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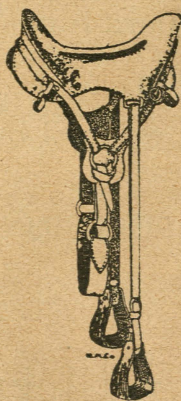
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Sunday A.M. and P.M.

by "Modern Catholics"

A. M.

1. **Time for Mass in the morning. Sunday 7:45 A. M.** Mr. and Mrs. X, are dressing for Mass. There seems to be no end to this for so many boxes and bottles are to be opened and closed.

"She" —What a bother that we have always to be in such a hurry on Sunday mornings. I am not half ready and it is nearly 8 o'clock, the time for mass to begin.

"He" O do not be so nervous, dear, we need not to be there just at 8 o'clock. If we arrive before the Gospel, that will be high time I think.

2. On their Way to Church.

"He" —It is a nuisance that those masses must always begin so early.

"She" —Yes and to think that we do not even have the time to take our breakfast before we go.

P. M.

1. **Time for the Match. Sunday 2 P.M.** Mr. and Mrs. X..., dressed in their best attire. She is in a rather immodest dress. They are ready to go and assist at the match which is to be played at a distance of 5 minutes from their house, at 3 o'clock.

"He" —Hello dear, be quick, come along for we shall be late.

"She" —I will be down in a minute darling, for I could never forgive myself for not being present on time for the players' parade.

2. On their Way to the Athletic Field.

"He" —So it is not too tiresome for you, dear, to start so quickly after lunch for the match, and that even without having taken your siesta.

"She" —Not at all, moreover,—the anticipation of seeing such a

3. On Entering the Church.

"She"—Here we are again bound for half an hour at least.

"He"—I do hope there will be no sermon to-day.

4. Taking the r Seats.

"She"—Oh! but how very uncomfortable those benches in this Church are.

"He"—Yes they are likely to give one rheumatism.

5. At the Gospel.

Every body stands—"He" and "She" also yet with a certain reluctance for they would rather remain seated.

6. At the Sermon.

"He"—tries to sit down in a most comfortable position and after a few minutes seems to have gone to sleep.

"She"—begins to make a study of the different dresses which fall under her notice.

7. After the Sermon.

"She"—I am glad that it is over. What a very poor sermon it was. Moreover I knew before-

match has taken away all sleep and appetite from me.

3. On Entering the Field.

"She"—How long will the match last?

"He"—I hope it will continue as least two hours.

4. Taking their Seats.

"She"—These benches are not armchairs but what do I care, I will not even give this as much as one thought.

"He"—I should say so, after all we ought to be glad to have found a place.

5. He notices a Lady Standing.

"She"—Stand dear, and offer your seat to Mrs. X...

"He"—(in a hurry)—O, Pardon, me Madam, may I offer you my seat?

6. The Umpire Announces the batters.

"He"—addressing the crowd around him: "Please—do keep quiet just for a minute so that we can hear the names of the pitchers.

"She"—with all that noise I could not even understand the names.

Dear, tell me who are the catchers? and the pitchers?

7. The Play begins.

"He" and "She" stretch their necks fix their gaze, hold their breath, and do not even seem to

hand all that the priest was to say. —And she continued her study of the dress.

“He” —awakes on account of the people standing—but soon resumes a comfortable position on the bench.

8. A Collection is made for the benefit of the Catholic Schools.

“He” —Again a collection, there comes no end to their begging.

“She” —Who ever would think of bringing his purse to Church—let them pass and do as if you did not see them. We do enough works of Charity.

9. At the Consecration.

“She” —No, dear, you must not kneel, you will soil your white suit—remain standing that will do.

“He” —That is true, moreover, standing is just as good as kneeling.

10. After the Communion.

“He” —Come dear, let us go, the Mass is finished.

“She” —Yes, the priest can finish the rest by himself. Moreover if we wait until after the last gospel we shall be crashed to death by the crowd.

11. At home after Mass.

“She” —I am glad that it is over. At least for one week we are at peace.

be conscious of the people standing around them. Their whole mind is fixed upon the players and their game. They seemed to have become part of the game themselves.

8. Between innings a Collection is made to purchase a better field.

“He” —Yes, dear, we ought to support the Sports Movement. —In Sport lies the improvement of mankind.

“She” —Yes, sport is true education. We ought to give at least ₱5.00 each—ones social position requires it.

9. A Critical Moment during the Play.

“He” —not being able to see well enough, jumps to the fence.

“She” —Dear, be careful or you will tear your suit.

“He” —What do I care.

10. After the Game.

“She” —Oh! I am so glad that I came to see the match. Come let us try to leave the field.

“He” —Just wait a little, dear, I must first greet these two brave Captains of the teams.

11. At home after the Match.

“She” —How very interesting; how captivating is such a match? It is really bewitching.

“He” —Why on earth—does that Commandment exist to hear Mass every Sunday.

12. And Now a Question.

And yet? What is a Holy Mass? It is the renewal of the Sacred Drama of Calvary. It is the Redemption of the World through the Blood of a God Man.

“He” —And to think that we shall have to wait a whole week before we can attend another one.

12. And Now a Question.

And yet?—What is a Match? A game by men, in which vanity plays the greatest part.



St. Bartholomew, Apostle

August 24

St. Bartholomew, the son of Talmi, one of the Twelve, is mentioned sixth in order in the three lists of Apostles given in the Gospels. Bartholomew is not the proper name of this Apostle, and hence many great scholars say he is the same Nathanael, the “Israelite without guile”, who was introduced to Christ by St. Philip.

Now, since there are many great authorities for this belief, we are going to repeat the beautiful Gospel story of the meeting of the Savior and Nathanael. Here it is. “Philip findeth Nathanael and saith to him ‘We have found Him of Whom Moses in the law, and the prophets did write, Jesus, the son of Joseph of Nazareth’. And Nathanael said to him: ‘Can anything of good come from Nazareth?’ Philip saith to him: ‘Come and see’. Jesus saw Nathanael coming to Him;

and He saith to him: ‘Behold an Israelite indeed in whom there is no guile’. Nathanael saith to Him: ‘Whence knowest thou me?’ Jesus answered and said to him: ‘Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see’. And He said to him: ‘Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man’.”

“Greater things than these shalt thou see.” St. Bartholomew saw the wonderful events of Christ’s public life—saw the Master make the deaf hear, the dumb speak, the blind see, the lame walk. He saw Him heal the sick and raise the dead to life again. He saw the Savior glorious and immortal after His resurrection. He saw Him ascend triumphantly

into heaven.

"Thou art the Son of God, Thou art the King of Israel!" he had cried. That cry he, like the other Apostles, carried into distant parts of the earth. St. Bartholomew's missionary activity was directed to India, Mesopotamia, Parthia, and Lycaonia. The Syrian and Armenian tradition claims that he preached in Armenia, and was crucified or flayed, or both, at Albanapolis, by command of King Astartes. This double penalty was in use among the Persians, we know, and the Armenians, their next neighbors, might easily have borrowed this piece of barbarous cruelty from them.

What models the Apostles are for us! We only regret that we have not more particulars of their glorious lives. What a thrilling thought: After the descent of the

Holy Ghost, these fearless leaders in the army of Christ, armed with an heroic spirit of humility, mortification, contempt of the world, compunction, prayer, holy zeal, burning charity, pressed eagerly forward, converting great nations to Christ, carrying His holy name to the uttermost parts of the earth. We can but marvel and admire.

And we can imitate them in their zeal for the greater glory of God. Just ask yourself now how much you do for the spread of God's kingdom on earth. Ask yourself, too, how much you strive to enlarge the kingdom of God through the sanctification of your own soul. Ask yourself what you are doing for the missions!

Catholic Philippines, let us ask ourselves what we are doing for the Missions in the Mountain Province!



Did You Know That

The origin of arithmetical signs is explained as follows:

1. The sign of addition (+) is derived from the initial letter of the word plus. In making the capital letter, it was made more and more carelessly, until the part of the P was placed near the center; and hence the plus sign was finally reached.

2. The sign of subtraction (—) was derived from the word minus. The

word was first contracted into m n S, with a horizontal line above to indicate the contraction; then the letters were omitted, which left the short line —.

3. The multiplication sign (X) was obtained by changing the plus sign into the letter X. This was done because multiplication is a short method of addition.



THE MISSION

The Jubilee of Very Reverend Father Van Hecke

SEPTEMBER 20th will be fifty years since Very Reverend Van Hecke received the Sacerdotal Consecration from the hands of his Eminence, Cardinal Deschamps, Archbishop of Malines, Belgium.

When the valiant missionary looks back upon his fruitful past, he certainly may say with the faithful servant of the Gospel, "Lord, you intrusted me five talents, here are five more talents that I have earned for your sake".

The readers of our Review should certainly be somewhat acquainted with the life of Very Reverend Father Van Hecke, for it was he, who in 1906, when as Superior General he governed the Congregation of the Belgian Fathers, formed the resolution to begin the Mission in the Philippine Islands.

After having completed his brilliant career as student at the College of the Propaganda in Rome, and after having been for a few years professor of Moral

Theology in the Central House of Scheut, the young missionary sailed for China on March 4, 1882.

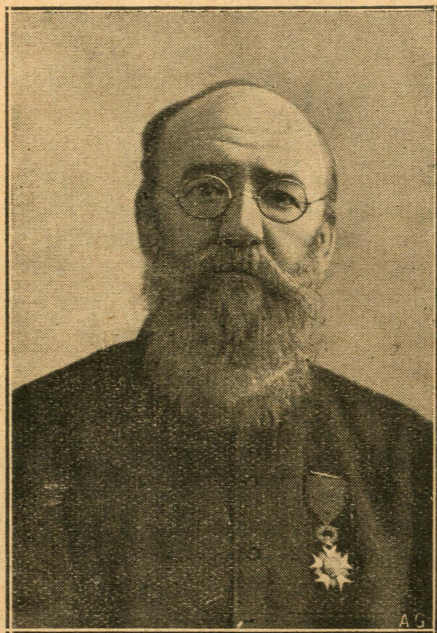
It was not long before his brilliant qualities were noticed by his immediate superiors and the most important offices were now entrusted to his care.

Yet in 1887 he was sent back to Europe when he was elected second assistant of the General Superior.

In the next general Chapter of 1898, he was elected to the great dignity of General Superior of his Congregation and it was under his government that the Congregation received its definitive approval of the Holy Father the Pope.

When his turn as General was at an end, in the third general Chapter held in 1908, he was nevertheless elected as general assistant of the newly elected Superior General.

But his thoughts were fixed on the mission field, and so in 1910 we see Very Reverend Father



Very Reverend Father
Adolf Van Hecke

Van Hecke landing in Manila, where he assumed the office of Procurator of the Philippine Missions.

Yet when for the fourth General Chapter in 1920, the question was put, "Who will represent the Philippine Missions in the chapter?" the choice fell upon Very Reverend Father Van Hecke. But as soon as his task in Belgium was over, he hurried back to the Philippines where he landed December 30, 1920.

Since then he has devoted all the forces and energy of his soul and of his heart to the welfare of the souls entrusted to his care.

All those who know Very Reverend Father Van Hecke, be it from near or from afar, will rejoice with him on September 20, and they all will thank the Lord for all the benefits which He has so generously bestowed upon his servant during such glorious

career in his life.

Those who have had the happiness to work under him and with him in the missionfield will thank him for the help and the encouragement which they received at his side for his words and his works were ever an example which called for imitation.

All those who have known and admired his unlimited devotion in the interests of God, of the Church and the souls, will pray the Almighty God on this blessed day, asking Him to leave for many years more, His faithful servant to their affection and gratitude.

The Little Apostle extends its heartiest Congratulations to this Great Missionary and together with thousands and thousands of its readers it joins in the Chorus of Jubilee singing with one voice "Ad Multos Annos".



Seven Mistakes

"There are seven mistakes of life that many of us make," said a famous writer, and then he gave the following list:

"The delusion that individual advancement is made by crushing others down.

"The tendency to worry about things that cannot be changed or corrected.

"Insisting that a thing is impossible because we ourselves cannot accom-

plish it.

"Refusing to set aside trivial preference in order that important things may be accomplished.

"Neglecting development and refinement of the mind by not acquiring the habit of reading.

"Attempting to compel other persons to believe and live as we do.

"The failure to establish the habit of saving money."—

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

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

Continuación

Natonin is about 85 kilometers from Bontoc. According to the census of 1927 Natonin Municipality has a population of about 6000, most of the people are living in small hamlets scattered in the valley east and west of Natonin. The center of Natonin consist only of the municipal building the Constabulary Quarters, the Public School, some houses of merchants and constabulary soldiers.

It is about seven years since I started this mission. Alone without any help, without catechist, without any building at my disposal I could do nothing else during the first years but to make the people appreciate a little bit the value of religion.

When last year a benefactor helped me to support a catechist nearly all the schoolboys and schoolgirls and some uneducated people enlisted as catechumens.

On the second day of our stay in Natonin when christians and catechumens had heard about our coming the house that serves as a chapel is filled to its capacity and many people are still standing outside. When Very Reverend Father distributed Holy Communion and people approached the altar,

the floor gave way and the table serving as altar would have fallen down had I not taken hold of it in time. —About 63 christians were confirmed.

On Saturday 16 February we proceed to Tunglayan 11 kilometers from Natonin 74 kilometers from Bontoc.

Four years ago I passed this town on my mission trips to Natonin without ever visiting one of the different hamlets of Tunglayan. The two first christian boys of Tunglayan were baptized at Bontoc during vacation. Once baptized these boys had nothing more at heart than to impart the blessing of religion to their parents and townmates. Frequently they asked me to build a chapel in their town. much against my will I had to refuse their request. The boys however did not give up, they themselves started building a small camp, their chapel. And never more did I pass Tunglayan on my trip to Natonin.

In this poor shack the first christians have been baptized. The first converts taught their companions, the poor shack became too small for the many christians and catechumens, once

more they themselves succeeded in obtaining small funds towards the erection of a chapel. I do not think that our Very Reverend Father Superior has said mass in a more modest chapel, but here at least he found faith and more devotion than in many big churches.

Sunday 17 February. We arrive early in Cadaclan only 11 kilometers from Tungalayan. Christians and catechumens welcome Very Reverend Father Provincial and party at the door of the chapel. Immediately after dinner examination of the catechumens. In the meantime Father Provincial and Father Leon hear confession and baptize the catechumens who were found sufficiently instructed. At eleven o'clock at night I may write on my register an increase of forty christians in Cadaclan. The following day a crowded chapel and 88 confirmations.

February 19. On trip to Lias 16 kilometers from Cadaclan. We have to cross a very high mountain on a steep road, we take it easy and proceed but slowly. When we enter the chapel it begins to rain in bucketsfull inside the chapel we are not safe. Roofed with grass the chapel is only but a great sieve and not a square inch of the floor remains dry. The chapel needs immediate repairs says Father Superior. I know this but too well, but what I do not know is where to get the

necessary funds. 12 boys receive the Sacrament of Confirmation. May they become the first apostles of Lias, so hard to convince.

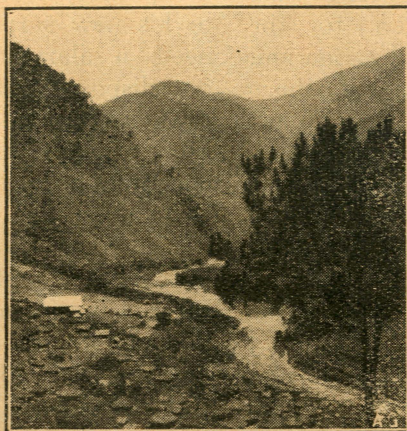
The following day we visit Barlig the most important center in the east of Bontoc. Father Leon of Benguet is astonished to see such a conglomeration of houses. All the people indeed are living in one center. Barlig has a population of about 2500. They are the most industrious people of the Bontoc sub-province, by all means they try to better their condition of living. Not too lazy to work many of them go to Baguio after rice-planting while the people at home make new ricefields and 'caiñgen', in other towns it is often very difficult to secure a cargador in Barlig you can get as many cargadors as wanted and they will bring your cargo wheresoever you want it to be brought. People of many towns stick to their own customs the people of Barlig however are eager to imitate what they have observed in Baguio and some towns of the lowlands. One can already see in their town a few houses in imitation of Ilocano houses. They keep their houses clean use plates forks and spoons. Many of them are well dressed, they keep their body and clothes clean, and many women iron their clothes. Their conviction that they can learn many things of other people made them ready to listen with attention to the teach-

ing of the priest. Their desire to improve their material welfare made them think of the possibility that their spiritual welfare can be improved too. More than anywhere else the Barlig people are willing to receive religious instruction.

Every Sunday even during the absence of the priest the church is crowded. On account of the visit of Very Reverend Father Provincial a solemn High Mass was celebrated, after High Mass more than one hundred received the Sacrament of Confirmation, many others had been confirmed a few months before in Bontoc.

The following days we visited Ambayoan, Talubin and Canew all centers with resident catechist. Canew one of the nearest outside mission stations of Bontoc is by far the most difficult to reach.

Separated from Bontoc and Barlig by two mountain chains Canew is situated in a Canyon. A river coming from the Mount Polis passes thru Talubin and Canew joins the Chico river near Tokokan, but even going up stream or down stream there is no trail or



Talubin.

path leading to the town of Canew. The only way, if it so may be called, is a very narrow track along a deep precipice, and every time I reach Canew I am tired out.

I never feel a liking to go to Canew but the desire to save souls and the hope to shorten my purgatory gives me enough strength to visit this place. This was the last mission station we visited in the sub-province of Bontoc. On the 24 of February we reached Bontoc tired but ready to start again on mission trip at the first opportunity.

The wife of a naval man handed the pastor this note: "Peter Bowers having gone to sea, his wife desires the prayers of the congregation for his safety."

The minister glanced over it, hastily, and announced: "P. Bowers, having gone to see his wife, desires the prayers of the congregation for his safety."

Mission News & Notes

Father F. Lambrechts from Kiangán writes:

The day before yesterday I set out with Francisco Manghi, the catechist of Kiangán, for the barrios of Longa, Bolog, Bila and Magoc, situated in the northern part of the Kiangán district. When we reached Magoc we were pleased to find the people very well disposed. They had fixed a little shack of bamboo and mountain-grass to be used as a temporary chapel. Indeed a replica of the stable of Bethlehem. At sunset we had a gathering and I enlisted some twenty catechumens. I invited all of them to attend Mass on the following morning and, thank God the little chapel was filled to its capacity, nay, even outside a large crowd of good-hearted pagans attended the Holy Sacrifice. After the Gospel I explained the elementary facts of our Holy Faith and laid stress upon the infinite bounty of God, who had deigned to send them his missionary to teach them the road which leads to heaven. After the Mass I baptized some small children and completed the catechumens' list of 40 adults. What a consoling harvest, yet at the same time another thought saddened

my heart: Where could I secure a catechist, I mean the salary to support one of our aspirant-catechists? He would not object to the poverty of his shack, neither to his new surroundings but he needs a salary and I for one cannot dispose of a single peso for this new station. Instead of that poor shack I need build a more decent gathering place not to call it a chapel. In fact I picked out a nice spot in the barrio where a little chapel could be built in the future....but for moment it cannot be done for no means are available. I depend upon Divine Providence and the generosity of the kind readers of "The Little Apostle" to help me out of straits and save those well-disposed people of Magoc. Please, for souls' sake help me support a catechist!

Father J. Portelange from Cervantes

thanks the benefactors, who sent him three baptism-fees. He bespeaks the generosity of the readers of the "The Little Apostle" to help him build a little school to accommodate the children of Malaya. Three hundred pesos would do to provide a shelter for teacher and pupils.



COUNTRY AND PEOPLE

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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Continuation

XXII

Mam-Bubdi

THIS is what they did, because all the children of Silang died. In fact, it was a sorry fate: Silang's children, each and all, died soon after they were born; so, Tchuwai, his poor wife, was really at a loss as to what to do to remedy the sad case.

Already very often, they had heard the malicious advice of separating and divorcing, but neither Silang nor Tchuwai wanted to do that....no, no, never.

The old men of the village knew that, and, in their daily gossip, they had whispered:

—"Mapteng no mambubdi si Silang: it would be good if Silang tried the Bubdi; who knows, it might better....Ka-kaasicha....it's a pity for those people."

So it was decided that Silang

and Tchuwai would try the Bubdi kaniow. It would be done under the wise direction of the old men, for they knew all such things.

Sakdi, old Sakdi, went to the house of Sakima who owned some cattle on the Baktang mountain.

"Sakima" Sakdi said to him, "couldn't you help Silang with a cow? For he intends to give the Bubdi, to recommence his engagement; indeed, he can not stand it any longer: all the children Silang had of Tchuwai, they all died".

—"All right" Sakima said, "I will see that Silang gets a cow."

Now, Sakdi went to Silang and he said to him:

—"Sepai pianmo asawenmo? Whom do you want to marry?"

Silang had thought this over and he answered:

—“Suwaga”.

Suwaga was sitting in her hut when all of a sudden Sakdi entered. He told her the whole story of Silang and his misfortune with Tchuwai and how all their children died, and now, he added, Silang wanted to marry her, of course if she consented and would prepare and offer some ricewine.

Suwaga was an old widow, ready to help her neighbour; so, she accepted and promised two pitchers of ricewine.

When the day arrived the ricewine had fermented, and was ready, and when the cow, promised by Sakima, had been caught in the mountains, the old men together with Silang went to the house of Suwaga. They had said to the young men who had to slaughter the cow and boil and divide the meat:

—“Prepare the tailpiece for Silang and Suwaga: boil the heart, boil the intestines, boil the kidneys and some meat and give half of that all to Silang”.

The young men carefully executed what the old men had told them to do, and so, half of all said parts went to Silang.

There was then a feast: everybody ate heartily of the cow and

drunk as much as he could and even more, after which Silang did not go any more to his house, but he lived for some time together with his friend Atimo.

The days passed and, during that time, Silang looked for a pig. He wanted to buy one to slaughter it when he would go back home, to live again with Tchuwai. But he could not find any pig in the country. Therefore, one day, he took his blanket, wrapped it around his shoulders, strapped a wallet over his back and set out for the Kadassaan mountains. After five days, he came back, driving in front of him a pig, that he had bought for twelve silver pesos.

In the meantime, Tchuwai had received orders to prepare some ricewine.

Two weeks later, the old men brought Silang homeward, and, of course, Silang gave a feast: the “Kappi-kaniow”: the pig was killed and cooked in a big copper kettle and was served to the great satisfaction of all present.

And Silang and Tchuwai were again united with the sweet hope of living their miserable life on earth amidst bliss and happiness.

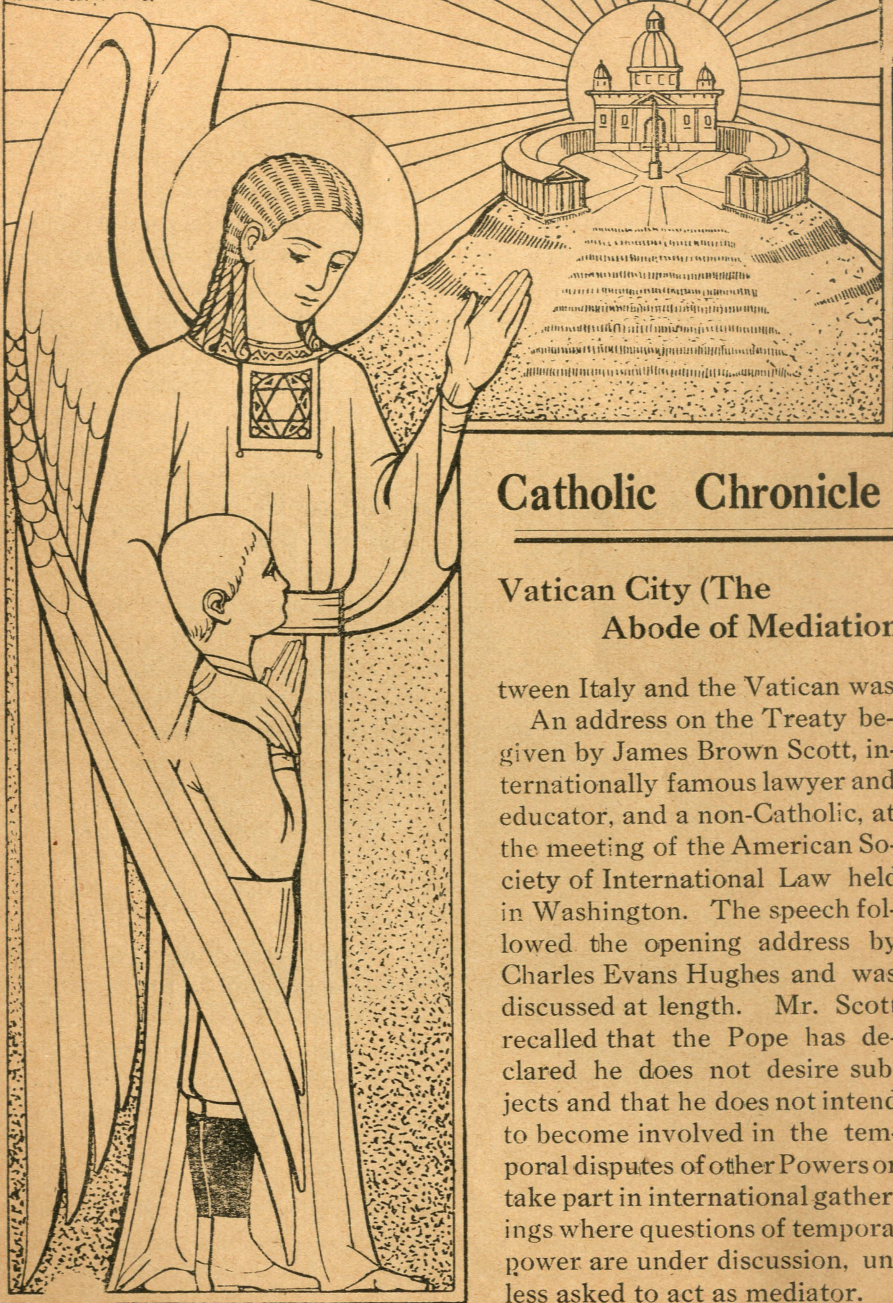


Life

Life is like a deck of cards. When you are in love it is *hearts*; when you are engaged it is *diamonds*;

when you are married, it is *clubs*; and when you die, it is *spades*.

GERARD GERRITS. 16.



Catholic Chronicle

Vatican City (The Abode of Mediation)

tween Italy and the Vatican was

An address on the Treaty be-
 given by James Brown Scott, in-
 ternationally famous lawyer and
 educator, and a non-Catholic, at
 the meeting of the American So-
 ciety of International Law held
 in Washington. The speech fol-
 lowed the opening address by
 Charles Evans Hughes and was
 discussed at length. Mr. Scott
 recalled that the Pope has de-
 clared he does not desire sub-
 jects and that he does not intend
 to become involved in the tem-
 poral disputes of other Powers or
 take part in international gather-
 ings where questions of temporal
 power are under discussion, un-
 less asked to act as mediator.

"It would not be astonishing if, in the course of the next few years, the City of the Vatican should become the favorite abode of mediation and of peaceful settlement," declared the speaker.

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Cardinal Gasparri, Papal Secretary of State, published a notice, in which all rights to concession and habitations within the Vatican City, now held by persons not attached to the Holy See, are revoked. New rules are to be drawn up, defining the future rights within boundaries of the new sovereign State, and determining which dignitaries, functionaries and dependents of the Vatican Administrations shall have a right to occupy habitations in the Vatican City.

At the same time, families living in localities near the Vatican which are to be incorporated in the new Papal State, received orders from the Italian government to quit their houses, since the government, immediately after ratification of the treaty, must consign the Vatican territory free of all encumbrances.

The Pope's subjects, who, it was formerly reckoned, would amount to about 700, are reduced by this step to a very much smaller number—probably no more than from 100 to 200.

France.

Festivities lasting several weeks

in Orleans, France, reached a brilliant culmination May 8, the 500th anniversary of the saving of that city from the besieging English by St. Joan of Arc and her devoted French soldiers in 1429. The Warrior Maid's victory at Orleans preserved France as a nation when it was in danger of being made a part of Great Britain. Seven Cardinals and many other high churchmen were present at the ceremonies which included a solemn Mass of thanksgiving in the cathedral where a marble statue of St. Joan, and her banner, surmounted the altar. President Doumergue, Premier Poincare, and leading French generals, statesmen, and scholars represented the State, and there were delegations from many European countries including England and one from New Orleans, the namesake of Orleans, in America. President Hoover sent a telegram of good wishes to the mayor of Orleans on the fete day. A national holiday was declared in France.

Orleans was adorned with flags, flowers, and lights for the celebration. In spite of a down-pour of rain, all civil and religious dignitaries who were gathered in the city for the fifth centenary, walked in a brilliant procession in honor of the Maid and listened to speeches extolling her virtues and greatness. In these tributes, representatives of England cordial-

ly joined.

Ceremonies honoring France's national heroine were held in Paris and in a number of other French cities on May 12, the closing day of the fifth centenary week. In Paris, 50,000 persons marched in the procession which formed before St. Joan's statue near the Louvre and disbanded before another statue of the Maid in front of the Church of St. Augustin. In the line were high officials of Church and State, soldiers, civilians, students, and school children. Cardinal Lepicier, the Papal Legate, celebrated solemn high Mass in the Church of St. Sulpice and, as at the funeral of Marshal Foch, trumpeters sounded the French rallying call at the elevation. A tablet was unveiled marking the spot where St. Joan was standing when she was wounded during the siege of Paris. Everywhere in streets and on buildings were the white and pale blue banners of the Maid and masses of her flower, the fleur de lis, while throughout the day church bells rang and cannon roared in reverent tribute to the girl warrior's memory.

There will be other ceremonies during the summer in honor of St. Joan of Arc at Paris and Rheims, concluding in the fall with a commemoration at Rouen, the place of her martyrdom.

the fifth centenary of the saving of France by St. Joan of Arc were held in Washington recently at the monument of the Maid which stands in Meridian Hill Park. M. Paul Claudel, French Ambassador to the United States, paid high tribute to the warrior saint, declaring that she symbolizes the power of right, justice, duty, and virtue in every cause. "She went to America with Lafayette," said the Ambassador; "she returned to France with General Pershing and that great company of American boys, and now.....she is come again to Washington and there on a lofty hill, looking toward the Capitol, the White House, and Mount Vernon, she has taken her seat, as on a symbolic and spiritual steed, to lead the powerful armies of this young nation, of this young democracy, as an inspired general who received her orders from Heaven."

Marshal Henri Philippe Petain, Commander-in-chief of the French armies in 1917, was unanimously elected to the French Academy today. He succeeds to the place left vacant by Marshal Foch's recent death.

Marshal Petain's greatest fame is based upon his heroic defense of Verdun from February to June, 1916. Despite repeated assaults by the German armies, that strategic city was successfully defended.

Ceremonies commemorating

Marshal Petain is a staunch Catholic just as Foch was.

During the World War, a member of the Chamber of Deputies asked General Petain one day, mockingly, how many officers went to Mass.

"I am always in the front row," answered Petain, "and as I don't turn round, I can't tell you."

Another time, a Commission of the Chamber arrived one Sunday at headquarters and wanted to know many things which were not at all their business.

"Where is the general?" asked one of the gentlemen.

"He is at Mass," answered the officer on duty.

When the service was over the Deputies met Petain and said to him:

"You were at Mass just now. That is all right, but we should be much obliged to you if you would give us certain information after lunch."

"Impossible, Sirs," answered Petain, "I am going to Vespers."

"What! Your convictions necessitate your going to Vespers as well?"

"I go to Mass," said the general, "because of my convictions, and to Vespers just to worry those who saw me at Mass."

Mexico.

The revolution in Mexico came to an end in the first days of May

after having lasted two months. The last large force of rebels surrendered at Nogales, Sonora, in the northern part of Mexico. There was still some rebel activity in the West and in the central State of Jalisco, however. Many of the rebel leaders, including General Escobar, according to reports, fled across the border to the United States. The Mexican Government granted pardon to the soldiers who had fought in the ranks of the revolutionists but has not yet decided what to do with their officers.

President Gil's Statement.

In a statement issued soon after the surrender of the revolutionists in the State of Sonora, Provisional President Emilio Portes Gil, said that the uprising had been a military and political movement and that, although some members of the Catholic Church are opposing the Mexican Government with arms, "in contrast with that attitude there are other dignified representatives of Catholicism who counsel respect for law and authority." The Catholic Church, as an institution, he said, had nothing to do with the recent unsuccessful rebellion.

"The Catholic clergy," continued President Gil, "when they wish, may renew the exercise of their rites with only one obligation, that they respect the laws of the land as the ministers of other denominations are doing."

Archbishop Ruiz' Reply.

Archbishop Leopoldo Ruiz, senior of the Mexican Hierarchy, who is in Washington, made a dignified reply to President Gil. "The religious conflict in Mexico," he said in an interview, "arises from no cause which cannot be corrected by men of good will. As an evidence of good will the words of President Portes Gil are most important. The Church and her ministers are prepared to cooperate with him in every just and moral effort made for the improvement of the people.

"Not able, in conscience, to accept laws that are enforced in my country, the Catholic Church in Mexico, not wilfully, but as a solemn duty, has found it necessary to completely suspend all acts of public worship."

The Archbishop then asked the Mexican Government to amend laws that have brought about a conflict between Church and State and if necessary to submit the disputed points to a commission comprised of representatives of the Church and Government.

The Catholic Church, he said, asks no privileges in Mexico, but only justice and liberty.

This answer was followed, May 7, by a second statement made by President Gil. Replying to Archbishop Ruiz he said in part, "If the Archbishop wishes to discuss with me means of ob-

taining cooperation with the Mexican people, I would not regard it inconvenient to deal with him thereon." Many people, including the foreign diplomats in Mexico City, hoped that an early meeting between the Archbishop and the President would be arranged. The Mexican press, too, was encouraging such a move.

And on June 22, President Portes Gil announced the terms of the settlement of the religious controversy which opened the Catholic churches in Mexico, closed since 1916.

No changes will be made in the religious laws of the country, but they will be interpreted in a manner acceptable to the Catholic Church.

According to President Gil's statement, the Mexican government will allow the Roman Catholic hierarchy to designate those priests who are to register in compliance with Mexican law. Religious instruction, while not permitted in the schools under Mexican law, will be allowed within the churches.

The right is reserved by the Mexican Catholic prelates to apply for a modification of the constitution, a right which is granted to all Mexicans.

Archbishop Ruiz said that the conferences leading up to the agreement were marked by good will and respect, and that, as a consequence of Portes Gil's statement, the Mexican clergy would

resume religious services pursuant to the laws in force.

The agreement places relations on the same footing as they were prior to July, 1926, when church services were stopped.

Mexicans crowded the churches to give thanks for the settlement of the religious controversy.

The press hailed the agreement as a "frank and honorable accord."

One hundred women held at the prison colony in the islands of Las Tres Marias, off the west coast, for violation of the religious laws, were ordered released by the department of the interior.

The order did not include Mother Superior Concepcion.

The first public mass since August, 1926, was said in the church of Nuestra Señora de la Guadalupe, Mexico's national shrine, on the occasion of the feast of St. Peter and St. Paul.

Russia (Religious Law)

A new religious law was proclaimed in Russia. It permits churches to hold strictly religious services but forbids all other activities such as the conducting of schools, clubs, libraries, hospitals, dispensaries, welfare and recreation centers. It forbids the collection and distribution of funds for charitable purposes and prohibits religious organizations from having any books on their premises except those needed in

conducting services.

United States Governor Smith Honored

The Laetare Medal, presented each year by the University of Notre Dame to an American lay Catholic whose achievements in some special field have brought glory to the Catholic Faith, was presented for 1929 to former Governor Alfred E. Smith on May 5. The ceremony took place in New York, at the Hotel Plaza, under the auspices of the Notre Dame Club of New York and was attended by many prominent persons. Gov. Smith's family looked on from the balcony. The presentation address was read by Dr. Charles L. O'Donnell, President of Notre Dame University, who said that the former Governor's title to the medal was found in his long and honorable public career as a statesman and in the unsullied virtue of his private life, for both of which his Catholic Faith furnished inspiration.

Mr. Angus McDonald, Vice President of the Southern Pacific Railway, who presided, read a letter from President Hoover who offered congratulations "to Governor Smith for the honor which you confer upon so distinguished an American and to the University for its public spirit in honoring so great a public servant."

Cardinal Hayes, who pinned the medal upon Governor Smith's lapel, praised him as an "Ameri-

can citizen, American statesman, Christian gentleman, noble friend, faithful follower of the Divine Master—beloved of us all.” Governor Smith’s short speech of acceptance was followed by an address by Dr. Frank P. Graves, President of the University of the City of New York and State Commissioner of Education, who spoke of the Governor’s work for the advancement of public education. All speeches were broadcast by radio.

The 1929 Laetare Medal bears a design on one side, symbolizing the former Governor’s career. It pictures a map of New York State crossed by a gavel and set with a diamond marking the location of Albany. Accompanying this is an inscription in Latin “The truth is mighty and shall prevail.” On the reverse side is engraved Governor Smith’s name and the inscription, “Presented by the University of Notre Dame, 1929.”



Three American priests, members of the Congregation of the Passion, have joined the glorious company of the martyrs.

The young missionaries, Fathers Walter Coveyou of Potoskey, Mich, Godfrey Holbein of Baltimore, and Clement Seybold of Dunkirk, N. Y., were traveling from their mission at Chenki in the Province of Honan, to the village of Yuanchow when a group of soldiers, from the forces opposing the Nationalist Government, captured and shot them. Two other Passionist missionaries, accompanied by a bodyguard of 90 men, recovered the bodies. Funeral services were held in Shenchow. The American Consul at Hankow took the case up with the Chinese Government and the State Department in Washington.

In spite of its inability to protect the lives of foreigners in China, the Government of that country has just sent notes to other nations, asking them to give up their extra-territorial rights there, and rely entirely on Chinese courts and justice.

Under extraterritorial privileges, American citizens in China, for instance, are subject not to Chinese but to American laws and jurisdiction.



The benevolent citizen spied a little child weeping, and said: “Now be a good boy and stop crying.”

“I can’t,” said the child with renewed sobs.

“Why can’t you?”

“Cause I can’t.”

“Now, now. Here’s a penny. Tell me why you can’t be a good boy and stop crying.”

“Cause I’m a girl.”



CURRENT EVENTS

Philippines

Arrival of New Governor General.

The ninth governor general of the Philippines, Mr. Davis, arrived at Manila on July 8 in a pouring rain-storm.

While the liner was tying up to the pier the huge crowd which had gathered on the South side was unusually quiet.

As he stepped from the gang plank to Pier 7 Governor General Davis was met by the highest ranking army and navy officials in the Islands and their aides.

At the entrance to the pier the new governor general was greeted by the group of official welcomers. This took several minutes. Among those who shook hands with him was Senate President Quezon. Then the Governor General went to Marble Hall, where he delivered his inaugural speech. Here we give the most substantial ideas of his speech.

As chief executive of the Philippines he will exert all efforts to defeat any move to limit the free entry of Philippine sugar into the United States.

No mention is made of Philippine independence, not even of self-government. He mentions the "art of government," but does not say the art of self-government. He subscribes to the theory of Ex-Governor Stimson that "The determination of the polit-

ical future of the islands does not come within the province of the governor general."

The fight against corruption and graft in the government will be continued by him.

He will insist on the exercise of efficient economy in the government.

He will work for a more extensive health program, more schools, and better living conditions for the people. He will emphasize the development of educational and cultural facilities, the building of roads, water works, harbors, railroads, irrigation systems, and other important public improvements.

He will not advocate a raise in taxes, but will work for a steady increase in the wealth of the people which will in turn steadily increase the revenues of the government.

He will advocate economic and industrial development.

The Jones Act will be the keynote of his administration.

He will strive to work with the cooperation of the Filipino leaders.

We hope that the government of Mr. Davis will be a blessing for our dear Philippines. At the end of his speech Mr. Davis said: "I have a vision of that future. Perhaps it is too rosy. Yet, to succeed, we must set our goal high. In that vision I see the Philippine Islands as the happy

home of a contented, prosperous people, spiritually, politically and culturally the leaders of the Far East, with boundless natural resources developed to enrich its inhabitants, a high standard of living for all the people, not merely for the fortunate few, a model of education, sanitation and health."

If the vision is to become a reality, the rulers and people ought not to forget that the Almighty is the Creator of the nations as well as of the individuals.

Without the help of the Lord, there is no future nor hope for the nations.

The help of God will be granted generously if we ask for it. Let rulers and people remember the words of the Bible: "Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it."

National Eucharistic Congress in December.

The First National Eucharistic Congress in the Philippines, which, it is expected, will draw more than half a million people from all parts of the Philippines, will be held in Manila on December 13, 14 and 15, and will be presided over by His Grace, Michael J. O'Doherty, Archbishop of Manila.

A committee of 100 people, composed of Catholic laymen prominent in business and government circles, is now busily engaged with plans to make this congress the most elaborate religious event in the history of the Philippines.

The First National Eucharistic Congress in the Philippines will be the first congress to be held in the Orient, and will rival the International Eucharistic Congress which was held last year in Australia.

His Excellency, Monseigneur Piani, Papal Apostolic Delegate in the Philippines, will represent the Holy See during the celebration of the First

National Eucharistic Congress in the Philippines.

Financial Situation Good.

Reviewing the Philippine government's financial and economic condition for 1928 and 1929, Miguel Unson, Secretary of Finance, reported, in a memorandum prepared for Governor General Davis, a favorable financial year for the insular government.

He declared that during 1928 there was a cash surplus of approximately ₱13,000,000, much larger than was expected in view of the losses suffered as a result of the failure of crops and the destruction done by the November typhoons.

Unexpected income, however, such as from the Philippine National Bank which paid over ₱2,800,000 and more than ₱1,000,000 revenue from rice importation swelled the surplus to above a million more than was obtained during 1927.

The surplus of ₱13,000,000 is one of the largest ever realized by the Philippine government after meeting its outstanding obligations. For 1928, department of finance officials did not expect more than ₱10,000,000 at the most.

The knowledge of the existence of ₱13,000,000 available cash in the Philippine treasury started discussion yesterday among officials of the department of finance and the joint finance committees of the legislature now considering the proposed 1929 budget as to what is best to do with the funds.

The members of the legislature could think of no better investment for this money than for the construction of much needed public works of insular character. Secretary Unson expressed an opposite view, declaring that the most profitable application of the surplus is the payment of some of the Philippine government's bonded indebtedness.

Five Radio Stations to Be Established.

In line with the policy of the bureau of posts to extend radio communication to all parts of the Islands, five more radio stations are to be established soon.

The station established at Larena, Oriental Negros, was inaugurated last Saturday, while a new telegraph office was opened yesterday at Mariquina, Rizal.

The other proposed radio stations are to be installed at Coron and Bicut, Palawan; Sumarraga, Samar; and Baganga, Davao. They will be ready within two or three months, ac-

ording to postal officials.

Development of Mindanao.

Important legislation affecting the economic development of the Philippines, especially Mindanao and Sulu, will be recommended by the Department of Agriculture and Natural Resources to the legislature at the opening of its session next month. Among other things, the recommendation will include the establishment of agriculture stations in Mindanao, the developing natural resources in that island, the amendment to the mining laws of the Philippines, and the promotion of scientific research in different parts of the islands.

Foreign

United States

Two American Proposals.

The Preparatory Disarmament Conference at Geneva did not seem to be getting anywhere when Ambassador Hugh S. Gibson, the American representative, arose, April 22, to make a speech.

"Great armaments are but relics of another age," said Ambassador Gibson, "but they will remain a necessary relic until the present deadlock is broken, and that can be accomplished only by the decision of the powers possessing the greatest armaments to initiate measures of reduction. Let us begin by scrapping the word 'limitation' in order to concentrate upon a general reduction of armaments. The people of every country are crying out against the burdens of taxation and demanding the suppression of unnecessary expenditure." All the other delegates were listening with the greatest attention and expectancy.

"What is really wanted is a common sense agreement, based on the idea

that we are going to be friends and settle our problems by peaceful means," went on Mr. Gibson. The American delegate then unfolded a plan by which the nations might not merely limit, but actually reduce their naval armaments.

Make a new start, he suggested. The naval powers, meeting in Washington in 1921, had agreed to limit capital ships (those of over 10,000 tons) according to a ratio of 5-5-3. That is, the United States and England agreed to observe a 500,000-tonnage limit in building capital ships. Japan promised not to exceed 300,000 tons. France and Italy accepted a still smaller ratio.

Why not extend this plan to include war vessels of all classes, Ambassador Gibson asked the delegates. So long as the ratio is maintained, the United States will agree to the most drastic reduction. And in order to have a standard of value for estimating naval strength in all classes of ships, why not adopt some fixed unit as a common measuring stick? For instance, if a new cruiser of 10,000 tons is given

a value of 100, a cruiser of 6,000 tons, four years old, and carrying smaller guns, would be given a smaller relative value. In rating ships, their age, speed, tonnage, and gun calibre would be taken into account. This method of measuring navies by a standard "yardstick" had been suggested by President Hoover.

The other nations received Ambassador Gibson's plan with enthusiasm. They will have to think it over, but all seem to favor it. France, eager to have the preparatory work over and the real disarmament conference called sometime next year, may yet have her hope realized.

Naval reduction, of course, is only half of the disarmament problem. There is also the question of army reduction. On April 26, Ambassador Gibson again addressed the Preparatory Disarmament Conference, this time on army reduction. Pointing out that only if all the nations make concessions can an agreement be reached, he said that the United States, which heretofore has always considered trained reserves as part of a nation's military strength, will agree to adopt the view of France, that trained reserves are not to be considered in reduction schemes. What points will other nations concede, he asked the other delegates. Close study is being given to the two American proposals by the other powers.

Hawaii, New Governor.

Lawrence M. Judd of Honolulu has been appointed by President Hoover, Governor of the Territory of Hawaii. He succeeds Governor Wallace R. Farrington who has held that office for two terms of four years each.

Austria.

Dr. Ernst Streeruwitz has succeeded Monsignor Ignaz Seipel as Chancellor of Austria. A new Austrian Cabinet

has also been selected and approved. Dr. Wilhelm Miklas is President of Austria.

United States Opposes New Department.

The Hoover administration is opposed to the creation of a Federal Department of Education. For many years certain groups have been trying to bring about the creation of a Department of Education in the Government of the United States with a Secretary of Education at its head. The Secretary of Education would be a member of the Cabinet.

Many noted educators, Catholic and non-Catholic, have opposed this idea. Government control of education, they contend, will cause more injury than benefit.

One argument advanced by opponents of the proposed Federal Department of Education is that it would give the Federal Government control of education and that this would be both unconstitutional and un-American, for it was clearly the intention of the founders of our country that the States should have control of educational matters within their borders. If the Federal Government is to assume the duties and obligations of the States, why have States at all? Other objections to the proposed plan are that it would prove cumbersome, expensive, and that it would bring political influence to bear in the school system of the nation.

Educational matters now are administered by the Bureau of Education in the Department of the Interior.

At the head of the Bureau is United States Commissioner of Education William John Cooper of California, appointed January 18 by President Coolidge to succeed Commissioner John J. Tigert who resigned. Commissioner Cooper took office February 11.

Mexico.

Next November, Mexico will elect a President to serve for six years. The candidate of the Nationalist Party is Pascual Ortiz Rubio, former Governor of the State of Morelia. He is a nephew of the late Archbishop Ortiz of Guadalajara and received his education in Catholic schools. His candidacy has the support of ex-President Calles.

Germany.

The airplane, Bremen, which, in April, 1928, made the first westward flight from Europe to North America, has been placed permanently in the Museum of the City of New York. It was given to the people of New York City by the late Baron von Huenefeld, sponsor of its history-making flight, shortly before his death. After landing at Greenely Island, the Bremen was shipped back to Germany and restored. It arrived in New York May 16 and was taken first to the Grand Central railroad terminal where it was exhibited at a transportation exposition. The metal-sheathed monoplane was suspended from the ceiling and unveiled by Col. James Fitzmaurice, one of the pilots who made the transatlantic flight. A memorial

service was then held in honor of Baron von Huenefeld, and later the plane was removed to the Museum of Natural History, its final resting place.

The giant German dirigible Graf Zeppelin left its hangar at Friedrichshafen May 16 on its second voyage to America. Besides the crew there were 20 passengers aboard, mostly newspapermen. While crossing France, two, then three, and finally four of the ship's five motors stopped. The dreaded French mistral began to blow. Unable to make progress the dirigible turned back. Great danger threatened. The French government, learning of its plight, radioed permission to stop at its nearest air station, Cuers-Pierrefeu near Toulon, and there the dirigible found a safe and friendly haven, in the hangar of a former enemy country. The Germans praised the chivalry of the French. The French lauded the skill of the German commander, Dr. Hugo Eckener, and his crew. The incident greatly increased the friendship between the two countries. It was necessary to postpone the flight to America until later when the motors will be repaired.



Good Reading

There is too much good reading written that is not read.

It is a pity that otherwise good Catholics read so much bad literature.

If the Catholic press is to fulfill its mission the Catholic people must show more eagerness to subscribe for

and read and pass along Catholic publications.

As a rule lukewarm Catholics seldom read any good book or paper.

No good reading no right thinking, no right thinking no right living.

QUESTION BOX

Questions unsigned will not be answered. Anonymous letters must find their way into the waste paper basket. We will not publish the names of those who send questions.

Question:—Please give some information about the building called "Vatican."

*Answer:—*The Vatican Palace, with the Basilica of St. Peter adjoining it, is separated from the city of Rome, by the Tiber River. It is not a single edifice but a large collection of buildings which, with their extensive gardens, comprise an area of about thirty acres. Within it are many courts, chapels, halls, galleries, corridors, and grand staircases.

Only a small portion of the Vatican is now used as the residence of the Pope. There are also living quarters for the Papal Secretary of State, the highest Vatican Court Officials, and Papal attendants and guards. The other portions of the vast group of buildings are used for administration and official business and for housing a priceless collection of sculptures, pictures, books, manuscripts, tapestries, and other art objects as well as exhibits of interest to scientists, historians, and archaeologists.

Some of the most famous rooms in the Vatican are the Sistine Chapel, where all Papal ceremonies and functions and the papal elections are held, the Halls of the Greek Cross, of the Muses, of the Animals, and the Gallery of Statues in the Vatican Museum, and the Vatican Library.

The Vatican has been the papal residence since the fourteenth century. It had its beginning long before that however, in the early part of the sixth century Pope Symmachus who reigned from 498 to 514 first erected a modest building on the present site of the Vatican. He did this because a temporary residence was needed near the Basilica built by Constantine over the tomb of St. Peter—the predecessor of the present St. Peter's Basilica which was begun in 1506 and completed one hundred and sixty years later. The neighborhood was particularly dear to the hearts of Christians because nearby were the ruins of Nero's Circus where St. Peter was martyred.

Then through the centuries other Popes added to the original Vatican palace, summoning the world's greatest architects, painters and sculptors to design and embellish each new portion constructed. Until the fourteenth century, however, when the Holy See was removed for seventy years to Avignon, the Lateran Palace, remained the residence of the Popes. While the Popes were in Avignon, however, the Lateran Palace, which had been built by the Emperor Constantine burned, and when the Holy See was restored to Rome in 1376 the Vatican Palace became the official residence of the Popes.



MAILBAG OF THE LITTLE APOSTLE



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

Dear Readers:

Many have responded to our appeal made last month, and we heartily thank all those who have sent us new subscriptions or renewals, especially the many colleges who have made generous efforts to increase the number of their readers, that was already in many instances very large. In the Youth lies for us the hope of the Future. Let these young boys and girls be staunch supporters of the "Little Apostle", little by little they will be imbued with the spirit of self-sacrifice, which is so needed in the leading class of a people.

Our editorial of July, we are glad to say, is bearing fruit. Some of our readers have understood the pressing need of more Catechists, but many are unable by themselves to defray the expenses which amount to P40.00 a month. One young lady from Manila seems to be very interested and writes the following:

Dear Little Apostle:

I just read your article on the need for Catechists. I myself am poor and so I thought of a plan to raise more money for those worthy teachers of our Holy Religion among our pagan brethren. Why not suggest in your magazines that on the occasion of

social gatherings, such as baptism parties, weddings, blessing of houses and so on, a little collection be taken up for this purpose? So much money is lavishly spent on these occasions; I feel sure that in order to express their thanks to Almighty God for the blessing received, well-to-do people would gladly make that little sacrifice. If you wish you may publish this letter, and since I know the generosity of my countrymen I am convinced that this idea will find an echo in the hearts of many of your readers. Wishing you much success I remain faithfully yours

Miss X.

This plan of Miss X. fully deserves our approval. The custom of taking up little collections at christian social gatherings for the benefit of the missions exists in not a few European countries and many a missionary depends on this help for his numerous activities. Let us hope that there will be found some generous souls for the realization of this suggestion. Dear Little Flower continues to bestow her heavenly blessing upon our benefactors and readers.

From Pasig (Rizal) we received an acknowledgment of a cure obtained through the intercession of St. Therese, and to show her gratitude the



Dear Benefactors, we pray for you.

sender inclosed in her letter a little gift for our missions. A good way of obliging the beloved Saint, patroness of all the missions in general, and in a particular manner of the missions of the Mountain Province.

Thanking all tho who during the past month have helped us with subscriptions or otherwise, we beg to remain.

Your grateful
"LITTLE APOSTLE."

IN MEMORIAM



ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Emile Jurgens, Oss., Holland; Maria Alcalde, Jaro Iloilo; Doro-tea J. Vda. de Conlá, La Paz, Iloilo; Antonino Gantang, Lubao, I amp.; Josefa J. Garcia, Gapan, Nueva Ecija; Estefania Nadal, Camila Aguilar, Fernando Nacionales, Luna, La Union; Eulalio Singson, Vigan, Ilocos Sur; Cecilia R. de Bernal, Cabusao, Cam. Sur; Manuel Silva, Carcar, Cebu; from every sin, that in the glory of the resurrection among Thy saints and elect they may arise in the newness of life, through Christ our Lord. Amen.

For the Little Tots



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

"The Little Victim of Jesus"
(1879—1889)

CHAPTER III

Her Confirmation and First Communion

Continuation

Let us attend one of the lessons little Emma followed at the school of her mother.

—"Let us first invoke the Holy Ghost by a prayer, Emma, for human words without the blessing of God and the fiery inspiration of His Love, the Holy Ghost, are only words that like wind come and disappear, never to return."

And together, Emma and her mother knelt in front of the crucifix that occupied the place of honor in the house, or before a statue of the Blessed Virgin, always well adorned; they asked God's light and strength to know and practice what He teaches us through the voice of His Holy

Church and her ministers.

And God from Heaven, immensely great, bent over them, infinitely small in body but now as great as God Himself through their union with Him in spirit.

—"Now, Emma, tell me the story of the institution of the Blessed Sacrament"—

And Emma, who knew it by heart in all its details, repeated as often before that story nineteen centuries old, but always new to a loving heart.

—"At what time did Jesus institute the Blessed Sacrament?"

—"It was on Holy Thursday, the day before His death".

Now began the lesson: the mother explained the love of Je-

sus in suffering and dying for us all, the worthy and the unworthy. She related how Jesus in the cenacle saw all the ingratitude of millions of people, of men who would hate Him, deny Him, ignore Him, and yet, notwithstanding the sword of sorrow that pierced His Sacred Heart, He took bread into His hands, and changed it into His body and blood and soul and divinity.

—"What infinite love of Jesus for us!" she added and two tears rolled down Emma's cheeks, for she thought not only of the love of Jesus for her, but also of her own ingratitude so often shown in little imperfections.

After such a lesson, was it a wonder that Emma felt stronger to deny herself some delicacy, some pleasure?

—"Mamma," one day she said, "I have distributed all my money to the poor, and the father has asked some help for the missions? What are missions?"

And the mother explained to her how most of the people on earth ignore God, how priests of Catholic countries abandon their fathers and mothers, their relatives and friends, their properties and country, to go to pagan countries far away, to live among their people, most often in dark poverty, just to preach what Jesus preached to the Jews, and to win souls for heaven.

—"And those pagans will not enter heaven if they die without

knowing God?" she asked.

—"How can they enter heaven without keeping God's law?"—the mother answered.

—"But did Jesus not die to save all people?"

—"He died to give all people the means to go to heaven. But how can the pagans use them, if they have no priests to teach them the doctrine of Jesus?"

Little Emma understood. Tears escaped from her blue eyes and in her loving heart she felt the desire of so many saints to consecrate herself to the conversion of infidels.

"Is it not a pity," she said to herself, "that thousands and thousands die every day and are lost to heaven? Is it not a pity that Jesus died in vain for them?"

Hence, every day of her life she prayed for the conversion of those who ignore Jesus and the way to heaven.

As if this preparation for first Communion, under the guidance of her dear mother, had been insufficient, little Emma made a retreat of several days before she received for the first time her God and her All. Her confessor, the Superior of the seminary of Frejus, helped the little girl to make the daily exercises. On August 7, 1888, she made her general confession, as is the holy custom with children, that are about to make their first Communion.

As soon as she returned home she went to her mother, knelt be-

fore her and asked pardon for all the sorrow she had caused her until now. After which she joined her father and repeated her act of humility and affection. As both her father and mother had now surrounded their little daughter, Emma, renewed the expression of her sorrow for having offended them and asked their blessing.

Alas, as if the happiest event of her life had to be marked by sufferings and trials, little Emma, at midnight, was attacked by painful cramps that caused her to vomit. As the fast to be observed before Holy Communion begins at midnight, the little girl not only refused to take a single drop of water, but she felt glad of being able to offer to God this new proof of her love.

Just think what this sacrifice meant during several hours! How many in her place would have remitted their first Communion to another day?

At 7 in the morning, she entered the chapel of the seminary of Frejus and, between her father and mother, she knelt at the place

where seminarists prostrate themselves to receive from the hands of the bishop their eternal consecration as priests.

Only God knows what happened in Emma's heart before and after her Holy Communion. But what we know is that, after her union with Jesus, she brought forth a small copybook that contained several intentions carefully written by her own hand.

Those who complain that they do not know how to pray after Holy Communion, or say they have nothing to ask, let them take a lesson from this first Communicant at the age of eight years.

When Emma's mother made a sign to her little daughter to stand up and return home, what was her surprise to hear from her that she asked "only a few minutes more to adore and thank the Lord". What a difference with those people who receive Holy Communion at the Communion of Holy Mass and immediately after the last gospel are leaving the church!

*Our God is Love and endless Charity:
For us He made the splendid universe
And shed the blood of Christ's Humanity,
And, in His Love, not only He confers
Upon our souls the Spirit of His Love,
But He e'en feeds us with His blood and flesh
And 'll give some day Himself to us above.
Say! Shall we love Him too? Can we do less?*

(To be continued)

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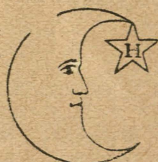
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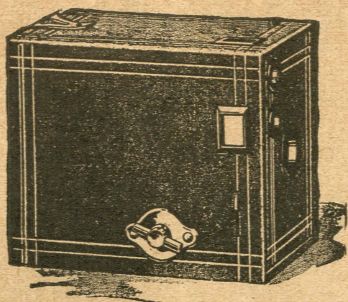
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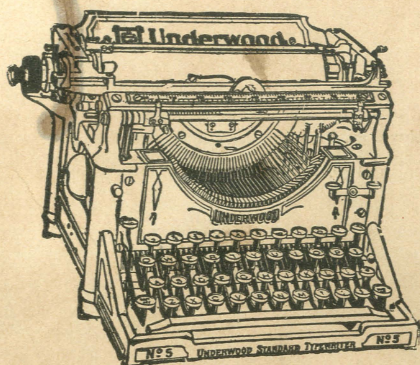
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