

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



Catholic School Press, Baguio, Mt. Pr.

THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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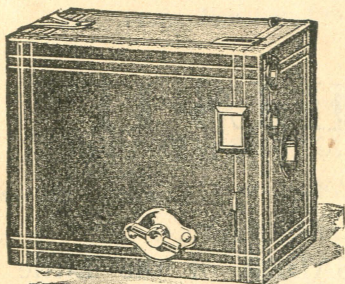
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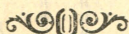
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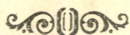
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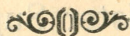
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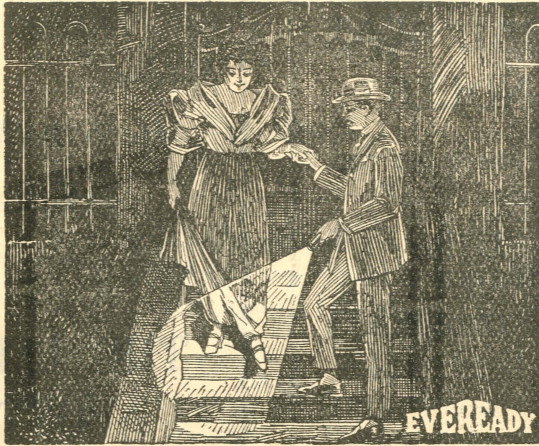
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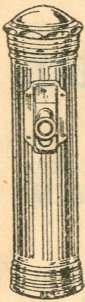
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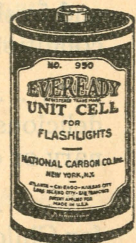
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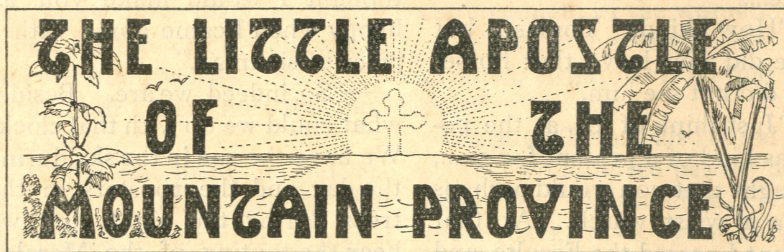


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“Believe me, you did well”

THE WIFE of Capitan Tomas was waiting for her husband, who had gone to Manila to sell a carabao, when, standing at the door of her house, she saw him coming in the distance.

—“There he comes” she said, “Let us prepare the table!”

And she placed the dishes and the food in perfect order. It must be said that the wife of Capitan Tomas was not a woman like other beings of her sex and vocation. She was always of good humor, which contributed greatly to the happiness and peace of all the inmates of the house. She was of the opinion that in all things there were reasons to be happy and to be sorry, but that, as she was left the choice, it was infinitely better to look at the bright side of things and to laugh. Of course this theory is subject to discussion, but, let it be what it is, she found herself very happy in its practice.

So, Tomas arrived. He was not alone. A stranger mounted the stairs together with him. She offered both a chair and some refreshment and then asked her husband how much he had sold the carabao.

—“P120,” answered the farmer.

—“One hundred twenty pesos. That’s a big sum. We shall be able to pay the landlord and the taxes.”

—“Yes, but the thing is, I do not have that sum any more.”

—“Very well, but what did you do with it?”

—“While in Manila, I bought a carromata which was for sale at P120.”

—“A good idea, Tomas, now at least we can go to town in our own conveyance.”

—“But then, I thought we had no horse.”

—“Truly.”

—“The carromata becoming thus useless, I changed it for a pony, for I thought of your daily

going to the market here in the village....”

—“How kind, Tomas, but where did you leave that horse? For I did not see him.”

—“Just think of it... as the pony was kind of a present for you, I thought that you would perhaps prefer a wrist watch. At that moment I passed the Escolta and I saw the nicest little watch you can imagine”....

—“And you sold the pony to buy the watch? Tomas you are wonderful: the animal needed food and care and, besides, might die. Heavens how nice I will look with that watch on my arm! Show it once.”

—“I ask no better.... but, then, I thought that a big clock in the house would have done better. We could both always see the exact time.”

—“Gracious! You are right. That’s a piece of furniture we are badly in need of. Really I was foolish to think of a watch for myself alone.”

—“So I bought a big clock and came home. It was a heavy load. The heat was tremendous. So on my way I stopped in Pasay to take a drink.”

—“You did well, Tomas, I would never reproach you for taking a drink on such a hot day. And you left the clock in Pasay?”

—“Not exactly, but I changed it for a piece of sinamay. I knew you were in need of another dress and then there are the girls who

had asked me for a present and I thought I would make you all happy when I came home with a piece of sinamay.”

—“So, indeed, we are. Besides what could we do with that clock? We have the sun in the sky during the day and the roosters in the trees during the night, and we hear the tooting of the Meralco factory: that’s more than enough to know the time, as far as we need to know it exactly. Believe me, you did well, Tomas. How happy the girls will be. Don’t tell them yet. I will have their dresses made while they are at school and we will make them a surprise next Sunday.... You will see”....

—“Wait a minute, wife, it is not finished yet. When I was in Pasay, thinking of carrying that new load, there passed a man driving a pig he wanted to sell. At least, I would not have to carry that hog, I said to myself, and, in no time, I exchanged my sinamay for the pig.”

—“You know, Tomas, I always desired to have a pig. It lives on nothing, cleans the surroundings and makes a good income when fattened. You know, the other day you began to construct a pen for one.”

—“Unhappily when I had walked as far as Las Piñas, the beast refused to walk any farther. So I changed the pig for a big goat; such an animal could make its way home by itself, I thought.”

—“For a goat? Heavens, that’s much better than a groaning hog. You know how dirty hogs are, while a goat is clean and cleans the yard of all weeds. Where is the animal? Let me see and caress it.”

—“I did not bring it, but exchanged it. Just imagine that on this side of Las Piñas I met a man carrying a fine fat goose he was bringing to Manila. When I saw that birdie, I thought of the coming marriage of our Mary and what a fine piece of meat we would have at table, if I could buy that goose.”

—“That was some foresight, Tomas, and did you exchange that lean goat for that fat goose?”

—“Indeed I did, and taking it under my arm I had arrived at Pampeluna, when I heard some crying in a poor shack. I asked what that sorrow was, and an aged mother told me that she and her five children were without food, since yesterday, because her husband had no work. Please pardon me, for I gave the goose to that poor family.”

—“What, I pardon you? But I would never have pardoned you if you had not given the bird to these starving creatures. God will bless your charity, on earth and in heaven, man!”

At these words the stranger jumped up and said:

—“I have lost!”

And at the same time he took out of his pocket a few banknotes

of P10 each and counted twenty of them on the table, to the great astonishment of the woman.

—“Great heavens,” she exclaimed, “what for is all that money?”

Capitan Tomas also stood up:

—“Two hundred pesos!” he exclaimed. “Impossible.... Take them back. No, you did not take our betting seriously.”

—“Excuse,” said the stranger, “I took it so seriously that I give you, here and now, the money we bet. Take it.”

—“What”, asked the woman more and more astonished, “you bet with this man?”

—“Yes,” answered Tomas, “but it was not serious: it was only a joke. In conscience I can not accept that sum. You, be the judge. Listen. As I just told you, I gave the goose away to some poor people. After which I continued my way homeward, thinking of the carabao, the carromata, the pony, the watch, the clock, the sinamay, the pig, the goat and the goose, when, near our town, I met this stranger, who asked me, why I was so heartily laughing. I told him my adventures.

—And what will your wife say at that? he asked.

—Nothing at all, I answered.

—What?, She will not be angry?

—Not a bit!

—I bet you, he said, two hundred pesos, that she will show you her teeth, if nothing worse.

—I bet she will not.

And that's the way we made our betting. Now, speak, am I allowed to receive that money?"

—"I do not think so, Tomas," answered the woman with a smile. "If you had lost, would you have paid?" she added with a twinkle of her eyes.

—"Never," exclaimed capitan Tomas, "never!"

—"Then, you have no right at all of the money."

—"My dear friends," interrupted the stranger, "I see once more that you are perfectly well agreed.

But anyway, have no scruples in accepting this sum. I had made up my mind for years to give this amount to the first woman I would see agreeing three consecutive times with her husband.... this in remembrance of my own wife who could never agree with me on any subject.... Good bye. Remain always united in body and spirit and you will always be very happy."

The stranger left. He was never again seen since that memorable day.

SAVONAROLA.

The Rosary Beads

Francis T. Sweeney

*Why twine those sacred beads,
Around my hands of clay?
Why lay them gently on my breast,
When life has passed away?
If I have never prayed to Her
To guide me constantly,
Then, keep them for some other one;
They don't belong to me.*

*But if I prayed in solitude,
And many moments spent
To show my great devotion
For the One they represent —
Then, lay them in my casket,
For each sacred memory,
Will prove eternal blessings —
And they DO belong to me.*

St. Catherine of Siena

April 30

Catherine, the daughter of a humble tradesman, was raised up to be the guide and guardian of the Church in one of the darkest periods of its history, the fourteenth century. As a child, prayer was her delight. She would say the "Hail Mary" on each step as she mounted the stairs, and was granted in reward a vision of Christ in glory. When but seven years old, she made a vow of virginity, and afterwards endured bitter persecution for refusing to marry. Our Lord gave her His Heart in exchange for her own, communicated her with His own hands, and stamped on her body the prints of His wounds. At the age of fifteen she entered the Third Order of St. Dominic, but continued to reside in her father's house, where she united a life of active charity with the prayer of a contemplative Saint. From this obscure home the seraphic virgin was summoned to defend the Church's cause.

Armed with Papal authority, and accompanied by three confessors, she travelled through Italy, reducing rebellious cities to the obedience of the Holy See, and winning hardened souls to God. In the face of well-nigh of the whole world she sought out Gregory XI at Avignon, brought

him back to Rome and by her letters to the kings and queens of Europe made good the Papal cause. She was the counsellor of Urban VI, and sternly rebuked the disloyal cardinals who had part in electing an antipope. Long had the holy virgin foretold the terrible schism which began ere she died. Day and night she wept and prayed for unity and peace. But the devil excited the Roman people against the Pope, so that some sought the life of Christ's Vicar. With intent earnestness did Catherine beg Our Lord to prevent this crime. In spirit she saw the whole city full of demons tempting the people to resist and even slay the Pope. The seditious temper was subdued by Catherine's prayers; but the devils vented their malice by scourging the Saint herself, who gladly endured all for God and His Church. She died at Rome at the age of thirty-three, A. D. 1380.

REFLECTION. How often do we say a prayer while alone, during our work? How deeply do the troubles of the Church and the consequent loss of souls afflict us? What do we do to win souls for God? How often do we pray for the Church and the Holy Father?

THE MISSION

Father Jurgens' Lifework among Igorrots

What New Bishop of Tuguegarao Has Done to Better Lives of Mountain Peoples—Of a Wealthy Family, he Lives Humbly and Devotes Money to Churches, Homes and Industrial Work.

(From "The Free Press")

YOU WILL REMEMBER that story in the Bible of a rich young man who asked Jesus, "Good Master, what good thing shall I do, that I may have eternal life?"

"If thou wilt be perfect," was the answer, "go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

In those lines is told the story of Father Constant Jurgens, recently made Bishop of Tuguegarao by the Holy See.

A son of very wealthy parents, owners of butter and cheese factories in Holland, Belgium and

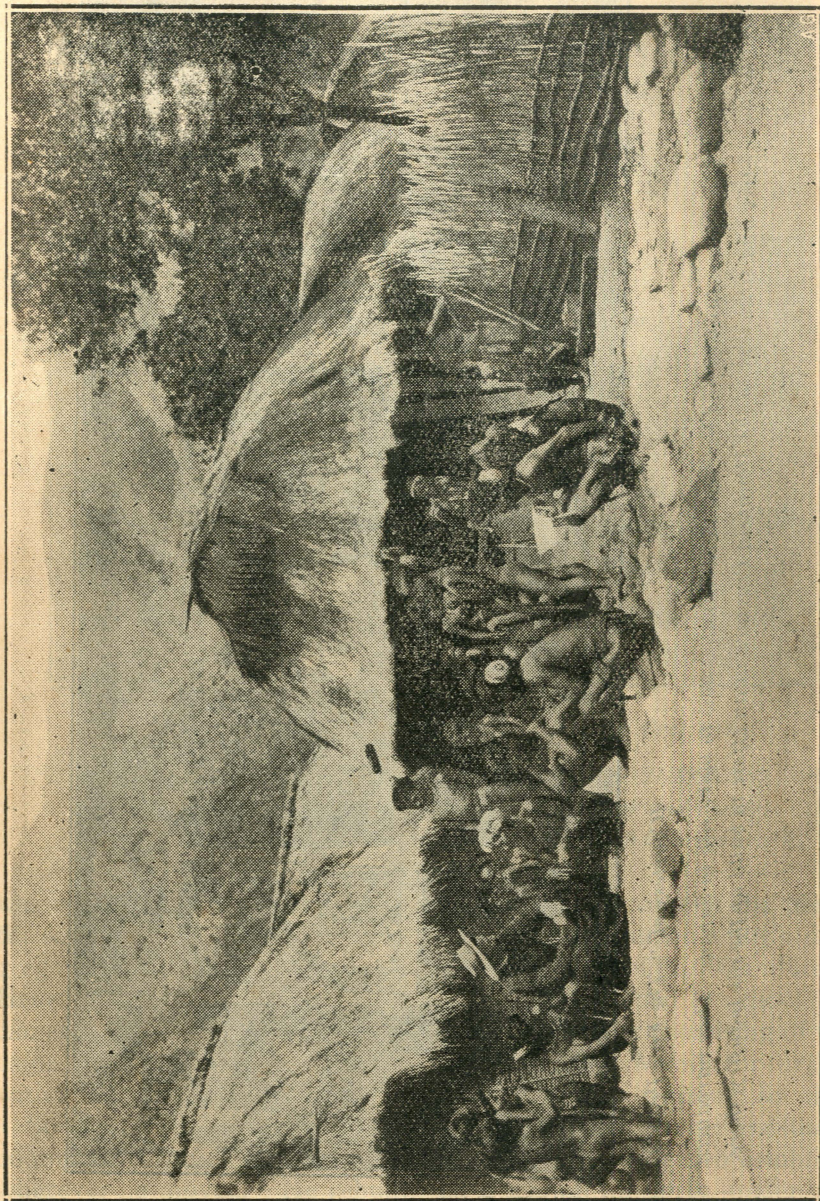
Germany, Constant Jurgens forsook wealth for the simple and humble life of a missionary in the hills of Bontok, far from civilization. How many sons of rich men would take a step similar to that? Of the life and labors of this humble son of Holland in the Philippines, the following article written especially for the Free Press tells:

FATHER JURGENS

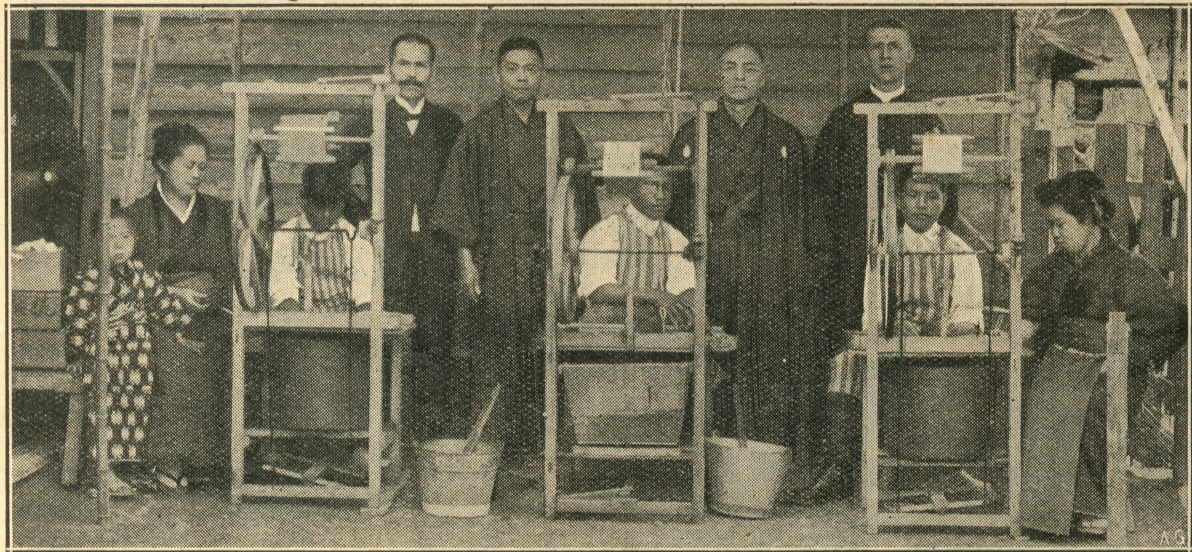
(By Pet. I. Vallejo, Bayombong, N. Vizcaya)

Father Constant Jurgens was born at Oss, province of North Brabant in Holland. He studied in the great Haaren Seminary and

PICTURE ON OPPOSITE PAGE: Father Jurgens with "his people" in the Mountain Province. Among these wild Bontoc Igorrots the good padre spent many of the happiest days of his life, his friends state.



Courtesy of "THE FREE PRESS"



(Courtesy of "The Free Press")

RIGHT: When Father Jurgens and his boys were learning how to make silk in Japan. They introduced the mulberry tree and silkworm in the Mountain Province in an effort to build up the silk industry, there.



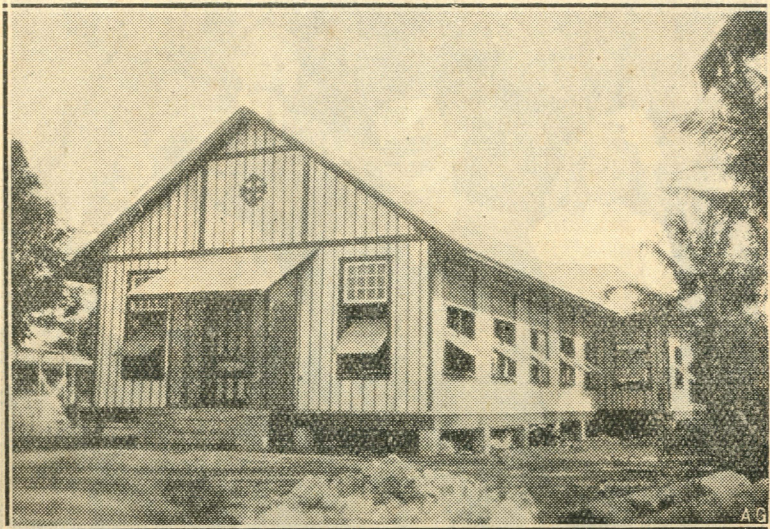
(Courtesy of "The Free Press")

THE FATHER AND MEMBERS OF BISHOP JURGENS' FAMILY. His father owns dairies and butter and cheese factories in three countries—Holland, Belgium and Germany.

was ordained a priest in 1905. In the same year he joined the Congregation of the Immaculate Heart of Mary and two years later came to the Philippines and became head of the mission here with headquarters in Bontok.

Soon after he arrived in the country his influence was felt wherever he moved. He rebuilt at his own expense at a cost of about ₱70,000 the old Spanish

church and convent of the place. Then he constructed a boy's dormitory at a cost of ₱6,000 and started and maintained a school for them. The most promising of the boys he sent to Manila for further schooling and training so that they could be of greater assistance in the school. He also established a school for girls, under the charge of Belgian sisters. The nuns teach the girls not only English,



(Courtesy of "The Free Press")

The ₱20,000 club house Father Jurgens built in Bayombong.

reading and writing, but especially lace making and weaving. "They are very clever in lace-making", writes Father Jurgens of them in a report, "and we find a ready sale for their work in Manila." "Even if we had a thousand more lace-makers," he adds, "we could not possibly satisfy the demand."

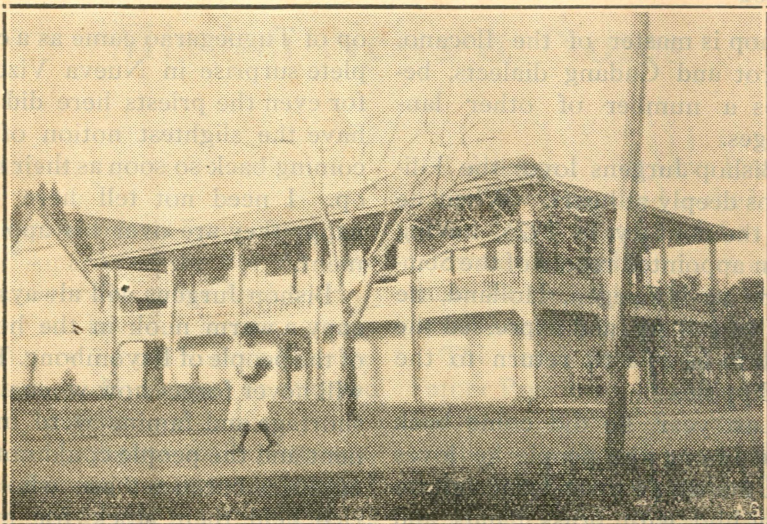
For the boys of the school who married the girls from the Belgian sisters' school, Father Jurgens built cottages. His purpose was to help raise their standard of living.

The good padre attempted to introduce the silk industry in the Mountain province. So he went to Japan taking along with him some of his Igorot boys to study

how to raise silkworms and make silk.

BLESSING FOR BAYOMBONG

Later, however, Father Jurgens was transferred to Bayombong. That was in 1918. His coming to this town was a blessing to the province of Nueva Vizcaya. As in Bontoc, he spent his own money for the reconstruction of the local church and convent. Not less than ₱80,000 was spent for the work. Now, we have the best church and convent in the whole Cagayan valley including Cabanatuan. The edifices are not only kept clean, they are also well painted. A Delco electric plant supplies light to the build-



(Courtesy of "The Free Press")

Father Jurgens spent around P80,000 of his own money to rebuild the Bayombong church and convent shown above.

The buildings are the best of their kind in the Cagayan valley.

The same padre spent about P70,000 of his own money to rebuild the Bontoc church and convent.

ings, as well as to the club house, also built by Father Jurgens. This club is equipped with billiard tables and a gymnasium for the exclusive use of members of such religious organizations as the Knights of Columbus, "Defensores de la Libertad" and boy scouts of the Catholic schools.

The same electric plant furnishes light and power to a cinematograph where occasional shows are given for the entertainment of parishioners. Members of only one sex are allowed to see the show at a time, free of charge. For the children attending the ca-

techism and Bible classes Father Jurgens bought more than 1,000 colored slides on religious topics to help him in his explanations.

The people of the barrios have not been neglected. Chapels were also built for them, the largest one being the one at Barrio La Torre.

A very hard working man, Father Jurgens also prepared the published prayer book in English: "My Companion," which he himself translated into the Gadang dialect. This edition will soon be off the press. It should be stated that the newly appointed

Bishop is master of the Ilocano, Igorot and Gadang dialects, besides a number of other languages.

Bishop Jurgens loves the Filipinos deeply at heart. When he left the country in 1926, having been appointed rector of the Seminary at Nymegen, Holland, he felt very sorry, and expressed the wish to be able to return to the Philippines.

Last year, he did come back here among the people he loves and the whole town went out to meet him with brass bands and all. He proceeded to Benguet where he stayed a month, spent another month in Bayombong, after which time he left the Philippines for Holland to resume his position as rector.

His recent appointment as Bish-

op of Tuguegarao came as a complete surprise in Nueva Vizcaya for even the priests here did not have the slightest notion of his coming back so soon as their bishop. I need not tell here how happy they are over his appointment.

Bishop Jurgens will always occupy a warm nook in the hearts of the people of Bayombong. They will never forget how when a rice shortage and famine were imminent and the people could not secure rice because those who had rice held their stock for much higher prices, Father Jurgens with his own money rushed to San Jose, Nueva Ecija, hired all available trucks there and bought and hauled over all the rice he could buy to relieve the suffering of the people.

Abyssinia.

The people may soon return to the fold of the Church. Prince Tafari after a visit to the Holy Father, three years ago while on a journey through Europe, has permitted the construction of a cathedral and, he said, he will soon ask for baptism. This will mark

the return of the Abyssinians to the true Church. Actually it counts about 4,000,000 Christians who have adhered to the monophysism, holding that there is but one nature in Christ. This heresy was condemned by the Council of Chalcedonia in 451. Only about 20,000 Abyssinians are true Catholics.

Mission News & Notes

Bontok.

The Reverend Father De Brouwer, superior of the Bontok Mission, has been called back to Holland to become Rector of the Sem'nary of the Scheut Missionaries, at Nymegen to succeed Mgr. Jurgens.

The Catholics of the Tuguegarao diocese are actively making preparations for their new Bishop. Mgr. Jurgens whose date of arrival is still unknown. Several committees have been appointed to arrange the reception to be given when the new Bishop takes possession of his see.

Reverend Father Pelsers of the Bontok Mission was in Manila for a minor operation and is now doing well at his station. While in Manila he was ever outspoken about the good done by his Catechist supported by the center of the Little Flower of Bais, Negros Occidental. He profits by this occasion to renew his most sincere thanks to all the members of the Center, assuring them of his daily prayers.

Cervantes.

From Rev. Father Portelange.

February 22, fifty-two Igorrote babies were baptized in the barrio of Aluling, Cervantes. A few days later we baptized ten more in the same barrio: this makes a pagan barrio without pagan babies!

The same day, the Very Rev. Father Provincial blessed the new school house erected in the same locality. All the parents of the thirty children attending this school declared themselves catechumens, promising to attend faithfully the instructions to be given before baptism.

The new school was put under the patronage of the Little Therese of the Infant Jesus and hence the village will be called: St. Therese's barrio, for, no doubt, this great movement of conversions is due to her powerful intercession and also to the generosity of the Sacred Heart Center of Iloilo and its active President, supporting a Catechist in this place. This Catechist resides in Aluling and is in charge of the instructions to be given to these numerous Catechumens. Great must be the consolation of the members of the Sacred Heart Center of Iloilo when they hear of the marvelous results of their monthly sacrifices.



COUNTRY AND PEOPLE

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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XII

Pal-is

Continuation

KAI-SOO, the mambunung, had arrived at Tabu-wie, where Onéoo was lying, deadly sick; but it was evening and late, and, there being no immediate danger of Onéoo's passing away that same night, Kai-soo would wait till the next morning and only then start the exorcisms of the "Pal-is" kaniaw.

No, there was no danger of Onéoo's dying that night, though for a long time he had been visibly losing weight and hardly able to stumble a few steps within his small courtyard.

Onéoo had celebrated more than one Tchilus, kaniaw, to stem that sickness which was pitilessly

nibbling at his failing body. He had ordered a "Bat-bat," a "Kiad" and a "Tchung-at," but in vain, there was no sign of his recovery. His neighbor, Kolsé, had told him that a powerful mambunung was living on "Bai-choei," Kai-soo, by name, who had cured Ni-ning and Dimangkot and Sirana and many others, too long a list to relate, and that he had delivered them all of their pains and sickness, at which Onéoo had answered to Kolsé saying:

—"Brother Kolsé, go to Bai-choei and explain to Kai-soo my pain and sickness, and, what he advises me to do, I will accomplish faithfully."

Kolsé had related everything to Kai-soo, and, the next day, both had come to Tabu-wie, where Onéoo was lying, a human wreck. But the night had set in and Kai-soo had wrapped his body in his blanket and stretched himself out near the fire-through, where he slept while Oseia watched her husband and tended the fire.

Onéoo woke up with the rising sun and, through the misty smoke, that filled his hut like a dense fog in a ravine, he saw Kai-soo sitting in the red, glimmering light of the saleng fire that was burning in the hearth through.

Kolsé doubled on his heels, sat near him, with his chin on his knees, still half asleep, and, with half closed eyes was peeping at the flickering flames that were nervously licking at the boiling rice-pot.

—“Onéoo” Kai-soo said, “I have exorcised the tapoei jar and prayed over it, and after my prayers I saw the image of a dog in the wine. Kabunian wants you to slaughter a dog and to celebrate the Pal-is tchilus. —Sai idagami pal-is;.... pal-is dja in-añgba-aan. You will celebrate a pal-is kaniaw, a pal-is with añgba, with songs.”

Onéoo tossed his head and said: “Yes,” and this short answer ended with an painful coughing that racked his whole body.

When the sun began to peep over the top of the mountain, a few men of the neighborhood were gathered in front of Oséoo's

miserable hut. They were sitting in a small circle, puffing, heavily, at their small copper pipes, and warming their shivering limbs at a great saleng fire burning in their mids. Kolsé and Tames were at the services of the mambunung; they already had fetched in the dog that was to be killed and exorcised for the sure removal of the sickness of Onéoo: with a heavy club they knocked the poor beast on the back and broke its spine, they pulled it into the hut and placed it near the hunt-spear, the hatchet, a jar of wine and a coco cup filled with water and covered with abba leaves.

Kai-soo first looked at the sun, Kabunian, the divinity, then, he threw two little bits of a Bang-aw root into the water of the coco cup and began his exorcism over each of the floating pieces: it was a murmuring of incomprehensible formulas which the mambunung knew by heart and which would bring down Kabunian's pity and mercy upon the wasting body of the sick.

After the exorcism, Kai-soo for a moment lifted up the abba leaves that were covering the water in the coco cup and, with inner satisfaction he saw that the pieces of bangaw were still floating on the liquid; (if they had sunk to the bottom, it would have been a bad omen) the sick man would recover, for the prognostics were evidently favorable....

Kai-soo gave his orders.

The dog was thrown outside and he fell like a sack of flour upon the reedgrass scattered in front of the hut; the exorcised tapoei and the exorcised water of the coco cup were poured over the dead beast, and Onéoo took one of the pieces of the bangaw root and chewed it while he rubbed his whole body with the other piece.

Tames, and two or three other young men, were outside busy preparing the dog, now and then throwing a piece of its flesh into the red, copper kambang kettle that was placed over the fire near the stone wall of the yard. The old men, still sitting in a circle around their fire, were chatting about the plowing and planting that soon would begin in the fields, the ditch to be digged for the irrigation of the paddies, the hut of Salching to be transferred to Baktang, the tchingkub, the quarrel of Nañgis and Manai over a rice field. They spoke of Kitdow, the old mambunung, who had died at Tchanum... in fine, they were having a morning chat, in the meantime, not forgetting, to wet their throats with abundant ablutions of rice wine that tickled their noses and sharpened their appetites.

Kai-soo crawled outside his hut and sat down in the circle near his affable neighbors and friends, and he began to sing the "angba," the song of the Pal-is, repeating it five times in honor of the sick

husband and five times in honor of the sad wife.

It was a languishing song with a few modulations up and down, which the elders repeated in choir, five times for the sick and five times for the sad mistress of the house.

"Agsaṅg-ai....

"Su-ma-laṅg-ai....

"Bing-binglot si Sagaw-saw....

A song full of meaning but not understandable and which admits no translation.

So began the aṅba. But not for that did the elders stop their drinking of ricewine, though in the meantime Kabunian, the divinity, was listening to the song of his praises and working the cure of the sick, in a mysterious, unvisible manner, inside the body of the pitiful Onéoo.

At the end of the song, Kai-soo stood up, took the huntspear and the hatchet, and began the witch dance in front of the hut, measuring his steps on the rhythmic drumming of Koslé who was beating the wall of the house with two bamboo sticks.

During the dance, the eldest and worthiest of the old men assembled left the circle and went to Kai-soo, twice wishing him all kinds of good luck and plenty of riches and prosperity.

—"Datokantaka pal-is, umpalapa-laadka, umpalapalaad-ak.; umbabaknangka, umbabaknang-ak.... etc. etc."

—"I wish you prosperity pal-is....

may you live long, may I live long.... you will become rich, and I will become rich...." and there followed a long list of the most selected wishes of material goods and blessings, after which all present, with all their might, yelled a shrill: "oo-wai," the greatest manifestation of honor that could be given to the dancing mambunung.

The pieces of meat were now taken from the boiling kettle, the head and blood of the dog were carried inside the hut, and Kai-soo prayed a special exorcism over them all. Dishes were brought up, the steaming rice was divided; the tchujo's, with soup and meat morsels, were passed and the banquet began.

When everyone had eaten his fill, and when the yard had been cleaned of dishes and crumbs, Kai-soo again sang his precious aŋgba, but now, ten times for the husband and ten times for the housewife, and ten times did all present repeat the aŋgba song, first for the man and then for the woman. Again Kai-soo danced his Pal-is dance, accompanied by Tames' rhythmic beating with two bamboo sticks on the wall of the hut; again did Onéoo receive the most sincere wishes of bliss and prosperity and the song of honor, the greatest signal of deep appreciation; the gorgeous "oo-wai" echoed far and wide through the air, and so, with this last dance, the Pal-is kaniaw ended.

The common people went home, or, to their work, but the old men remained near Kai-soo, drinking frequently and chatting volubly, until, one after another, drunk as drunk could be, either stumbled homeward, or mumbled a badiew song, or forgot the world, to lie down under the hut and sleep most soundly.

The next morning, Kai-soo directed his steps to Bai-choei, satisfied with having accomplished his task.

A week later, a crowd was squatting in the yard of Onéoo, who himself was sitting, tied to a post of his hut, but dead.... and all present gave vent to their sorrow by singing uninterrupted lamentations.

The old men nervously related that after the Tchilus of the Pal-is nobody had thought of strewing ashes over the fire of the hearth and that the fire had gone out and that the Pal-is had bitten the sick Onéoo, "Kimalat i Pal-is" and that therefore the man had died....

As I have said before, the Benguet Igorrote is continually in communication with the beings of the other world, now with Kabunian, the divinity, then with all

kinds of spirits that live in all sorts of places around him, and again with souls of the departed that dwell on the holy Polak mountain. His mind is as saturated with superstition as a sponge in the ocean is soaked with water.

The slightest and most insignificant event in his life, immediately brings his mind to Kabunian or to the places where the wandering spirits of the unknown world are living, and he calls the mambunung, who will pray and exorcise; he offers whatsoever he is asked and can, and sometimes what he has not even the means to pay for. He seeks the cause of the event and his misery, and he blindly believes the "tchiba," the old superstitious stories and legends of his ancestors, to which he cleaves as to his very life.

Yes, the Benguet Igorrote holds on to life, however poor and miserable, however burdensome and hard it may be. Very rarely does he hear of one of his people who takes his own life. His heart is encircled with a girde of tightening anxiety, because of the many spirits that are wandering around, always looking for mischief, and, as soon as sickness or an accident occurs he looks for relief and consolation in the "kaniaw," in the "tchilus."

One who enjoys the possession of the Catholic Faith and who is living among these poor people, a continual eyewitness to their manner of living and their deeply engraved customs, sometimes asks himself: "How is it possible that the devil can be flattered and served by all those miserable manifestations of worship and offerings?"

But immediately comes to mind the pitiful thought that these kaniaws are the iron chains with which the prince of liars and deceivers enslaves the poor pagan Igorrotes in bonds of profound ignorance and fear, and that, as long as the child of nature, the poor Igorrote, does not open the eyes of his soul to the true light of the Holy Faith, that alone truly consoles, and shows the way to the unique God.... all these souls, these poor Igorrote souls, after death enter a most miserable eternity.

Lord Jesus, by Thy undescribable infinite love for Thy poor creatures, by the merits of Thy undescribable passion and Thy painful death on the shameful Cross of Calvary, have mercy on these ignorant pagans, and grant them, I beseech Thee, the grace of eternal salvation.

To be continued.

GERARD GERRITS. 16.



Catholic Chronicle

Rome.

The first encyclical of 1928, which Pope Pius XI issued on Jan. 10th, is devoted to the reunion of Christendom. The Holy Father points out the divine mission of the Church to teach mankind the revealed truth, the Church, founded by Christ and identical through the centuries, namely the Roman Catholic Apostolic Church, and that those who separated, deny this unity of faith and of government of the true Church of Christ.

Caroline Islands.

These Islands are 500 in number and lie in the Pacific Ocean, about 1,000 miles east of

the Philippines. The population is about 55,250 and of this number some 14,650 are Catholics. Since 1922, the Spanish Jesuits have had charge of the work of conversion and have made 7,321 converts in five years. There are thirty-six Jesuits at work in the Caroline Islands. The distance from an island on the western side of the Caroline group to another on the eastern edge is easily a thousand miles.

China.

The Catholic University of Peking has received official recognition from the Ministry of Education. It was founded in 1925 by American Benedictine Fathers and numbers 150 students selected from 300 applicants.

Fathers Peckstadt and Joassart of the Congregation of the Immaculate Heart of Mary on their way to Tat'oung, were requested by six soldiers to return to their residence, only to be robbed there of a horse and some other articles the bandits felt a special liking for.

Father Jamart of the same Congregation was caught by bandits Jan. 16th and released for the sum of \$200 on Jan. 19th.

Two Chinese priests of Tchang captured by bandits were delivered by their Christians after eight days.

In Kan-sou 800 bandits took possession of the residence of a

Steil Missionary, made the father prisoner, together with two lay-brothers and six European sisters. The latest news is that these had been kept by the bandits for already one month and that the father several times has been tortured.

England.

Among the 252 English martyrs whose beatification is expected this or next year, there were nobles and plebeians, servants and masters. The example of these Christians is needed now in England, where religion seems to be at the beginning of such a crisis as it underwent in the days of Blessed John Fisher and Blessed Thomas Moore.

Margaret Sinclair was a poor working girl of Edinburg, Scotland, who became a nun and died two years ago at the age of 25. Her grave had become the center for many private pilgrimages, 300 persons visiting it in one day. The body of Margaret Sinclair, whose beatification is sought by the Catholics of Scotland, has been exhumed, found intact and reinterred in Edinburg. Many claim that great favors have been received through her intercession.

France.

A movement has been begun in favor of the beatification of the French General de Sonis, famous

for his career in Mohammedan Algeria.

85 French Missionaries, 5 of them bishops and 80 priests, laid down their lives in their missions during the year 1926.

The French Academy has awarded a prize to the Congregation of the Sisters of St. Paul de Chartres as being those who have done the best work to spread the French language.

A loan of 200,000,000 francs, launched by the bishops of the devastated area for the reconstruction of churches, was subscribed in two days.

Holland.

Dutch societies affiliated to the international Catholic Women's League are actively preparing for the World Congress of the Federation of Catholic Leagues of Women to be held in the Hague, during this month. The International federation counts 20,000,000 members. Their work is to raise a dam against unbelief, corruption of morals and freemasonry and provoke a peace movement by which Church and State shall profit.

There is much hope of a complete abolition of an obsolete article of Dutch colonial legislation prohibiting the simultaneous exis-

tence of Catholic and Protestant missions in a given district of the Dutch colonies.

Mexico.

Contrary to the belief in some circles, the religious persecution is now worse than ever. During November and December at least twelve priests were killed, under the false pretext that they were carrying arms. Scores of spies overrun the country in search of the last bishops who remain in Mexico (they are still nine hidden). Five or six ladies were arrested in Mexico City last December and placed in an underground cell. For several days a policeman, dressed in a cassock, daily went into that cell where he cursed and blasphemed and addressed insulting words to the women.

United States.

100,000,000 "Spiritual Flowers" gathered from among the American Catholics, is the spiritual bouquet to be offered to the Blessed Virgin of the Blessed Sacrament on Sept. 8, feast of her birthday, at the International Congress of the Blessed Sacrament at Sydney. What will be the bouquet of the Philippines?

CURRENT EVENTS

Philippines

Political.

The new Governor General, Mr. Stimson, arrived March 1st. He was welcomed by the local authorities of both State and Church, and a great crowd of people. The keynote of his inaugural speech was economic and industrial development of the Philippines. He expressed the desire for the cooperation of all, Americans and Filipinos alike. He has passed the first month of his administration in studying the problems of the country. He discussed some plans with high officials; and did not fail to mention some measures to be taken; he is interested in better shipping trade, finds that the women here should vote; favors promotion of tobacco industry which for the time being, is at a very low ebb; would like to see more vocational schools and more practical instruction; takes a keen interest in the education of the Moros, etc. etc. In one word he has shown, during this first month, that he takes the welfare of the Philippines to heart and that he is going to work hard for it. Until the present time there has been only one discordant note in the harmony so often advocated and promised by the executive and legislative departments: the Governor General approves the Kiess-Willis bill that allows him to spend \$125,000

out of revenue collected on Philippine products entering the United States, with which he would pay the salaries of advisers he needs for a good administration. Senator Omeña is not opposed to the employment of such advisers, but he says that this measure of granting funds for such advisers should be voted by the Philippine Legislature which is ready to approve the needed amount.

Another discordant note came from Washington when Resident Commissioner Gabaldon delivered an attack on the economic policies announced by Governor General Stimson in his inaugural speech, after which he submitted his resignation to take effect on July 16, when the insular legislature meets. Until now his successor is unknown, though various names have been mentioned.

Miscellaneous.

The Moros give a striking lesson to the Filipino Catholics when, according to Colonel Livingstone, they refuse to send their children to the public schools because these children are being weaned away from the Mohammedan faith. The same Colonel recommends the teaching of the Koran in the schools for Moros. Wouldn't that be against the Jones law?

Mr. Rafael Palma, President of the Philippine University says that while on his world tour the number of Filipinos in Hawaii was reported to him as 50,000 and as 100,000 in the United

States.

And yet, there are more Chinese entering the Philippines than Filipinos emigrating to foreign countries.

Foreign

Austria and Italy.

The South of Tyrol was given to Italy in the Versailles Peace Treaty. Of course the majority of German people living in that part of the country hated to become citizens of Italy. Lately the Italian Government forbade the use of the German language in the Churches and public meetings. Naturally the people, already ill disposed toward their new masters, did not fail to protest and Mussolini, suspecting secret excitation from Austria, sent a severe note to the Austrian Government warning it, he would not stand any longer such anti-Italian machinations and would even declare war. In the meantime Italy will continue to Italianize the occupied part of Southern Tyrol....

China.

Both Chinese Republics have their hands full with interior troubles. Millions are starving in the North, in the provinces of Shantung and Chihli, and the South is torn by various factions of Bolshevik armies which threaten even the capital of Canton. Practically all the provinces of the South are engaged in a civil war between regulars and communists. The situation is the worst ever known in the province of Hunan. It is thus no wonder that thousands fly from the war ridden country. Bandits are swarming everywhere, wherefore people in many places have given up the cultivation of their fields; after all,

their products would be stolen, and consequently, having nothing to live on, many of these unhappy peasants turn out bandits for a living. Thus the drive of the Southerners against the North, so often foretold by the Cantonese as to be started within a few days, is still far off.

Mexico.

A plot against the lives of Calles and Obregon has been discovered, and it has been announced by the Mexican censored Press to the whole world, not without the detail that a priest was among the criminal plotters. It may be true, but when one knows how arms once were placed by Calles' agents in the palace of a Catholic Bishop, for which to accuse him and how a Jesuit priest, Father Pro, was falsely accused and executed for a plot against Obregon, invented by the Government to offer the world some reasons of its Neronian persecutions, one must reasonably doubt the truth of the existence of the said plot against these two fathers of the Mexican nation.

The revolt continues to spread: the Government has mobilized 10,000 soldiers against the rebels in the States of Jalisco, Michoacan and Guanapeato. Fragmentary reports that escape the censure emphasize Calles' desperate financial condition: while he pours out money for great armed expeditions, his revenues continue to decrease. A plot invented now and then may help him to master more money, for, be sure that all who can possibly

be accused shall have their properties confiscated.

Nicaragua.

Who is Sandino who heads the revolution against the United States? Is he a bandit as ordinarily styled in the papers?

Sandino is a full blooded Nicaraguan, a descendant of a Mexican tribe that immigrated into Nicaragua a thousand years ago. He is now in his thirties. He received elementary instruction and learned to work. He became a well-to-do trader and later a model farmer and, he would have become rich, but in 1912, after "by request of the Nicaraguan Government" American marines and bankers acquired full control over Nicaragua's credit, Sandino and many other farmers were ruined. At this time two political parties originated: the pro-American Conservatives and the anti-American Liberals. Later most of the Liberals, under the leadership of Moncada, gave up their anti-Americanism. Moncada sought to win Sandino, but in vain. Sandino was offered a seat in the Nicaraguan Legislature: he refused it as all other bribes. Politicians sought to murder him, but in 1924 he fled to Mexico where he worked in the oil fields of Tampico and where he remained until the revolution of Sacasa in 1926. Moncada one of the revolutionary generals broke off from Sacasa. With armed intervention of the United States, in favor of Diaz, popular feeling swept to Sacasa and Moncada. When Mr. Stimson, now Governor General of the Philippines, arrived in Nicaragua, Moncada made his submission and most of the revolutionaries laid down their arms. Sandino however, who in the meantime had become a general in the revolutionary army, continued to fight, thus remaining the leader of the Nicaraguan rebels still in the field. Disposing of only a small army, Sandi-

no succeeds in killing, now and then, some American marines. This has brought before the American Congress the following question: The United States is waging war. What right has the President to send American forces without the consent of the Senate as is required for such eventualities?

That opposition against American intervention in Nicaragua would rise, in the United States is one of the hopes of Sandino.

Lately the United States informed the Nicaraguans, that unless they make a law providing American supervision of the presidential elections in October, as stipulated in the American-Nicaraguan agreement, the American forces will take action. This threat may swell the forces of Sandino, who has jungles and mountains as well as lack of roads in his favor and so this Nicaraguan revolution may last for a long time and become very expensive to the United States.

Russia.

History repeats itself. During the French revolution, 1792-1794, Robespierre sent Louis XVI to the scaffold, killed all his adversaries, but was executed himself at the end. The Soviet leaders massacred the Tzar and his family and now are fighting each other with Staline as the head for the present, and Trotzky radical leader of former times in exile. Trotzky and Co., wanted to apply the Communistic rule to all Russians alike; such a regime is against nature itself which is more or less egoistic; coercion could not be used against a whole nation: Staline and his followers saw this and hence the quarrel, followed by the re-establishment of a more or less capitalistic regime. Later Staline and Co., may be forced by another party to rejoin the Trotzky group, for oppression cannot last forever.

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.

Continuation from Page 315.

Another marvel observed with some stigmatized is a certain light that shines from their whole bodies, or from their hands and faces during their ecstasis. It has happened that light emanated from their bodies after their deaths and even from their tombs.

Others sent out, either continually or only now and then, a very agreeable perfume of a mysterious origin; so for instance, St. Therese of Lisieux spread around her the perfume of roses. St. Mary of the Angels, while presiding the chapter of her community, or when she received Holy Communion and on some feastdays was the source of such a wonderful perfume that her sisters, who were ignorant of her whereabouts, could easily detect her by following the mysterious odors she left wherever she passed.

Some persons in ecstasis are aware of things happening far away, or take upon themselves the pains and sufferings of others. There are several examples of such cases. For instance, Sister Romulda sees things happening in other parts of the world and even perceives things of the other world, such as well determined persons either in purgatory or in heaven.

It has often been observed that wild animals fear the ecstatic persons, while little birds show them great af-

fection. Such is the case with Therese Neumann.

Another phenomenon is the metamorphosis of the face or of the body of the ecstatic. The face of Catherine of Sienne, in presence of skeptic bystanders, often changed into the likeness of the Savior crucified.

It has been observed that the bodies of the ecstatics attracted objects. Part of the Sacred Host on the altar was seen moving towards St. Catherine, while the body of Jean Rodriguez attracted crosses. With other, doors opened in a mysterious way at their approach.

Another marvelous phenomenon is that of the mystic ring. This happened with Sister Romulda and formerly with Giovanna della Groce, Jean Rodriguez, and Mary Anne Schonath from Bamberg. In this case a wonderful ring appears at one of the fingers, sometimes glitters and by nearer examination cannot be detected.

The most wonderful phenomenon among the ecstatics is their being lifted up into the air, which is against the law of attraction. There are many examples of this wonder. When Giovanna Mary della Croce meditated upon the life of Jesus, she was several times lifted up very high above the ground, in sight of all the bystanders and she saw so often the most hidden

sins that many feared to visit her.

What is most common among all the stigmatized is the following: 1. A great piety and devotion from their youth. 2. A weak constitution, some of them subject to much suffering. 3. A scarce use of food and even complete abstinence. 4. Separation from the active world. 5. An inclination to meditation upon the supernatural.

All these phenomena are wonders but this does not mean that they are miracles in the strict sense of the word. To define a miracle is not so easy. It is an extraordinary event, operated by God for a religious purpose and which surpasses the ordinary course of nature.

Unbelievers and skeptics very often say that stigmata are the product of suggestion and auto-suggestion, spontaneous hemorrhages, hysteria etc. They sometimes say that the ecstasies produce their stigmata by scratching, or that the concentration of their imagination on one and the same point of the skin brings forth the stigmata.

Dr. Bessemans, professor at the university of Ghent and an authority in the matter, refutes their theories and declares that "spontaneous stigmatisations have been observed, which, according to the actual progress of science, cannot be explained by the known forces of nature." Are they then miracles? Such is not the conclusion to be drawn from this assertion. Will science make such progress as to find the natural causes of the stigmata?

What does the Church say about them?

Officially, the Church until now has remained silent and neutral. It is true that she has instituted a feast of the stigmata of St. Francis of Assise, but she never declared that stigmata are to be believed as miracles. Thus a person who does not believe in stigmatisations and rejects them is on this account not a worse Catholic than who accept them as true and wonderful facts.

CURRENT EVENTS

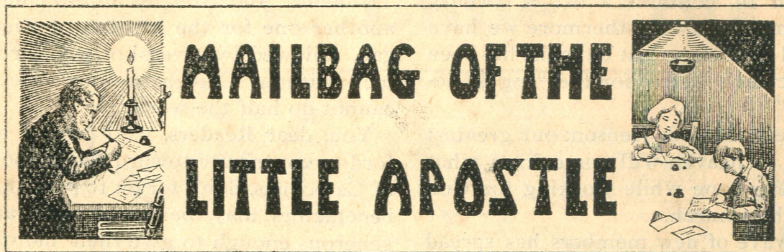
Miscellaneous.

England has trouble on both sides of the Red Sea. With Egypt, because the Egyptians rejected the proposed Anglo-Egyptian treaty that proposed to recognize Great Britain's right to maintain troops in Egypt. England recognized Egypt's independence in 1922, but continues to keep troops near the Suez Canal, because she

needs them there to prevent foreign vessels from passing in case of war.

On the East of the Red Sea, king Neid of Central Arabia has declared war against Irak and Transjordania both under British mandate.

The Samoa Islands are more or less in revolution against Australia that exercises a mandate over the Samoans. But what can these people against their powerful masters?



MAILBAG OF THE LITTLE APOSTLE

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

Manila, April 1, 1928.

Dearest Readers:

The Association of the Little Flower for the conversion of the Mountain Province has lost one of its most active members and promoters: Miss Paz Adorable, general promoter for Nueva Ecija. An ex-pupil of the Instituto de Mujeres, and consequently animated by the spirit of activity of its Directress, Doña Rosa, for all that is Catholic and patriotic, Miss Adorable had more than one hundred members on her list and during her long illness and until the last moment of her pious life, she enlisted more and more members and found new subscribers to our Missionary Magazines. A true Christian and Apostle, she must have received the reward of Christ's Apostles on earth.

Kabayan, Benguet, Feb. 22.

Three months ago I received a great favor from Heaven through the intercession of the Little Flower, for which, please, enlist me as a member of her society.

Andres Noguera.

Gratitude to the Little Flower by becoming one of her Apostles needs must deserve further favors. Well done, Mr. Noguera.

Many thanks to several subscribers who during this last month have sent us a good number of new subscriptions, especially to Miss Emilia P. de Bicharra from Naga, and Mr. Emilio Serra.

Can you believe it? This last sent us not only new subscriptions, but also a list of about a hundred members of the Association. In his town of Tandag, Surigao, he has organized the work on a great scale; he has selected various active promoters, and in his last letter he asked for eighty diplomas more. He must have been inspired by the Missionary spirit of his pastor, the valiant Father John Oelaerts, himself in need of much help, but always ready to help others. You are right, Father John, help others and God will help you. Your alms bring the blessings of God over your ministry and without that blessing of God, priests shall sacrifice themselves in vain. Priests may plant, God must irrigate the field.

It is a long time since we mentioned Mrs. Maria de Henson from Angeles, Pampanga. That omission does not mean that her activity has slackened. Not at all, and even her last letter of

March 10, contains a list of twenty new members. Furthermore we have heard that these last days she has been particularly active for the "Ing Misionero."

Ahead, Mrs. de Henson: our greatest glory in heaven will come from what we have done while working for God and the Church.

A wave of new members has spread in and around Dumaguete, Negros Or. Many thanks for that to Mrs. Faustina B. Gonzales and Mrs. Gabina G. Ramas. Who knows! The example of Bais, your neighboring town that supports two catechists, may become contagious. Did you read the appeal for a Catechist of Father De Brabander of

Trinidad? And after his appeal comes another one for the Mission of Kianggan, followed by several others, for in fact, without Catechists, our priests cannot do half the work.

You, dear Readers, who cannot afford to contribute toward the support of Catechists, don't forget to pray that benefactors may be found who are generous enough to give their monthly alms to organize centers that double the work of the Missionary by giving him a Catechist. For the generosity to support the Missions is also a grace of God and such graces must be asked.

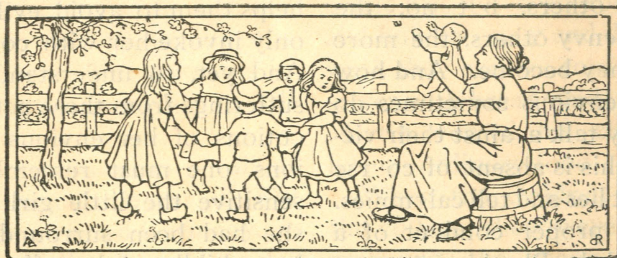
The LITTLE APOSTLE.

In Memoriam



ABSOLVE, we beseech Thee, O Lord, the souls of thy servants Soledad Alamil, Carmen Torres, Oas, Albay; Alejandra Battung, Tuguegarao, Cagayan; Antonia Gonzales, Ormoc, Leyte; Juana Aro, Marigondong, Opon, Cebu; Venancia Laxamana, San Luis, Pampanga; Fabiana Cotillon, Vigan Ilocos Sur: from every sin, that in the glory of the resurrection among Thy saints and elect they may arise in the newness of life, through Christ, our Lord. Amen.

For the Little Tots



A Little Life of the Little Flower for Little Children

Continuation

CHAPTER XX—At the College

LITTLE THERESE was now eight and a half years of age. Her father thought the time had come to send her to the college. Leonie was studying with the Benedictine Sisters of Lisieux; as soon as she finished her studies, Mr. Martin sent little Therese to the same institute.

Little Therese was rather a precocious child. Once at the college, she found the children of her class taller than herself. This gave her a kind of superiority over her companions. By nature intelligent, she had profited by the sound and wise explanations which her father daily gave her and by the lessons she had received from her sisters at home. No wonder that little Therese from the beginning was the first of her class, and even the first in all the

subjects. This evident talent attracted the children towards Therese, and she could often be seen surrounded by a group of children, conversing about many things she had learned from her papa and which quite astonished the pupils of even higher classes. Nevertheless, her being the first of all in her class and her loveliness that attracted the general affection caused some narrow-minded girls to envy her. Such is jealousy. It made the Pharisees crucify the Lord, it is thus no wonder that today this nefarious vice continues to persecute those who follow Christ, and even those who are better than others, or possess some more talents or properties. If those who envy others could only by their hatred acquire some of those qualities

which cause their jealousy; but no!

If the jealous were only happy by hating others, but no; the more they envy others, the more unhappy they become. And how mean the envious sometimes do act? They talk against their victim when this is absent: of course they invent lies and tell calumnies. This is the proper conduct of a coward and the Pharisee.

So did some of the girls act against little Therese and for no other reason than because the little girl was better and wiser than themselves.

Do you think little Therese complained of it to her sister Céline, "the valiant" as she was called? Céline would have brought the envious girls to reason. But Therese preferred to suffer their attacks in silence, and indeed she suffered much, for sometimes she even wept bitter tears. Did not Jesus weep in silence? Did He answer when unjustly accused? Did he take a revenge against his jealous, false, accusers? Therese remembered the sermon on the Passion of Our Lord and tried to imitate Jesus. Besides she thought: "If I tell my sister what they are doing against me, there will be a quarrel and that is bad." How she hated sin not only in herself but also in others!

What goodness! Now, Saints, once in heaven, exercise their special virtues they have practiced while on earth. Hence one un-

derstands why the Little Flower shows so much goodness towards sinners on earth and how she helps them to avoid evil, if they only invoke her with confidence. And yet, to understand all her sufferings from these petty persecutions of her envious companions, one must remember how sensitive the little girl was, for she had been surrounded since her childhood by affection and tenderness.

Does this mean that she had become capricious? Not at all: she had been formed at a school of self-control and mortification and her teacher had been a man known for his character and bravery.

Whenever there was a fire in town, be it day or night, Mr. Martin always was one of the first at the place of danger, even exposing his life to danger to save what could be saved.

Once he did not hesitate to throw himself into a river in which some boys were about to be drowned, and he brought them safe on land. Another time, he saved a father of a family from a whirlpool in the river. This nearly cost him his life, for the turning torrent sucked him downwards. What did Mr. Martin do in this critical moment? He called upon heaven for succor and with a supreme effort swam out of the current with the unconscious man in his arms.

But there are moments when

more than strength is required to save others from worse than death. Several times Mr. Martin threw himself between fighting men, at the risk of his life, for these men, with drawn knives in their hands, were about to kill each other.

Mr. Martin was also a valiant patriot. During the war of 1870 between France and Germany, as he was not enlisted as a regular soldier, he tried to do his duty by enlisting among the volunteers of the country.

Under the leadership of such a man as was her father, the education of little Therese cannot be said to have been spoiled through overkindness or weakness.

Paulina had not failed to contribute her part toward the formation of her little sister. All children are naturally timid. How many are not afraid of being alone in the dark? Paulina with the purpose of doing away with such childish fear, sometimes ordered Therese to some remote corner of the house or the garden, though it was already dark. If Therese was afraid, she brought her to the place and showed there was nothing to be feared and if the next time Therese was still afraid, Pauline insisted on her order, and did not give up until the little girl had gone. This way Therese accustomed herself to see that nothing was to be feared in the dark and she mastered her natural timidity.

As long as the Martin children

were small they were given chocolate for their breakfast; but, once they had grown up, the chocolate was reserved for sundays and holidays only and during the week they had to content themselves with bread and soup: Mr. Martin wanted his children to live on ordinary food.

When the children stayed in the college, they were far from receiving the many delicacies some other pupils received. Some of these had a small store of candies, cakes, wine etc. The Martin children received from home a piece of bread they could eat in the morning and with which they had to go on until the time of the regular meal. Mr. Martin understood that eating between meals, except in case of infirmity or weakness, spoils the stomach, and that too many sweets are cause of many sicknesses and bad for the teeth.

And do you think that little Therese found help and defense with her older sisters in the little quarrels that naturally happen among children? Not at all. It even succeeded that Therese had to ask pardon from the servants, when she had been impatient with them. This was to teach the little girl to be respectful even with inferiors.

There are blind parents who, as soon as their children at school receive low marks or are punished, become angry and even go so far as to protest against the teach-

ers and superiors, thus taking the part of their unruly children. In this way they render them a very bad service, for once the children know that their parents will back them against their superiors, they will be less respectful towards them and become more and more disobedient and naughty. The children of Mr. Martin never would have reported their punishment received in the class as if to claim their father's intercession or intervention; they very well knew that this would have met with a dry rebuke and another correction, which is the right thing for parents to do.

Nevertheless, notwithstanding this sound education, little Therese one day gave way to a very common defect of girls: that of trying to attract the attention of the others.

She had heard her cousin Mary Guérin continually complain of headache and saw how, in such moments, her mother did not fail to pet her more than ever. Little Therese, who till now had suffered in silence and nearly every day, thought she also should complain. So, one day, as she suffered some-

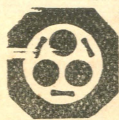
what more than at other times, she sat down in an easy chair at the house of her auntie and began to weep saying:

“—My head aches!”

Those present in the house did not fail to surround the little patient, but the fact that the little girl wept, when all knew how strong of character she was, made them suppose and say that she was not frank and that she must have another reason to sob so bitterly. Of course this made the little girl ashamed and since that time she never again tried to attract the attention of others. Later she told that this little incident of her early life reminded her of the fable of the donkey who tried to imitate the master's little dog by jumping on the lap of his boss and licking his hands and face, but got a rebuke with a stick and a kick and she said that if she had not got what she deserved for her foolish desire of attraction and attention, she might have fallen deeper and deeper into that pernicious defect of pride and vanity.

To be continued.





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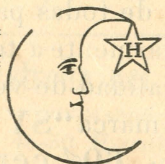
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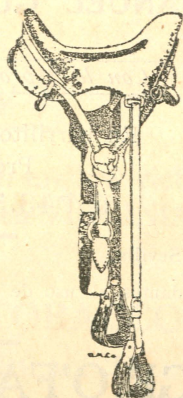
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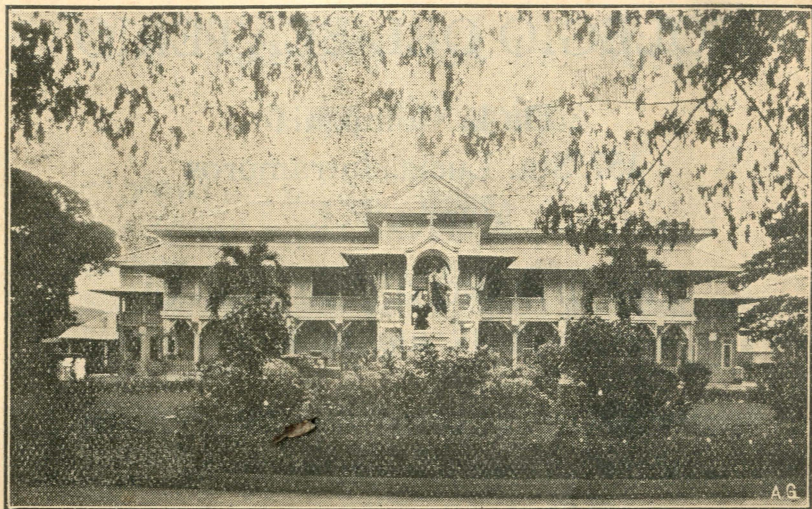
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