

The

LITTLE APOSTLE



of the

MOUNTAIN PROVINCE



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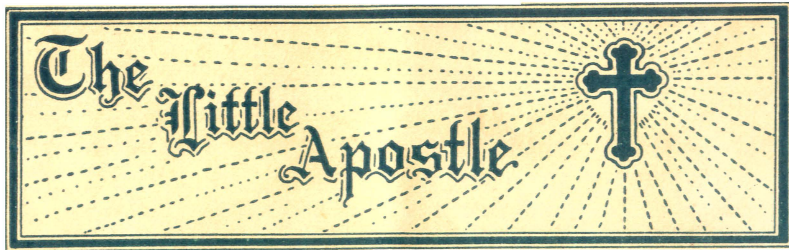
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Jotting It Down

IT is not always easy to express in words what one feels in his heart; there are things which lose their beauty by being exposed to the air of this world.

In fact, the world has spoiled many beautiful ideals, because the world is wicked and opposes what is spiritual in man.

Christ came into this world to save us from its evil spirit; but Christ made it clear that He didn't want to be of the world, He admonished His followers that although they too were in the world they did not have to be of the world and had to keep themselves aloof from worldly contamination.

The spirit of the world is a spirit of falsity, half-truths and lies.

The world is a great deceiver, and, alas! too many are those who have been and are allured by its hypocrisy.

As long as we believe in Christ and observe His teaching, we have nothing to fear of the world, because Our Saviour has "overcome the world" for our sake.

From the moment that we put aside one of Christ's principles and adhere to a worldly opinion instead, we are liable to become the miserable victims of a wicked world.

This is true for the individual, for the family, and for the nation as well; many are the men, families and nations that fell victims in the snares of seduction. The lamentable fact of our days is that nations and their governments have so much indulged themselves in imbibing the falsity of the world than that their actual status is termed by the Pope of the Vatican as being "the apostasy of Nations."

In this Freemasonry has deserved well of the world.

The doctrine of Freemasonry has prevailed over the Doctrine of Christ in as far as the modern governments are concerned. It has severed modern governments from the influence of religion; it has produced public education without religion, and, to cover the ugliness of its evil deeds, it has created a "self-made Christianity

without Christ." To all this it has given the name of "Liberalism." Liberalism is the gospel of the world, the exaltation of human pride. It is responsible for the many of today's evils. It has been said and repeated that ultra Liberalism is the cause of Democracy's failure, and that it is the harsh mother who gave birth to all modern monsters of subversive doctrines and organizations, Bolshivism and Nazism included. The victory of World War I as compiled in the Treaty of Versailles had many aspects of being an ultra liberal, masonic victory. The peace that followed was but a preparation for revenge, for another war. The desire of revenge on the part of the vanquished engendered Nazism, and World War II. It is hard to admit that this war is a crusade of Christianity against Atheism and neo-paganism; it rather seems to be a struggle to death between the masonic "marâtre" and her ugly offsprings, Bolshivism and Nazism.

It is true that in some hard suffering countries unmistakable signs of a sincere desire to return to true Christianity can be observed. England, for instance, seems to have come to her senses, admitting her former errors, and making efforts not only to atone for the past but also to assure a more Christian life for her citizens; the same is observed in humiliated France, and it may safely be believed that the desire

of a return to God's saving truth is filling countless German and even Russian hearts. God is a loving Father who chastises to save; and this World War II is a frightful chastisement to call back Home adopted children who went astray.

This salutary tendency of a return to religion is not so well observed in countries spared until now from the horrors of war; it seems they do not profit by lessons learned from what is happening to others, and God's punishment which they call upon themselves will be the more frightful for having come later after due warning. Because God will have His own way, and woe to him who resists His Fatherly care; he will experience that "it is hard for *him* to kick against the goad."

Jesus Himself condemned Liberalism when He said that "No one can serve two Masters." A Catholic who pretends to be a liberal and who, with complete knowledge, puts into practice this nefarious political doctrine is, in fact, trying to serve two Masters, God and the Mammon: he makes his private life absolutely incompatible with his public life.

Liberalism and its false principles concerning religion has wrought much harm to the Christian life in this country. The skilful propagation of these false principles among the people, a public education based on these same

principles, have produced a public opinion which is destructive in as far as Christian customs and Christian duties are concerned. God is long-patient, but He cannot continue permitting that His rights and the rights of His Church are always denied and trampled upon.

Let us hope that the people and their leaders of this country will soon follow the English example, viz., come to their senses. Yes, let us hope they will do it before it is too late, before God's punishing arm cannot be retained any longer. We read in *The Splendour of the Saints* that "indeed, it is remarkable that the most relaxed and therefore most dangerous periods of the Church's history have commonly been the most fertile in the production of heroic souls. Time and again when abuses have been rampant God has raised up those 'cohorts of the virtuous' to check the march of the Evil One. At such moments the All Powerful allows the law of equilibrium to operate. As a reparation for the sins of the many He claims the mortification and prayers of the generous few."

Thanks to God the Philippines has these "generous few", and the

hope for the future lies in their mortifications and prayers. The Little Apostle and El Misionero can point to many of these "generous few", who are really wonderful in their united prayer for God's and His Church's triumph in their beloved country. Not satisfied with prayer, they offer at the same time their acts of charity, their self-denials and mortifications. A general absence of heroism would constitute a serious problem for Christianity....

To these "generous few" goes our exhortation: "Let us persevere in doing good; let us persevere in prayer and—charity. Detachment is the source of all spiritual power. If we become really detached men and women, we will convert all the heathens of these Islands, we will save this Catholic country from a religious disaster. 'Do the impossible for Me and I will do it for you' said once Our Lord to one of His faithful servants. The Philippines needs heroic souls to save her. Be ye generous, be ye heroic. Do the impossible for Him who is the Almighty, and He will do the impossible for you, for yours, for your beloved country. God bless the Philippines!"

The Editor



Be ye of the "Generous few;"
Join our "Generosity Contest";
Renew your subscription without delay;
Introduce The Little Apostle to your
relatives, friends and neighbors;
Make known our Catechists' Work.
And may God bless your generous hearts!



The Master's Call

HE lives in the Philippines; to be more exact, he is a missionary priest laboring in the Mountain Province, and many who read these lines will immediately recognize who is who and say that all that is said of him in this story is the true description of what he is.

The first time I met him, he was a little boy of fourteen, studying at a Belgian College in that part of Belgium which, like Baguio but without the mountains, is a paradise of pines, where blackberries grow in great abundance and where the blossoming heath attracts the busy bees.

It was the first of August 1905, on the eve of the annual "distribution des prix", and tomorrow the students would receive their deserved laurels and immediately after that they would fill a couple of special steam-trams which were to carry them to their home sweet home for a long and happy vaca-

tion.

At that time I had just finished my first year of philosophy in Scheut, Belgium, and had come to the College to enjoy once more the performance of *Athalie*, a famous tragedy of Racine. Together with an old Professor we stood in one of the many dormitories admiring the hurry of the students who were despatching their heavy trunks. Although a student myself, my beard of two years growth gave me at least the appearance of a missionary. This was enough to attract the curiosity of a lively boy of fourteen, neatly dressed, correctly mannered, a perfect little gentleman with quite a ruddy face. He passed in front of us and smiled his best. As this happened a second and third time, I beckoned him to come near. I will never forget him as he stood there before us: a pure and enthusiastic soul shown through his brilliant eyes. Very politely he answered my few questions, and then, as if



Rev. Marcel Ghysebrechts, C.I.C.M. — The little student-gentleman, of 1905, who is today the Missionary-Gentleman of Barlig, Mountain Province.

he couldn't control any longer the ardor that filled his pure heart, with eyes beaming with joy and enthusiasm he said, "I too am going to be a missionary!" Quick as a lightning he bowed, turned and went off—running down the staircase to paste an address to his trunk...

The next day, the great day of the "distribution des prix", the students filled the side tiers, the professors with a great number of invited priests occupied the front seats, and the rest of the big Hall was crowded with relatives and friends of students whose home was not too far from the College.

The performance on the stage was magnificent, but for me it was of greater interest to locate on the

side tiers our neatly dressed little gentleman and to observe his lively behaviour. When the prizes were awarded and the name of my little hero was mentioned my applauses sounded perhaps too loud for my neighbour who looked amazingly at me with the question: "Do you know this little fellow?" "Certainly", I replied, "I know him since yesterday and won't forget him any more."

The steam-trams stood waiting in front of the College, the students ran to the refectories for a hurried bite for lunch and then—hurrah! they stormed the wagons and off they went in full speed. I was with them and enjoyed once more the "unlimited" happiness of an "étudiant en vacances."

There was much noise and merriment in our steam-tram-carriage. One excelled the others in shouting for joy, and his witty remarks caused his companions to shout with laughter: this one was our neatly dressed little gentleman who had told me the day before that he too would be a missionary. God gives a joyful character to those from whom He will request great sacrifices.

We had been rolling for several hours when our train stopped. Followed a noise as if a hurricane had broken loose. Schilde! Schilde! came the cry from all sides. Everyone wanted to shake hands with our little hero; even from the other tram-carriage we heard the farewell greetings, and the air resounded with hundreds of friendly voices who wanted to be heard by him whom they all appreciated and loved. "Yes", remarked a professor at my side, "Marcel is very popular in this little world of students."

We had stopped in front of a Dry Goods Store, from which emerged a happy woman followed by three lovely girls and a little boy. What a joy for our Marcel to be united again with his beloved ones, his mother, his sisters, his little brother!..... The latter stood clapping his hands, and with tears of joy he repeatedly shouted: "Marcel! Marcel! our Marcel comes home!" While the tram was steaming on again we saw how they led our neatly dressed

little gentleman as if in triumph into his father's house where loving hearts had been waiting for his return...

—*—

For the rest of the journey until we reached Antwerp I didn't say a word, because I had plenty to think of. I knew the secret of Marcel's young heart. The Master had called him, and the boy's answer had been full of holy enthusiasm. The Master's call had been one to a life of sacrifice and total abnegation; the call came with a warning which only God can give: "Who loves his father, his mother, his sisters and brothers more than Myself is not worthy of Me." Yes, Marcel had to sacrifice many most valuable things that were dear to his heart in order to make true these words, "I too will be once a missionary", which were but the echo of his answer already given to the Saviour of souls. Was Marcel not the son of a family wherein he enjoyed high esteem and was surrounded with great love? He was a gifted boy who could make a brilliant career for himself in the world. He realized all this perfectly well—and the thought of sacrificing all this for the love of God and salvation of souls produced a new joy in his young heart, a holy enthusiasm only known by those who are called to be Christ's Missionaries.

Years passed and events occurred in the meantime. Important for me was that in 1909 I

came to the Philippines; the World War of 1914 came next, started while we were celebrating Sto. Domingo in Bayombong, Nueva Vizcaya; then the Armistice Day came in 1918, and once more we were expecting young missionaries to land on the Philippine shore. They came, but slowly and few in number. In November 1920 we welcomed two, and at the end of the following year another was announced whose name was Father Marcel. Could this Father Marcel possibly be the grown up neatly dressed little gentleman of 1905? I made a quick addition: 1905 plus 5 (remaining

years of study at the College), plus 6 (in the Novitiate and Seminary), plus 4 (military service), which exactly equalled 1920, the year of his ordination to the priesthood. I was anxious to meet him, which occurred at Home Sweet Home, Baguio, a few days after his arrival. I recognized him at once, although four years of military service in time of war had wrought roughly on him. The neatly dressed little gentleman had become a sturdy missionary gentleman in whose brilliant eyes one could see shining a firm determination to conquer for Christ, his Master, who had called him in



His first chapels were of *runo* and *cogon* — but perfectly clean and everything in good order.



With humility and patience pours the purity of his own soul into the poor committed to his care.

the early days of his boyhood and who had sent him to this mission-field. His long, wealthy beard was neatly trimmed, his hair correctly combed, and on his black cassock not a single dirty spot could be found. His mother had told him once, "Exterior cleanliness helps to keep clean your precious soul", and Father Marcel has ever put into practice this motherly device. Eleven years of zealous missionary labour among the Bontoc tribe couldn't change a bit his adopted custom. In 1930 I saw him ready for a long mission trip to the barrios of Bontoc: horse, saddle, saddle-bags, leggins, shoes, everything was in perfect shape and shining in the rising sun. Back from a hard journey on horseback along the mountain trails, covered with dust, it took him a few minutes to reappear clean and fresh as if he had never come into contact with a dirty

world.

But he longed to have his own mission, one where everything was to be started from the beginning. This mission, Barlig, was given to him. He started living as if in a crow's nest hanging on a steep mountain side—but the crow's nest was ever clean. Then he built a chapel in Barlig, living in the small sacristy, built many chapels in the barrios, constructed later on a rectory when the mission had become important enough to have an assistant confrere. His first chapels were of *runo* and *cogon*; he changed them into strong materials. Any one at any time may visit these chapels: he will find them perfectly clean with everything in good order. Because these chapels belong to Father Marcel, the missionary gentleman who learned from his mother that outside cleanliness leads to purity of soul.

His gentleman's habit has worked wonders on the 1,880 souls he won for Christ during the almost eight years of his stay in Barlig. Go to Barlig and you won't believe that its people are of the Bontoc tribe. They have clean little houses, are decently dressed, and on their faces shines a reflection of Father Marcel's own pure soul.

At home in Schilde, Father Marcel's mother, sisters and brother were his greatest benefactors. When they couldn't afford to donate themselves the increasing expenses of a growing mission, they went to Marcel's former friends on whose door they never knocked in vain.

But then the World War II came along. For many months

no news from home. Then news came—but, alas! it were sad tidings. The Dry Goods Store in Schilde, Father Marcel's lovely home, has been pillaged by a bewildered soldiery; mother, sisters and brother were refugees somewhere in France where his dear beloved mother died in exile...

As a result of these misfortunes, Barlig is at the standstill, deprived of its best catechists and not seeing in the far distance from where much needed help can possibly come.

Who has a heart not to help him?—Has Father Marcel, the missionary gentleman, not a right to say that he deserved well of the Mountain Province, of the Philippines?..... — The Editor



GENEROSITY.

Celebrating Christmas in Cruz

YES, that far I went this year to pass Christmas Night, offer Midnight Mass, and enjoy a few hours with people who otherwise wouldn't have had much of a Christmas celebration. Last year—I mean Christmas 1939—I went to Tubao, La Union, where the parish priest had requested help to hear confessions and to eat his turkey; Christmas 1938 found me in Macawiwili Mines for the Midnight Mass, and Christmas 1937 I passed in Daklan and Bokod while Father Roberto on leave in Belgium wrote his last letter to his boy Manuel.

On Christmas one looks for quietness and peace, with a longing to perceive in his heart the echo of the Angel's message of Good Tidings, and to feel the sweet presence of the God-made-Man who comes to console and to save.

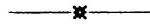
There is not much peace in our world of today, and even for one who is as if nailed to his desk there is plenty of "bulong ti olo" (worries) to make him sigh after a moment of relief. I found this relief on a Dangwa truck. Early in the morning of December 24 we left to cover the 110 kilometers which separate Baguio from Man-cayan, Lepanto and Cruz. I happened to have the front seat on the bus; the weather was simply splendid, and there was no one

near me to spoil the blessing of a holy silence. A bright sun sparkled with lively light on the pine-trees on the distant mountain crests and darted its golden rays down the slopes into the depth on the wealthy green. Oh, how beautiful is God's creation! I looked, admired, enjoyed—and naturally my hand grasping my Rosary I smiled at the happy thought of using this God's given time for prayer and meditation.

Decade followed after decade, mystery after mystery, Rosary after Rosary... It is good to pray, because we have to make good so many things through prayer... In nature's splendors exhibited before me in all its glory I saw unrolling the celestial cine of Our dear Lord's life on earth. From the crib in Bethlehem to the little house in Nazareth; from the thirty years of His obedient and submitted life to the three years of His "passing by doing good"; from His Good Shepherd's time in search of the lost sheep up to the great moment of His "consummation est" on the cross, it was all there repeating itself time and again—and with it went persons and things specially connected and dear to me. The Catholic Church persecuted in so many countries, the Holy Father disconsolate for the horrors of war, the need of good priests, zealous missionaries and more vocations to the holy

Priesthood and to God's vineyards in the missions; a suffering mankind longing for peace, an unexperienced youth exposed to errors and corruption, a Catholic Philippines to be saved and completely conquered for Christ; beloved ones at home—religious and family home—in a country invaded and deprived of its liberty; missions in the Mountain Province deprived of their catechists, The Little Apostle and El Misionero struggling against odds of difficulties to save a missionary work, the fruit of 33 years of sacrifices and hard labor, and Our Family Circle trying its best to lead its members on the "little way of humility and confidence"; the many readers who ask for our prayers, who have confidence in our "Novena of Last Resort", the

"generous few" of heroic souls who came so valiantly to our rescue, and the poor people to whom I was going to celebrate this coming Christmas Night. Much and many more appeared in the scene repeatedly unrolled before me. Blessed be the Lord who taught us to pray!...



It was an agreeable surprise that we arrived so soon at the last gate, just a little way up where the new Presidencia of Mancayan stands. We stopped, and all at once my enthusiasm for a merry Christmas celebration was cooled, for even now I am not quite recovered from what I saw. In heavy paint letters it appeared on a large square Manila paper: "Look! Big caniao in Lepanto, followed by a Christmas dance.

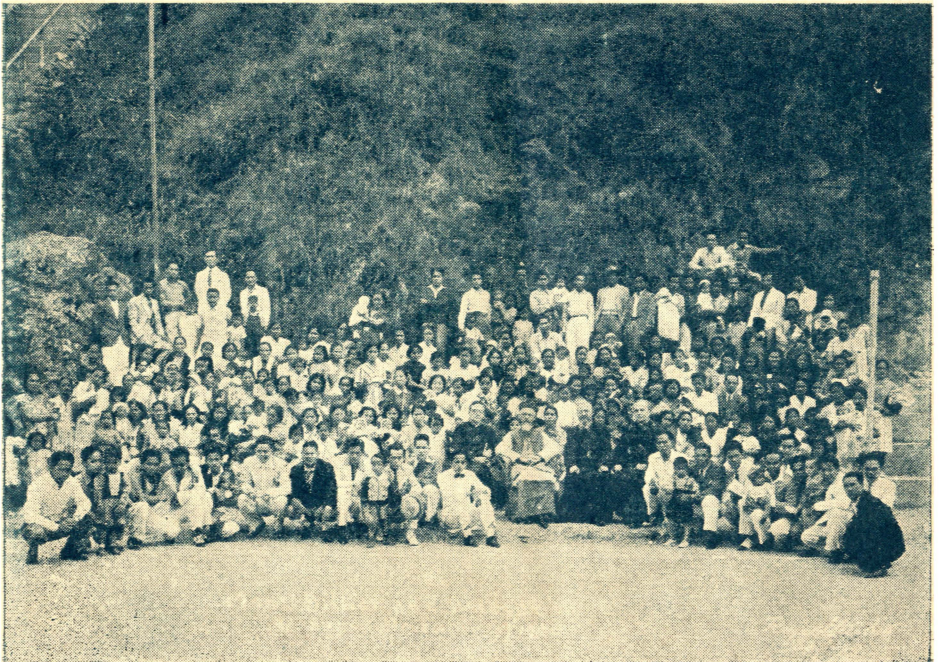


Just to recall our first visit to Lepanto — Suyoc in November 1939.

Come and dance!"—So, that is the way Mancayan intends to celebrate Christmas Night! Not a Midnight Mass was announced, but a pagan feast to be followed by a modern dance which was surely to last until dawn of the 25th. Alas, where is the good old time when Christmas meant so much to the Christian Filipinos! Dressed in their colorful national attire they passed the evening visiting their relatives, paying special honor to their parents and the elder people; during the day and in the afternoon they went to Confession to receive the coming Saviour in their purified heart at the Midnight Mass, and once that the bells chimed in joyous peals inviting the Christians to come and

see what the Lord had prepared for them, they flocked in happy groups to the church... This was years ago, and much has changed since then. How is it possible that the pure gold of Christian customs has changed into vile lead of modern frivolities? A liberal education without religion has brought about this change...

Three kilometers more and we were at Cruz in the new chapel blessed last November by Mons. J. Billiet. It was about 2:00 p.m. and I would have found the chapel completely empty if it had not been for Miss Martina Mercado, the zealous teacher-catechist, and her companion who were there to welcome me. And the people?



Confirmation in Suyoc, November 1940.

The Igorrote neophytes, I was told, would not fail to come, but they were not sure of the *old* Christians, because they had a dance. After a while Mr. José Navera came to fix the Christmas star and help the two girls decorating the stable and the crib. They did it very well indeed. Towards evening a fine supper was brought into the sacristy with the compliments of Doctor and Mrs. Jesus Sonora who arrived later on and were present at the Midnight Mass. Then we had Confessions: twenty-five Igorrotes, one American lady, and a dozen of *old* Christians with teacher-catechist and her companion included. The Midnight Mass was a High Mass with the children of the little mission school

holding the choir. After the Gospel I preached a very simple sermon *ad captum* of neophytes who were the majority of the attendance, and the High Mass was followed by two low Masses, because I had no intention to pass Christmas Day in Cruz. Those present looked very happy and were grateful for the beautiful midnight ceremonies. I had brought with me quite a big can with sweets which were distributed to the children, and through the dim light of an exhausted gasoline lamp I perceived many heavenly smiles on innocent faces. A few minutes more and the chapel ran empty; I stretched myself on a deck-chair (a souvenir of Father Miguel's voyage to the Far East) and had a



When Lepanto had Confirmation and the chapel of Cruz was blessed in November 1940.

few hours rest in spite of the swarms of mosquitoes which were never tired singing their own song of gratitude to the Giver of their scanty existence. In the far distance I perceived an indistinct noise which I believed to be the buzzing of gongs and a Jazz band... for *noluerunt venire*, they did not want to come and adore their Saviour who had come that Night to dwell among them...

— * —

It wasn't yet seven in the morning when I boarded the mail truck bound for Suyoc and Baguio. Passing through Suyoc I saw the last convulsions of another modern Christmas celebration. A masked man with long white hair and beard, wrapped in a dress of no human port, played the Santa Claus, followed by a band of nonchalant musicians and a crowd of tired people. Had they been doing this during the whole night, or was it the finale of a Christmas dance? I didn't want to know, because I knew too well that this was another modern Christmas celebration in a Christianity without Christ. Santa Claus, a total nonsense, is the cockle sown by the enemy during night; it is the malignantly invented substitute to do away with Christ.

While the truck climbed the zig-zag road up to kilometer ninety, my thoughts lingered on what I had experienced today and a month ago in these same places, and the question naturally imposed itself: Who is to blame?

Can you blame the people for it, or perhaps the officials of the Suyoc and Lepanto Mines? To this question I emphasize a double negative answer. They are not to blame. Here we stand before the result of a wide-spread spirit of Liberalism, a state of mind skillfully created in our modern times, which we lament and of which too many Christians are the victims.

It was only a month ago, in November, that Mons. J. Billiet, the Fathers M. Veys, J. Flameygh and myself were in Suyoc and Lepanto for Confirmation. Those days were days of faith and sincere brotherhood. The officials of the Mining Companies were all kindness to us, giving us first class boarding in their own Mess Hall and providing us all possible facilities for a successful performance of Confirmation. In Suyoc the Company has its own school in which Priest and Sisters are always welcome to give religious instruction; in Lepanto, the Company helps the mission school of Cruz, and in both Companies we witnessed a warm friendship between the officials and Father Miguel Veys, the missionary who from Bontoc visits these mines. In Suyoc the Father says Mass in the Club House, while in Lepanto people and missionary combined their efforts and built a chapel at Cruz.

The Christian miners are generally well disposed, sincerely religious and desiring for more opportunities to fulfill their Chris-

tian duties. In Suyoc, the keynote of the speeches welcoming the Prefect Apostolic was: give us a priest who is always with us, or at least give more freedom to Father Veys so that he can visit us more frequently.

In Lepanto, besides Confirmation, we had the blessing of the recently built chapel in Cruz. It was a splendid feast at which lowlands' Christians, Igorrotes and Americans fraternized together. Really, it was good to be there: the chapel crowded during the four Masses; a public banquet in open air; native dances of all different tribes, an evening dinner at the residence of Mr. and Mrs. J. Nolasco, and a breakfast on the next morning with delicious *toreas* specially prepared for us by Mrs. Nolasco.

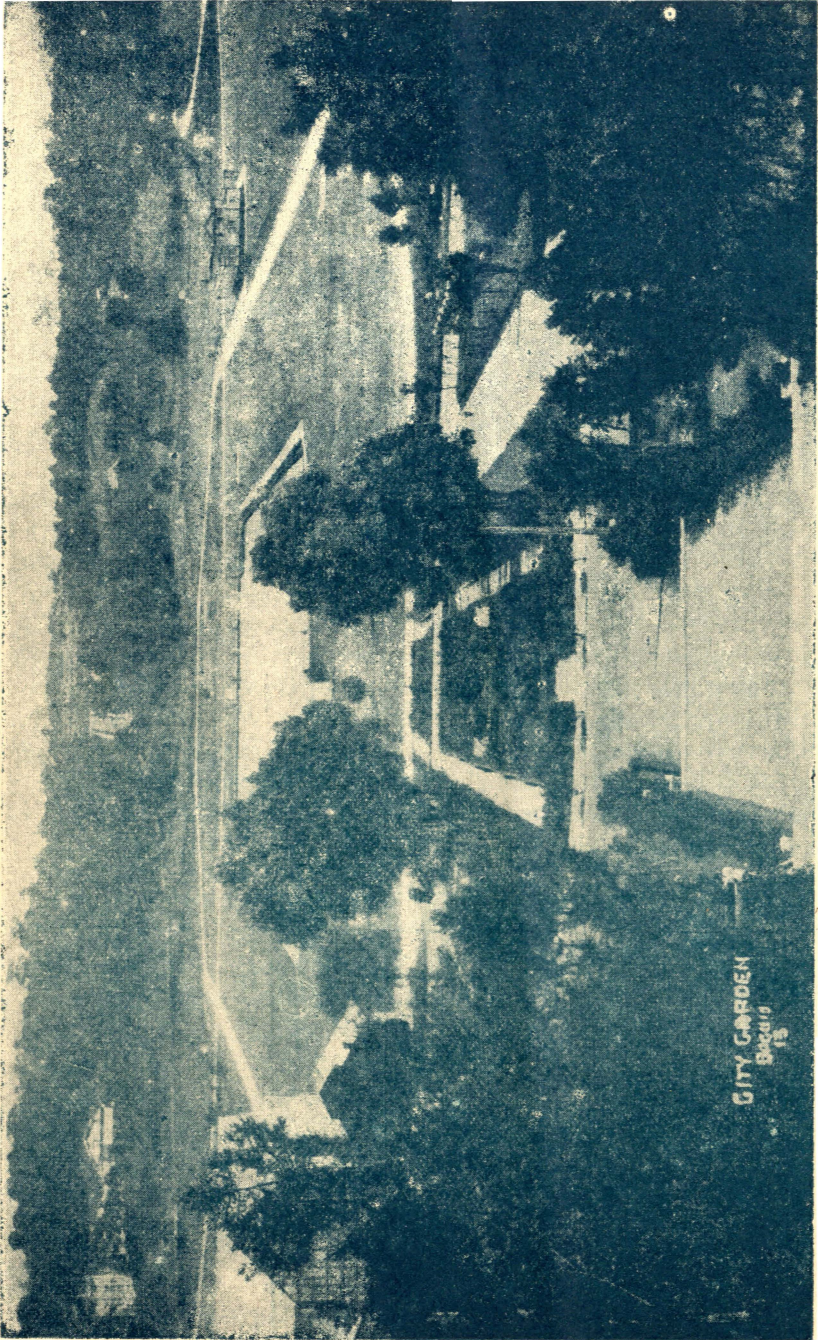
The chapel of Cruz although little is a building that bespeaks of faith and Christian generosity.

Was it not a fifty-fifty agreement between the Lepanto people and Father Miguel? Mr. José Navera donated the plot whereon the chapel is built, and Doctor Sonora together with the Misters J. Nolasco, F. Pastrana, A. Cachao and others gathered the free contributions of the mine workers which amounted to not less than ₱500.00 for the construction of the chapel.

My Christmas celebration in Cruz and the days of November in Suyoc and Lepanto were to me an illustration of Christ's parable of good and bad seed sown in the Master's field, and sometimes the cockle seems to overgrow the wheat... Prayer and sacrifices are needed to restore and to save. Memento, Domine, congregationis tue, quam possedisti ab initio. Remember, Lord, Thy people that was thine from the beginning!

Father José





THE BEAUTIFUL SITES AROUND BAGUIO CITY.

Catholic Scouting In Action

BY A CATHOLIC SCOUTER

WHEN boy scouts are mentioned, one thinks of tents and campfires in the lonely hills, of boys living close to nature their blood tingling with adventure, thrilling at the song of the wind in the treetops. Boys have a natural aversion for the artificial restrictions imposed by conventions. Fundamentally, boys are primitive; they love freedom and instinctively are attracted to the simple, primitive life. Because of this chief characteristic of the boy, scouting was conceived to satisfy his love of adventure as well as to train him for adult life and citizenship.

However, training for adult life requires something else besides learning how to tie knots, boil water, build campfires, administer firstaid, and diverse other things that go into the routine of scouting activities. The boy scout who has attained his eagle but has learned only a smattering of his professed religion is like a well-built boat with a defective rudder. He falls pitifully short of the ideal of scouting.

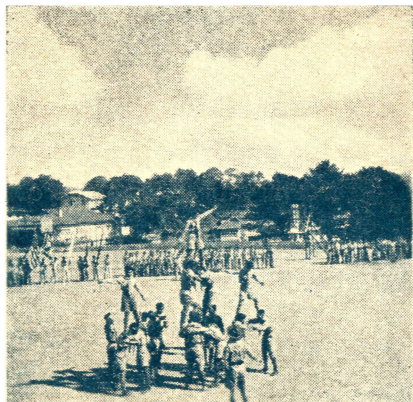
The ideal of the boy scout is to serve God, his country and whole mankind. To attain this ideal it is necessary to build the boy scout on a solid foundation of religious consciousness. The Scout Oath and Scout Law are based on the tenets of religion, especially the

Christian religion. Obviously, if the boy scout is to live up to his Oath and if he is to conduct himself according to the articles of the Scout Law, he should have, first of all, a full awareness of his own religion.

The Catholic Scouters in Baguio, Benguet, Mountain Province, follow these sound principles. That is the reason why they are criticized by some jealous men; that is also the reason why Catholic Scouting in Baguio grows continuously and produces men of character, future leaders of the country.

The following facts about Catholic Scouting in Baguio and in the Mountain Province show this rapid growth of Scouting in just two years of unselfish efforts on the part of the Catholic Scouters. Our 10 Troops were reinforced; our 2 Packs for Cubs grew out to their complete formation of four Dens each; our two Rover Crews got new life and work now as distinct Units with their own meetings and camping programs. Also in Bontoc, Ifugao, and Kalinga Scouting is developing.

But chiefly in quality-line was our Scouting showing its best during the past year. Within our organizations 3 Scouts promoted to Eagle rank, the 3 former Eagle Scouts got their bronze palms; two became Life Scouts, five Star

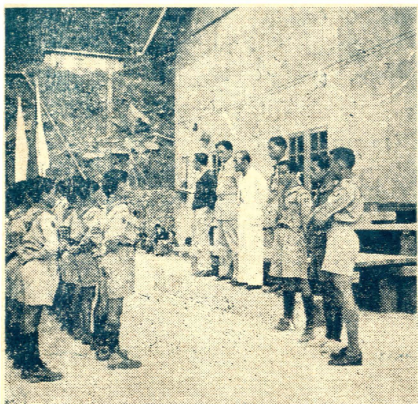


Boy Scouts in Action.

Scouts, twelve first Class and 23 Second Class Scouts. During this year 114 Merit Badges were successfully examined. Also our Scouters deserved some awards. Rev. Brother Arnold Houben, a fifteen-year Veteran Scouter, got the highest award: the silver usa. All the others got thanks or 100% Duty Badges. Jose Blanco was given the Church Pin for serving Mass. Mr. Henry Acmor promoted to assistant Field Scout Commissioner. Bonifacio Rosales of Troop 3 St. Louis High School won second place in the Essay Contest for the whole Philippines. Florendo Aquino Jr., of Troop 21 St. Louis Intermediate School got the second prize in the National Airplane Contest held in Manila last December 28, his airplane stayed in the air for two minutes 51 seconds. He won two year Scholarship in master mechanics.

During this year our Rally Program was outstanding. The

month of January saw 162 Scouts in Antamok Goldfields competing in all Scout events. Rev. Father Joseph L. Lucas S.J., took moving pictures of all our activities. Troop 3, St. Louis School and Troop 15, Balatoc, tied for the first place. On December 21, about 200 Catholic Boy Scouts welcomed the five Basket Ball teams that came from four different provinces to challenge the St. Louis Team, which came out champion of the Meet. On the night of the 22nd the Scouts offered an instructive and entertaining program to their parents and to the teams of the Catholic Schools. After their participation in the fourth of July parade our Scouts went to Asin for a life saving instruction. Later on they invaded Pangasinan. After defeating Dagupan, Binmaley and Lingayen High School teams, they went for a pilgrimage to Our Lady of Manaoag. On October 12—13, 161 Scouters and Scouts joined our



Boy Scouts in Action.



The investiture of our new Rover Crew 1, on the morning of November 15, 1940, at the Baguio Cathedral.

rally at Balatoc where Troop 5 of the Baguio City Schools took the championship. At least 350 Scouts witnessed the main event of the year: the investiture of our new Rover Crew 1, on the morning of November 15 at the Baguio Cathedral. After the colorful Scouts parade, cub Ernesto Aquino of Pack 4, St. Louis School won the provincial airplane contest. Troop 3 was champion of the day. On November 22-23, our new Rovers held their first camp at Macawiwili. They studied the mining and milling of gold and were entertained by Mr. Francisco G. Joaquin, their devoted leader. Trinidad Scouts invited us to the Agricultural High School for a grand rally on December 14-15. 228 Scouts participated in this event, Troop 3 was again the champion.

On December 29-31, 14 Catholic Rovers of Baguio answered the invitation for the National Rover meet, held in Manila. They proved to be one of the best delegations of the whole Philippines.

Every month a board of review was held at the Convent and every first Sunday of the month the Scouts of Baguio came to sing during the 8:00 o'clock Mass at the Cathedral after which Mass an inspection and competition was usually held. Troops 4, 10 and 3 were the winners of the honor banners. Our scouts served the community by preparing themselves for emergency, special lectures on first aid and fire prevention were well attended; they actually rendered their services by acting as traffic guides during the

processions and the Holy Week all along the Session Road and at the market; also at the cemetery they proved to be useful helpers of the police force.

For all these activities our unselfish Scouters and cooperating Scouts are held responsible.

In order to enlist the interest of other citizens of Baguio in Scouting, Catholic Scouters have organized two Rover Crews among themselves. Crew 1 is composed of professional men who are actively or indirectly connected with Scouting. Crew 2 is composed of younger men, mostly U. P. students. Baguio saw its first glimpse of these Rover Crews in the Commonwealth Day Parade

on November 15th. The Vigil of these Crews took place in the Catholic Cathedral in the night of November 14th. and the Investiture at the break of day of the following morning at the same Cathedral followed by a solemn Mass officiated by Rt. Rev. Mons. Jose Billiet, Prefect Apostolic of the Mountain Province. The Vigil and Investiture follow closely those practiced in the days of chivalry on the occasion of conferring knighthood upon squires. Citizens who are interested in Scouting can join any one of these crews where they will be given a period of three months probation. After this period, if they are found able to live up to Scouting Ideals and principles, they are formally



On November 22-23, our new Rovers held their first Camp at Macawiwili, where they were entertained by Mr. Francisco G. Joaquin, their devoted leader.

invested as members. During the period of probation and afterwards when they become regular members, they are afforded the opportunities to learn scoutcrafts

and are trained for leadership. It is hoped that with this step, more scouters may be trained to fill the need of Baguio Scouting.



Our new Rovers' first Camp in Macawiwili.



Mr. Francisco G. Joaquin Addressing the 228 Boy Scouts at the Campfire at Trinidad Farm School on December 14, 1940

Dear Boy Scouts and Scouters:

Zadig, the Wise, was once asked by the great Magi, "What of all things in the world is the longest and shortest?"

Zadig replied, "Time. Nothing is longer, since time is a measure of eternity; and nothing is shorter, since our time is insufficient for the accomplishment of our projects."

The Magi asked next, "What of all things in the world is the slowest and the swiftest?"

Zadig replied, "Time. Nothing is more slow than time to him who expects, and nothing is more swift than time to him who enjoys."

The Magi asked next, "And what of all things in the world is the most neglected and most regretted?"

Zadig answered, "Time. All men neglect it and all men regret the loss of it, and nothing can be done without it."

I chose to tell you this little dialogue, because I know that you can find in it a lot of food for thought. Some bright fellow coined a motto that says: "Time is gold." If that is so, nobody need complain at all of poverty, because we all have time, we all use it freely. It is as free as the air we breathe. From the moment that we are born until we die, we use time. Every tick of the clock time passes and is spent. Whatever we do, whether we walk or talk or work or sleep or even when we are doing nothing except breathing, we spend time. But in every man's life, there come moments of reflection and Zadig's words take the form of a spotlight on our lives. Then we ask ourselves the question, "What have I done with my life?"

It is like reviewing for an examination, boys. You ask yourselves a lot of questions on the books that you have studied. If you know the answers, then you have not wasted your time. But if you don't know the answers, you have indeed wasted time. You become excited and nervous and you begin to cram and crowd into your head in one night what you should have easily put there during a period of months. You try to memorize the books instead of understand them. And after you have lost a lot of sleep and

temper, you go to the examination room nervous and unable to think clearly. And in many cases, boys who prepare for an examination that way flunk it, because they had no self-confidence in the first place. These boys who waste their time usually become failures in life. They are generally lazy, useless and shiftless. They are a disappointment to their parents and brothers and sisters and friends. They are envious of the successful fellows and they try to live as easily as they can without exerting the least effort. Many times, they become gamblers and criminals. They become dangerous to society and have to be put in prison. Nobody likes them, nobody welcomes them in their homes, because they are parasites. They are always in trouble, but have not enough sense to get out of it.

On the other hand, the boys who study their lessons every day and work dilligently and perseveringly at their books are the boys who usually get the highest marks. They are the boys who learn how to spend their time profitably. They are the boys who have turned their time into gold. They are the boys who grow into successful men who are happy, courageous and self-reliant. They are useful citizens and have many friends who are always ready to help them if they ever get into trouble.

Now, boys, let me ask you a question and you must answer me truthfully. Which kind of boy do

you want to be, the one who wastes his time or the one who uses it profitably?

You must be honest with yourselves. You are still young and it is not too late for you to mend your ways. You must resolve to use time from now on to better yourselves, so you will grow into successful and happy men.

Yet, there is still one more thing I want to tell you before I close this heart-to-heart talk. I want to pass on to you the advice of a great scientist to young men. This scientist was considered the great wizard of electricity; he was a Frenchman by the name of André Marie Ampere, and this is what he said, "Work prayerfully. Study the things of the world, but focus only one eye upon them; let the other eye be focused on eternity. Hear scholars speak, but lend only one ear; let the other ear be ever ready to heed Divine whispers. Writing with one hand, with the

other hold tight to the garment of God."

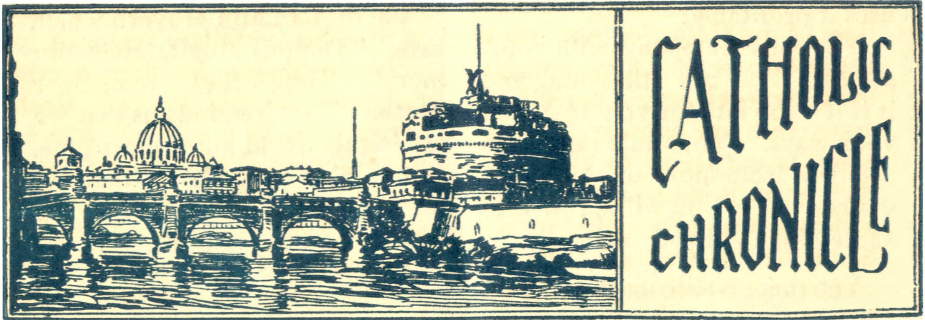
There is a Latin proverb which says, "Tempus fugit, memento mori." Time flies, remember death. That reminds us that we are in this world but a short time. But it also reminds us that we must do good in the world while we live, just as Jesus did while He was living here in our world. In our work as scouts and scouters, let us say to ourselves the words of an anonymous writer: "I shall pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

And now, boys, before we go on with this campfire program of ours, let me wish you the Happiest Christmas of your lives and the most successful New Year ever.

I thank you.



DEFEATING THE DRAGON.



CHINA MISSIONARIES AND THEIR NATIONALITY. — The

Catholicity of Catholic missionaries is forcefully brought out by a comparative table prepared recently by a China missionary showing the nationalities of the foreign priests now working in China. The statistics are based on the 1939 list, the latest available, and can be accepted as substantially correct for 1940. This list of course indicates only the land of birth for each missionary without specifying his present citizenship. Priests only are included as the published data concerning Brothers and Sisters are incomplete, but it should be remarked that the priests of all the twenty ecclesiastical regions outlined by the First Plenary Council of Shanghai are herewith included.

French	..	556
Italians	..	465
Germans	..	395
Belgians	..	309
American U. S.	..	297
Spanish	..	269
Dutch	..	140
Canadians	..	125

Irish	..	87
Swiss	..	45
Portuguese	..	44
Polish	..	33
Austrians	..	32
Hungarians	..	30
Yugoslavs	..	9
Tyrolese	..	8
Australians	..	5
Czechoslovaks	..	3
Rumanians	..	3
Scotch	..	2
Russian	..	1
Mexican	..	1
Brazilian	..	1
Argentinians	..	1
Luxembourg	..	1
Total of all foreign	—	
priests	..	2,862

Commenting on the statistics, the author calls attention to three main points which are of special significance at the present time.

(1) The nations to which these missionaries are attached by birth, education and natural sentiment are almost all involved at the present time in a terrible war. Nevertheless, as in the first World War

(1914-1918), all these priests, guided as they are by the directives of the Holy See and its representatives in China, continue their life-work here in perfect harmony with one another. This fact alone is sufficient to show that their work is in no sense political and that they do not aim to promote the interests of their own countries. To accuse them of such would be tantamount to calumny, and merely to suspect them would be an injustice. If they were promoting selfish aims or pursuing nationalistic and divergent objectives, how could they work together? It is obvious that if such were the case, they should have to be opposed one to another. This conclusion must be obvious to every thinking man, and in point of fact has already opened the eyes of many a non-Christian.

(2) In the work of evangelization, the most important, and the most indispensable functions are those of the priest. In point of fact, the number of priests has steadily increased, especially during the last two decades, and aside from the 2,862 foreign priests at present engaged in mission work here, there are also some 2,000 Chinese priests. To the casual on-looker this total of 5,000 priests may seem to be an impressive number, but it is, in reality, totally inadequate. This can be best brought out by dividing the totals of Christians and non-Christians by the number of priests. It is thus seen that there is only one

priest for every 750 Catholics. Now, it is the duty of the priest to visit his Christians regularly in order to deepen in them a real religious life and to make them better men by means of preaching, teaching, the Sacraments etc. Aside from this, there are no less than 90,000 non-Christians for every priest in China, and to them too, the priest is a debtor—with the duty of making known to them the grace, the life and the teachings of Christ. Obviously the number of priests now available is inadequate for so gigantic a task, and one can readily understand why the Holy Father is so anxious to see the number both of Chinese and foreign priests increased.

(3) In view of these facts, it is easy to understand too the growing anxiety of His Holiness the Pope as he views the disastrous

THANK
YOU!



war now in progress which may not only ruin Europe but is at present depriving the Catholic missions of the support which is so necessary to them.

Obviously, the Catholics of France, Belgium and Holland which have a combined total of 1,000 priests in China today, are not now in a position to continue their wanted generous aid to the missionaries in China, especially in view of the fact that there is a still larger number of missionaries from these countries working in India, Africa and Oceania.

Three other countries, Italy, Germany and Canada, which are still at war, have sent another thousand missionaries to China. Needless to say, the war is impoverishing these nations and

bringing all sorts of difficulties to hinder the mission cause.

The only countries which are still neutral and which have sent important groups of missionaries to China, are Spain and the United States which have totals of 269 and 297 priests here respectively. Catholic Spain is recovering from its long persecution and its furious civil war and still faces the task of rebuilding its churches and other religious establishments. It is no wonder, then, that on Mission Sunday, when the Catholics of the whole world are accustomed to make their offerings in behalf of the missions, the Holy Father addressed himself with special confidence to the Catholics of the United States, trusting that their contribution would be even greater this year than usual.—(Lumen).



ABSOLVE, we beseech Thee,

Lord, the souls of Thy servants:

Luis Pelaéz, Talisay, Misamis Or.; Concepción Pineda Vda. de Reyes, Lorenzo de Villa, Luisa Alvarez Sobral de Guazo, Rufina Castro, Manila; Florentina Pannuncio Vda. de Castro, Calamba, La

Laguna; Francisco D. Enage, Calubian, Leyte;

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.

Our Family Circle



Ninth Meditation on the Little Way *Why Suffering?*

I. Ponder first these words of St. Paul:

“We have not here a lasting city, but we seek one that is to come.” (Heb. 13, 14).

“But, as it is written: that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.” (I Cor. 2, 9).

“The things which are seen, are temporal; but the things which are not seen, are eternal.” (II Cor. 4, 18).

Then, read slowly, one by one, the eight beatitudes:

“Blessed are the poor in spirit:

for theirs is the kingdom of heaven.

“Blessed are the meek: for they shall possess the land.

“Blessed are they that mourn; for they shall be comforted.

“Blessed are they that hunger and thirst after justice: for they shall have their fill.

“Blessed are the merciful: for they shall obtain mercy.

“Blessed are the clean of heart: for they shall see God.

“Blessed are the peacemakers: for they shall be called the children of God.

“Blessed are they that suffer persecution for justice’ sake: for theirs is the kingdom of heaven.

“Blessed are ye when they shall

revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you." (Matt. 5, 3-12).

Then, compare these texts of the Holy Scripture with what St. Theresa of the Child Jesus wrote to her sister Céline: "Yes, it is very hard to live upon this earth, but to-morrow, in a brief hour, we shall be at rest. O my God, what shall we then see? What is this life which will have no end? Our Lord will be the soul of our soul. O unsearchable mystery! *Eye hath not seen nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.* And all this will come soon—very soon—if we love Jesus ardently." And again: "I makes me wonder what is time. Time is but a mirage, a dream. Already God sees us in glory, and rejoices in our everlasting bliss. How much good I derive from this thought! I understand now why He allows us to suffer."

II. Like us, however, Saint Theresa of the Child Jesus sought to know the reason for this law of suffering to which all men here below are subjected. "How," she wrote to her sister Céline, "can the good God who so loves us be happy when we suffer?"

This is a question which we hear so many times around us, and which, perhaps, finds so many

times an echo in our own heart.

Many times St. Theresa of the Child Jesus has answered this question; she was able to answer it rightly, because she knew the value of "suffering."

To her sister Céline she wrote: "You are right—life is often burdensome and bitter. It is painful to begin a day of toil, especially when Jesus hides Himself from our love. What is this sweet Friend about? Does He not see our anguish and the burden that weighs us down? Why does He not come and comfort us?"

"Be not afraid..... He is here at hand. He is watching, and it is He who begs from us this pain, these tears.....He needs them for souls, for our souls, and He longs to give us a magnificent reward. I assure you that it costs Him dear to fill us with bitterness, but He knows that it is the only means of preparing us to know Him as He knows Himself, and to become ourselves Divine! Our soul is indeed great and our destiny glorious. Let us lift ourselves above all things that pass, and hold ourselves far from earth! Up above, the air is so pure.....Jesus may hide Himself, but we know that He is there."

And again, writing to the same sister: "*The figure of this world passeth away*—soon we shall see new skies—a more radiant sun will light with its splendor crystal seas and infinite horizons..... Do not think we can find love without suffering, for our nature remains and must be taken into account;

but it puts great treasures within our reach. Suffering is indeed our very livelihood, and is so precious that Jesus came down upon earth on purpose to possess it."

And to her sister Marie: "God has said that on the last day '*He will wipe away all tears from our eyes,*' and no doubt the more tears there are today, the greater will be the happiness."

"Oh no," she exclaimed once, "never does our suffering make God happy, but *suffering is necessary for us*; therefore He sends it to us while, as it were, turning away His face."

She discovers also another motive: "Not yet are we in our Fatherland, and *temptation must purify us as gold is purified by the action of fire.*"

She regarded our life of trials here below as merely transitory, "a night spent in a bad inn." This view of it was to her a sweet consolation shedding upon all her crosses the sacred light of eternity.

III. O, the royal road of the cross!

"Why, then, art thou afraid to take up thy cross, which leadeth to the kingdom?"

"In the cross is salvation; in the cross is life; in the cross is protection from enemies.

"In the cross is infusion of heavenly sweetness; in the Cross is strength of mind; in the cross is joy of spirit.

"In the Cross is height of virtue; in the Cross is perfection of sanctity.

"There is no health of soul, nor hope of eternal life, but in the cross.

"Take up, therefore, thy cross, and follow Jesus, and thou shalt go into life everlasting.

"He is gone before thee, carrying His cross, and He died for thee upon the Cross, that thou mayst also bear thy cross, and love to die on the cross.

"Because if thou die with Him, thou shalt also live with Him; and if thou art His companion in suffering, thou shalt be His companion in glory.

"Behold in the Cross all doth consist, and all lieth in our dying; and there is no other way to life and to true interior peace, but the way of the holy Cross, and of daily mortifications." (*The Following of Christ*).

If there was any other road that could lead to heaven, than that of the cross, Jesus Christ, *the way and the truth, and the life*, would have certainly taught it. He has taught us no other; and, by consequence, no other can be found.

We must therefore reconcile ourselves to suffering; we must suffer with patience, with joy, with submission, with love.

PRAYER

These lessons of morality, O Lord, do infinitely surpass my strength; nature dreads nothing so much as sufferings; and yet Thou wilt have me to love and take pleasure in them. Impose therefore silence on my flesh and senses; speak to my mind, speak to my

heart, show me the necessity and advantage of crosses and sufferings; pour forth on me the holy unction of Thy grace; and grant that, fortified by Thy succor, by the consideration of Heaven, by the example of the Saints, by that of the saint of Saints, Jesus Christ, our model and instructor, I may in

future rejoice and delight in sufferings; to the end, that having suffered for Jesus Christ and like Jesus Christ, after having died on the cross with Him, Thou wilt be mercifully pleased to receive me into the mansion of the blessed, there to live and reign for all eternity Amen.

Novena of "Last Resort"

(Saturday, February 1, to Sunday, February 9)

GENERAL INTENTIONS

I. Crusade of Prayer for Peace in the world.—The conversion of France and England where a serious return to religion is observed.

If you still have the Christmas number 1940 of *The Philippines Commonwealth*, read once more on page 16 "Preparing for Peace" by Rev. Russell M. Sullivan, S.J.; the writer shows this conversion movement in England.

As for France, read this: "END OF THE GRAND ORIENT."

"By far the chief political event in the order of importance since the victory of the German armies over the French this summer has been the destruction of the Grand Orient," writes Mr. Hilaire Belloc in the "*Weekly Review*."

Upon the strength and organisation of the Grand Orient, he says, "depend the driving force of that most powerful activity of the nineteenth century, the attack upon Christian tradition....."

"It sketched out the laws, especially the educational laws, which aimed at the extinction of religion in France and through France in all Europe," and "indirectly it was the ally of Comun-

ism....."

"It was at the summit of, and acted as director for, the Masonic organisation in France and therefore of the French Parliament; for the French Parliament has ever since 1876, been formed and inspired by the Grand Orient....."

CREDIT WHETHER DUE

"I say again that it is by far the most important event of our time, for it is not only a political event of the first magnitude but a religious, educational and philosophical event the like of which Europe has not known since the 'Philosophers' began to stir in the first half of the eighteenth century."

Mr. Belloc gives the Grand Orient credit for supporting the doctrine of human equality and of human dignity; for working against the more cruel and degrading punishments of the old penal codes; for proclaiming the fraternity of man, and for being a permanent defender of individual liberty in the sense of freedom to think and speak and write.

"But," he continues, "here came in an exception which betrayed the origin and nature of the Grand Orient; it

limited, so far as it could, the opportunities for teaching religion..... Well, that mighty structure has crashed.

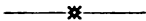
“And so strong is the network of secret societies, even in their old age and in their decay, that the wreck has been masked with silence. The English newspaper reader has hardly heard of the event at all...

WHAT OF THE FUTURE?

“It has crashed as suddenly and thoroughly as has the old parliamentary system in France through which it worked. Its destruction must be of far greater influence upon the future than any of the more apparent catastrophes and triumphs around us: it counts for more, for instance, than the ephemeral victories of the Prussianised Germans...

“The chances are heavily in favour of a future wherein the tide of tradition, especial in the matter of religion, will flow again after its long ebb. The chances are that our immediate posterity will enjoy a Christendom greatly changed, but still Christendom.

“Let us never forget that the protagonist of such a revival was the Spaniard, and that we owe its possibility to his invincible courage.”



II. We continue praying for the salvation of the Mountain Province Mission, because the Missionaries have to confront with ever new and greater difficulties. The publication of *The Little Apostle* and *El Misionero* becomes too heavy burden on account of the ever increasing prices of paper and other printing materials. We have no intention stopping such an all important publication, nor do we wish to de-

prive our Mission Magazine of its attractive illustration. But something has to be done in order to reduce the too heavy expenses. Therefore we suspend publication during vacation time, viz., April and May. The March Issue will bear the numbers 10, 11 and 12 (March, April and May), ending thereby the School-year 1940-41. On June, we start the new School-year 1941-42, hoping that in the meantime peace will come to the world and conditions will improve.

Other good means to this end are: 1) That subscribers renew their subscriptions in due time; 2) that the number of our paying subscribers be increased: the greater the number of paying subscribers, the less becomes the price of a single copy.

SPECIAL INTENTIONS

All petitions for spiritual and temporal favors, received by Our Family Circle are included in this Novena.

MONTHS OF MARCH, APRIL AND MAY

The Novena of Last Resort for March begins on Saturday, March 1, and ends on Sunday, March 9; for April: from Saturday, April 5, to Sunday April 13; for May: from Saturday, May 3, to Sunday, May 11.

General Intentions: Crusade of Prayer for Peace. The conversion of Germany and Russia.

The return of lost Catechists in the Mountain Province Mission.

SPECIAL INTENTIONS: Yours. Send them to Our Family Circle, P. O. Box 55, Baguio.

“ASK AND YOU WILL RECEIVE”

THANKSGIVINGS

A.B.—I wish to thank you with all my heart for your prayers for the intention I requested, namely that J. and W.E. be sent to a Catholic School. They are now attending St. John's College and are doing nicely in all of their studies. They have a nine year old sister Patricia Ann, who although intelligent in some respects, is not quite normal. She can read quite well for her age, yet remains so very childish in other ways; her parents spend large sums of money on mental doctors but I think prayers are helping her very much, and I am asking you to pray for her cure, and that she may be able to prepare to make her First Holy Communion. She is a very nice looking child, and her mother is my adopted daughter. I can never thank you enough for the prayers; when I heard that they were to receive a Catholic education I shed tears of joy. With kind regards and wishes for a merry Christmas. Inclosed find P20.00 for the Missions.

V.D.—Inclosed, please, find money order for two pesos for the Work of the Catechists, in thanksgiving for favors received from the Sacred Heart of Jesus thru the intercession of the Blessed Virgin and the Little Flower of Jesus.

E.G.—Herewith you will find a money order for two pesos for the Work of the Catechists, in thanksgiving for graces and favors received.

C.C.M.—Inclosed money order for

one peso, in thanksgiving for favors received through the Novena of Last Resort.

C.K.—The other peso is for the baptism of an Igorrote in honor of Santa Teresita del Niño Jesús.

C. de H.—Inclosed two pesos, an offering of thanksgiving.

J.E.—Inclosed one peso in thanksgiving for the new mayor of our town; and P1.00 to send him The Little Apostle.

F.T. Jr.—Inclosed you will find one peso for the Work of the Catechists in thanksgiving for a favor received.

B. de S.—P100.00 for the Work of the Catechists to fulfill my promise to Sta. Teresita.

S.H.T.—Inclosed is a money order for five pesos for the missions in the Mountain Province. This is in thanksgiving for special graces and help received, and a help to the home missions especially in these times when they need every Catholic's help.

MASSES OF THANKSGIVING:—
A:M.; A.S. (in thanksgiving for the cure of my foot); F.V. (two Masses "I promised publication in the Little Apostle); L.C. de M.; J.M.G.; L. de J.; J.B.; Z. de C.; N.U.; C.A.

—*—

IF YOU RECEIVE ANY SPIRITUAL OR TEMPORAL FAVOR THROUGHOUR NOVENA OF LAST RESORT, KINDLY SHOW YOUR GRATITUDE BY HAVING IT PUBLISHED IN THE LITTLE APOSTLE.



The Little Apostle of the Mountain Province

The organ of the Missionaries of the Immaculate Heart of Mary (Scheutveld)
Fathers in the Mountain Province of the Philippines.



EDITED AND PUBLISHED MONTHLY.

Editor—Rev. JOSÉ DE SAMBER, P. O. Box 55, Baguio, Phil. Islands.

Business Manager—Rev. JOSÉ DE SAMBER, P. O. Box 55, Baguio, Phil. Islands.

Publishers—THE CATHOLIC SCHOOL PRESS, Baguio, Philippines.

Yearly subscription price: { **₱1.00** for the Philippines.
\$1.00 for the U.S. and Foreign Countries

Life subscription price: { **₱15.00** for the Philippines.
\$15.00 for the U.S. and Foreign Countries

All checks and money orders should be made payable to THE LITTLE
APOSTLE Baguio, Philippines.

Notice regarding change of address should be sent promptly.

All communications must be addressed to: THE LITTLE APOSTLE
P. O. Box 55, Baguio, Philippines.

Entered as Second Class Matter at the Post Office at Baguio. Mt. on Feb. 5, 1925.

Cavanna & Tianco
SIXTH FLOOR, ROOM 603, "TRADE & COMMERCE BLDG." No. 123 JUAN LUNA ST., MANILA
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