalwood thought it very unfair to influence a child's mind by inculcating any opinion before it had come to years of discretion to choose for itself. I showed him my garden and told him it was a botanical garden.

"How so?" he said; "it is covered with weeds."

"Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds,

you see, have taken the liberty to grow and I thought it unfair in me to prejudice the soil towards roses and strawberries." — Coleridge.

Young Lady — "Were you pleased with the new school, little boy?"

Willie — "Now! Dey made me wash me face an' when I went home de dorg bit me 'cause he didn't know me."

Little Maloumbe's

First and last Mass

The Missionaries of the Immaculate Heart of Mary have missionaries in China and Congo. One of these working in dark Africa wrote the following true story.

MALOUMBE was my colored altar boy. You never saw a more punctual be, Maloumbe was in the sacristy. man. However early Mass might face shining from scant morning waiting for me, his little black ablutions.

Outside the church walls he was a rollicking child. Fishing and bird catching were sports wherein he excelled. Had it not been for the study menace ever hanging over his head: "if you won't study, you shan't serve Mass," he would have roamed through field and forest rather than go to school.

To his mind the world was divided into two distinct compartments. On one side "church things," as he called them; on the other, simply, "everything else," that is, school and work, play and forest rambles. You might think that these two last items come first in little Maloumbe's esteem; but no, to this child, so eager to romp and play, "church things" came first of all.

Some time before Easter I began to notice a change in Maloumbe. Whilst still serving Mass

with great punctuality, he appeared downcast and weary, with a pinched look about him. The usually energetic ring of his bell dwindled down to a mere tinkling.

A few days later, the little fellow came to see me. He looked distressed. "Are you ill, child," I asked; "if so, you must take more rest and serve early Mass." Two big tears stood in his eyes as he said:

"Yes, Father, I'm sick. I can't go on any longer, I can't go to school and I shan't be able to study Latin." And he burst into tears. "Come, come, my little man; you're only twelve, there's time enough to begin Latin. Go to the Sisters and tell them you are ailing. When you are well, you'll serve my Mass again."

The next morning I had another altar boy. It was earlier than usual and quite dark. Nobody in church, only a child in a corner, shaded by a pillar. Poor little Maloumbe had crept to church to hear Mass, his Mass, and to watch his substitute. More than once I thought I heard a sob from behind the pillar. The

child was softly crying at the idea he would never get well, never serve Mass again and never be a priest.

A few days passed. One night, as I was just about to seek my bed, I was called. Maloumbe was very ill and asked to see me. Until then it had never occurred to me that Maloumbe's illness could be serious; now I remember what one boy said to another: "Maloumbe no longer serves Mass; he'll soon die." I found the poor child on his mat, his emaciated face glowing with fever, his breath coming hard and quick. "Father," he said, "I have been thinking... I was wrong to dream of becoming a priest, that's much too grand for a poor sick boy like me... During the last days I didn't even serve Mass exactly.... I was careless, but I didn't mean it; I had such pains in my head and chest. God won't be angry with me, will He, Father?"

"Don't trouble yourself about such things, child. You know God is the best of fathers, the most kind, the most loving of all. You are sick, my child, very sick. If Jesus wanted you to come and go with Him, would you refuse?"

"Oh! no.... but I didn't always learn my lessons.... I wasn't always good.... Father, won't you hear my confession?"

After confession, Maloumbe prayed softly: "My Jesus, I believe in You, I love You, I will die for the love of You. Mary, my Moth-

er, help me!" Then he was silent and I left him.

The next morning I first administered Extreme Unction and then gave Holy Viaticum to my little altar boy, piously saying the Confiteor. Having brought the sacred Pyx to church, I returned to the dying child. He lay, smiling, with closed eyes, his lips moving, as if in prayer. Suddenly his features put on a very serious expression. "Tobanda!" (Let us begin) he feebly said. Slowly he made the sign of the cross and murmured quite distinctly: "In nomine Patris, et Filii, et Spiritus Sancti. Amen." "Introibo ad altare Dei." "Why don't you answer?" To please him, we instantly responded, the Sister infirmarian and I: "Ad Deum qui laetificat juventutem meam." Maloumbe's face put on a glad look as he continued: "Judica me Deus, et discerne causam meam," etc. He went through the entire psalm, then the Confiteor, Misereatur and Indulgentiam, reciting everything without a fault, reverently and distinctly, whilst we gave the responses.

"Oremus!" said the little priest, stretching out his hands. Then a moment later: "Kyrie eleison," etc. Again the outstretched hands: "Gloria in excelsis Deo," etc. with never the slightest mistake. After that: "Dominus vobiscum." After a little while: "Credo in unum Deum," etc. Then the offering of the host and wine

the washing of the hands, followed by "Orate Fratres." All the rites of holy Mass followed, quite correctly.

The child was evidently growing weaker. The death dew lay on his brow.

He continued: "Per omnia saecula saeculorum—Dominus vobiscum—Sursum corda." The entire Preface followed. After the "Sanctus" the little priest paused a moment, his lips moving, then he began again. "Memento etiam Domine, famulorum famularumque tuarum," going on in his maternal tongue: "My Jesus, I pray for Father Adrien, Father Camillus, Father Joseph and particularly for Father Adolph, that you will reward them for all the good they do us.... and for the Sisters, so kind.... and for all my school mates, especially for N— and L— and lastly for myself, that I may always be with you.... and for the heathen...."

At the Elevation the child had

United States.

Mr. Paul Claudel, ambassador of France to the United States enlisted as a member of the St. Vincent de Paul Society.

A total of \$300 was donated by Japanese non-Catholic doctors of Los Angeles for the new Trappist monastery in Japan. This is another evidence of pagan esteem for Catholic works.

not strength enough to raise his arms,—only a movement,—but on his poor little face such a deep adoration!

Again he kept silence for a few minutes. Then, in a scarcely audible whisper: "Pater Noster".... "Domine non sum dignus".... Feebly his hands moved upwards.... With the utmost exertion, he lifted them to his lips.... Then the little priest joined his hands across his breast and remained motionless.... An indescribable joy spread over the features of the quiet child.... Little Maloumbe was dead!

In his beautiful dream he had said his first and last Mass, before going up to Jesus, whose priest he had so ardently longed to be.

What little Filipino boy will step into the vacant place, repeating the beautiful words of Father Ryan:

"I seek no fame
No higher name

Than this: "A priest of God!"

Spain.

The town of Ceanuri in Vizcaya holds a record in religious vocations. It claims a total of 233 religious out of a population of 3,000. In 1924 the religious of that town who were alive at that time numbered 139 priests and men in religious orders and 94 nuns.

Mission News & Notes

Bokod.

Rev. Father Claerhoudt from the mission of Bokod, has been sick for weeks. Carried by some of his faithful, he was brought to Baguio and the doctors declared his sickness to be very dangerous. After a few weeks he was transported to St. Paul's Hospital in Manila, where soon he became a convalescent. Back in Baguio he tries to regain his forces lost at Bokod through overwork and much worry about the means to support his activities, and undermined through lack of the necessary food. May he soon again take his place at Bokod where he has won the affection of all the people and converted many to the true Faith.

Itogon.

Father Quintelier is in need, or rather his people at a mission station, called Pampang, are in need of a bell. So are many towns in the Philippines, one might answer. No doubt about that, but... Well let us see what Father Quintelier has to say about the bell:

I have a chapel in the long valley of Pampang, East Benguet. As everywhere in my missions, Pampang is surrounded by hills and mountains with practically no roads and its houses scattered

and lost in the woods. Suppose now that I arrive there to say Mass. Some of the people know I came, some do not know it, for I can not send a messenger to every house and, of course, it would require the voice of the thunder to publish the news to all the inhabitants of the district. No, the thunder is not needed to call the people together, but a good bell of some 75 kilos with a silvery voice would easily replace it.

More, those who know I am at the place to say Mass and consequently come to attend it, need that bell as much as the others who ignore my presence. Why? The whole country is clockless and watchless; only the sun in the sky approximately tells the Igorrote what time it may be. But the time taken from the sun by inexperienced observers is far from being exact. What is the result? Some arrive about an hour before Mass and others about an hour after Mass. Again: a ringing, tingling bell would announce the exact moment of the celebration.

People of Pampang regularly gather on Sundays to recite the rosary together. Once more, some arrive long before the others and grumble at the tardiness of the latecomers. But what can be done? A BELL would remedy the case!

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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XI

Si-bidow

Continuation

ORDINARILY, while the Benguet mountaineers are busy weeding the paddies now covered with young, growing rice, the first showers of the rainy season begin to pour down over the thirsty hills of the province. This happens in the month of March....Si Kanas, this is the time of weeding.

The sky is always of a pure and cloudless blue, until about 10 a. m. but then, from behind the highest peaks, rise whitish vapors like enormous veils that sweep around the necks of the mighty giants. Little by little they cling together into darkening clouds, heavier and heavier they become, slowly, but steadily, they pack together and, once over the top of the now hidden ridges, they shoot towards the open space of the valleys and canyons, tear themselves asunder and start in a wild pursuit of each other above the sighing pines of the forests and the glowing rocks on the hillsides. In the early after-

noon the thunder rolls with a thousand echoes through the mountains, the lightning shoots, uninterruptedly, from cloud to cloud; there is an inferno in heaven, but, towards evening, the elements quiet down, the monster clouds dwindle away, and again there hangs a pale greenish sky over the dripping and glittering green that has been bathed by the refreshing deluge.

So does the rainy season begin, the Si-Bidow, in the mountains of East-Benguet: it is the prelude of long months of rains and typhoons.

But when the rice assumes a golden color, the color of ripening, and when some of the paddies have already been harvested, then, oh then, begin the days of cloud-bursts and hurricanes; then the sky is saturated with a greyish fog, and, when the wind rises and tears the clouds asunder, the water streams roaring from the nearly vertical slopes, in a wild rush to-

wards the somber ravines; the mountain rivulets swell into torrents, that in mighty waves, roll downward, carrying branches and trees, boulders and rocks, to the lowlands.

But sometimes there are days of calm: then, the women are crawling on their knees in their muddy camote fields, or they are bending over their rice paddies trying to find, from under a heap of twisted straw, the golden ears that must feed them for another year, and towards evening they descend the mountains under the double burden of a soaked load and its rhythmic pounding on their aching backs at each step....

But they all know that those days of fog and showers and typhoons will pass, and in their anxious hearts burns the flame of a soon better time.

During these somber days, the whole nature of the mountains awakes with a new and fresh life, and from these destructive storms and flooding rains sprouts, unstemmed and unchecked a majestic green that unfolds itself in countless plants and flowers; the barren rocks disappear under a curtain of refreshing vines; between the fallen branches and trees of the forest rise waving ferns, that spread their lace-like leaves over the budding flowers of legions of plants that are struggling for light and life under their refreshing shadow.

Again the trees and the forests

are filled with a thousand melodies of the feathered friends that are singing the glory of God, while far above in the endless blue sails the "bokaw", the large-winged mountain-hawk. Never is the tropical sky so pure and so blue than after the stormy months of the rainy season: never is the air so saturated with the freshness of life than after the time of the showers and hurricanes; never does the pine-forest smell and sing so lovely and so gayly on its sky-reaching heights than after a few months of cracking thunder and flickering lightnings....

And so, too, is it with our souls: Never does the christian soul inhale a purer air of a wonderful, heavenly life, than after some anxious hours of suffering and sorrow; never is there sweeter calmness in the christian bosom than after the roaring storm of a sweeping temptation; never does the soul look with more hope to heaven and the endless hereafter, than after a crushing pain of body and spirit, because then, the soul knows that the purest gold has been cleansed by fire, and that true life rises from death, and that to die means to live, if life on earth only has passed amidst a continuous, inner contemplation and a lasting, active loving of Him Who is ALL LIFE, the source and end of all creatures, the Lord God of heaven and earth.

To be continued.

GERARD GERRITS. 16.



Crónica Católica

Roma.

It has been said very wisely that "today is the day of the Pope." The Archconfraternity for the Return of Israel is spread all over the world. The Associations of prayer for the conversion of the Mohammedans and of Masses for the conversion of China or Japan see the numbers of their members daily increase. The Catholic Apostleship manifests itself through the "Leagues of Sts. Cyrille and Method" in the Slavic countries, through the "Bonifacius Vereine" in the German universities, through the "Academicum Catholicum" at Copenhagen: its public lectures to Protestants and its Bureau of information that teaches the truth to the

separated brethren. Russia receives with joy the movement in favor of the Union of Churches. Seminarists have founded in Syria several groups of travelling missionaries for the conquest of souls that more than ever seem well disposed to accept the true religion. Msgr. Pereira and two other priests baptized 120 Japanese at Sao-Paulo, Brazil. During the year, 2,500 anglicans joined the Catholic Church. 50,000 conversions are registered annually in India. In Amadia a whole village of Copt schismatics returned to the Church. In Egypt, thanks to the Catholic Schools, the parents, a few years ago so hostile to the Catholic Church, today readily permit their children to join the Church. Ireland's universities of Cork, Dublin and Galway are practically catholic institutions. The number of priests in Norway, so arch-Protestant, is on the increase.

Australia.

Cardinal Ceretti, formerly auditor of the Apostolic Delegation to the United States and later Apostolic Delegate to Australia, will be the Papal Legate to the 1928 International Eucharistic Congress, at Sydney. Cardinals Dougherty of Philadelphia and Mundelein of Chicago will attend the Congress.

Belgium.

In the competitive examina-

tions between the four Belgian universities, the Louvain students carried away nine of the fifteen travel scholarships. Year after year, more than half of the prizes go to students of this Catholic university.

The Catholic League of Families has constructed these last years about 30,000 houses which are sold or rent to poor families with every facility of payment and at the lowest prices possible. It intends to construct 3,000 houses more.

China.

In the year 1586 there were 40 Catholic Chinese; in 1608, there were 2,000; in 1616, 13,000; in 1650, 150,000; in 1670, 200,000; in 1700, 300,000. From 1706 Christianity was persecuted with greater or less violence throughout China, and the arrest of incoming Missionaries impeded the growth of the missions. In 1850 the faithful had increased to 330,000. In 1886 the Catholics numbered 567,000; 1900, 741,000: this was the year of the Boxer revolt.

England.

Four sons of Mr. and Mrs. McGhee, all priests, assisted at a High Mass of Thanksgiving in Glasgow on the occasion of the golden wedding of their parents. There were also present two daughters of the jubilarians, both nuns.

France.

The Government has returned part of the Church properties confiscated by Combes. There is a serious move on hand to have the laws against the Religious Orders repealed. The National Catholic Federation headed by General de Castelnau counts 3,000,000 members.

Italy.

The Government has appropriated 100,000 lire to help meet the expenses of publication of a simple Italian priest's twenty volumes written on fungi.

Mexico.

The Guadalupe day was observed for the second time without priests. Nevertheless more than 200,000 people visited the famous shrine of Our Lady of Guadalupe. A big candle offered turned out to contain a murderous bomb, but was discovered before its explosion. Father Rodrigo Aguilar, parish priest of Union de Tula, Jalisco, was condemned to be executed. He declared that it gave him joy to shed his blood for Christ. His executioners replied that they would not give him that joy but would hang him. This they did. In the same town, the Mother Superior of the Sisters of Perpetual Adoration was shot

and the Sisters carried off to be the prey of the soldiers.

Miscellaneous.

Missionary mortality tables, which grew out of the inquiry instituted by the Medical Committee of the Missionary Exhibition at the Vatican in 1925, show that the missionary's life on the average is shortened by 14 years. Unfavorable environment and climate in certain sections increase this shortening of life. Sixteen and one-half years are sacrificed by missionaries in Africa, while in lands where especially primitive sanitary and hygienic methods prevail, the rate ascends to nineteen years. Only five per cent of the Missionaries meet death through accident or violent causes. Not in the heroism of a moment or an hour, but by the sacrifice of their lives hourly and daily for years do missionaries bear witness to the Faith and achieve their reward.

There are 9,417 Jesuit priests in the world, according to the last census of the Order. The Society is divided into thirty-nine provinces, the two largest of which are the Belgian, having 765 priests and the Missouri province, organized by the way by Belgians, having 584 priests. The total membership of the Order is 20,107 which includes the lay Brothers and the Divinity students preparing for ordination.

CURRENT EVENTS

Philippines

Political.

Governor General Stimson's policy in the Philippines, if we may believe what the papers have published this last month, is self-government for the Islands, but no absolute independence. He expects to conduct his administration with a view of developing the former-self-government, but not independence.

That there will be cooperation between the Governor General and the Philippine Legislature, has been pledged by President Quezon, Senator Osmeña and Speaker Roxas. It is all a question of understanding each other.

President Quezon will remain several months longer at Monrovia, which proves that his sickness must be of a very serious character. He will not take an active part in the coming elections in June, but will remain the head of his party, though he has asked to be relieved of the leadership, for the whole party rejected his petition.

Senator Osmeña assures us that no reactionary bill referring to the Philippines would be adopted by Congress; but it seems that the Kiess Bill granting the Governor General the power to nominate the governor of Mindanao will be approved, and perhaps, also, the bill conferring on the Governor

General the control of the sum of \$150,000, taken from the internal revenues collected in the United States on Philippine products, with which to pay the salaries of his counsellors at Malacañang.

Anyway the bill presented in the American Congress that would amend the Jones law and provide that Judges of inferior courts should be appointed by the Governor General without the consent of the Philippine Senate, will be rejected.

Miscellaneous.

Due to shortage of copra, all oil mills but two in the Philippines have shut down. This shortage is a consequence of the typhoons of last year.

It is noteworthy how these last weeks graft and thefts amounting to great amounts have been steadily increasing. What may be the cause? Sound principles of true Faith would do no harm to this alarming increase of crimes.

The Chinese population in the Philippines was increased by nearly 3,000 during the year 1927.

Only 26 out of a total of 191 teachers in the provinces all over the islands who took the last senior teacher's examination given by the Bureau of Civil Service passed the test.

Two Filipino labor leaders are in Shanghai attending the Pan-Asiatic Labor conference held under the auspices of the Soviet government of Russia. A large local organization with branches in many provinces is now under investigation by the authorities for its alleged connection with Communism. The society has more than

8,000 members. And a few months ago it was claimed that there were no Communists in the Philippines.

It would be a severe blow to the further development of the sugar industry of the Philippines, if the move in the United States to limit duty free Philippine sugar imports to 500,000 tons a year became law.

Foreign

China.

As said in the last number of the Little Apostle, the Canton Government would have its hands full with the subduing of the Soviet chieftains within its own borders before it would be able to start a drive against the North. The Province of Kwantung has set up a new Bolshevik government against Canton, and is a serious menace to the Southern capital. This last month the Cantonese have executed hundreds of people accused of Bolshevism. It is a wonder that Russia did not take any steps to revenge the murder of several of its nationals during the first anti-soviet outbreak at Canton and other towns of the Southern republic: Russia must be very weak or the rumors that she has interior troubles of importance must be true.

European Politics of 1927.

As Europe enters on the tenth year since the World-war, it is plain to anybody who lets his memory travel back to 1918 that a tremendous work of reconstruction and pacification has been accomplished.

Ten years ago Europe was in ruins: twenty million men were on the battlefield: millions had been killed. millions more were maimed: mines, rail-

roads, factories etc. were destroyed: rebellion had spread from Russia through all countries. The victors complained and the vanquished lamented; the Allies quarreled among themselves. But Europe began to work and rebuild and it has succeeded in repairing most of the damages caused by years' of a most terrible war.

The "Policy of Locarno" eventually may eliminate England as arbiter of the continental affairs. The traditional British policy of the balance of power for centuries has been of dividing the continent as equally as possible into two hostile groups which balanced each other, with Britain lending her weight to one or the other side. Before the war two groups existed: the Central European headed by Germany and the French. When the first became too powerful, British joined the French group, while at the time of Napoleon she joined the Germans against France. The British policy is still working. England and Italy have a working agreement and Italy thus encouraged has taken a provocative air against France and Jugoslavia. France has retaliated by a "defensive" alliance with Jugoslavia against Italy. Besides, the French entertain cordial relations with Czecho-Slovakia, Poland and Rumania which are directed against Germany, Hungary and Russia. The French combination is thus the

most powerful. Of course, if there came a clash between France and Italy, Germany would fight France. This would bring the Poles into the fray and cause the intervention of Russia against Poland. That Poland again would be divided between Russia and Germany would be a catastrophe for England, for, a triumphant Russia would be a menace to England's colonies and trade-routes and a danger of spreading revolutionary propaganda. Besides, in the event of a clash between France and Italy, the United States would claim a right to trade with France, a thing which England would oppose, and such a clash might start between Britain and the United States. Consequently it seems fairly certain that Britain would not back Italy in an aggression against France: nor is it easy to believe that Italy would care for such a war in which Germany would be her ally, for in this case, victory for Italy would mean the annexation of Austria to the German Empire and thus would give Italy a strong neighbor on the North.

England.

The Church of England had changed what is called the "prayerbook" and which contains a kind of constitution of the Anglican Church. The State of England has refused to sanction the use of such a prayerbook. Persons, such as bankers and bakers not of the Anglican Church, made this decision. The whole procedure shows the absurdity of a State Church. It is the result of the extreme alliance of Church and State which came about when the Protestant churches, too weak to stand on their own feet, sought by their representation in parliament to gain an influence on the people through the power of the State. The thing also works the other way and we find that the State now binds the State Church, making religious life impossible.

Italy.

Italy's internal public debt has been reduced from 95,000,000,000 lire in November 1922, to 85,000,000,000 in November of last year.

Nicaragua.

Notwithstanding the reenforcements sent by the United States, general Sandino, falsely reported dead, continues his revolution, though followed by only small forces, and, no doubt, secretly helped by the Mexican Government, and members of the liberal party of Nicaragua. There is a tension in the country lest this movement of Sandino spread.

Russia.

It is said that four Soviet regiments revolted in Moscow, in sympathy with Trotzky, who with a number of other Soviet leaders was ordered into exile by the followers the less radical Staline. Though these reports may be untrue, it is a fact that discord reigns among the Russian leaders, and when revolutionists have a quarrel, it ordinarily ends in bloodshed. The trouble among the Soviet chiefs began after the death of Lenine. Trotzky was for the continuation of revolution while Staline is for moderation. It will be interesting to follow the movement of both sides, which may end in the dictatorship of a strong man who brings order out of the Russian chaos.


The Conference at Havana.

January 16 President Coolidge opened the Pan-American Conference. It has been of an unusual interest this year, not only because some anti-United States feelings were given some expression but because it has developed into a kind of League of Nations among the American countries of both South and North, while formerly it

limited its activities to the economic and commercial realms.

The idea of bringing into some sort of a union the various States of the New World seems to have originated with the South American liberator, Bolivar, early in the nineteenth century when he proposed a union of former Spanish colonies to preserve peace among themselves and to act together should their sovereignty be menaced by any European nation. The second part of Bolivar's proposition lost its weight when President Monroe, in 1823, stated that the United States would view "as an unfriendly act" the


attempt of any European power to interfere in the affairs of the New World. In 1826, delegates from only four countries, Colombia, Peru, Mexico and Central America, attended the Pan-American conference at Panama. Central America, was made up of the five States of Nicaragua, Costa Rica, Honduras, Salvador and Guatemala, which in 1821 had declared their independence of Spain and in 1824 constituted the "Confederation of Central America." It was only in 1889 that the United States took part in the Pan-American conference.



In Memoriam



ABSOLVE, we beseech Thee, O Lord, the souls of thy servants Cruz Calderon, 93 Lamayan, Sta. Ana, Manila; Lucia Almindras, Danao, Cebu; Maxima Manalo, Manila; Segunda Calingo, Pasig, Rizal; Maria Ramos, Felicisima David, Martina Santos, Botis, Pampanga; Alejandro Morales, Pasacao, Camarines Sur; Antonia Alcantara, Calauag, Tayabas; Victoria Aronga, Sto. Niño St., Janiuay, Iloilo; Regina G. Tamarra, Carcar, Cebu; Leonor V. de la Cruz, Lingayen, Pangasinan; Maria Reyes y Katigbak, Lipa, Batangas; Timotea Dantes, New Barrio, Angeles, Pampanga; Maria Avila, Carcar, Cebu; Paula Mecayer, Pawa Legaspi, Albay; Apolonia Aytano, Libon, Albay; Carmen de Barrios, Iloilo; Marcosa Castillo, Malabon, Rizal; Pilar S. de Romero, Bais, Negros, Oriental; 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.



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.

Question No. 37. I read with pleasure in "El Misionero" the description of the ecstasis and stigmata of Therese Neumann. May I ask you what an ecstasis and stigmatized persons are?

S. L., Manila.

Answer: Stigmatized persons are persons who, either always or periodically on certain days of devotion, manifest on their bodies either wounds, or certain bleedings, or bloodstains, which most of them by their number and localisation remind us of the Passion of Our Savior.

The "Dictionnaire théologique" of Gorschler says that the cases of stigmatisation of late have become more numerous, and though investigations seem to corroborate this statement, one has to take into account the fact that, in former times, persons, favored with stigmata, ordinarily took refuge in some convent of religious and that not all data about them is available. It can be shown that since the 13th century there nearly always have been stigmatized persons.

Dr. Imbert-Courbeyre, ex-professor of the university of Clermont-Ferrand in France, has published the history of 321 stigmatized persons, and he admits that besides these, there are many others which, in former times as well as today, have been known to exist. More than one third of the 321 stigmatized persons mentioned had their cause for beatifica-

them have been canonized.

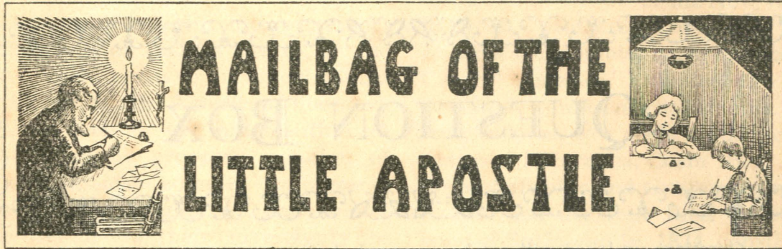
The stigmata are not all alike. Some are complete and consist of 5 wounds in the side, hands and feet and the wounds of the coronation. Others are incomplete and then are either the five wounds, or those of the coronation and in a few cases present only one or two wounds.

In "El Misionero" we have given the number of Therese Neumann's stigmata. Sister Rumolda of Herenthals, Belgium, has the complete stigmata, these of the coronation since October 1922, these of the five wounds since November of the same year, and the marks of the scourging on arms and legs since January 1923.

It happens that stigmatized persons, besides the stigmata of the wounds, also manifest on their bodies certain figures such as of crosses and names and even inscriptions. Sister Romulda has them not on her body but on the linen she uses, on which can be seen the image of the Sacred Heart, crucifixes, letters and several other figures.

Another phenomenon with some stigmatized persons is their complete abstention from all food and drink. Catherine of Raccomgi remained ten years without taking any food, Angelo de Foligno twelve, Nicolas van de Fluhe nineteen, Lidwine of Schiedan twenty-eight and Rosa Adriani twenty-eight years all had the stigmata.

To be continued.



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

Manila, March 1, 1928

Dearest Readers;

The Little Apostle, born in 1924, expects a new brother. A first came into light in 1926 and was christened "El Misionero;" this very month another brother will come forth under the name of: "Ing Misionero." This is a Pangpanganian name, because the little brother will speak (will appear in) Pampangaño. Like the Little Apostle, his elder brother, he will be very tiny but only at the beginning, only of 16 pages, but that does not mean that he will remain a little tot. Quite the contrary: as soon as he is able to stand on his own feet (financially) he will imitate The Little Apostle, become stouter (and be printed on 32 pages.) On account of that first rather weak constitution of only 16 pages, brother "Ing Misionero," though consecrated to the Little Flower, to spread knowledge about the Missions and the Faith, will cost only ₱0.60 a year, and yet will see the light of the Pampanga Province once a month, on the tenth. Of course the good people of Pampanga will like brother "Ing Misionero" for he will give them a happy hour at each visit. Sure of this general acceptance, he will have 3,000

heads to start with (3,000 copies will be printed), and that seems that after one year, or even less, he may easily beat his elder brothers in number of copies.

Go on thus, little brother "Ing Misionero" and let the inspiring face of the Little Flower, that adorns your front cover, develop, more and more, the missionary spirit of the generous Pampangaños, who since the birth of The Little Apostle and El Misionero, have always shown a christian spirit in helping their brethren of the Mountain Province. In advance, we send our most sincere thanks to all those who are actively cooperating to make "Ing Misionero" a success!

Cebu, February 7, 1928.

Rev. Father Faniel;

Please send me ten copies of "El Misionero." I will distribute them to various persons, sure that they will help the Missions of the Mountain Province. I hope to be able to constitute a center for the support of a Catechist.

Respectfully,
Name.

Dear Readers, please say a prayer that the hope of the writer may be realized. We need Catechists and more Catechists. Father De Brabander of the Trinidad Mission, Benguet, feels very much depressed because, notwithstanding his heartrending appeal for a Catechist in Tublay, where he would have accomplished wonders, he has not received an answer. Shall it come from Cebu? Pray for it.

Gubat, Sorsogon. Feb. 7, 1928.

Dear Reverend Father.

In a letter I wrote January 28. I mentioned the work I have started to establish the Crusaders of the Little Flower. Herewith I am sending P28.50 collected from these first Crusaders.

In a meeting, held yesterday, the Crusaders were reminded of their duties as such. I will continue inviting others to join the Catholic Missionary Association for the sake of my poor countrypeople of the Mountain Province.

With best wishes to you, I remain:

Rev. Pedro F. Lanuza.

During these last days, much has been heard about social action. Several centers for social activities have been established all over the Philippines. May God bless these societies, for they are really needed. To help the Missions, is one of the greatest social activities, that has the blessing of the Holy Father and the entire Church. Now in all social, Catholic undertakings, it is always the priest who has to be the soul of the work. Laymen may help, the priest is their guide and by his support he sustains them in their endeavors, encourages them in their difficulties, and gives life to the

society: like another Christ he is the way, the truth and the life.

Like Reverend Father Lanuza, several other priests of the Archipelago have undertaken to help the missions, and wherever a priest has taken to heart the Association of the Little Flower, it has brought results. I profit by this consideration to thank once more these active and zealous priests, hoping that God will bless them abundantly in their ministry.

Manila, February 12, 1928.

Reverend Father.

Herewith P2.00 for two subscriptions to "EL MISIONERO." Please send them to... Victorias.

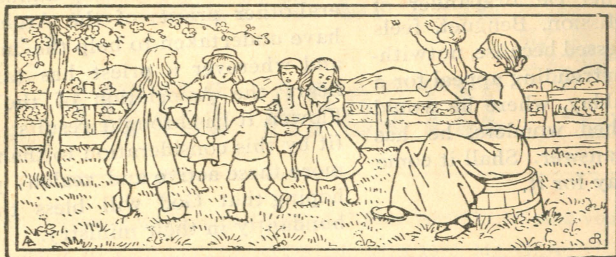
Villanueva.

Many thanks, Miss Villanueva. Though far away from your home at Victorias, your letter shows that you continue to take heart to work for the Missions. In truth I have to confess that not all students possess your spirit of perseverance. Some begin well and send us some subscriptions, but, after the first lightning in the beginning, they fall back and remain as calm and dead as if they did not exist any longer. And yet, what does it cost to risk, here and there, a word with a friend or a relative? If every subscriber tried seriously to find only one new subscriber, every year, how the work in the Missions of the Mountain Province would progress, for every reader of "The Little Apostle" becomes himself a little Apostle.

Who will take the resolution here suggested? Many thanks to him or her from

The Little Apostle.

For the Little Tots



A Little Life of the Little Flower for Little Children

Continuation

CHAPTER XIX—Sundays!

WHICH OF the little children, and especially of those who daily attend school, does not long for a day of rest, the Sunday Holiday?

There are no lessons to be attended, there are no terrible eyes of a teacher that watch you, and there is freedom which all men, born free, are anxious to enjoy.

So did little Therese always long for the free Sundays, not because she did not have to go to school, but because the Sunday is the day of the Lord, a feast of God.

The house of the Martin family was a christian home in which God always found His due place first and last. So, on Sundays, all work was, as much as possible, suspended, so as to give time to all the servants, not only to go to

Holy Mass, but also to attend to their souls, the whole day, for, after all, if God forbids us to work on Sundays, it is to give us time to consecrate ourselves more exclusively to do meritorious works and to provide more eternal happiness in the other life. Thus, the house of Little Therese looked rather somewhat austere on Sundays, and Papa Martin well saw that all of the house not only attended Mass, but also went to church in the afternoon to assist at the Benediction with the Blessed Sacrament.

And did little Therese not enjoy some amusements on these days of freedom? Of course, she did, and why not? She took a walk in company with her dear father and her beloved sisters; but

in vain did the organs and orchestras of the town play, inviting the children for a ride on the merry-go-round, and in vain did the merchants expose for sale their nicest and sweetest candies and cakes. Mr. Martin did not permit his children to take part in these distracting amusements, nor would he have bought even a pin on Sundays, neither did he ever undertake a journey on the Lord's day. Sundays were for the Lord and his spiritual duties toward God and his soul.

And was that manner of spending the Sundays less agreeable than in other houses where the whole day or the greatest part of it is passed in diversions and doing nothing? Not a bit, but rather quite the contrary.

Those of the Martin family who received Holy Communion, went early to the church and attended the first Mass. Later they all went to High Mass, anxious to hear the sermon.

What a lovely sight that entrance of Mr. Martin, into the church leading his little Queen by the hand. Sometimes the church was crowded, but the people respectfully made place for the white haired old man and the lovely young child, whom they called the "sunray." No doubt that many, when they saw them pass, thought by themselves: "I wish my children were as pious as this little one." Though Therese felt that everybody look-

ed at her, she was not disturbed in the slightest way: she fixed her eyes upon the tabernacle as soon as she had passed the door of the church, thought of Him who was waiting for her to sacrifice Himself once more for her pure soul, and, in that way, prepared herself for Mass.

During the sermon her eyes never failed to look at the priest. Had not Papa told her that the word of the priest is the word of God? The first sermon she really understood touched her heart very deeply: it was a sermon during Lent, about the Passion of the Lord. Though only five years old at that time, she never forgot the impressive words about Jesus agonizing and dying on the Cross for love of us: these same thoughts she later recalled and were those that moved her most to consecrate her love to her divine Spouse.

—"What", she said, "Jesus has loved me so much as to die for me, and I could find pleasure in offending Him? That, never, but I shall give Him all the pleasure He has a right to receive from me, His beloved!"

At home on Sundays, there was more spiritual reading than on other days, but this did not prevent the Martin family to pay a visit to the relatives who were living in town. This however did not cause great pleasure to little Therese, for as not all could leave the house, it caused the members

of the house to separate, and: "Quam bonum et jucundum.... How good and sweet it is for brothers to live together!" as God Himself has said! So quickly did the Sundays pass that in the afternoon little Therese sometimes felt melancholy, because then she thought of the six next days with their lessons to be studied, the homeworks to be made and other duties to be attended which do not directly regard heaven, for even then already the little girl dreamed of an eternal Sunday, an everlasting feast of God with Him in heaven.

It happened that one Sunday afternoon, towards evening, Mr. Martin and the little Queen went homeward. It was a splendid evening with a pure sky and twinkling stars.

Mr. Martin seeing how the little girl looked up at Heaven's exterior gems, the stars, explained to her how millions of miles separate the stars from earth, how thousands can be seen by the naked eyes, but how many more thousands are hidden to our sight, though they become visible

through a telescope, he spoke to her of the greatness of these little heavenly sparks, though they look very small on account of their distance, when all at once Therese, who had been wondering at the power and wisdom of God who has created all these millions of suns and keeps them moving at an incredible speed, interrupted her Papa, saying:—"See, Papa, my name is written in heaven" and she indicated a group of brilliant stars that had more or less the form of a capital T, the first letter of Therese.

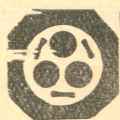
Little Therese little thought then of how her name was written in the heart of Jesus who foresaw her future holiness and how once her name would be written in the hearts of her devotees.

And then she asked her Papa to lead her by the hand, and this way both proceeded, Mr. Martin wishing that his little Queen might always continue to live for heaven, and little Therese forgetting all around her, fixing her looks on God's heaven already so beautiful on its outside.

Nicaragua.

Though perfect peace has been announced again and again, the United States lately has sent more troops to Nicaragua. This country looks like the Philippines in 1900 when the American and Filipino forces clashed.

Why is the United States so intent upon imposing peace in Nicaragua? To build an inter-oceanic canal through that country, the right of which, was granted to the United States by treaty, after and for, several loans to the Nicaraguan Government.



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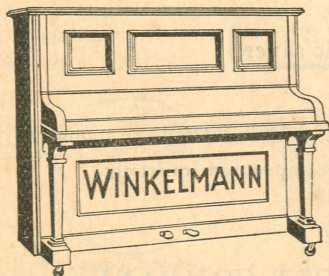
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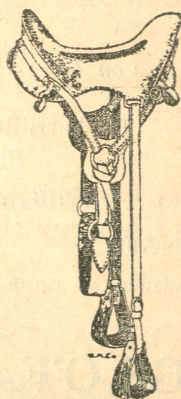
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