

# THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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# THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

*The organ of the Missionaries of the Immaculate Heart of Mary (Scheutveit Fathers  
in the Mountain Province of the Philippines.*

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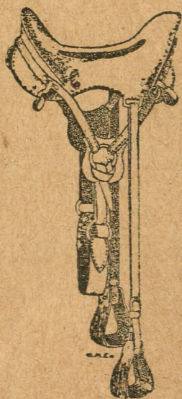
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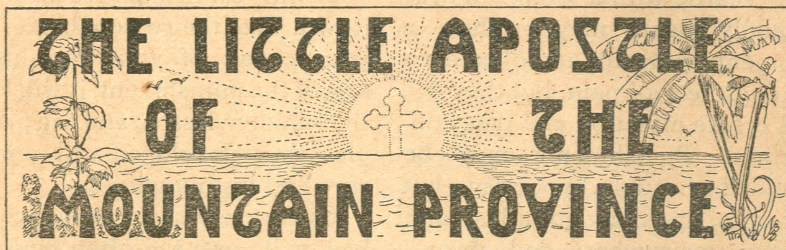
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## Are Saints Born Such?

*How parents should exercise their authority  
in order to preserve it.*

*Continuation.*

5—Kindness and Firmness.

**P**ARENTS will teach their children and train them with success in proportion to the degree of authority they have upon their children. If the children respect their parents, because they always act in a way that demands respect, then, they will respect their parents' orders and obey their lessons, for the children will see in their parents a kind of superbeings to be believed and cherished. Yes, let the children have the highest possible esteem for their parents' dignity and wisdom, and they will blindly follow their advice and corrections. When the children, in turn grown up, shall have become fathers and mothers of families, they will profit by their own for-

mer training to behave worthily toward their children and give these a sound education. The contrary most often will happen when parents did not receive a solid education based on dignified authority of their own parents.

Should it be repeated here that parents and teachers must *command and forbid and correct with kindness*?

How do we like to be treated? with roughness as if we were unsensible beings? With harsh scoldings? By insults? By having all our former faults of years ago and of our whole life repeated again and again? By punishments without warnings and without given reasons? By too severe chastisements, i. e. not in proportion with the faults committed?

Slaves are treated with a club,

punished with a stick and driven like cattle with a whip. These ungodly means may produce a momentary result and obedience through fear of pain, but they will not create affection and true conviction. Punishments may be avoided through hypocrisy, but affection and conviction last and follow everywhere and always. Pains make the body suffer and embitter the heart.

Listen to a child that has been harshly treated, or punished, without seeing the motive and the purpose; it murmurs, it hates, it brews revenge, it shows that it is less than ever inclined to obey. It sees in its parent or teacher an unjust tyrant, but not a representative of God. Yes, it will obey, now, but with disgust and just because it fears, not through conviction, and less, by affection.

Win the heart of a child by kindness, though firm and reasonable, and you have won the child body and soul. Convince the child of the wrong it has committed, show it that it deserves punishment, make it repeat, make it promise not to commit the wrong again, but add the reasons why it should not repeat the action; do all this in a kind way as the Master did to a Magdalen, to the good thief and many others more to blame than the children to be corrected; repeat these lessons and corrections as often as the same Master did to His Apostles, and you will win the child's heart and

conviction. It will understand your interest in and love for it and it will see the reasonableness of your order, of your reprimand, and of the punishment; it will keep the salutary lesson, and the principles thus developed will remain, sure and lasting guides.

Of course, where there is evident bad will, or a too often repeated fault, notwithstanding the gentle corrections applied, punishment must be imposed in proportion with the defect or fault to be corrected, but not without its reasons well presented, so that the chastisement later reminds the child not only of the inflicted pain and sorrow, but also of the cure intended, and the means taught, both expressed by reasons well stated.

Luther was barbarously treated by his merciless father, by his always fault-finding mother, and by his rude teacher. Their rough treatment and painful chastisements, applied without giving the boy a chance to understand the reasons of their severity, spoiled Luther's character. He became timid, like a dog that fears a ready stick. Grown up, fear obsessed him; fear brought him to the convent he should never have entered; he had been scared by a thunderbolt that killed his friend at his side; fear made him search for means of obtaining pardon of his sins without having to submit them to what was to him an awe-inspiring man, although a priest and confessor; fear made him fol-

low his own light without invoking advice he had never enjoyed while young, and so, he placed his own judgment above the reasons of others and even above the infallibility of the Pope. Yes, his first rough training had much to do with his later errings in faith and morals.

If the grown-ups dislike harsh treatment, children, more sensible and reasoning less to explain with charity the harshness that strikes them, naturally will dislike more than elder people the one who, in passion, anger or roughness, can not represent the God of kindness and charity. That uncharitable but natural aversion of the tender child at the moment of harsh treatment, needs must decrease its respect for its parents and teachers who thus seem to be unjust. The child will remember that harshness and injustice and of course feel again a repulsion for those educators????, nay, it may nourish hatred and a spirit of revenge; all these thoughts necessarily decrease more and more the child's respect for its parents and teachers.

What will the result be in a child habitually roughly treated? The only principle left to make that child obey is fear of the whip and the scolding, not the principle of filial love for the rough parent or teacher.

And yet, it is that filial love of the child by which it fears to cause displeasure to its parents and

teachers and endeavors to please them, which is the most potential factor in sound education, not only to make the child avoid what would cause dissatisfaction to its educators, but also to make it do what will please them: in one word, it is that filial love that must make the child obey promptly, gladly, completely, always and everywhere, and thus it is that filial love that must make training bear true and lasting fruits.

Consult your own conscience. Whom will you try to please? One who acts like a barbarian? Or one acting toward you with charity, as Christ the Savior does to all of us?

However, the kind of treatment, to be given to children, includes firmness; but harshness is not firmness. Harshness is a flaw in a character; it is a vile defect that does not attract, but repulses.

Firmness means constancy in exacting obedience and in giving the reasons why obedience must be shown, now, later and always. It means to punish the child when it shows bad will, when its faults are often and unreasonably repeated, when it gives signs of stubbornness, when its fault is public, etc. But even then, the child, when punished, must be made to understand the reason and the purpose of the proportionate chastisement.

Firmness means to punish the child when it justly deserves it and to make it undergo the

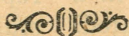
WHOLE punishment imposed, notwithstanding its crying and promises, as long as it deserves to be chastised. Yes, it is a pity to hear children cry and to see them suffer, but it would be worse if, by drying their tears and softening their pains, you would cause your own tears to flow later, by now spoiling the children.

Firmness means not to lift the punishment once it has been wisely imposed, for if the punishment is easily forgiven or shortened (unless exceptional signs of repentance be given) on account of easy tears and promises, be sure that the next time the child is punished, it will shed as many tears as are required to have the punishment again lifted up and it will have recourse even to lies to promise an unusual repentance and reparation. To revoke the chastisement will look to the child as a weakness of the parent or teacher; it will exploit this weakness, counting on an easy pardon if caught in fault; it will respect less the parents or teacher and listen less to their advice.

But if it knows that the punishment will be certainly applied and firmly executed, it will think seven times before it again disobeys their authority.

The thought of the suffered punishment, firmly applied till the end as deserved, must have a salutary effect upon the child to avoid not only the fault punished, but also others it knows are forbidden. This is another reason why a punishment, once rightly imposed, must be suffered till the end. Any kind of weakness and unreasonableness of parents and teachers decreases the respect of the children for their authority, not only in the line in which they have trespassed it, but in any other line.

Parents and teachers, treat children as you would like to be treated, in view of their greater good, as representatives of God, i. e. acting as He would do in your place, and procure that greater good wisely, sweetly, but firmly, even when, like a doctor, you have to cause some pain.



Our Holy Father never ceases to insist upon the necessity of a Catholic Press and at the same time he is called the Pope of the Missions. As Catholics, his desires must be to us like heavenly orders. Well, why not combine the two suggestions mentioned? Why not look for some new subscribers to the Little Apostle and El Misionero? This would procure good reading and it creates interest in the missions?

# St. Rose of Lima

*August 30.*

August 30, the Church celebrates the Feast of America's own Saint, the Virgin Rose of Lima. This lovely flower of sanctity, the first canonized Saint of the New World, was born at Lima in 1586. She was christened Isabel, but the beauty of her infant face earned for her the title of Rose, which she ever after bore. As a child, while still in the cradle, her silence under a painful surgical operation proved the thirst for suffering already consuming her heart. At an early age she took service to support her impoverished parents, and worked for them day and night. In spite of hardships and austerities, her beauty ripened with increasing age, and she was much and openly admired. From fear of vanity she cut off her hair, blistered her face with pepper and her hands with lime. For further security she enrolled herself in the Third Order of St. Dominic, took St. Catherine of Siena as her model, and redoubled her penance. Her cell was a garden hut, her couch was a box of broken tiles. Under her habit Rose wore a hair-shirt studded with iron nails, while, concealed by her veil, a silver crown armed

with ninety points encircled her head. More than once, when she shuddered at the prospect of a night of torture, a voice said: "My cross was yet more painful." The Blessed Sacrament seemed almost her only food. Her love for it was intense. When the Dutch fleet prepared to attack the town, Rose took her place before the Tabernacle, and wept that she was not worthy to die in its defence. All her sufferings were offered for the conversion of sinners, and the thought of the multitudes in hell was ever before her soul. She was privileged to hear from Our Lord these beautiful words: "Rose of my Heart, be thou my bride!" She died A. D. 1617, at the age of thirty-one.

The twofold moral lesson found in the life of this Saint, that should be read and meditated upon by young and old, is: there is only one everlasting beauty; it is the grace of the soul and her glory after the death of the body; besides, if some of our young people did as much to adorn their soul as to decorate their bodies, there would be many more Saints upon earth.



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

401. *A hook's well lost to catch a salmon.*  
 402. *Pigs fly in the air with their tails forward.*  
 403. *She was a neat dame that washes the ass's  
face.*  
 404. *It's a foolish sheep that makes the wolf his  
confessor.*  
 405. *A dry cough is the trumpeter of death.*  
 406. *When fools throw stools, wise men must  
take heed of their skins.*  
 407. *When the maid leaves the door open, the  
cat's in fault.*  
 408. *Would you know what money is? Go bor-  
row some.*  
 409. *A man's folly ought to be his greatest secret.*  
 410. *Coin breeds care.*  
 411. *If you believe all you hear, you may eat all  
you see.*  
 412. *Idle folk have the least leisure.*  
 413. *Good wine makes a bad head and a long  
story.*  
 414. *Although it rain, throw not away thy wa-  
tering pot.*  
 415. *When doctors differ, patients die.*  
 416. *Blame is the lazy man's wages.*  
 417. *The same knife cuts both bread and the  
finger.*  
 418. *He that marries a widow and three chil-  
dren, marries four thieves.*

## Crowded Church in Lakeland, Florida, U. S.

*Sees cripple regain health at Altar Railing Easter Sunday, 1927.*

Mr. Frank Kiehsl, met with an accident in the local shops of the Atlantic Coast Line, September 5, 1923. Following this accident, he lay in a serious condition in the Coast Line hospital at Waycross, Ga and when he finally left the institution, he was told by the leading surgeons there that he would never be able to walk without crutches.

Mr. Kiehsl was a man of faith, who believed in God's power and goodness, both equally infinite, toward his children on earth. He longed for aid from Heaven when earth had failed and he firmly hoped that his heavenly Father would give him back his place among normal, active people, as to be able to earn his daily bread.

With the beginning of Lent, 1927, according to his own story, affirmed by those near to him, he began a series of prayers, a Novena to St. Teresa, the "Little Flower of the child Jesus", to St. Joseph, and St. Antony. His fervor increased as the season advanced and as his appeal seemed to remain unheard. Holy Thursday, Good Friday and Easter Saturday, he spent the day and night in church, in constant pray-

er. One has to make violence to Heaven, and persevere in prayer. From early morning on Easter, Sunday, Mr. Kiehsl in his usual place in the church of St. Joseph prepared himself to Holy communion. The 8:00 o'clock Mass began. At the moment of the Communion, the poor cripple gathered his crutches, placed them under his arms and with their help walked slowly to the Altar railing to receive the bread of Angels. Many of those who saw him proceed toward the altar pitied the poor laborer, little aware that at this very moment his long sufferings and incapacity to work had come to an end.

The priest gave him Holy Communion as he had often done. Kiehsl stood up, grasped for his crutches but once erect, he placed them at the altar rail and walked back to his seat in the rear of the church, not only without the crutches but with a brisk step and erect posture, his shoulders thrown back and his eyes alight with happiness and gratitude.

An eye witness says of the effect of this sight in the crowded church: "For a few moments there was consternation among

the people in the church. Everybody wanted to see the happy Kiehsl, talk to him, or spoke to their nearest companions of the wonder wrought upon the former cripple, but a few words of the pastor Rev. M. J. Farley, calmed the apparent excitement and instead men, women and children wept with joy at the sight of the great cure, which they beheld with their own eyes, performed through the intercession of the Little Flower, St. Joseph, St. Anthony and the power of the risen Savior. Mr Kiehsl himself was completely overcome with joy and happiness to be able again to enjoy, in a normal way, all the members of his body, and as the people left the church, they congratulated him with tears of joy as he wept at the door of the church."

Mr. Kiehsl, says that he had a feeling of detachment, and felt his greatest happiness in the sight of the happiness on the faces of

those about him.

"People tried to talk to me with tears streaming down their faces" he says, "but some of them only could move their lips."

He was nervous from the excitement, but feels full of health and energy. Feeling that he has received his health back as a gift from God, he appreciates that it is his duty to take care of it even more than if he had never been afflicted.

He is no more worthy than any one else, he declares. His cure he regards as a demonstration of God's power and goodness.

So profound is the impression of the amazing occurrence among the members of St. Joseph's congregation of Lakeland, Florida and on Rev. M. J. Farley, the pastor, that it is proposed to erect on the church grounds as early as possible a shrine to the Little Flower.



The Filipino people are rightly offended when pictures of naked people of the Mountain Province are sent to the United States, or elsewhere. For the love of God, let them be civilized through christianization. Therefore, let Catholics take more interest in the conversion of the Mountaineers. Know the people of the Mountains and you will help the missions more. One of the greatest helps is to secure a new subscriber to the Little Apostle or El Misionero.





# THE MISSION

## The Mission of Lubuagan, Mountain Province

**T**HE MISSION of Lubuagan comprehends the whole subprovince of Kalinga whose approximate area is of 2,940 square kilometers, about three times the size of La Union Province, and 300 square kilometers bigger than Bulacan province. The subprovince to the West of Cagayan and Isabela is entirely surrounded by a high range of peaks that range from 1,500 to 2,576 meters in height and is crossed by several torrents between hills and mountains; this gives a slight idea of the mission field of Lubuagan, only recently established. In the Kalinga hills and mountains are scattered about 30,000 people. To convert them and administer to the Catholics already converted, we are only three priests. Suppose for a moment that the province of Bulacan counts only three priests and 30,000 inhabitants, spread over 2,940 square kilometers. Suppose that these three priests have no

churches in their parishes i.e. the province. Suppose that, like us, they receive nothing from the people to build churches, chapels, and schools, because their people are too poor, and that these people know nothing about the true religion, have received no education, are born and reared in superstitious practices opposed to the true religion. Suppose that Bulacan has few or no roads by which the inhabitants can be reached. Suppose the province to be hilly and mountainous, crossed by wild torrents, and covered here and there with dense forests. What would you think of the possibility of converting those 30,000 inhabitants by only three priests? Such is our situation in the Kalinga subprovince. One may object: but entire provinces have been brought over to Catholicism during the Spanish regime, thus....I answer: during that time the Government and the Church were united; the priests received

the generous and powerful help of the Government; the people of the mountains in many cases were told to live somewhere in a valley where they could easily be reached by the Missionaries. Such were great advantages which we do not enjoy today. All this shows some of the great difficulties under which we are struggling against paganism.

Lubuagan, I said is a new mission. Never before has a missionary lived in this town, but the whole Kalinga Mission is not so new as Lubuagan itself.

During the Spanish time, several valiant pioneers of civilization and christianization have placed the cross of redemption upon the Kalinga hills and mountains. A photographic reproduction of a map of Kalinga, made by the Rev. Father Ramon Zubieta O. P., — the original map is at the college of San Jacinto, Tuguegarao, — does not mention the name of Lubuagan but many others. In former times, part of Kalinga belonged to the province of Kagayan and another part to Lepanto-Bontok.

The name "Kalinga" means enemy. It was the name given by the people of Kagayan to the inhabitants of this subprovince, because of the unfriendly relations between both, often manifested in bloodshed. The first missions established in Kalinga were those of Ripang, Pinokpok, Tuga, (San José de Tuga), Bula-

nao, and Tabuk (San Antonio). The inhabitants of the latter still remember Father Ramon Zubieta O.P. This active pioneer died in Peru as a Bishop of Urubamba. One of his assistants while at Tabuk was Rev. Father Calixto Prieto, well known in Kagayan and Manila.

The Augustinian Fathers started a mission in Basao, in 1890; but of all their sacrifices and generous efforts nothing is left but the memory. But no, before God, nothing done for His glory is lost; great must be the rewards of those valiant missionaries.

The revolution forced the Fathers of said missions to leave and, for a few years, not a single priest penetrated the jungle of the Kalinga subprovince. Even after the arrival of the Missionaries of the Immaculate Heart of Mary in 1907, the Kalinga region had to wait another eight years before the cross again was planted on its hills. The Missionaries of Bontok now and then had visited Lubuagan and seen this latter central location; they decided to choose Lubuagan as the first mission of the district. In 1916 Msgr. Jurgens purchased the land now occupied by the Lubuagan Missionaries. However it was only in 1924 that the two first priests arrived on the spot and made up their residence where it still stands. In the meantime the Fathers of Bontok visited several localities of Kalinga at regular

intervals, notwithstanding the great distance from their own place and the difficulties of the roads. So, they built a chapel in Lubuagan, another in Balbála and a third in Tnglayan.

In 1923, the people of Pinokpok insisted on having a church erected for them in Taga. Not very long after, a chapel was built at that place. Then the Tabuk Kalingas, living far away from the abandoned Bulanao Mission, asked the Missionaries of Bontok to build a chapel in Naneng. They were so eager to have priests in their district, that they sent a petition to the Bontok Missionaries, through the kindness of Captain Page, at that time Provincial Commander of the Kalinga subprovince. One of the Bontok priests paid them a visit. What happened? Three of the chiefs of the district gladly offered the necessary ground on which to erect a chapel. Since November 1927, Naneng not only has a chapel but also a Catechist, thanks to the generosity of several readers of our Mission Magazines, who send a monthly contribution. God bless them and I am sure that, if more Readers could only see what good is to be done among their Filipino brothers, through the support of Catechists, more of these true Apostles of Christ would be guaranteed a meagre support of P40.00 a month.

When two priests were appointed to evangelize the Kalinga sub-

province, they found a well disposed population and fertile soil for their zeal and activities. Practically the whole subprovince already had heard something of God and our Church. More chapels soon were erected and within a short time two Catechists joined the Fathers. Since that time, now three years, the whole Mission has been greatly developed. This is due, first of all to God's blessings and second to the material help sent by others whom I call home Missionaries, because, from their Catholic homes in a Catholic part of the country, they help to support the Missionaries in the pagan field and the Catechists, their assistants.

Today our Mission ledgers show 1,800 baptisms conferred practically all over the Kalinga subprovince, and in almost all the important places of the region Holy Mass now and then is celebrated.

Of course this is only a rough outline of the conditions of the Kalinga Mission. It is most consoling and gratifying for Missionaries and their supporters to see these people, once known as fierce headhunters, later bowing their heads before the saving Cross of Christ, and changing their low superstitions for practices of divine virtues. The Cross of Christ extends its inviting arms all over the subprovince of Kalinga, pointing the way to heaven. True, that cross oftentimes has

been heavy to the Missionaries: Difficulties and sorrows are not lacking, they were also the part of the first and greatest Missionary, Christ Himself. But as the Savior triumphed upon His Cross, so do we hope that ours some day will mean the glorious victory of many. The wooden Cross along the road may be insulted as Jesus' own was on Calvary, the cross of the heart like Christ's

brings merits from Heaven. Crusaders, or Carriers of Jesus Cross, help the Savior and help His Missionaries, to bring the victory of the God-Man's Cross to the souls of Kalinga's inhabitants. This you can by your prayers and perhaps by something more; in the other world your help will mean part of your own victory!

(Rev.) F. BILLIET.



## *Tears and Smiles*

*Martin was a babbling bird  
And somebody's greatest mirth.  
Martin ate too much and died  
And somebody sorr'ly cried....*

*Others Martin so disliked  
Gladly they would have him spiked....  
Martin burst and passed away  
And this made the others gay....*

*When, some day, we too, we die,  
Some will laugh and others cry:  
What to those we were a'ive  
Will in tears and smiles revive...!!*

*Savonarola.*

## Mission News & Notes

### From Father Portelange, Cervantes.

Alleluya! The school-chapel of Pilipil is finished. Bad weather prevents me from celebrating its inauguration, but it will not be less splendid and encouraging for that. It will be enhanced by a great number of baptisms and there will be joy upon earth and in Heaven.

It is evident that the people of Pilipil need a Catechist. Providence will provide one, for Who wills the end wills the means.

I announced in my last letter the readiness and eagerness of the Malaya Igorrotes to become christians. I wrote and I asked for a Catechist to be placed in their barrios. I can not support one, it would mean financial suicide. God likes zeal but not an imprudence, and less, an impossibility, as in mine to spend what I do not possess.

#### NOTE OF THE EDITOR:

Here are hundreds of Igorrotes, pagans, habitants of the Philippines, desiring to be instructed and to become Christians, but they can not reach the goal of their souls. Why? There is no money to support a Catechist. A true Christian sheds tears at such a thought. Ah! There are some people who some day will shed even more bitter tears than those

poor pagans, those so called-Christians who refuse to stretch a helping hand to the Missionaries.

Dear Readers, say a prayer sometimes for those who have received from God the greatest gift, the true Faith, but refuse to give to God souls by helping materially to bring them to Heaven.

### From Father De Snick, Burnay, Ifugao.

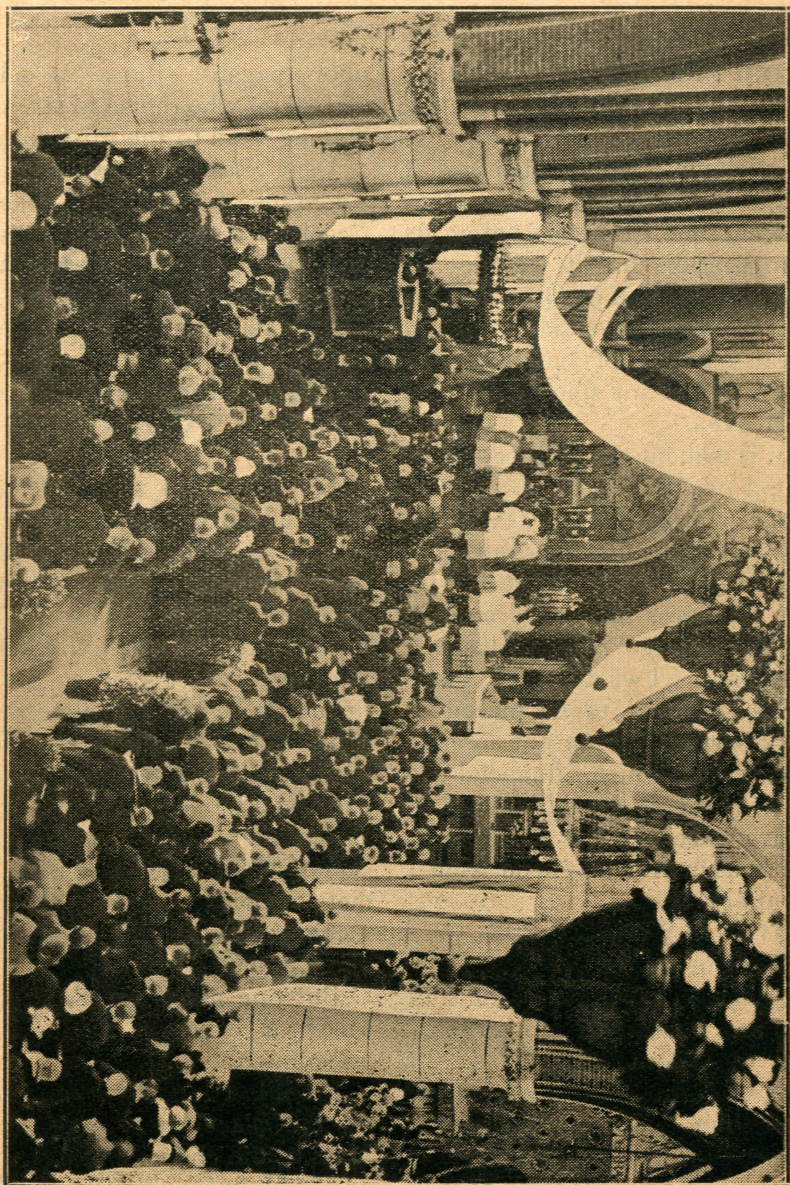
For the third time since the place has been enriched with a chapel, Buliwung, Ifugao, dedicated to St. Peter, has celebrated its Patron feast. Buliwung is a village situated on the border of the territory occupied by the Selipanes tribe and completely surrounded by high mountains. Four years ago, not a single priest had ever set a foot in this wild part of the country. Then I received a donation from the Extension Society of Chicago, set to work, built a chapel and, today, I count there about 300 Christians.

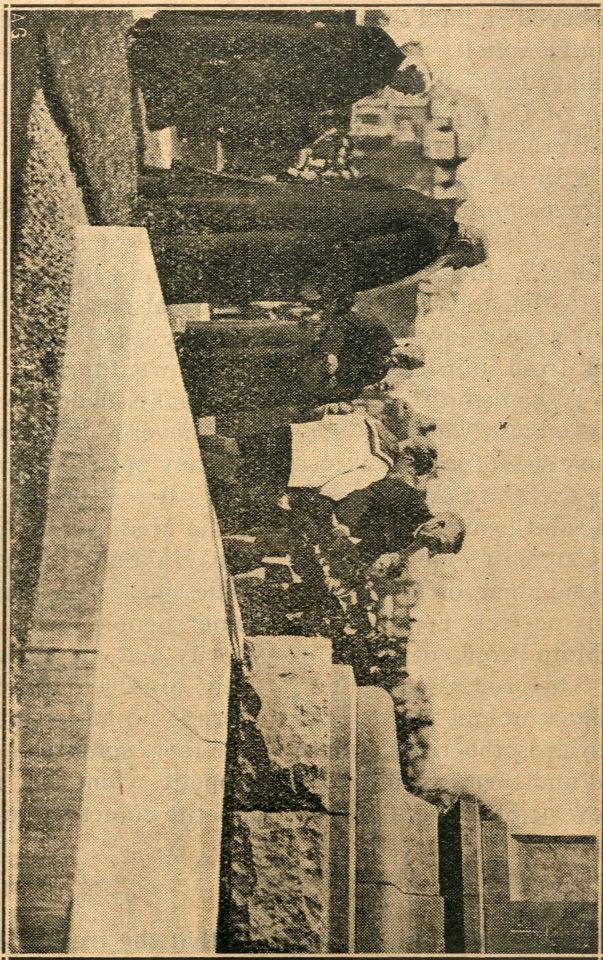
But one must not think that such a conquest is made by whistling....

Since last January, I have visited the place every week, said Mass in the chapel and distributed 434 Holy Communions; rather a good harvest in six months.

On the eve of the fiesta, what could one do better than distrib-

*Consecration of Msgr. Jurgens in the Church of Nymegen, Holland.*





*Msr. Jurgens depositing a wreath at the foot of the statue of  
Msr. Hamer, martyred in China.*

ute prizes? And what better prizes could be given than dresses? Thanks to some people, who as Catholics and Filipinos do their bit to help civilize less gifted brothers of the country, I was able to give away forty dresses. Who were the lucky winners? Those who passed their examina-

tions in doctrine with flying colors. It was not exactly because of these coveted dresses but rather on account of a native impulse, that our people of Buliwung, that evening, long and gladly indulged in merry dances, in a most modest way where modesty is not precisely a dominant virtue, and

so, they obeyed St. Paul's precept: *gaudete in Domino!*

The village looked like a christian town of the lowland. The people had erected several arches, adorned with leaves and flowers, for the procession of the following day.

On June 29, the chapel was crowded to the door and many had to make their devotions during Mass from outside. After Mass, we had solemn procession. There was no costly band—I consider money spent for band as lost as long as there are crying needs for more solid heavenly work, as that of a Catechist—but there was other music, that of Gregorian songs, in perfect concordance with the *Motu Proprio* of the Holy Father. The procession went its way down the unique path of the village towards the river, where it stopped and there, from under the shadow of St. Peter's statue,

I blessed the ricefields.

After the procession, prohibition being unknown in this hidden part of the world because it is not needed, the men enjoyed a drink and the women and children were most delighted when they were given a few.... very few.... —there is a reason why—candies. After a general meeting of all the people that lasted till 11:00 a.m., each and all went home in high spirits, and many made the remark that they never in their lives had seen so many people dressed as on that day. It was true. Such is part of the Missionary's life: to dress souls in Sanctifying Grace and bodies in.... well, dresses sent by some people who understand charity and know that, to teach their brethren to wear dresses, there is no better means than to give them some and let them try: *l'appétit vient en mangeant*,—appetite comes while eating.

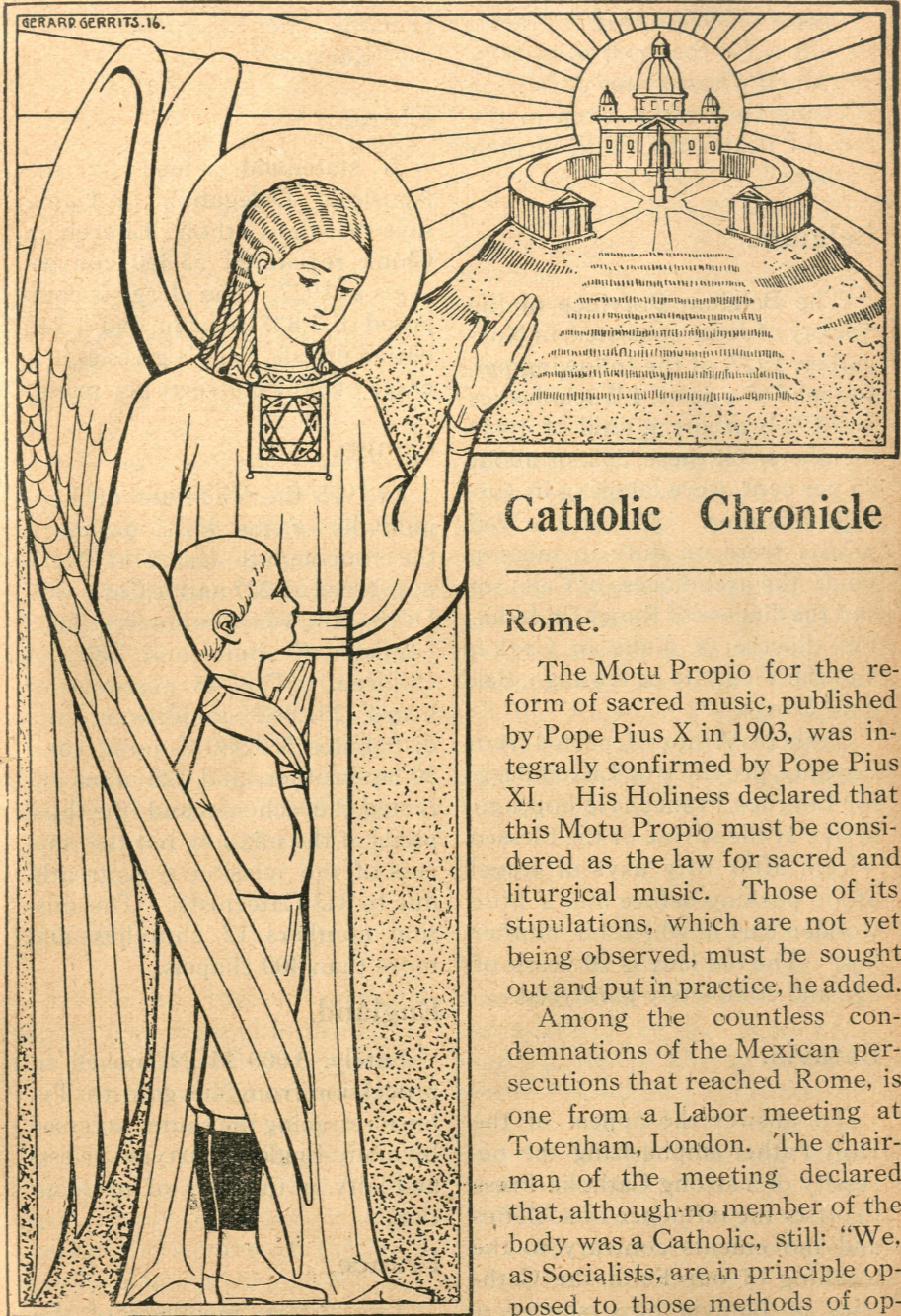


All the Catholic Church desires is that the truths of Catholicity be investigated. If you do not find the same infallible certainty for the truths of the Catholic Church as for the truths of Mathematics do not accept them. Catholic truths have stood the test of human reason for 1900 years. If they were not reasonable they would have been rejected centuries ago.



Don't you feel small when you think what Our Lord has done for the conversion of pagans and how little you have done yourself for the christianization of infidels? F. I. did you send in your renewal to The Little Apostle?





## Catholic Chronicle

### Rome.

The Motu Propio for the reform of sacred music, published by Pope Pius X in 1903, was integrally confirmed by Pope Pius XI. His Holiness declared that this Motu Propio must be considered as the law for sacred and liturgical music. Those of its stipulations, which are not yet being observed, must be sought out and put in practice, he added.

Among the countless condemnations of the Mexican persecutions that reached Rome, is one from a Labor meeting at Totenham, London. The chairman of the meeting declared that, although no member of the body was a Catholic, still: "We, as Socialists, are in principle opposed to those methods of op-

pression which are used in Mexico to injure, for the most part, poor workmen whose crime consists in refusing to forsake, even in the face of death, the Faith of their Fathers."

## Belgium.

The Belgium Province of the Society of Jesus consisted, in November, 1927, of the following personnel: 765 priests, 495 scholastics and 192 brothers, a total of 1,454 members. Of these, 362, or about 25 per cent, were laboring in foreign missions. 234 of the 765 priests were on duty in mission fields: the archdiocese of Calcutta and the diocese of Ranchi in India, the diocese of Galle in Ceylon and the Vicariate of Kwango, Belgian Congo.

Francois Wilmes departed from Bovigny, province of Luxemburg, for Lourdes, France. He hopes to arrive at the shrine of the Blessed Virgin after fifty days of travel afoot, pushing before him a little wooden cart in which his mother lies. The old lady is 70 years of age and completely paralyzed.

## Batavia.

To answer the appeal of the Holy Father emphasizing the necessity of a strong Catholic Press to offset the influence of societies and movements contrary to the teaching of our Faith, the Catholics of Batavia have started a

Catholic daily newspaper, called the "Koerier."

## China.

A statement issued by the Apostolic Delegation in China says that the Catholic Church in China registered 53,350 conversions in 1927. The clergy is composed of 1,837 foreign and 1,242 native priests. This gives an average of 1767 converts per priest.

## Congo.

In 1925 the Vicariate of Leopoldville of the Missionaries of the Immaculate Heart of Mary numbered 62,227 native Catholics. During the year there were 3,038 baptisms of adults and 2,802 of children. The 48 missionaries heard 251,862 confessions and distributed 563,980 Communions. 30 lay-brothers and 128 nuns directed the schools and the hospitals of the mission, but the success of the mission was greatly due to 843 Catechists. The mission numbers 12 churches and more than 400 chapels.

## England.

Lately, 3,000 MEN moved in procession from Newgate to Tyburn, retracing the route traversed by many English martyrs, priests and laity, in the days of persecution.

## France.

Two sisters, members of the

Order of Sisters of Charity of Nevers, who made their religious profession with Blessed Bernadette of Lourdes, sixty years ago, recently celebrated their diamond jubilee in religion in the mother-house at Nevers, where Bernadette spent her life in religion.

In the mission fields of the Society of Foreign Missions of Paris, out of 246,000,000 inhabitants, only 1,800,000 are Catholics. The Society has 46 Bishops, 1,086 missionaries, 3,500 catechists, 1,414 native priests, 572 religious divided into 43 communities, 5,973 nuns occupying 217 convents, 57 seminaries, with 2,766 seminarists, 6,496 churches and chapels, 2,663 schools attended by 141,438 children, 18,733 orphans and foundlings cared for in 319 orphanages, 517 dispensaries and 90 workshops. During the year 1927 the missionaries converted 437 heretics, baptized 30,654 pagans, 99,607 pagan children and 67,229 children of Christians.

## **Ireland.**

Before the "Bremen" airplane started from Ireland for America, two of the three fliers first made their confession and received Holy Communion in the chapel near the airfield. As the big grey plane finally righted itself and rose in the air, many Catholics, including President Cosgrave of the Irish Free State, and other high officials, sank to their knees and prayed for

the safety of the intrepid airmen.

Retreats for the troops of the Free State were held in all the military barracks during the Holy Week.

The total number of teachers in Catholic recognized secondary schools in the Free State is 1426, of whom 376 are nuns and 588 are priests and Brothers.

## **Japan.**

What is thought to be the first conversion to Catholicity of a Japanese Anglican minister took place recently in Tokyo when Kanji Stephen Fukai was received into the Church. He held the post of Professor of Theology at the Theological Institute of the American Episcopalian Church and the Anglican Church. His conversion has attracted much attention in both Japanese and Anglican circles.

## **Korea.**

The first Catholics in Chosen, Korea, were not converted by missionaries but by books. About the middle of the eighteenth century, a group of Korean scholars sent to Peking for a collection of books in the hope of increasing their knowledge. Among other books sent was a history of the Catholic Church. Convinced of the worth of the Catholic religion, one of their number went to Peking, got in touch with Missiona-

ries, was instructed and baptized, and returned to Korea, where he instructed and converted many of his companions. When the first Missionary, a Chinese priest reached Korea in 1795, he found there approximately 4,000 Catholics. The Faith was so firmly planted there, that, despite three periods of persecution, in one of which the Father was martyred, the Church continued to grow, and, today, of 18,000,000 inhabitants, 100,000 are Catholics.

### Malta.

The Parliament of Catholic Malta has passed a resolution to make an act of public homage to the Sacred Heart annually. This country was dedicated to the Sacred Heart in 1922. Every year henceforward the Chamber will renew the act of Consecration to the Sacred Heart at the beginning of its session.

### Mexico.

The Mexican minister of war used a Catholic church as banquet hall, when he gave a lunch to 300 cavalry officers. The main table of the feast was laid within the altar rail, with minister Joaquin Amaro presiding over it.

El Paso, Texas, U.S. has perhaps the only Catholic seminary

whose faculty is made of Bishops, Mexican exiles. It has also a community of cloistered nuns who spend much of their time baking tamales and enchiladas: they are all Mexicans. A Mexican priest in the same city, a learned theologian, does commercial watch repairing, and another one makes a living by giving private lessons.

### Norway.

Miss Gosta von Geierstam, one of the most distinguished authors of the country, was received into the Catholic Church. She had for sponsors Sigrid Undset, another famous writer and Dr. Carelius, both noted converts. The conversion of three such prominent Norwegians will lead to more conversions.

### Portugal.

How great an instrument for civilizing natives is Catholic missionary activity, has been shown again in the recent request of the Portuguese Government that the missionaries of the Congregation of the Holy Ghost take charge of a newly opened district in West Africa that has been assigned to Portugal. Missionary work, the Government believes, will be the proper means of bettering native conditions.



# CURRENT EVENTS

## Philippines

### Politics.

In his address to the Legislature on July 16th, Governor General Stimson almost reiterated his inaugural speech. He insisted on perfect cooperation between the executive and legislative branches of the Government,—which was lacking during the Wood administration—and on the importance of greater economic development, for which he advocated the entry of more American capital and the revision of land laws as well as of all laws under which capital comes into contact with government.

Senator Osmeña was elected acting President of the Senate until the return of President Quezon, expected in Manila towards the end of this month. Mr. Roxas was reelected Speaker of the House. The appointment of permanent members of the Governor General's cabinet will most likely be made after the arrival of President Quezon.

Mr. Quezon, in a telegram of thanks for his reelection to the Presidency of the Senate, expressed his willingness to return to the States next year to defend the ideals of the Filipino people. Senator Osmeña refused the floor leadership, in the Senate. Chairman Kiess, of the house committee on insular affairs, made known that he does not favor the Timberlake resolution to restrict duty free Philippine sugar entering the United States to 500,000

tons annually. In addition to Kiess' opposition, the bill is opposed by many members of Congress who have studied the Islands and their needs.

The independence of the Philippines was not written as a national issue in the platforms of the two political parties of the United States, so that President Quezon said "the independence promised 30 years ago, was no nearer now than when the Americans first stepped into Manila."

### Miscellaneous.

Several amendments designed to remedy the defects of the present Vera marriage law will be presented during this session of the Legislature.

The Chinese, since the Tsinangfou incident, started a boycott against all Japanese goods. That it reached certain effect was shown by a decrease of Japanese imported goods. In order to protect their trade in the Philippines, the leading Japanese importers have organized themselves into a union with the purpose of taking away all Japanese trade from Chinese hands. Serious treats were sent to those Chinese who did not heed the order of boycotting the Japanese.

A movement to kill any proposed measure, designed to block Chinese immigration into the Philippines, has already been started by local Chinese residents. Prominent Chinese have solicited the intervention of the Na-

tionalist Government in Nanking, to counteract the possible legislation against Chinese immigration.

Public peace was somewhat disturbed in Occidental Negros by a band of fanatics, called Pulajanes. During a pitched battle between the latter and the constabulary, several members of the band were killed and others were captured.

Approximately 165 publications in the Philippines, edited in English, Spanish, Chinese and local dialects, are registered as second class matter with the Bureau of Post.

Since June the Mayon Volcano continues to frighten the inhabitants living in its surroundings. The Weather Bureau repeatedly told the people not

to fear any destructive eruption, but now and then greater activity of Mayon creates new panics; no doubt the people think that he must be a wise man who can foretell what Mayon is going to do next.

The U.P. debating team, which had won all its fourteen debates against University teams of the United States, returned to Manila and was given an enthusiastic welcome.

The U. P. enrolment shows a drop of 15 per cent.

The trade balance in favor of the Philippines, last year, was ₱79,000,000 breaking all records. This year it will be approximately ₱48,000,000. The export value will be ₱298,950,000 and the total import ₱250,850,000.

## Foreign

### China.

The civil war, for the last month at least, has come to an end. The son of Chang-tso-lin continues to reign in Manchuria, the stronghold of his deceased father. The Nationalists do not seem to have any intention of entering Manchuria, for they more or less recognize the actual regime, the more that the Governor of Manchuria offered to recognize the Nationalist Government. The real reason of the Nationalists leaving Manchuria alone is most probably because of the presence of Japanese soldiers in the place.

In the meantime the capital of the country was established at Nanking, from where the Nationalist foreign minister, Mr. Wang, sent notes to twenty-four countries, asking the immediate revision of Chinese treaties with them; whether the treaties have expired or not. Besides, Mr. Wang asked Great Britain, America, Japan, France and Italy to withdraw their warships from the Yangtze river.

Will these foreign powers obey? The valley of the Yangtze river and practically the whole of China remain infested with bandits, making lives of foreigners and Chinese equally unsafe.

Japan is trying to settle the Tsinan-fou incident under the following terms: An apology from Chiang-kai-shek, the generalissimo of the Nationalist armies; the punishment of the Nationalist commander and others responsible for the outrages against the Japanese; the suspension of hostilities, propaganda and warlike activities within 20 miles of Tsinan-fou and the Shantung railway occupied by the Japanese. However, Japan has decided to reduce her armies in Shantung by 7,000 men.

China should efficaciously protect the lives and properties of her foreign residents: This would win her the good will of the other nations. She should remember that 8,000,000 of her own people are living in peace within the boundaries of foreign countries.

200,000 Chinese are living under the American flag—about 150,000 in the United States;—about 2,000,000 are living in English colonies and 2,825,000 in the Dutch Indies.

### Greece.

Mr. Venizelos once more has become the premier of Greece. From 1908 to 1920 he reorganized the Greek kingdom, annexed the island of Crete, his birthplace; strengthened the army; concluded alliances with some Balkan States; directed the great Greek war against Turkey; and conquered some former Hellenic territories from the Ottoman Empire. During the world war, though the Greek King Constantine was the brother in law of the Kaiser, he made his country join the Allies. Deceived by Mr. Lloyd George, who counted more on King Constantine than on Venizelos by whom he had been dethroned, the famous Greek Premier did not believe the old King prepared to reenter Greece and in 1923 Venizelos was beaten in the elections. Constantine reoccupied his throne and exiled Venizelos. Fooled by Lloyd George, the King declared war against Turkey; he was severely beaten, and forced to abdicate.

The Republic once more was established, but Venizelos remained in exile for four years more.

Six months ago, he returned to Greece. Will he be able to preserve peace in the country, or at least to keep the reins of the Government for a long time? He should remember that he has become old and that the people have not forgotten his former mistakes.

### Japan.

An event most consoling to the Catholic student is the evolution of a pagan nation toward Catholicism, so much more when that nation is at the same time a powerful country.

There are recent signs of an amicable attitude of the Japanese Government and people toward the Catholic Church.

1—Japan is considering an ambassador to the Vatican.

2—Appreciation of the benefits of Catholic schools in Japan has of late been shown in striking manner; for instance, after the earthquake of 1923, many Japanese pagans came to the aid of the Brothers of Mary for the reconstruction of their buildings. For a number of years the schools conducted by Catholic Brothers and Sisters in Japan have been attended by many students from the highest classes of society, even by Japanese princes and princesses.

3—Public monuments have recently been erected to early Catholic Missionaries.

4—In Europe the Japanese have manifested their appreciation of the Catholic Church. After the world war, the Japanese Crown Prince, now Emperor, paid his respects to the Holy Father at the Vatican. In Japan, the action of the Crown Prince was considered highly significant. Last spring, the son of the Ambassador at London was baptized.

5—Until recent times, there were hardly any conversions to Catholicism among the intellectual elite. But within the last few months there have been several, and among them was this of a professor of a great pagan university at Tokyo.

All this does not mean that Japan is on the eve of a general conversion. The Church has to struggle against a deeply rooted pagan morality and pagan customs, as well as against a civilization greatly materialistic in character.

### English India.

India is certainly a village empire. It is put down as one of over 800,000

villages, and several million hamlets. Perhaps 2% of the people live in large cities; nearly all of the remainder in villages. Railways cross the country in many directions, but the effect, as far as modern thought is concerned, is infinitesimal; a village one mile from the railroad is still living in the age of Moses.

By religion the people are forbidden to cross the seas, hence the difficulty of seeing the world at large. Where 90% of the people are absolutely illiterate, one can see how hopeless the press is.

Perhaps 2 ½% are Christians, and as far as education goes, the Christian body is by far the best educated of any of the numerous bodies of India. Their missionaries have seen to that.

Thus it happens that in many places the outcasts, educated by the missionaries, are the only educated people in the village, which shows what great ascendancy the Church is bound to take in the civilization of the second greatest country in the world.

### **Mexico.**

July 17, Obregon, the newly elected President of Mexico, and would-be Nero against the oppressed Catholic Church—a few days before he had announced that he would continue Calles' persecution—was assassinated during a banquet given by his friends in his honor. Juan Escapulario, the murderer was arrested. What will be the consequences? Will a new election be held, or will Calles continue in power? Of course he will lay the

blame of the murder on the Catholics and this may be a sufficient reason to persecute them more than ever.

### **Peru and Chile,**

Once more, as a few months ago, seem to be on the eve of peace. Their interrupted relations have been restored, and the lengthy negotiations about the ultimate sovereignty of the Tacna-Arica provinces between the two countries are virtually concluded.

### **United States.**

The coming elections promise to be the most interesting ever held in the United States. Both political parties, the Republicans and the Democrats, have chosen their most formidable candidates: Mr. Hoover and Mr. Al. Smith respectively. Mr. Hoover has the advantage of belonging to the party in power; but Mr. Smith is widely known as a great administrator. Mr. Hoover has against him part of the farmers who, during the Republican administration, saw a bill in their favor twice vetoed by the present President, but Mr. Smith counts among his opponents the "drys" and the fanatics, because, though he promised to enforce the Volstead Act, he nevertheless admits that this dry law should be changed, and because he is a Catholic, this last condition being the principal cause of opposition of certain classes. Has the time come that the voters will show to the entire world that there is no bigotry behind the "Statue of Liberty"?



*Paderewski, world's greatest pianist, is a Catholic.*



# 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:— If God knows all things, as He does, then he knows the place I will go to after death, and to that place I will go. If so, I have to die in that state, which, according to God's justice, must bring me to the place I have to go to. Thus I have to live and die in that state so I am not free to act, but must act so as to die in the state God foresees I must die in, to merit the foreseen place of my soul.

ANSWER:— You are quite mistaken; because God foresees during all eternity the place you will go to after death and the state you will die in, is not a reason why you have to live and die just because God sees it so. God knows and has known from eternity all that is to happen, as well as if it had happened already. How do you explain that?

God is the first cause of everything that is and happens or can happen, because He has made everything and causes everything to act according to its proper nature. So, God is the cause of all human actions, as well as of all natural laws; that is, He creates man with a free will and makes him act according to his nature, that is, freely. Thus, the will of a man is made by God to act according to God's will but also according to the nature of the will: that is, freely.

For instance Judas betrayed Our

Lord. God knows from all eternity that sin of Judas. He knows it, because He made Judas act the way he did, but Judas acted in a free way. The act of betraying Jesus Christ was willed by Judas but it was willed freely, though God, as the first cause, made Judas act.

This is rather a mystery. Don't say it is a contradiction. For, if God, in order to know man's action, had to wait upon the very deed of man, God would be dependent in his knowledge and his knowledge would not be eternal. Why not eternal? A free action is one that is not determined by any natural law or any antecedent. Thus if a free action, before it is done, is undetermined: it does not exist anywhere and can not be seen by anybody, not even by God: for what is not, can not be seen.

How then does God know that free action to come? In His decrees, that is, He has decreed that such a free action will happen, and, in what He decreed, God sees what will happen. But note again: what God decrees to be done by a free agent, by a free man, is decreed by God in such a way that the action will be done in a free way. This, as I said, is the mystery, which one ought to admit, rather than to say that God in His knowledge depends upon creatures and their actions.

QUESTION.—On Holy Saturday our Parish Priest blessed a big candle and it has remained in our church until Ascension Day when it was extinguished by the sacristan after the Gospel of the Mass. What is the meaning of that candle?

ANSWER.

The candle you mention is called the Paschal Candle, and recalls Jesus Christ. The wax typifies the body, the light His Divinity, the wick His soul and the three together the union of His divine and human nature in the Person of Jesus Christ.

When the Paschal Candle is unlit, it symbolizes Jesus dead with His Divinity hidden; when it is lit, it represents Jesus risen, triumphant, illuminating the faithful by the light of His Graces.

The Paschal Candle is used to assume enormous proportions, to figure the pillar of cloud that led the Israelites across the desert.

The Paschal Candle has its ornamentations. In its side are the five grains of incense inserted by the deacon (or the priest) who blesses it on Holy Saturday: these represent the five wounds of Jesus and the spices brought by the pious women to the tomb to

anoint the body of the Lord.

The Paschal Candle is blessed by the deacon or the priest when he is alone to perform the ceremonies of the Holy Week. A long Eucharistic prayer, the Praeconium Paschale or the Exultet, as it is called from its opening word, is chanted by the one who blesses it, and, in the course of this chanting, the candle is first ornamented with the five grains of incense and then lighted with the newly blessed fire.

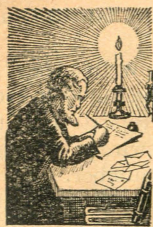
During the blessing of the baptismal font, the same candle is plunged three times into the water with the words: "May the power of the Holy Spirit come down into the fulness of this fountain."

From Holy Saturday until Ascension Day the Paschal Candle in its huge candlestick is left standing at the Gospel side of the altar and lighted during High Mass on Sundays. It is extinguished after the Gospel on Ascension Day and is then removed. It thus typifies the forty days our Lord spent upon earth after His resurrection.

The Paschal Candle is a specimen of Christian symbolism in the Catholic liturgy. Its message is that Christ is the light of the world, the Great Light. Our little flames derive from Him. Let us follow Him.



*The founder of the Red Cross, St. Camillus of Lellis, was a Catholic.*



# MAILBAG OF THE LITTLE APOSTLE



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

Manila, August 1, 1928.

Dear Readers.

10,000.

10,000????

10,000!!

Our drive for ten thousand subscribers is not finished yet. Truly, our S. O.S. has fallen partly along the road, partly among rocks, partly on barren ground but partly, too, in moist, fertile soil.

Do you know this parable?

And what part of it do you represent?

The lady, mentioned last month as having gathered one hundred new subscriptions, doubled that number: She has found one hundred more new subscribers. And I repeat it she has much work to do, she has a family to support, but she has a soul to save and she wants that part of the Filipino family not yet civilized to be supported so as to better its condition materially and spiritually.

That lady has a christian, patriotic heart.

The highest record of new subscriptions received in one day was fifty-four. Of course some have not sent in the addresses of the subscribers they found.

To those who have not tried, as you,

to find at least one new subscriber, let me say that we try to establish and develop the mission spirit in the Philippines. It is all well to say and repeat in various tunes that the Philippines is the only Catholic country in the Extreme Orient and that its influence as a Catholic country should be felt in the neighboring pagan countries. Let us thank God for the grace of being born in a Catholic country, but let us also work to make Catholic influence felt around us; and that will be realized when Apostolic work is done by Catholics; when a missionary spirit reigns in the country; when Catholics, in gratitude for the benefit of their Holy Faith and the graces of their salvation, cooperate with Christ to give Him souls, to redeem sinners and pagans. But, therefore, Catholics have to read about missions, they have to know the work of Missionaries, they have to see the good to be done among infidels, etc. and, at the sight of God's triumphs against Satan and his followers, thanks to great sacrifices, they may feel a desire to make in turn some sacrifice in order to partake of Christ's joy in His victories against hell.

Some of you, dear Readers, have come to the Philippines as Missionaries. Your zeal for souls brought you-

away from home and fatherland. Do you remember how people in the old country admired your apostolic courage? And in turn you admired the apostolic generosity of your relatives, friends and countrypeople.

Well, here is a chance for you to help us develop the apostolic spirit of a country that, as Catholic and by its position, could do much for the conversion of the surrounding pagan nations. Unhappily the Missionary spirit has not as yet been developed. But spread mission magazines, give them into the hands of the Catholic youth under your direction, and these young people not only will answer your call and our appeal, but their spirit of cooperation with God for the conversion of sinners and pagans will start and develop. God has given you the grace of being Missionaries; bring, or help to bring that grace to others: it will be one of the greatest conquests of your vocation upon earth, for it is a good that multiplies itself.

That our magazines have made some anxious to work for the extension of

Christ's Kingdom is shown in many letters we receive from faithful subscribers.

Mrs. Isabel Jarana, writes that "El Misionero" ought to be found in every Catholic home; she repeats only the words of the well known Mr. Ravago, published in another number.

Miss Asuncion A. de Tobias writes that the reading of our magazines teaches charity, and especially charity towards the Mountain people, a virtue which is most pleasing to God, and a guarantee of his own infinite charity towards us in this and the other life.

A proof of this assertion just reached the office this very day: the promise of a monthly contribution for a Catechist. It is an answer to Father Portelange's last appeal, and it comes from a town that, these last month, supported already two Catechists. Oh, if our magazines could only reach their goal of 10,000 subscribers! Apostolic souls, ahead and may God bless your endeavors.

The Little Apostle.

35

## In Memoriam



**A**BSOLVE, we beseech Thee, Lord, the souls of thy servants: Vicenta Umares, Arago, Cebu; Tomasa de Omeres, Epifania Villareal, Cebu, Cebu; Gertrudis Armada, Janiuay, Iloilo; Marta Dison, San Mateo, Rizal; Pilar Ricaeto, Oas, Albay; Apolonio Castillo, 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



## A Little Life of the Little Flower for Little Children

*Continuation*

### CHAPTER XXIV

Therese's First Holy Communion. Her Trials.

**W**HO CAN DESCRIBE all the love of a God uniting Himself with His human creatures through a kind of assimilation in Holy Communion. But who can give us an idea of God's delight, when the creature, He thus visits, is one of His most beloved, because that person loves Him and Him alone?

Therese, during the time of her preparation for her first Holy Communion, day and night had given evident proofs that she loved Jesus above all things; great then must have Jesus' desire to unite Himself to His little Queen; His delight to come to her seemed to find an expression in the radiant sun and the purity of the sky that looked more splendid

than ever on the morning of May 8, 1884, the day of little Therese's first Holy Communion.

Awake long before the hour of rising, the little child gave vent to her loving desires for Jesus by calling upon Him and repeating a thousand times:

—"Today! Finally, the greatest day of my life has come!"

Assisted by her sisters who had come to call her, she arose and dressed in the purest white, the emblem of all the innocence of her soul. Accompanied by her whole family, she went to the convent, where all the little first Communicants were to gather to form an angelical procession to go to the Church.

Little Therese never forgot the

emotion that vibrated through her whole little body when, a few moments before Holy Communion, the choir executed the song:

"Oh holy altar surrounded by the Angels!"

How sweet was this first intimate meeting of little Therese with Jesus in the Blessed Sacrament! Nobody can imagine the fervor with which she said to her King and Love: "My God, I love Thee. I offer myself to Thee forever!"

She had prepared her soul for such a long time and with such great ardor to receive Jesus her All, that the Savior found His new dwelling most agreeable to His loving Heart and resolved to adorn it with more graces than ever and to remain with little Therese until the end.

More: Therese had given Him her whole heart and soul without the slightest restriction; therefore Jesus also gave her His Heart, and both their hearts in the future would constitute only one....

So great was the joy of Therese and so abundant the graces she received that tears filled her eyes to the great astonishment of her little companions who asked themselves: "Why did she cry? Was her conscience not in order, perhaps? Or, was it because her mother was not present? Or because her sister of the Carmel was absent?"

And nobody understood how a heart filled to the brim with cele-

tial happiness becomes weak and unable to stand heavenly emotions without shedding earthly tears.

How could the death of her mother have caused her sorrow on the day of her first Holy Communion? If Heaven filled her soul, through her union with Jesus, little Therese also had received part of her dear mother's heart.

No, she did not cry because of the absence of Pauline now in the Carmel. Indeed she was united more than ever with her dear sister, for, at the moment she received Jesus in the Blessed Sacrament, Pauline was making her religious profession in her convent; thus, she too united herself with Jesus forever.

It was joy and only the deepest and an unspeakable happiness that filled Therese's heart and found an echo in tears: nothing on earth could have moved her so much, and not even the richest presents she received on that day could distract her for a moment and diminish her intimate and heavenly satisfaction.

What added still more to her happy feelings was that she consecrated herself to the Blessed Virgin. In the name of all her companions she knelt in front of an adorned statue of Jesus' Mother and pronounced the act of consecration. The Sisters had chosen Little Therese because she was an orphan. With a silvery

voice trembling with emotion and speaking of conviction, little Therese read aloud each word by which she placed herself under the Patronage of the divine Mother.

In the afternoon, Mr. Luis Martin took his little daughter by the hand and brought her to the Carmel. Never had she looked so much of a little queen as then.

At the convent, she saw her sister Pauline, now the spouse of Jesus; her hart felt not the slightest sorrow at the thought of her sister's absence, for she hoped to be united with her before long and to enter the Carmel herself where at the side of her sister she would walk to heaven.

From this solemn day, Therese had only one desire: to receive again and again Our Lord in Holy Communion, spending her time between two successive Communions in giving thanks for the last and preparing her heart for the next.

She received the Sacrament of Confirmation on June 14 of the same year. The thought of having received the Holy Ghost, His light and His strength, left in her heart an unforgettable impression.

One day, during her spiritual exercises preparatory to the reception of this great Sacrament, Therese seemed to be enraptured into ecstasis. Céline asked her the cause of this emotion, at which she explained with all the excitement of her soul, what she

was thinking of Confirmation, the Sacrament of God's love—for the eternal love of God is the Holy Ghost—the union between the soul and the Spirit of God Himself, and, while speaking, her eyes glittered with such heavenly light that her sister, unable to stand their brilliancy, looked down and she bowed her head.

But all medals have two sides. Let us put aside these joys of heaven to follow little Therese during a great trial to which she soon became subject. She had asked for sufferings; she was about to endure them.

It happened that her mind, otherwise so alert and clear, became surrounded with unexplainable darkness, that is, she became subject to scruples that assailed her day and night and left her not a single moment of peace. Her thoughts and her most insignificant actions seemed to her to be real faults. Think of the trouble and sorrow her heart so clean and pure must have endured.

The devil, no doubt, had been allowed by God to ensnare little Therese in an endless net that obscured the blue sky of her angelical life. Though her character was inclined towards confidence and love with which so many souls would later be attracted to follow her steps, Therese now was unable to advance on the road to perfection without the help of a friendly hand, just as if she had been a little baby always

fearing to fall.

That friendly saving hand was that of her sister Mary.

While one is subject to scruples, it is of the utmost necessity to obey blindly the one who guides him through darkness, to confess when and in the manner it is prescribed, to receive Holy Communion when he is told and not to give his sworn enemy a chance of victory by abstaining from these practises absolutely necessary to lead a christian life. Happily Therese observed these rules and she followed to the point all the counsels of her sister: really Mary became to her a visible angel.

But alas, very soon she was deprived of the providential help of her sister: Mary, on the 15th of October said farewell to the world and joined Pauline in the Carmel: little Therese at that time was only 13 years old.

No wonder thus that Mary's

departure caused the little tot to cry for a long time as if there had been no more consolation left to her in this valley of tears. Who would guide her in the future? Who would take care of her soul, at the present in such a pitiful state?

Seeing that nothing on earth could relieve and sustain her, she took her refuge in heaven: she invoked the four little souls of her departed sisters, thinking that these innocent angels, who never knew neither trouble nor fear, would pity their little sister in her terrible sufferings.

The answer to her confident prayers was not long delayed. The net woven by the archenemy of men was torn; her eyes saw clear, and her soul once more found tranquility and peace: such was the reward of her faithfulness to God and her simple obedience.

*(To be continued)*

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The Catholic Church teaches that the relics of our Lord and His Saints are worthy of veneration, just as we Americans venerate the relics of the Liberty Bell, or George Washington, or Lincoln. Scriptures record wonderful works wrought by God through the clothes, the handkerchiefs (Acts 19-12), yes, even the shadow of the saints (Acts 5, 15), while they lived on earth. He can and does work miracles today by the sacred ashes, the bones and other relics of the saints. Exodus 13, 19. 2Kings, 13-21.



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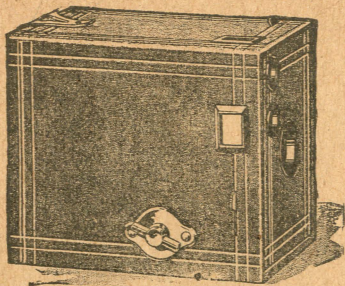
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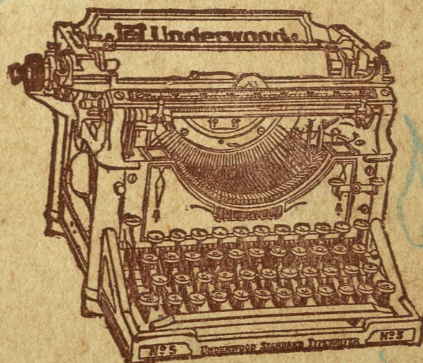
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