

The
LITTLE APOSTLE



of the
Mountain Province



The Little Apostle of the Mountain Province

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



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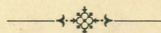
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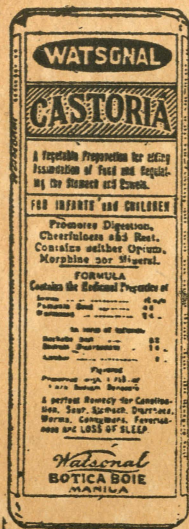
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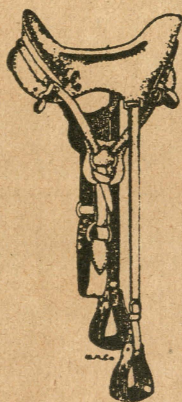
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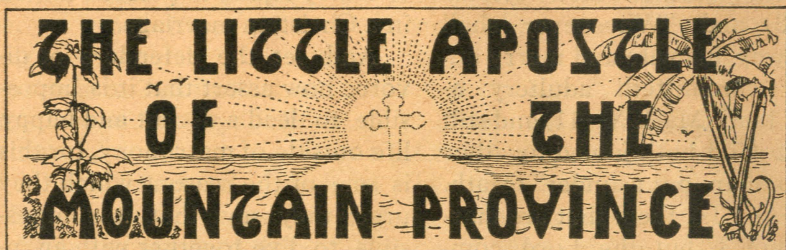
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Divorce in the Philippines

YEAR after year, we are presented with the same story. The sessions of the Legislature have but scarce opened, when the one or the other lawgiver brings forward a bill with the aim in view of facilitating divorce in the Philippines.

In fact it is not always the same bill which is proposed and the reasons given to turn the bill into law are not always the same either. Yet the end remains the same: to weaken the eternal band which unites two married persons in matrimony, to destroy little by little one of the two chief properties of matrimony, its indissolubility.

Certainly, the destruction of the indissolubility of matrimony is not always the end proposed from the beginning, this would provoke too great an opposition. Yet this is the aim to be realized little by little but unobserved. The door is not thrown open at once, but first a narrow split is

made and this is widened year after year.

When shall the lawgivers at last understand that they owe their rights to the duty which they have to foster the true welfare of the people?

And when shall those same lawgivers realize once for all that they are not the creators of the family, that the family existed before the state and that consequently they are committing an injustice in urging to undermine the foundation of family life? This is just what the law on divorce will effect: **the undermining, the destruction of the family.**

And how there might be found one true Catholic in favor of divorce is one more inexplicable riddle.

Moreover the standpoint of the Catholic Church on the question of matrimony is not debatable. The Holy Scripture teaches that: "Whilst her husband liveth, she shall be called an adulteress if she

be with another man" (Rom. VII—3) and "Whosoever shall put away his wife and marry another, committeth adultery against her" (Mark X—11) and still "What God hath joined together let no man put asunder" (Math. XIX—6) "To them that are married, not I, but the Lord commandeth that the wife depart not from her husband, and if she departs, that she remains unmarried or be reconciled to her husband, and let not the husband put away his wife" (I Cor. VII 10, 11). "A woman is bound by the law as long as her husband liveth but if her husband dies, she is at liberty" (I Cor. VII, 39). We lay these passages before the eyes of all those who profess to believe in the Holy Scripture and we ask them whether the texts lack in clearness and precision.

Matrimony is one: one man and one woman are bound in wedlock; and once entered upon, this contract remains in force until the death of one of the contracting parties. Christ brought back matrimony to its primitive dignity to which God had elevated it from the beginning. Because of the hardness of the human heart, before the coming of the Messiah God had granted the Jews, the right to divorce under certain circumstances. Yet since Christ has made of matrimony the symbol of His Union with the Church, no human power in the world can grant divorce with right

to marry again, to persons united in a Christian marriage.

And let the defenders of divorce now assert that it is impossible to lead a decent and happy life outside of matrimony, for this is one of the reasons which they urge; they say: that it is impossible to live together with an inveterate drunkard, with a frivolous spendthrift or with an adulterous wife. Inso far they are right. Yet they reason further; they say: such persons have a right to separate, but it is impossible for them to live still happily or decently if they are not allowed to marry again. But to this we cannot assent and we assert that persons who are separated from bed and board for very serious reasons can live happily and decently in the state of separation. Because God does not order that which is above human power and He gives help to execute that which He commands. Moreover there are many reasons which might prove clearly from social point of view that the Catholic law is the ideal law.

Divorce is opposed to the primary aim of matrimony: the proper education of children; since children have the right to the care, the love, the help and the good example of their parents. Now it is a fact that with divorce, this care, this love, this help and good example, disappears.

Divorce makes of matrimony and of the family—the cell of so-

cial life—something very unsteady. When divorce is allowed as a result the family is broken up as soon as it is formed and the whole social life is put into commotion.

In their Pastoral letters of 1920, the Archbishops and Bishops of America, wrote rightly: "Divorce, the degradation of marriage, once considered the holiest of human relations, naturally sends to the injury of other things whose efficacy ought to be secured, not by coercion but by the freely given respect of a free people. Public authority, individual rights and even the institutions on which liberty depends, must inevitably weaken."

But we, Catholics, are opposed to divorce first of all because such is the will of Christ.

We are to save our souls. We are certainly intrusted in our personal temporal welfare, and in the temporal welfare of our people, and we are happy that the laws of the Catholic Church in regard to matrimony tend to realize this temporal welfare. Yet first of all we are opposed to divorce in obedience to Christ.

We are first of all concerned with our eternal happiness and this eternal happiness depends on the manner in which we obey God. And plainly we ask ourselves the question:—

Should we dare to expose our eternal welfare for the sake of a

few years of sensual pleasure here on earth? This is the great question: it is this question which ought to be solved.

Some people claim that the Church has no right to interfere in questions so private and delicate in character as marriage ties. But Christ, the God-Man, thinks otherwise.

The Modern Man did not make the family and certainly not the Christian family.

God instituted the one and indissoluble marriage. The Son of God during His life on earth proclaimed once more the unity and the indissolubility of matrimony; and to His Church, the Roman Catholic Church, Jesus left the task of defending this unity and indissolubility against all attacks. And, if, according to Modern Man, the Catholic Church has no right to interfere in questions so private and delicate as marriage, then the Catholic Church errs. But if she errs, then Christ errs. But Christ proved by His life and Miracles that He was not wrong, that He was the Son of God, the eternal Truth.

Therefore, Catholic Filipinos, let us take our stand at the side of the Catholic Church, at the side of God, and let us fight with all our might against divorce, which is a product of our pagan, frivolous and sensual century.

Dr. J. C.

St. Matthew, Apostle and Evangelist

September 21.

ST. MATTHEW, author of the first Gospel, was called to follow the Savior in the second year of His public life. It was shortly after the cure of the paralytic that Christ left Capernaum and walked on the banks of Lake Genesareth, teaching the people that flocked to hear Him. "And after these things", we read in the Gospel of St. Luke, "He went forth and saw a publican named Levi, sitting at the receipt of custom, and He said to him, 'Follow Me'. And leaving all things, he rose up and followed Him."

That publican was St. Matthew. He was a tax-gatherer, a man of means and education, having likewise a knowledge of Greek, and by birth a Jew, the son of Alphaeus.

We cannot but be edified at the promptitude with which the Apostles left all things to follow the Master. Here was a wise and prudent man, a man of wealth, holding a very lucrative position. But at the Savior's simple, "Follow Me", he at once exchanged riches for poverty and forever associated himself with Him Who had not whereon to lay His head. If only we are docile to His inspirations, the Savior will touch our hearts with the same power-

ful call, either that we may follow Him in the consecrated apostolate for souls or draw nearer to Him in the more perfect fulfillment of the duties of our state of life. Especially should we learn from St. Matthew that when God plainly calls to the priesthood or to the religious life the one thus favored must break all ties and promptly follow Him.

Again, St. Gregory mentions that of the Apostles who left their nets and boats to follow Christ some later on returned for a time to their profession; but St. Matthew never returned to the custom-house. His was a dangerous profession, an occasion of avarice, injustice, oppression. The lesson he gives us here on the absolute avoidance of occasions of sin is one that we may well take to heart. And his conversion was complete, entire, lasting. It was not a mere burst of enthusiasm.

After the descent of the Holy Ghost upon the Apostles, St. Matthew first preached in Palestine.

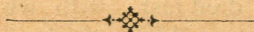
According to tradition, St. Matthew composed his holy Gospel, in the Palestinian vernacular, in the year 65. It was shortly afterwards translated into Greek and became the common property of

the Church. We should read it often and devoutly. It tells us of the Savior. And, as St. Basil says, "Every action and every word of our Savior Jesus Christ is a rule of piety. He took upon Him human nature, that He might draw, as on a tablet, and set before us, a perfect model for us to imitate."

St. Clement of Alexandria tells us that this great Apostle was

much devoted to heavenly contemplation, led an austere life, using a mean and slender diet; for he ate no flesh, satisfying nature with herbs, roots, seeds, and berries.

He was probably martyred at Mabbug on the Euphrates, whither he had carried the good tidings of the redemption, being stoned to death. He is the patron of tax-gatherers and bankers.



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

486. *Intemperance drives wit out of the head,
money out of the pocket, elbows out of the
coat and health out of the body.*
487. *Kind words and a few are woman's orna-
ment.*
488. *Laziness travels so slowly that poverty o-
vertakes him.*
489. *To kill two birds with one stone.*
490. *It is an ill bird that fouls its own nest.*
491. *To make a mountain out of a molehill.*
492. *More men are drowned in the bowl than in
the sea.*
493. *Of two evils choose the lesser.*
494. *No good man became suddenly rich.*
495. *One man's meat is another man's poison.*



THE MISSION

Julian Bannogan

By Rev. Father Leon Lindemans (Lubuagan)

JULIAN Bannogan, the rich man of Cagoluan died last month. He had readily granted the permission to have all his children baptized, he always appeared to me to be a just heathen, of course as far as this is possible. He was a regular visitor whenever I went to Cagoluan, with his little son Antony between his legs, I found him seated at the entrance of the chapel, chewing his daily allowance of betel and spitting it out till all the entrance looked red. What the man's ideas may have been about Holy Mass, I can not guess.

Half a year ago, though already sick, he was there. Once he questioned me "Father, how long shall I still live?" "I do not know a thing about that, my man" I said. "Of course, you do know it" was the answer, and the people around him all appeared to be of the same opinion. And so he began to tell me a most superstitious story, how on a certain day visiting a sick child, I had asked

for a coconut-shell and filling it with water had put into it grains of rice, how I had noticed how the rice-grains distributed themselves on the bottom, and how shaking my head I had said that the child did not have many more days to live.... and how indeed the little one had died very shortly after.

"But where in the world do you get this idea, you must have invented this," I said.

"Ask Baswit, his eldest son," said he, and Baswit assented that he too had seen it.

And then I began to think, no doubt I must have given to some sick child medicine which resembles cooked rice, I must have wagged my head saying to my catechist: "It is all of no use..." and the child must have died shortly after. And they had discovered the power of the Priest.

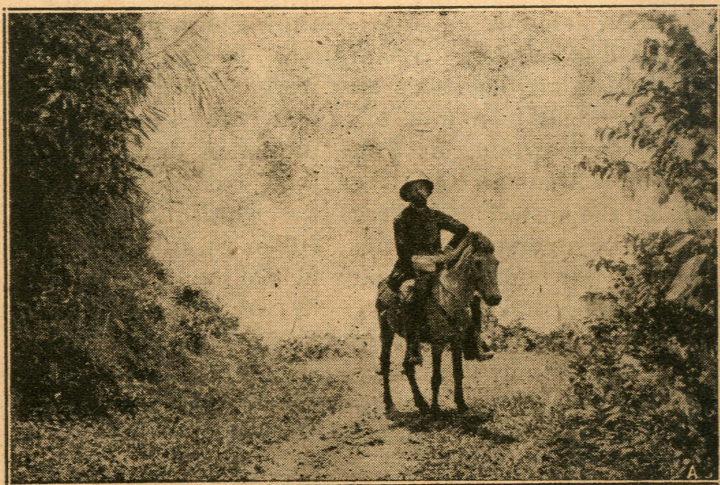
And as long as the man lived, he asked the question, "Father how long will I still live?" "Listen here, Bannogan," I answered, "how long

you shall live, that is known only by God (Apo Dios) but there is another question, you have to prepare yourself, you and your wife, to be baptized. All your children are baptized. You too are to receive the sacrament in order to be one day all together in heaven." He agreed. He promised

is your Lord and your Master."

His voice was completely gone by the month of November. He showed me a bottle of medicine which had been recommended to him, but no improvement. (It was a bottle of lemonade).

And I thought, I must be sure of my game here, St. Julian who



Father L. Lindemans on his way to visit Julian Bannogan.

to do it, the poor man thought of his end that was very near.

Time after time that I visited him I saw him getting worse. "What do you have around your arm? why that dirty little string with a pearl? no, not that, Our Lord does not like that." "Take it off" came a very calm answer. "If you want to be baptized, Bannogan, you may not go to the (dadawakan) priestess anymore. To God alone you must pray, He

was to be his patron, you have to help me in the last instruction before baptism. And everything went well, once more I instructed him in all necessary things before baptism. He answered to each of my sentences with a consenting nod but closed lips. "And now you are going to make a nice sign of the cross, see like this—and I took his dirty hand and helped him to make the sign of our redemption—and after you are

baptized you will make this sign very often, and also pray very much. This means tell to God all your needs and also thank Him for all He has given you." And I taught the man some small prayers as he was not able to learn long ones. "Repeat them often: Lord have mercy on me..." and to the Blessed Virgin: "Mary my good Mother, help me."

Now I had to help him to recite a good act of contrition over all his past sins—"and from now on, no more superstition, do you understand?" Again an assenting nod was all the answer. "It were best that those superstitious things were out of your house, now that you wish to become a christian. I will hang a beautiful picture there, so that you may think very often of Our Lord, and pray to Him." He completely agreed with that.

Dressed in surplice and stole and armed with an axe, my first work was to cut off from the ceiling, or rather from the roof, the offering-dish. It was a dirty black-smoked little dish, over it hung the TUPOT of the priestess. (The Tupot is a large white ribbon made out of the bark of a tree, which the priestess binds around the temples while performing her pagan ceremonies). I asked those present to say the Credo after that; while I myself recited some exorcism. Followed the blessing of the house which received a full emersion of holy water, after this I read the

formula of the ritual again accompanied with a goodly asperision. And to replace the offering-dish with the Tupot I placed against the wall a nice picture of the Sacred Heart. "Hang it right near me, so that I may see it" he said. A nail was quickly driven in the wall, where he could see it best, and there now shone the beautiful and inspiring picture, which was blessed also. All present were then invited to recite five Our Fathers and Hail Marys to be united in prayer with the priest. And then did Bannogan receive the baptism, under the name of Julian. St. Julian from heaven had helped me so far, and I felt sure he would help till the end....and bring my man to heaven. Week after week passed, and the tuberculosis did its work slowly. On a visit a certain day, I saw work going on around the house, they were stone-cutting, preparing the grave for the man, as the body was to remain above the ground. Gayyaman his brother was the overseer, but Julian himself looked at the advancing work, quietly....but with a certain pride.

I found him worse after Christmas, the tree was cut down, until now he had sat up all propped up in a new blanket, but now he could only lie down....and the grave was there empty, awaiting him. The carabaos necessary to buy the grave had been killed....and everything had returned to its usual rest and loneliness....all

awaited but a cry of his wife to gather together anew, for as soon as he dies there starts another revelry. And so on that day I found him alone, and profited by the occasion to have him make his confession, after which I instructed him concerning that other sacrament, the help of the sick and the dying, Holy Unction, and on that day he received the last Holy Sacraments.

I saw him for the last time just a week later at 9 o'clock in the evening. When after a very busy day I lay down trying to sleep, a voice called from without "Father, Julian is dying....they have been weeping since noon." It did not take long before I was afoot, climbing the steep rock, with a torch made of a stick of pinewood, in order to find my way. When I approached the village, I heard from afar the noise made in the house of the dying man, so many people were gathered there that I hardly found my way inside: and this that the sick man might be able to die; there they were, seated on their heels arguing together, family and neighbors chewing their betelnut, and flocking themselves once in a while very near the floor in order to spit the red

juice outside. And Julian lay in the middle of the house, on the shining bamboo floor. Oh how he had changed, how he had pined away! Once again he turned towards me his dying eyes: "Father" he said, "is it to be this night?"...All eyes were on me: "Now he will tell us" they thought, "because he knows."

"Julian" I said "you keep quiet, do not worry yourself about that, Our Lord only knows that." And I spoke to him of heaven where he never would be sick, but happy all the time. Once more he asked pardon for his sins and I gave him absolution.

Four days later on my way to Nambug I heard that he had gone to a better world. Thus was the end of Julian Bannogan. May his soul rest in peace....and I hope that from heaven he shall intercede for his village where once he was a counsellor.

Dear readers, is this not the fruit of your daily prayers and mortifications? You have your large part in the work of converting the souls, you do not doubt that. Please continue to pray for our mission work, and also to help us by supporting catechists in our different missions.



Mother—Jessie, the next time you hurt kitty I am going to do the same thing to you. If you slap, I'll slap you. If you pull its ears, I'll pull

yours. If you pinch it, I'll pinch you.

Jessie, (after a moment's thought)—
Mamma, I'll pull its tail.

Mission News & Notes

Father A. Claerhoudt
from Bokod writes:

Could you not brighten every day by sending me ten pesos to ransom 5 little babies and enroll them in the ranks of Christ's beloved ones? Please to accept my heartfelt thanks and oblige by expressing my gratitude to the generous benefactress who donated those five baptism-fees.

Father J. Portelange from Cervantes thanks the benefactors who sent him the means to christen eight Igorote babies. He reiterates hopefully his appeal in favor of the poor children of Malaya, who up to now are sheltered in a slanting bamboo shack. Any gift how small however will be greatly appreciated.

Father F. De Snick from Burnay bespeaks the generosity of the kind readers of "The Little Apostle" to help him out of straits. He has to build a chapel in Ano for his ever increasing flock and he dares but to mention the necessity of a catechist for he does not even know how to keep his catechist of Burnay. "I am at my wits end to settle that financial problem," he states, "and if no help comes in before the end of the month I will have to dismiss Ro-

sendo, my faithful catechist of Burnay."

Brother Edward stationed at Lubuagan exults at the receipt of the catechist's check for two months for which he is indebted to a zealous and most generous missionary heart of Manila. Before the rainy season set in he went on an inspection-trip to visit the several temporary chapels in the Kalinga subprovince. As customary he took his pharmacy-kit along and this kind Samaritan remained, at night-time, at the beck and call of the miserable sick people, whose wounds and tumors he cleansed and dressed to win to Christ those still benighted souls.

Aitho the mission of Kalinga was founded but five years ago the Mission ledgers show over 2,500 baptisms conferred practically all over the subprovince and in almost all the important places of the region, as Pinokpok, Naneng, Tabuk, Balbalang, Saleksek, etc.; the redeeming cross towers now over those agglomerations where formerly superstition reigned in full sway.

Thanks to God and the generous souls who helped and continue helping by prayers and sacrifices, especially the support of a catechist, to the propagation of our Holy Faith.

COUNTRY AND PEOPLE

The Negritos of Northern Luzon

By Rev. Father Mauricio Vanoverbergh

Missionary of Kabugaw, Apayaw.

CHAPTER I.—A Short Diary

Continuation

Allow me to give here the menu for the several days I passed in the forest:

Wednesday evening: rice with salt.

Thursday morning: rice with a concoction made up of a little meat and a young shoot of rattan.

Thursday evening: rice and meat of a wild boar cooked in water, salted to a very high degree.

Friday morning: rice, and meat roasted over the fire almost raw.

Friday evening: rice, and meat cooked in water.

Saturday morning: rice and meat cooked in water with chili pepper.

Saturday evening: the same, but this time we ate after dark, and without other light than an occasional flash from a neighboring fire.

Sunday morning: rice and meat roasted over the fire.

It was really not so bad, although perhaps a little scanty. A third meal would ordinarily have been very welcome, especially on the first day. On Friday, however, we did not need it, because the typhoon prevented us from feeling hungry.

August 22 (Monday) This morning my catechist went to see Asingal and to ask him if he could accompany me the following morning on a visit to Buló. He took with him the stringless bows in order to have them arranged and furnished with strings. Very soon he came back with a favorable answer and told me that a basket I had ordered there was almost finished.

August 23 (Tuesday) This morning Mr. Laberinto and I went to Amattalan. As soon as we arrived Polina and one of her sons took charge of a few of my be-

longings, and after I had said good bye to my catechist, we started for Bulo to see a certain Capitan Francisco and the Negritos living in the neighborhood.

In order to avoid crossing a brook, we made a large detour with the result that we had to cross three brooks instead of one. This is very often the case when one wants to be wiser than one's guide. The "Capitan" was not at home, and the woman did not seem much pleased with the visit. The two Negritos we saw not far from this place were simply living as servants in the house; a man, probably a kind of man of all work, and a woman a kind of nurse to the children.

Immediately after leaving the house we were caught in a shower, which did not help us to be more cheerful.

At Asingol's house we had a little chat, and learned that the dialect spoken by the "wild" Negritos was less pure Ibanag, than the one spoken by those living in a comparatively settled condition. The difference however, if any, is very slight.

I ordered two winnows, thanked our Pygmies for their courtesy, and left my belongings in their hands as they had promised me to bring them to me as soon as possible; and indeed on the same day they brought them to my house together with a chicken I had bought from them. They had not yet taken the bows with them

as they wanted first to use them in order to know if everything was well. Before leaving they invited me to go to Sinuttulan, the next morning to see another settlement of Negritos, and I gladly accepted.

In the meanwhile my catechist had gone to Anani to see Ulila, and he had brought back a bow, three arrows and a basket.

While in the house of Mr. Claveria, I overheard a conversation between two Iloko, who knew very well that I was listening and probably held it on purpose in order to let me hear it. They extolled the great pity they took upon the Negritos, and the thousand and one ways in which they had helped them, overlooking the base ingratitude of these poor, benighted dwarfs and so on. One of the two was precisely the concessionaire I had seen at work in the forest at Giba.

August 24. (Wednesday) I left Allahapan again for Amattalan, where Polina and two of her sons made ready to accompany me to Aling, a part of what they call here Sinuttulan; the latter name is applied to the place where a few houses of Iloko are situated, and the former is the Negrito settlement mentioned yesterday. The name Aling is derived from that of an old woman who must have had her abode there formerly, a certain Aling (Catalina? Anatalia?).

We had first to pass through a

plot of marshy ground, muddy and sticky and then to traverse a considerable section of the forest. The road very much resembled the one I had followed in going to Giba; the carabaos had made it rather soft and the leeches relished the passage of human beings. But my two Negrito boys did their utmost to make it at least passable, by cutting bushes and branches right and left, in order to allow me to avoid the dirtiest sections.

We finally arrived and except for a few men who had gone to the forest, we found everybody at home.

I sat down in one of the huts, and as we were much annoyed by the cries of a young hornbill, recently captured by the boys, the Negritos took the bird elsewhere and left the hut to human beings and dogs. There were seven houses all counted; four at the place where I was, very close together; one, a little higher, where we would have our dinner; and two others hidden from view, but without their inmates, who either were here with me or had gone to the forest.

Old Tomas who was the first I tried to converse with, was preparing the materials for a hammock and seemed exceedingly busy. He gave me rather useful information, although he did not seem to know very much. He was always very cheerful however, and always began by answer-

ing "yes" laughing and happy, to all my questions, whether he understood them or not.

These good people did their utmost to receive me well; they killed a chicken, found a drinking glass for me, a few plates and a spoon, and spread a mat for me to sit upon.

After dinner, Polina gave me a sample of one of their long songs; she also told me that one of the young men living at Aleng but absent for the moment, was a very good singer. I asked her to invite him to come to my house but he never came and no wonder; he had never seen me, and we all know how shy the Negritos are especially when they have to do with strangers.

The visit having resulted to the satisfaction of everybody we left them all happy and content, and went back by a longer but better road.

In the afternoon I went to the concessionaire for a few words of explanation about Polina's song. Afterwards I found out that a good many of his explanations were incorrect, and that he did not understand a good many verses of their songs.

In the meanwhile my catechist had brought home one of the mats ordered at Arnani.

August 25 (Thursday) This morning Mr. Laberinto again went to Ulila's house and brought back two other mats.

(To be continued)

BERARD GERRITS. 16.



Catholic Chronicle

Vatican City.

His Holiness, Pope Pius leaves the Vatican.

The long voluntary imprisonment of the pope ended on July 25th.

Pope Pius XI came out of St. Peter's basilica on the evening of July 25 and, bearing the blessed Sacrament, followed a religious procession through the St. Peter's Square. He was the first Pontiff to emerge from the Vatican since the fall of the church's temporal power in 1870.

His appearance was hailed by the pealing bells of 400 churches in Rome and by thunderous cries of "Long live the Pope" from a huge throng of more than 200,000 persons who had gathered in the historic square.

The Pontiff blessed the great crowd.

Fifteen hundred Italian soldiers and several thousand Fascists and city police took places in the plaza as a precaution against violent outbreaks of enthusiasm which might endanger the procession.

The Pope's emergence today was a direct result of the recent Lateran Treaty which settled the long standing dispute between the Church and the State of Italy. Although the Pontiff left the Vatican, he remained in the territory of the Vatican state, St. Peter's Square being included in the agreement.

Continuing a tradition interrupted for 70 years, Pope Pius XI will probably order the coining of Vatican money, a right given by the Italo-Vatican treaty. This is only conceded to independent sovereigns, and was one of the means taken in the treaty to recognize this status of the pope.

The last papal coins were made by order of Pius XI, before he lost the temporal power in 1870.

Ecclesiastical circles believe that the coins will bear on one side the head of Pius XI, and on the other the Papal coat of arms. In all probability, one of the greatest artists of Italy, though several centuries dead, will have the honor of design on the reverse side of the coins. This is Benvenuto Cellini, celebrated artisan of gold

and silver. Cellini designed the shield of the Farnesian Popes, and this, it is believed, will be chosen for the new coins.

In the last sixty years the Holy See has limited its activities in coining to the stamping of medals commemorating special events.

Rome and the Missions.

With a record of 78 new ecclesiastical divisions created in the mission world between March, 1922, and March, 1929, Roman authorities now confess that the limit has almost been reached until new forces can be brought into action. After seven years of pontificate of Pope Pius XI, there is in Asia, Africa and Oceania, one new territory for every four old ones. Never before in history has such rapid advance been made.

The mission world, properly speaking, is divided into approximately 360 areas, in place of a bare 280 seven years ago. One reason for the heavy advance is found in the determination of the authorities through the Propaganda to divide into more manageable units as many as possible of the vast territories counting millions of inhabitants confided to individual Bishops for evangelization. As is commonly known many of these areas were so enormous that proper occupation by the staffs was out of the question.

On the principle that smaller territories even with relatively

small staffs were more efficient than large territories, the Sacred Congregation for the Propagation of the Faith has made heavy cuts in the old lines, particularly in China, India and Africa.

France.

A French religious of the Diocese of Chambéry, Father Cadoux of the Missionaries of the Sacred Heart, who has just been ordained at Freiburg, Switzerland, is the twenty-fifth member of his family to enter the religious life.

A brother and sister of Father Cadoux's father are missionaries; four of his mother's brothers are priests and one of her sisters is a nun. Eight of his blood cousins are members of religious orders, and six are priests, not to mention two younger cousins who are preparing to enter the seminary.

Father Cadoux is the ninth of a family of thirteen children, all living. Two of his brothers are preparing for the priesthood, and three of his sisters are members of missionary orders. One of his nephews is preparing for mission work.

This makes a total of twenty-five priests and religious in the same family, without counting the seminarians.



—The French Parliament recently adopted a bill authorizing nine Catholic Missionary Congregations to reopen religious houses and resume the training of young

men and women for foreign missions duties. Each of these Congregations will have restored to it the property which the Government took from it when the anti-clerical laws of 1901 - 4 went into effect.

There was bitter opposition to the passage of the bill on the part of anti-clerical, communist, socialist, and radical members of Parliament. The Government, however, succeeded in having it passed, having seen that for lack of Catholic missionaries in foreign countries French influence abroad is diminishing.

The nine Congregations to which the bill restores rights and privileges are: Sisters of the Infant Jesus of Puy, who have establishments in Canada; Sisters of Our Lady of the Apostles, with missions in Africa and a house in California for the education and medical care of Negroes; White Fathers, African missionaries; Society of African Missions of Lyons with missions in Africa, New Jersey, Georgia, and Louisiana; Society of the Missionaries of the Levant (Capuchins); French Franciscans with missions in Morocco, Asia Minor, and China; Missionary Fathers of the Sacred Heart and of Perpetual Adoration (Picpus Fathers) who work in Oceania, China, Chile, and Peru; and the Christian and Marist Brothers with schools in many countries.



Commenting upon the results of examinations for entrance to the universities last year, it is noteworthy to remark that of the 3,721 candidates in all France for the Latin and Greek baccalaureate degree, 900 were from State lycees and colleges and 2,821 from private institutions of learning, which are almost exclusively Catholic establishments. From this fact, we conclude that the great majority of young men preparing for higher literary studies prefer instruction from Catholic educators.

Germany.

The successful east and west trans-Atlantic flyer, Captain Kohl, speaking at a mission rally in Bochum, Germany, Sunday, April 21, declared himself at the service of the Catholic missions and expressed enthusiastic confidence in the Miva, an organization for supplying missionaries with transport by air, land and water.

The airplane played an important part in the mission rally. On the Saturday preceding the scheduled meetings Captain Kohl and Father Schulte, O.M.I., the famous "flying missionary," gave a series of exhibition flights over the city, and both were honored speakers at the principal meeting of the rally on Sunday, where they were given a tremendous ovation. Besides the central assembly in the main hall of the city, at which Captain Kohl spoke,

there were smaller meetings throughout the city, at which nineteen missionaries delivered addresses. Among the speakers were Dr. Kremer, General Secretary of the Propagation of the Faith in Germany, and the Rt. Rev. Mgr. Theodore Becker, Director of the Medical Mission Institute in Wurzburg.

The Miva, to which Captain Kohl has promised his enthusiastic cooperation, is an organization with headquarters at Cologne, the object of which is to promote the more expeditious methods of travel for missionaries and nuns in their apostolic work. Last year the publication of a well-edited magazine was inaugurated with the slogan "To Christ by Water, Land, and Air." The full name of the organization is Missions-Verkehrs Arbeitsgemeinschaft.

India.

The Catholic Press of India is giving prominence to an address of His Highness the Maharajah of Mysore made at the 16th annual session of the World's Students Christian Federation (Protestant) in which the ruler paid a graceful tribute to the work of Christian missionaries in his state. The Catholic Population of Mysore State numbers about 50,000 and Catholics have always enjoyed religious liberty and protection under the enlightened rulers of Mysore.

"Nor would I have you think,"

declared the Maharajah, "that we in India are unappreciative of Christianity and of the teachings of Christ. For some centuries missionaries, many of them men and women who would have won the highest distinction in their own countries, have commended the teachings of Christ to us not only in word and writing and by their own blameless lives, but also by countless practical activities for the good of the people of India. My own dominions have long been enriched by their most admirable medical and educational work."

Ireland.

One hundred years ago this year Daniel O'Connell and his confreres forced the English Parliament to allow Catholics to sit in the House of Commons. It is interesting to learn that partial religious liberty in England began less than a century ago.

Russia.

Cardinal Gasparri, Papal Secretary of State, when questioned by the Rome correspondent of N. C. W. C. News Service about reports published in Europe and America that an agreement had been reached between the Holy See and the Soviet Government in Russia, declared:

"There is not a single word of truth in the rumors that conversations are being held to prepare an agreement between the Soviet

Government of Russia and the Holy See."

The rumors, it was stated in Rome, could only have come from those who have interests to serve, and it was suggested that the source of those interests could be traced to the desire of the Soviet Government to elevate its standing in public opinion.



The Russian divorce bargain counter has now been thrown open to any visitor in Soviet dominions. A divorce may be secured for the tremendous sum of fifteen cents by anyone who happens to be passing through Russia.

South Africa.

South African papers give details of a remarkable scene which took place at Nairobi, Kenya, during a lecture by Sir Arthur Conan Doyle.

Sir Arthur was showing stereopticon slides made from photographs purporting to depict spirits, and was exhibiting one of a "ghost" in a supposedly haunted house, drawing attention to the figure's "hard, wicked face," when a local dentist, Spencer Palmer, got up and declared dramatically "that is a photograph of myself."

Mr. Palmer explained that 15 years ago he and some others interested in an alleged haunted house near Nottingham, England, decided to keep watch. After three fruitless nights Mr. Palmer suggested faking a photograph.



Father Fr. Billiet in one of his Kalinga Barrios.

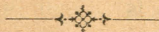
Attiring himself in a long night shirt, he said, he posed in an old room, and the result was the picture which had found its way into Sir Arthur's collection.

Sir Arthur accepted this statement at once and said he very much regretted that he should have shown the picture, although he had done so in good faith. He would withdraw it immediately.

He apologized for suggesting that Mr. Palmer had a wicked face.

United States.

—A model submitted by Leo Lentelli, New York sculptor, has been selected for a memorial to the late Cardinal Gibbons to be erected in Washington, D. C., by authority of Congress. Mr. Lentelli's model represents the Cardinal wearing his princely robes and seated in an armchair with his right hand upraised in blessing.



Is not This a Beautiful Thought?

A little Swedish girl, while walking with her father on a starry night, absorbed in the contemplation of the skies, being asked of what she was

thinking, replied: "I was thinking if the wrong side of heaven is so glorious, what must the right side be!"

CURRENT EVENTS

Philippines

Legislature.

On Monday July 15 the two houses of the Legislature opened their activities; the Senate under the presidency of Mr. Quezon, and the house of representatives under the presidency of the speaker pro-tempore Mr. Quintin Paredes. In a joint session of both houses the governor general Mr. Davis addressed the members. The principal points of his speech, which lasted more than one hour are the following:

"I shall continue to use the council of state..... as an instrumentality for friendly advisory contact between the executive and legislative progress....."

"I am strongly opposed to the proposal made in the Congress of the United States to limit the importation of Philippine sugar....."

"The development of profitable products for which there is a great demand, rather than increasing the production of products in which there is already a large oversupply, is favored."

"The economic problem here is two-fold: to bring capital in and to keep labor from going out."

"A bank devoted exclusively to agricultural loans and designed to supplement the work of the rural credit associations is another agency needed to encourage agricultural development."

"An educated public opinion is essential to the success of a democratic form of government."

"Primary and intermediate education should have first claim on available government funds."

"Purely academic education should be supported more and more by those who seek it."

"We may take pride in the fact that the Philippines lead the world in the treatment of leprosy."

"Frequent complaint is heard concerning the character of the tax laws and the method of collecting taxes. The main complaint has been against the sales tax..... It is believed that this subject is so important to the industrial and business interests of the country that the legislature should begin its serious consideration very early in the session." The speech made a good impression.

Let us hope that the work of the Legislature might profit the people, and we pray that God might assist the representatives and the senators in their heavy task.

The following day a concurrent resolution petitioning the Congress of the United States to grant the Philippines immediate, absolute and complete independence, was passed on. Senate President Quezon forwarded the resolution on July 18th to Pre-

sident Herbert Hoover of the United States.

Both houses of the legislature also adopted a resolution congratulating the members of the Philippine Tariff Commission, and the two resident commissioners, for their work in presenting the case of the country against the imposition of a restrictive tariff on products of the Philippine Islands.

Several solons have suggested to the speaker pro-tempore that another census be conducted in the Philippines in 1930. An appropriation of P3,000,000 is urged for financing the project.

They point out that the taking of census is supposed to be made every ten years. And from 1918, when the last census was taken, to 1930 is already 12 years. The survey should start during the latter half of 1930, or not later than the first semester of 1931, it is suggested.

Postal Wire Service Plans

for 1929.

The progress of the insular government in the extension of communication facilities is indicated in the announcement that 17 new radiostations will be placed in operation before the close of 1929, a large number of improved telegraph offices will be opened and cable additions to the southern islands, costing approximately P700,000 will be laid.

Seven of the new radio stations are now under construction and will be completed within the next two months. They are at Bacuit, Palawan; Coron Palawan; Zumarraga, Samar; Lubang, Lubang Island; Caji-

diocan, Sibuyan Island; and Capalonga, Camarines Norte.

The ten stations upon which work will be started at an early date will be located as follows: Lucena, Tayabas; Sindangan, Zamboaga; Misamis; Casijuran, Tayabas; Polillo, Tayabas; San Narcisso; Tayabas; Baybay, Leyte; Liloan, Leyte; and Cabalian, Leyte.

Orders for new cable to be laid to the southern islands has already been placed in England; it is stated that British cable is superior to that manufactured in the United States.

Immigration Branch.

Insular Auditor Ben F. Wright considers the plan to establish a branch of the United States federal immigration in the Islands as the most effective means of keeping out undesirable aliens here.

Mr. Wright stated that the enforcement of the exclusion act logically belongs to the United States government and that it should at once take steps to do so.

The Philippine government now bears the expenditures in connection with the enforcement of the immigration law. Should a branch of the federal office be established here, the Philippine government may continue to bear its share of the expenses of maintaining the service, Mr. Wright believes.

In view of the increasing number of deportations from the Philippines and the fact that three Chinese immigrants recently escaped from the only detention station in Manila, the establishment of a separate immigration office now is being seriously considered by the insular authorities.

Foreign

New Quotas Proclaimed.

On March 22, President Hoover issued a proclamation putting the National Origins clause of the Immigration Act of 1924 in operation July 1.

National Origins Plan.

The National Origins Plan operates in this way: A total of 153,714 immigrants will be admitted into the United States each year. To indicate how each country's quota has been determined under this plan, let us take Germany as an example. Assuming that 16 per cent of the United States population in 1920 was of German origin, immigration from Germany under the National Origins Plan will be permitted up to 25,957 persons, approximately 16 per cent of the yearly total of 153,714 immigrants. The same rule applies to the other countries, of course, the minimum for any country being 100 immigrants a year.

But, is it possible to determine accurately what per cent of the United States population in 1920 was of German or any other origin? The Immigration Act provided that the Secretaries of State, Commerce, and Labor must prepare these "national origins figures". They have done so, but they admit the figures are largely guesswork. President Hoover, as Secretary of Commerce, helped to prepare the tables but believes it is impossible to make them accurate. In the table given below, showing the national origins quotas in Column A and the former quotas in Column B, note how greatly the quotas of England, Wales, and Northern Ireland are increased under the National Origins Plan, and how those of Germany, the Irish Free State, Norway, and Sweden are decreased. Naturally, those countries whose quotas are decreased oppose the National

Origins Plan.

Some 39 small foreign countries with the minimum quota of 100 are not given in the following table:

Country	A	B
Australia	100	121
Austria.....	1,413	785
Belgium.....	1,304	512
Czechoslovakia	2,874	3,073
Danzig	100	228
Estonia	116	124
Finland	569	471
France	3,086	3,954
Germany	25,957	51,227
Gt. Brit. & Nor.		
Ireland	65,721	34,007
Greece	307	100
Hungary	869	473
Irish Free State	17,853	28,567
Italy	5,802	3,845
Latvia	236	142
Lithuania	376	344
The Netherlands	3,153	1,648
Norway.....	2,377	6,453
Poland	6,524	5,982
Portugal	440	503
Roumania	295	603
Russia (Europe &		
Asiatic).....	2,784	2,248
Spain.....	252	131
Sweden.....	3,314	9,561
Switzerland.....	1,707	2,081
Syria and the Lebanon	123	100
Turkey.....	226	100
Yugoslavia.....	845	671
	153,714	164,647

America Leads in Disasters.

The things in which America leads the world include disasters. That fact was developed by the bureau of the League of Nations which keeps a record of all disasters and aids to stricken peoples.

The disasters of record are those legally termed "acts of God," including: Earthquakes, volcanic eruptions,

land-slides, floods, cyclones, tornadoes, hurricanes, typhoons, droughts, tidal waves, famines, fires, avalanches, plagues, of grasshoppers, locusts and the like.

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

Philippine Islands.

In addressing the local unit of the Women's Overseas Service League, Maj. Gen. Mark L. Hersey paid tribute to the influence of Catholicism in the Philippines.

General Hersey was one of five officers of the regular army relieved for special duty with the Philippine Constabulary at the time of its organization in 1905. He served as chief of the Mindanao Constabulary from 1909 until 1914.

In reviewing his early days in the Philippines, the general declared that, while many might condemn Spanish rule in the islands on many scores, no one could justly minimize the importance of the work of Spanish missionaries; that, if American control in the Philippines is an achievement in the field of colonial government, it is in part due to the fact that the Filipinos are largely a Christian people—the only Christian people of the Orient.

General Hersey recalled that many of our own citizens went to the Philippines with a predisposition against Catholics, due in many instances to the fact that they had never come in personal contact with persons of that faith. In such instances, the sincerity of the Filipinos, whom he characterized as "a most lovable race," proved disarming to the most deep-seated bigotry.

Tacna-Arica Dispute Settled.

President Hoover, announced that the 40-year old dispute between Chile and Peru over possession of the former Peruvian provinces of Tacna and Arica, has been settled. A treaty will be drawn and submitted for ratification to the Governments of Chile and Peru. The settlement will go into effect 30 days after the treaty is ratified.

Settlement of the Tacna-Arica dispute has been expected for some time. Under the terms finally agreed on, the Province of Arica will belong to Chile and that of Tacna to Peru. The port of Arica, the most valuable thing in the two rather barren Provinces goes to Chile which, in return, permits Peru commercial rights there and promises to build a wharf, customs house, and railroad station for the use of Peru, besides paying her the sum of \$6,000,000. The two countries will build a peace monument on a promontory near the city of Arica where their armies once fought in the War of the Pacific in which Chile was victorious.

Bolivia, neighbor of Chile and Peru, is disappointed at the way in which the controversy was settled. She had hoped for a strip of territory extending to the Pacific or at least, harbor rights at Arica, because Bolivia has no outlet to the sea.

When the War of the Pacific came to an end with the Treaty of Ancon, in 1883, it was agreed that Chile should keep Tacna and Arica ten years, after which a plebiscite was to be held to determine the future ownership of these Provinces. It was never possible to arrange a plebiscite, however, even though the United States, in 1925 and 1926, sent first General Pershing and then Maj. Gen. William Lassiter to prepare for one. Last July, Secretary of State Kellogg persuaded Chile and Peru to exchange diplomats once more after lapse of 17

years and after that the two countries set to work earnestly to arbitrate their own problem.

United States (Visa Fee Reduced)

The United States and French Governments have agreed to reduce the charge for a visa from \$10 to \$2 and make it valid for two years instead of one. A visa is an endorsement of a passport by an authorized representative of a country. Some countries require a fee for this endorsement. Others do not. An American traveler entering Germany, Italy, Switzerland, Belgium and Holland, need pay no visa fee. The United States has agreed on a visa charge of \$2 with some foreign countries. Americans going to Great Britain, the Irish Free State, Norway, Hungary, Latvia, Lithuania, Roumania, and Greece, and people of those countries coming to visit the United States pay a visa fee of \$10. The new agreement with France will save American tourists \$2,000,000 annually, as it is estimated that a quarter of a million Americans visit France each year. A much smaller number of French tourists come annually to the United States. The new visa fee went into effect June 1.

United States (Tariff Bill).

During the last months it was feared that in the tariff bill some paragraphs would be added endangering the future of some Philippine industries. The Resident Commissioners and the Legislative Mission were on their guard. But fear prevailed on account of the slow progress of the tariff bill through the two branches of Congress. This brings to one's mind the question, "What steps are necessary in order to enact a bill into a law?" Let us follow a bill on its path from the hopper on the clerk's desk in the chamber of the House of Representatives to the

desk of the President in the White House executive office.

First of all, bills may originate in either branch of Congress, with the exception of those for raising revenue which, under the Constitution, must originate in the House of Representatives. Let us take as our example a bill which originates in the House. The Representative who introduces it puts it in writing and places it in the basket called the "hopper" on the desk of the House clerk. The clerk numbers and records it and assigns it to the proper committee for study and revision. The bill has now been introduced in Congress.

The committee discusses the bill thoroughly and listens to the arguments of citizens both favoring and opposing it. Then the bill is either killed, endorsed, amended, or rewritten and after receiving the final approval of the majority of the committee, is reported to the House of Representatives. The second step has been completed.

On its return to the House in its new form, the bill is received by the clerk and placed on the Calendar. From there it is taken up by the House in its turn. It is read three times, thoroughly discussed again and perhaps amended, and voted on. If passed it is sent to the Senate where it goes through almost the same procedure as it did on being introduced in the House.

If passed by the Senate the bill is returned to the House. Perhaps the Senate added amendments to the bill. The House may accept the Senate amendments and in that case the bill is signed by the Speaker and Vice President as heads of the two branches of Congress, and sent to the President for his signature.

But if the House refuses to accept the amendments added by the Senate, the bill goes into conference. That


is, a committee is appointed consisting of members of both branches of Congress: This committee attempts to compromise the differences in the bill as passed in the two branches of Congress.

When the conference committee has smoothed away all difficulties, both branches of Congress vote on the bill once more and if passed it is sent to the President. If he signs it, it becomes a law. If he vetoes it, it

goes back to congress. If both branches of congress pass the bill once more by a two-thirds vote the bill becomes a law even over the President's veto provided that the Supreme Court does not pronounce it unconstitutional. If the conference committee cannot finally agree on a bill it is lost.

The tariff measure still is being discussed in the House Ways and Means Committee and has not yet been reported to the House.

IN MEMORIAM

 ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Carmen B. de Caedac, Bernardo de Guirnalda, Maria Aguila, Asuncion Almaite, San Juan. La Union: Maria C. Vda. de Alquerto. Manuela Almaguera, Dumanjug, Cebu; Paula Velasco, Domingo Lardizabal, Luna, La Union; Tomasa Rioflorido, Catalina S. de Arboleda, Lingayen, Pangasinan; Felicidad V. de Ordoñez, Catalina Oriol, Majayjay, Laguna; Paula Ibarreta, Iriga, Cam. Sur; Lorenza Jopia, Benigno Baticuin, Danao, Cebu; Teodora Reyes, Enrique Manalastas, Hilaria Lintag, Segunda Sunga, Macabebe Pamp.; Juana Pastores, Pilar, Abra: from every sin, that in the glory of the resurrection: and of Thysaints and elect they may arise in the newness of life, through Christ our Lord. Amen.

QUESTION BOX

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

In the last few weeks we saw mentioned in the Papers "the Quirinal." Please tell us what is the 'Quirinal'.

The Quirinal is the Palace in Rome, built by the Pope Gregory XIII in 1574, and now used as the Royal residence, by the Kings of Italy.

What is meant by A. M. D. G.?

"A. M. D. G." stands for the words "Ad majorem Dei gloriam," which mean "for the greater glory of God."

Will you please explain what the difference is between the Catholic and the Protestant Bibles.

The Catholic and Protestant Bibles differ in at least two ways. The Protestant Bible shows some serious omissions. It omits seven entire books of the Old Testament: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch I and II, Maccabees, and parts of Daniel and Esther. The Protestant Bible also shows changes in the text, as

for instance, in the King James Version (Acts xiv, 23; Acts xv, 2; Tit. 1, 5; Tim. v, 17, 19). In Luther's German translation Emser and Bunsen, contemporaries of Luther, pointed out at least 3,000 faulty translations.

Will you please tell me if the Anglican Church was established in England after the time of St. Augustine?

Yes, the Anglican Church was established after the time of St. Augustine. In fact, it was a long time after, for St. Augustine lived in the sixth century in England, while the Anglican Church was established by Henry VIII in the sixteenth century when he denied the spiritual supremacy of the Pope, the Bishop of Rome. It is quite true that the Anglican Church in Henry VIII's time differed from the Roman Church in few things, but with the succession of other kings and queens to the English throne, the Anglican Church deviated more and more from the true path. The Anglican Church is Protestant. The corres-

ponding branch in the United States is the Protestant Episcopal Church.

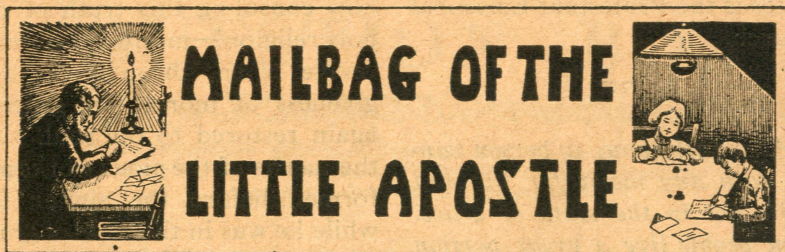
As we all know, a person cannot gain any merit for his soul while not in the state of grace. Some people live a great portion of their lives in the state of mortal sin. After making a good confession, does all the merit for the good they had done, while not in the state of grace, come back, that is, are these merits applied for their benefit? Or is it, once lost, always lost, in this regard?

There is a manifest contradiction in the above question. You say that we all know that a person cannot gain any merit while **not** in the state of grace; and then you immediately ask whether merit for good done while **not** in the state of grace comes back after a good confession. Since no merit was gained while one was in mortal sin, how could it come back?

Let us make this quite clear. By mortal sin the soul is stripped of the merits of its good works, of its devotions and prayers, and fastings, of the graces and merits received in the Sacraments, and of all other graces, virtues, and gifts of the Holy Ghost, all of which things it merited and had in the state of grace. Everything

is lost by mortal sin. But—and how consoling this truth of our holy religion!—meritorious works revive when, through the forgiveness of mortal sin, grace is again restored to the soul. All the merits of the pious works performed before the sinner fell, while he was in the state of grace, are restored to the soul. So good is God.

And now we come to another point. The soul is dead by mortal sin; it cannot by right gain one single favor from heaven. All the good works performed during the time a sinner remains in the state of mortal sin cannot condignly merit any graces; not even that of conversion. When we say “condign merit,” we mean a merit due to the sinner’s good works by any claim, including the claim arising from God’s promise. Still, the good works performed during the time the sinner is deprived of God’s grace are not wholly useless for, if they are performed with a view to forgiveness, they will probably obtain the grace of conversion for our God is a merciful God. But the good deeds performed in a state of mortal sin are not restored (are not made meritorious); for no condign merit belongs to them. They are lost; and lost forever. How miserable, how unhappy is the state of the sinner in mortal sin!



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

My dear Readers:

Every day we receive letters from our Fathers in the Mountain Province emphasizing the need for more catechists. Some of the missions have even been obliged to dismiss a number of them, for lack of resources. What can we do? We already made several appeals but of little avail; we are sorry to say that some of those who used to send us their monthly allowance for a catechist have discontinued their help. Maybe it is not for circumstances altogether independent of their generosity, but still it means to us a drawback in our work of the conversion of the poor Igorrotes. And therefore in the name of Almighty God: **HELP THE MISSIONARIES IN THE MOUNTAIN PROVINCE.**

This does not mean that everybody is turning a deaf ear to our appeals.

A gentleman from Iloilo, well known for his generosity, has promised that he will support one catechist in the barrio of Magok; this will be pleasing news to the mission of Kianggan. Besides providing for the catechist he will also give a beautiful statue of St. Pancratius, the patron saint of the temporary chapel which he people of that barrio have generously put up themselves.

Our most heartfelt thanks to this kindhearted donor and also to the pious lady whose cooperation has obtained this welcome benefactor. A lady from Dumaguete has also promised us to send us at least ₱20 every month to help in the support of another catechist. Is there nobody among our readers who could provide the other ₱20.00 which is needed for the salary of one of those indispensable helpers of the missionary?

We are also pleased with some of the letters received this month. They show us that our humble review is more and more appreciated everyday. From Sto Tomas, Batangas one of the good sisters writes us that the pupils in her school take great delight in reading the Little Apostle every month, and asks for 40 more subscriptions.

Now some good news for our Crusaders:

While I am writing this, the mail arrives from Europe, and amongst the letters there is one from the City of the Vatican in which our Holy Father the Pope Pius XI as a token of appreciation of the good work the Crusade of the Little Flower is doing in the Philippines, grants several special indulgences for the members of the association.

I just want to mention one of



The pipe of peace of Pilipil.

them. Any catholic who enters the Crusade can on the day of his entrance obtain a plenary indulgence under the customary conditions. This should entice many to give their name to one of the promoters in their respective towns, that they may help at the same time for the conversion of the Igorrotes in the Mountain

Province and for the deliverance of the poor Souls from Purgatory.

In our next issue we shall give the complete list of the indulgences, which it has pleased our Holy Father to grant to the members of the Crusade.

Your grateful
LITTLE APOSTLE



A Sense of Humor

When a disagreeable situation presents itself try to look on it with a sense of humor. Usually it is possible to do so if we train ourselves to find the point of humor and direct our attention towards it.



Most of All

"Mother, dear, I love you and Daddy and Grandma best, but most of all I love God," said a little five-year-old child to her mother one day. The love of this little child must be very dear to God; so will our love be if we always "love God most of all."

For the Little Tots



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

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

CHAPTER IV.

A Pilgrimage to Lourdes

Continuation

AS IF the happiness after her First Holy Communion had somewhat reacted upon her health, and given her more bodily strength, little Emma, the following day was invited by her father to go and see her doctor. This must have complimented her on her progress, for all at once she asked him:

—"Then, Doctor, you permit me to go to Lourdes?"

The little one had heard of hundreds and thousands who had been cured through the intercession of the Blessed Virgin at the famous shrine where the Mother Immaculate appeared to Bernadette. She had a great devotion to the Blessed Virgin. Since long,

she often had expressed to her parents the desire of kneeling at the famous grotto. Who knows? Perhaps she too would be cured of her weakness. But even if Heaven remained deaf to her prayers, at least she would like to honor the Mother of Jesus and her own, at the place where she had invited the whole world to do penance, and if the Blessed Virgin refused her a miracle, then, in spirit of penance, she would continue to suffer.

Until now, all her demands of going to Lourdes had been rejected: she was too weak, she could not stand the voyage, it would simply exhaust and kill her.

—"But my child, you will be

tired."

—"Tiredness does not mean death" replied the little girl smilingly.

The doctor could not resist longer:

—"If you go, then, pray the Blessed Virgin, but you must not bathe in the miraculous water."

And turning towards her father, the doctor added:

—"If she enters the water, it means her death."

This last refusal, under the form of a sentence of death, could not suppress the joy of little Emma. Besides, she did not think much of taking a bath in the water that once began to spout at the command of our heavenly mother in the dry mountains of Lourdes, and in which today miracles so often happen. Her thoughts were alone for Lourdes: to see the place where Mary had been seen and where she had announced her heavenly message.

Surrounded by all possible comfort, to make the long voyage by railroad as easy and agreeable as possible, little Emma, accompanied by her parents, started for Lourdes on the 12th of August. The train contained only pilgrims, who passed most of their time saying beads or admiring the landscapes. Notwithstanding the fatigue of the voyage, Emma too followed all the exercises of her companions. She was most delighted when the

pilgrims together sang the praises of Mary, the Queen of Heaven, and gladly joined the choir as well as she could. How happy she felt when she arrived!

On August 15, she was able to go early to church and receive Holy Communion, for the second time in her life, in the crypt of the splendid basilica, consecrated to the Immaculate Conception. After Mass, most of the pilgrims went to the grotto and some took a bath in the cool waters of the piscina. Emma looked with envious eyes at those last ones. Why could she herself not enter? It is true the doctor had told her Papa that to take a bath would mean death. But so many, still sicker than she was, took a bath and nobody died. For years, thousands with all kinds of sicknesses had taken baths in these miraculous waters and it had never happened that communicable diseases had been spread to others in this wonderful place. Is that not a miracle? Why then would she die if she took a bath? Would the Blessed Virgin punish her faith?

—"You will see" she said, full of confidence, "I will not die, but I will be cured, if I take a bath."

With the permission of her parents, she entered the wonderful piscina and boldly put even her head under water, "so that my whole body be touched by it," she thought.

—"How much better I feel"

she exclaimed after coming out again; "truly I cannot say how much better I am!"

Effectively, from this moment, there was a visible improvement of her health in general. She, who in her own rooms at home, suffered so much from the dampness, that same day, August 15, Assumption day, remained for three hours in the rain before the grotto. Humanly spoken, this looked like foolishness, but God Who often counteracts the plans of science, blessed this act of faith. Emma was not hurt by this so called foolishness. She remained in Lourdes for ten days. She spent her time in the church, before the grotto, and, in the evening, she was able to follow the big procession, so admirable with its canticles sung by the immense crowds and its thousands of tapers flickering in the darkness. In the church, like all others, she knelt on the ground, with her arms crosswise, and yet, she did not feel any fatigue. One night, her mother found her in

this position in front of her bed, still praying.

Of course, as soon as the family had come back to Saint Raphael, one of their first visits was for the doctor.

—"At least, you did not take a bath?" asked the man of science.

—"Not a bath?" the little girl in turn asked.

—"Well, I mean, You did not enter the piscina?"

—"Of course, I did" was the frank reply.

And the doctor, himself a man of faith, exclaimed:

—"After all, you did well: the Blessed Virgin could not permit you to meet with an accident."

Then, he examined Emma a most carefully, and added:

—"My congratulations. You are much better."

Effectively, during the six following months, Emma made constant progress in health and strength, but it was above all her soul, for years purified by sufferings, that made giant steps on the way to perfection.

*A perfect mother and her perfect son
Have but one heart and they are all to each.
So Jesus' Heart and Mary's are but one
And thus, God's treasures, infinitely rich,
To Jesus' Mother equally belong,
For Mary's son is Jesus Christ true God
And pray'rs to Mary, far from being wrong,
Do please the Son and Mother both.*

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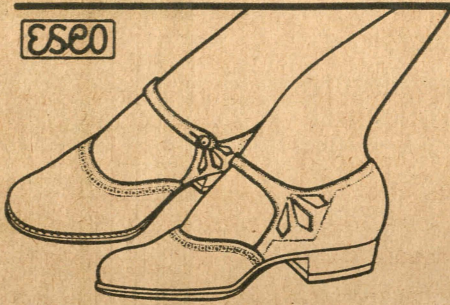
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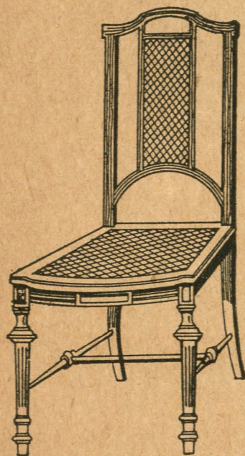
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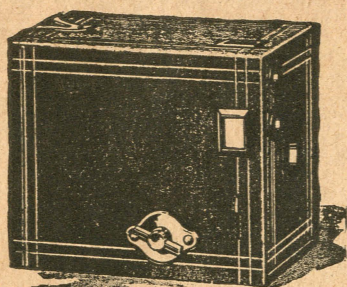
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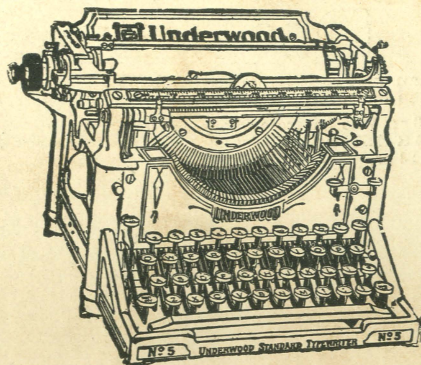
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