

The Little Apostle

of the
Mountain Province



All Hail to H. H. Pius XI

1878

1928

THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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

Edited and published monthly

Editor . . . REV. DR. J. CALBRECHT P. O. Box 1393, Manila, Phil. Is.

Business Manager . . . REV. CHAS. BEURMS P. O. Box 1393, Manila P. I.

Publishers THE CATHOLIC SCHOOL PRESS, Baguio, Philippines.

Yearly subscription price: { P1.00 for the Philippines
 { \$1.00 for the U.S. and Foreign Countries.

All checks and money orders should be made payable to THE LITTLE APOSTLE, Manila, P. I.

Notice regarding change of address should be sent promptly.

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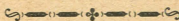


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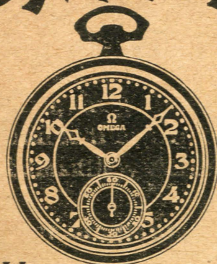
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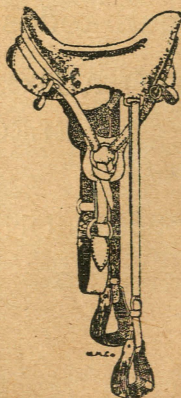
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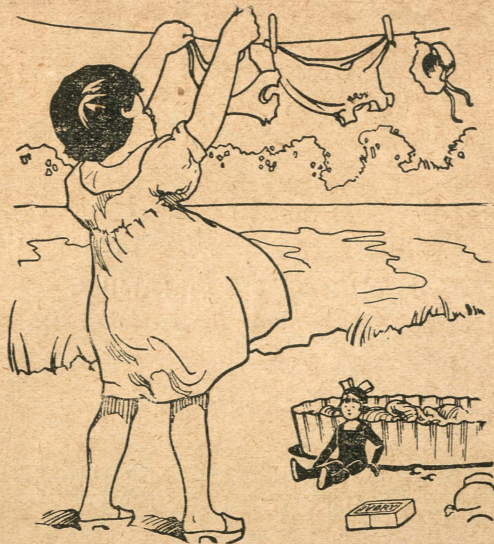
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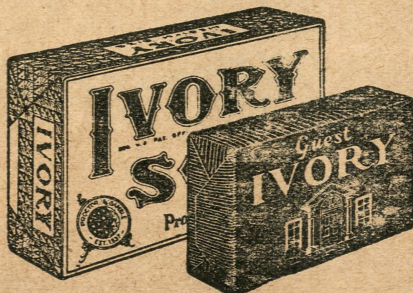
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Golden Jubilee of H. H. Pius XI

December 20, 1928 was the 49th anniversary of the ordination to the priesthood of the Holy Father, Pius XI.

On that day the golden jubilee of the Pope was officially opened with a great pilgrimage of citizens of Milan to Rome, and the jubilee celebrations will continue until December 20, 1929.

We avail ourselves of the February 5, date on which Pius XI was elected Pope of the Roman Catholic Church, 7 years ago, to proclaim our imperishable allegiance to the Holy Roman Church and to the Papacy; the head, the heart, and the center of the Church.

And on the occasion of his golden Jubilee, the Missionaries of the Mountain Province, and their benefactors—the readers of the Little Apostle—will rejoice the heart of the common Father of all Christians.

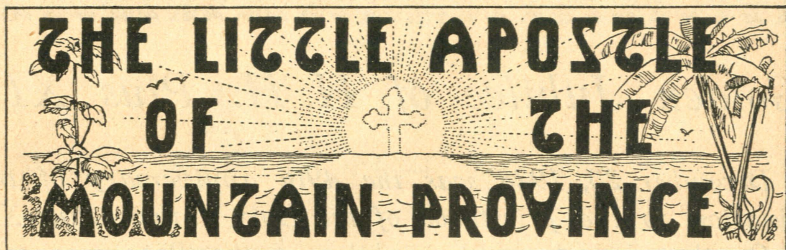
Although we have no gift to offer we promise to Him, who is called the "Pope of the Nations", on account of his endeavors to secure their salvation, that till the last throbbings of our hearts we will work for the conversion of the souls entrusted by Him to our care.

During this year our prayers, more numerous and more fervent, will go up to Heaven: "The Lord preserve Him, and give Him life and make Him blessed upon earth, and deliver Him not up to the will of his enemies."

Hail the Father of all Nations.

Hail Pope Pius XI.





Please, be Consequent!

ABOUT a year ago, near midnight, I was on my way to the church: it was Christmas, and I must confess that the mass I attend with the greatest devotion is that midnight Mass of Christ's birthday, for it seems to me that at the Consecration I see the Savior come, once more from heaven as he did in Bethlehem.

At the corner of the street, under a glimmering light, whom did I meet? My friend the doctor.

—"Where are you going?" he asked me.

—"To the church, of course, to attend the midnight Mass. And you?"

—"I?" he answered with a kind of disdain, "I never go to Mass."

—"I knew it and I know you never set foot in a church."

—"Too much work, boy. What can I do? I am not an enemy of the Church, but I am rather neutral, or indifferent?"

I was astonished and sorry.

—"Neutral!... Indifferent!... But you are a fool!" I exclaimed. "Can a man be neutral and indifferent in presence of God? Can one be indifferent as to the place he goes to for all eternity? Can one remain indifferent about going either to heaven or to hell?... You were not like that when we made our First Communion together.... I tell you, at that time, I admired your devotion!"

—"Times have changed and I have changed too...Religion leaves me absolutely cold, my friend."

The doctor seemed to be in a hurry....he continued:

—"Goodbye....you go to Mass...well, I have to go and see a patient in danger....Goodbye."

—"Goodbye!"



Yesterday my old friend the doctor came to my house.

He looked furious, and, stepping nervously around the balcony, he shouted:

—“Ah! That animal! That idiot!”

—“Who?... What?... Speak... what’s the matter?... Explain!”

The doctor, irritated in the highest degree, answered:

—“You remember the patient I was on my way to visit when I met you, last Christmas night, about a year ago?”

—“I see!”

—“He was very sick.”

—“Did you call a priest for him?”

—“Let me speak out.... The goose, he had an hemorrhage.... it was terrible....

I thought he would die on my hands....”

—“And he did not die?”

—“No, thanks to me.... Do you know what I did to save him?”

And the doctor, shouting himself hoarse, explained to me how only one means of salvation was left to his patient: transfusion of blood into the dying man’s body. He added:

—“Then, I asked his wife to make a sacrifice for her husband... to let me open one of her veins.... But...she screamed...and fainted...”

—“Nervous!”

—“I asked his mother-in-law.... The same....She refused....because the emotion would have killed her, she said.”

—“Then, what did you do?”

—“I offered myself.... I called a confrere, and we gave the patient of MY blood.”

I looked at the doctor with a

kind of reverence.

—“Do you know that you are a brave man?”

We shook hands.



The doctor continued:

—“He did not die, but his convalescence lasted a long time.... I visited him at least sixty times.... Now, he is a healthy fellow.”

—“My congratulations, doctor!”

—“And this is the reason why I am so furious....”

More than ever did the blood of anger mount to his face, while his fiery eyes sent forth flashes of ire.

—“I sent him the bill. He refuses to pay.”

—“Is he a poor fellow, perhaps?”

—“Not a bit! He is well-to-do, he is rich!”

—“What is his pretext, then?”

—“That I am richer than he is... that I do not need the money!”

I dropped both my hands upon my knees.

—“That’s too much!”

The doctor, gesticulating from left to right and from right to left with his fists, looked like a lion ready to jump at his victim.

—“There is more still than that!” he exclaimed.

—“What?”

—“That fellow, whenever I pass him in the street, does not even salute me any longer!... he turns his back upon me.

And from the lips of the doctor, atrembling with fury, came a long list of insults:

—"Bandit....thief....idiot!...."

I looked at my friend the doctor with all the calm of my soul:

—"Well, all things considered, doctor, you ought to address all these qualifications to nobody else but yourself."

—"You say?"

—"I say that you, yourself, deserve them."

—"I?"

—"You!"

If we had not been separated by the table, I would have been the object of an immediate attack, for my friend the doctor looked as if he were to devour me there and then.

—"I will explain my words" I said with perfect calmness.... "There is one who transfused his blood."

—"To me?"

—"To you.... and who treated you....and who treated you well."

—"Who is he? I have never been sick.

—"Truly?... Ah, how is that possible that one may be so forgetful?"

My friend's face expressed at the same time astonishment and indignation.

—"And the one who sacrificed himself and his blood, is asking for his fees, but you refuse to pay him under the false pretext "that he is rich enough" and "that he does not need your money."

—"Please Sir, be careful: I am a man of honor."

—"Yes, you refuse to pay him, and, what is worse, you refuse even...."

—"What do I refuse him?"

—"To salute him!.... You turn your back against him."

The doctor had passed from ire to profound stupefaction, but as I insisted on what I said, he began to lower his tune and bow down his head.

—"Tell me," he said, "Who is he?"

—"Jesus Christ!"

SAVONAROLA.



Purification of the Blessed Virgin

February 2

The Purification of the Blessed Virgin is the feast on which the Catholic Church venerates the humility and obedience of the Blessed Virgin who, though not subject to the law of Moses, which required purification and presentation in the temple, yet subjected herself to it. From this comes the name Purification of the Blessed Virgin, or the Presentation of Jesus in the temple.

This feast is also called Candelmas, because before Mass on this day the candles used in divine service are blessed and carried in procession.

It is believed that the Emperor Justinian first ordered the keeping of the feast in the year 542, during the ravages of a terrible plague in Constantinople. Later the feast was extended to the whole Greek Church. Some historians however think that the feast was celebrated even earlier in the Western Church by order of the Pope Gelasius.

The custom of holding a procession with burning candles on that day is certainly very ancient, for St Ildephonse of Toledo, and St Eligius of Noyon, who both lived in the seventh century, not only mention the custom but try

to explain it.

"By this procession of light" says St Ildephonse "the Christian community testifies to its resolution to walk in the light of Jesus Christ and prays also for the grace to be faithful to this resolution, in order to enter that realm where there is everlasting light."

The candles are blessed on this day in remembrance of the presentation of Jesus to his Heavenly Father, when the aged Simeon called Him: A light to the revelation of the Gentiles, and the glory of the people of Israel. (Luk. ii. 32), and to remind us that, like five wise virgins, we should go to meet Christ with the light of faith and good works.

These candles are blessed with the intention of obtaining from God by their pious use and the prayers of those who devoutly carry them, health of body and soul; that our hearts, through the doctrine of Jesus and the grace of the Holy Ghost, may be interiorly enlightened; and that the fire of the love of God may be kindled in our hearts, purify them from all remains of sin, and make us partakers of the joyous light of heaven, which will never be extinguished.

THE MISSION

Letter from Father

Mauricio De Brabandere

January 10, 1929

Dear Father,

NOW that the new year is at its beginning, I think of how I will manage it in order to make ends meet. Thanks be to God, I have been able during the year 1928 to build a small church at Atok, which receives more and more visitors since the day it was first blessed. I have had the consolation of witnessing this, when last I said Mass there in the presence of an ever increasing crowd.

Were it but possible to build, during 1929, another chapel, this at Labueg, one of the many barrios of Kapañgan. The pressure for more religious instruction makes itself felt there, too, and increases rapidly, and it becomes a dire necessity of having something more suited for Our Lord, something better than the small room where I am obliged to offer Mass at present.

Thanks to the Little Apostle I

have for the last few months a catechist in Tublay. The good boy, a product of our Mission schools proves himself worthy of the high task, and I may say in truth that he uses all means in order to interest the already baptized people and to bring other sheep to the fold. And it is far from being an easy task, the brave boy just passes one night per week at his home, he is on missionary travel all the other time, and stays for one night in each of the barrios of the far-extending township. There he assembles all those who sympathise with the Catholic Faith, and verily, Tublay revives since the brave boy is at work.

May benefactors be found once more; who take it upon themselves, that the good boy may go ahead with his most salutary work; I firmly hope that the ₱40.00 monthly which I receive from unknown benefactors shall be granted again, so that this so beautiful work may be maintained and stabilized.

And for quite a long time I have had my attention drawn towards another point, which I am sure I may hint at.

The non-catholics find a real pleasure in accusing us, that we Catholic missionaries, teach our people ONLY to pray, that we are not at all of our time, that we do not endeavor in the least to teach, the people confided to our care or for whom we devote ourselves totally, that we do not teach them a thing of modern progress. The imputation is as old as the church, and men forget so gladly, that it is just the missionaries, who have at all times been the pioneers of material improvement.

During the Middle Ages, so often called the Dark Ages, were it not the Monks and ONLY the Monks who patronized trade, commerce, agriculture, science? Where monasteries rose out of the ground there too began a new era for civilization, for science, for trade, for agriculture.

It will then also be pleasing to the readers of the Little Apostle to know, that we also try to realize that great work of civilization of our Mother the Church, among our brothers, the Igorrotes of the Mountain Province.

I do not mention here our schools, which notwithstanding all the oppositions, are real centers of civilization, not only for the children who derive a direct benefit of them but also for their

parents, who though they remain ignorant, cannot withstand a certain civilizing influence.

During the years that I have devoted myself to the progress of the Igorrotes, I have so often seen and experienced how they are reluctant to all modern improvement, how hopelessly they stick to their customs and ceremonies, not only that which concerns worship but for everything. And I am convinced that, if they would only agree to follow us a little in that modern progress there would be a turning point in their life, which finally would certainly be for the good of their spiritual life too.

Well, agriculture is the only means of existence for the inhabitants of the Mountains, thus we have to work on that side in order to heighten the standard, we must try to make them produce better, yes double crops with the same pains, to improve their economic condition 100%, to bring them to a certain welfare, all things which certainly must have a good influence upon their spiritual life. Poverty is not a virtue, and though evils may be a result of possessing more worldly goods, yet it is a truth, that there where reigns extreme poverty, there will be no thought for spiritual life.

Our poor people so often come to me with their complaints that their crops are far from sufficient, the fields are so small, as making a field on the steep slopes of the

mountains is not a small task, the mountainous ground here is generally less fertile, there are more stones and sand than good ground. Of course with all this the people can only expect poor crops more so that they have never given one thought yet to the fact that their fields do receive a single thing to enrich themselves, and that they ask of those fields two crops a year.

And so, little by little I came to the idea of the chemical manuring.

But it has cost and still costs lots of pain to make those ideas clear, to make them accept them. But I always encounter numerous objections when I dare but touch these questions, such as "We have no money to buy these things.... that is alright for rich people".... "The water shall finally bring all the manure to the field of my neighbour" etc....etc., in short skepticism on the whole line. Yet, I have persevered, I have asked of a few to be permitted to make the trial, and thus it has come to the point that we are on the way. We have now tried for the second year. The few fields that have received the chemical manure show themselves from afar, by their tender color their long stems....the old people who had the most objections against those innovations, begin to chat about it, they go once to see, and how is it possible that such and such fields which never yield-

ed a good crop, are now the first ranked....and I believe that we have, so to say, gained the day. If only I can keep on, and I am sure that within a ten years, we shall not find a single Igorot who shall squander all his possessions in feast and parties, but he shall try to keep his money together in order to be able to buy the necessary things to assure himself a good crop, which in that way surely may bring them the double of what they obtain now. But it is a long work of patience....the objections have to be overturned one by one, for there is no question of believing with our men.... they must see, they must see it very clearly, they must see it with their own eyes....they must experience it themselves....then and only then will they accept the facts. And I will find myself sufficiently rewarded if after a few years I may witness a complete turn in the methods, which certainly in ordinary times will keep hunger off the doors of the poor Igorot huts.

Being myself a lover of beautiful poultry I have tried to bring the attention of our people to this line. My beautiful "Plymouth Rocks" have for years drawn the attention of all who visit the convent. And if I ask them to try to rear themselves such a beautiful stock, the natural objection follows, that those fine specimen need so much food!!!!. And that is true. But when their eyes met

those delicious big eggs and the greatly fleshy chickens, then came the desire again. A few among them bring regularly ten dozen big eggs to the market, no one ever had ventured to think of it a few years ago; and when the Missionary Father is on his turn in the mountains and enters a hospitable house he may enjoy this progress, as the mother of the family has learned now to gather fresh eggs, and he may taste of the fat chicken killed for his sake, the beautiful chicken with plenty of flesh besides the bones and many are grateful now for what they have learned after long years of incitements.

Is everything done now? Oh! there is a plenty of work for a hundred years. Benguet is the place that produces the best coffee. It seems that during the Spanish regime there were thousands of coffee plantations which brought wealth to the possessors. A puzzle indeed how these have come to fall. Well, that too must revive. And in any places I can, I do all that is in my power to encourage the people by word and by deed to begin again to plant coffee, and especially to have them cultivate it correctly, that it may bring us success.

And in truth this has more success than the other lines of agriculture. In Atok only, there are for the moment a thousand young coffee plants, many among the planters are obdurate pagans, but

they know that I am interested in their plantation, and already, when they know the Father is there, they come to talk with him about their plantations and their future plans, and to receive advice how such and such must be helped or done....and meanwhile I attach the people more and more to the Father, and I pray the Lord softly, that these talks concerning coffee and chickens may be the seed, out of which will come one day the germ of the true Faith. Yes, I firmly believe that for us there is a field there of widespread influence, a field that does not give immediate results, but a field that may not be neglected, a field that needs our work. When the pagans see that we do not shirk the work to help them also in their desire for possessions, then the ice is broken, and a first confidence comes, which I hope will one day turn to the spiritual side of life. If the Priest, of whom they do not now want to learn anything upon spiritual ground, shows, notwithstanding, that a keen interest in other matters, and proves that he loves them, good results must come of it earlier or later, and surely but few will withstand his call at the end, if a whole life they have been loved by the priest, surely they will listen to him when the moment comes to leave this earth, they will listen to that same voice that now comes to speak to them of that other field, their soul, where everything is to be

done....where God is still the unknown....yes, I believe that many a one will find his way to eternal happiness by this way.

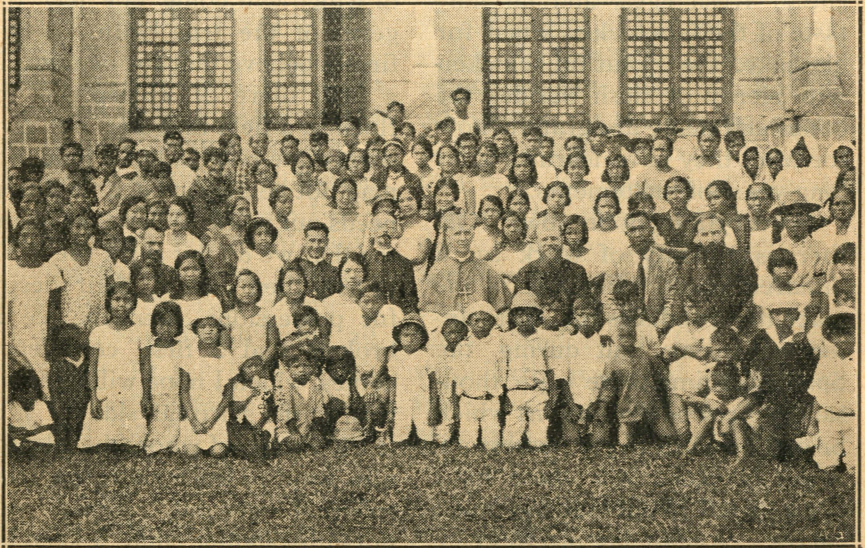
And therefore have I thought that the readers of the Little

Apostle would be interested in this, and I wished to show them this side of our work among the pagans.

Rev. F. Mauricio.



Mission News & Notes



His Lordship Bishop Jurgens welcomed by clergy and people on his pastoral visit in Kiangnan.

Kiangnan.

Much enthusiasm and interest was shown by the people of Kiangnan over the arrival of Msgr. Jurgens. Five days before this event no pains were spared to

give a fitting welcome to the beloved Bishop. Arches and placards were set up and the church was beautifully decorated with palms and flowers.

His Lordship arrived at Kiangnan by truck. A great crowd

of people met him and followed him to the church. While he addressed his beloved flock, no one stirred a foot to go out and an admirable silence reigned in the church until the very end of the allocution, in spite of the no little discomfort the people suffered, crowded as they were in the church.

It is interesting to note that Msgr. Jurgens, while formerly a missionary in Bontoc, visited frequently Kiangan where he christened the first Ifugaos. And now he confirmed the very children he had baptized a decade or so ago.

The Bishop's visit was a real blessing. People from all parts of the province thronged to Kiangan. Mothers with their babes on their arms confidently approached the bishop and kissed his ring. And as Jesus bountifully touched the heads of the little children and blessed them, so did this loving pastor pat the little tots, who answered in their innocent way the hearty and serene smile of the bishop.

When Monsignor left, the same crowd, with manifest regret, saw him off. Many among them came back to the convent and spent some time gazing at the bishop's picture hanging aside of that of the Pope and asked each other when His Holiness would also come to visit Kiangan.

Mungayan.

The Immaculate Conception is the Patron of Mungayan. Every year the people have their town-fiesta on that day. Our young choristers sang the Mass of the Angels and after the solemnity in the chapel, the statue of Our Lady Immaculate was carried in procession. A beautiful program was rendered in the afternoon. These dramas, songs and drills spoke in favor of the rising generation. The old people are still very primitive. After the procession they came and asked me to remove the bell of the church. They told me that the bell when rung was saying: "BITIL, BITIL, BITIL", which means, famine. They said: "The bell is very small and is calling all the rats to Mungayan. The rats are eating the rice and the camotes, and that is why the people have not enough food at present. We want here a big bell that will not call up all the rats of the country to Mungayan". I was unable to convince them that the bell had no influence at all on the rats. But this little fact shows how the old people here are still very backward and the rising generation is really rising.

Help us by your prayers to rise those old folks from the degeneration of animism to the truths of our divine Faith.

*From Very Reverend Father
G. Aldenhuysen:*

I will not soon forget the beautiful feast of the Immaculate Conception celebrated in BOKOD.

On the 7th. of December I set out for Bokod with Brothers Gerard and Bernard. We arrived at sunset and we did not mind in the least the hardships of the trip, for as soon as we went down the narrow path curling along the mountain slope we were not a little surprised to hear the joyous notes of the wide renowned Ito-gon-Band. This hearty welcome was enhanced by the cheering of numberless schoolchildren, running up and down the church-plaza. It goes without saying that the good Fathers Claerhoudt and Gellynck were in high spirits. They had just left the confessional and met us with a whole-hearted welcome.

At early dawn the little church was already filled to its capacity and hundreds of newly-converted received Our Dear Lord in their pure hearts. What abundant blessings will Our Heavenly Mother shower over a mission, where Christians are so devoted to Her!

The Solemn High Mass was sung by the little choristers, who deserved all praise. Christians and pagans had flocked from even

the remotest corners, as from Kabayan and Dalupirip. The little church could not accomodate even one half of them. The whole day long the "banda" of Ito-gon alternated with native music and dances, and, as in the days of early christianity, a common table accomodated all the people from far and near. Briefly a fiesta in the low-lands could hardly compare with the fiesta of Bokod.

When I left I was asked by the self-forgetting Fathers to thank the generous benefactors of Bokod-Mission for all the good they have helped to accomplish by means of their devout prayers and cheerful generousities. I gladly do so through the courtesy of The Little Apostle, and I pray Almighty God and Our Beloved Mother to reward all our benefactors a hundredfold.

From Rev. F. J. Portelange:

On the 5th. of December I went to PILIPIL where I ran a little religion-school. I had the immense pleasure of baptizing 45 catechumens. But no roses without thorns. An urgent sick-call at noon resulted in a high fever which kept me in bed for almost a week. Although not yet in the best of shape I hope to have recovered completely before Christmas.



COUNTRY AND PEOPLE

The Negritos of Northern Luzon

By Rev. Father Mauricio Vanoverbergh

Missionary of Kabugaw, Apayaw.

CHAPTER I. — A Short Diary.

Continuation.

More and more Negritos came along, shouting as they approached the house, and the inmates of the latter shouting in turn.

I promised a Christian Iloko who had come to see me, to come again some other day and say mass in his house. Now I had brought with me only what was absolutely necessary to make my observations.

There also I heard about bad people, Negritos who were living at Kabaggawan and had killed a man from Kasikallan.

In the meanwhile Siriko arrived and, talking about thunder, old Apulug pointed at the newcomer stating that he was much afraid of it, and all started laughing, Siriko joining in the mirth.

I made old Apulug the butt of my queries, and I received more information from him than from anybody else, before or later. He related to me the three legends

that appear further on, explained the belief of the Negritos in the hereafter, and told me many other things that will be mentioned in due time. He also presented me with two arrows, while Manuel prepared for me a small bow and seven small arrows, like those used by small boys.

We had chicken for dinner and again chicken for supper so we could not complain.

In the evening the performance began and two lamps were at my disposition; although both of them were in a miserable condition, and though they would long ago have been thrown away in more civilized areas, they were a real asset to me and allowed me to see things and to write more or less comfortably.

My catechist did not seem to enjoy the ceremony at all and he was fast asleep somewhere in the kitchen, very soon after the begin-

ning of the prayer. A few Christian Ilokos held out until after 10 P. M., but then one by one, they found an excuse for leaving, wondering very much I have no doubt, what I was doing there and what interest could possibly bind me to hear an unknown tongue sung in such a way as to make it even less articulate or understandable.

In the intervals between the singing of the different strophes of the song, I was able to take a good many notes concerning the conversation that went on around me.

AUGUST 14 (Sunday)

Now and then, the Negritos made Mateya, a married Negrito woman, the aim of their jests, going so far as to repeatedly slap her on the buttocks; she took it rather jokingly at first, answering them in the same vein, as she was probably accustomed to be made fun of. After a few hours however, she tired of it, lay down and slept. This Mateya was, to say the least, very conspicuous among the rest; she was very corpulent and much blacker than all others; she seemed only half-witted and her smiles were rather grimaces fit to frighten away the children.

In the morning she related a dream she had had during the night, and everybody found it very funny. They did not seem to attach any weight to the story, whereas the Malays generally do when there is question of dreams.

The ceremony ended at sunrise, and another chicken went the way of all flesh to soothe our appetites. Then I took a little nap, which was more than necessary, as Siriko had invited us to a second prayer ceremony at his home the same evening. He told us to have dinner with him and to leave Manuel's house early. But it was impossible to comply with that request, we were forced to eat again at the latter's house. When we left for Kasikallan, we met a few Negrito girls who had gone to get more viands for our dinner at Manuel's. They were too late, however, to reach us, but the food was probably of no less benefit to the remaining people.

At Siriko's we had to take a second dinner and as the first one had merely consisted of rice and bananas, the second was very welcome. Siriko had killed a chicken and had fried it in lard, obtained from Christian Kagayan but unfortunately he had also added the omnipresent preserved fish, and the chicken was so completely drowned in the sauce that it tasted more like fish than like anything else.

We met a few other Negritos although the bulk of them were the same that had come to the house of Manuel. In the evening we had another chicken for supper and then another prayer ceremony. As the wording was the same all over, I took it easy, in a kind of hammock, listening and look-

ing without being obliged to take any notes. As I had foreseen, after a while, I dozed off and when I woke, I noticed that the rest of the company had followed my example. I heard a few grumbling

remarks from old Apulug, who said it was a shame not to finish the ceremony, but nobody heeded him, as they probably did not hear him either.

(To be continued)

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt Missionary, Bokod, Benguet

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Continuation

XIX Badjoog

When the Badjoog feast had ended and when Du-bu-loob had gone back to the lonely place, between Makadung and Bolo, where she was living in her lonesome little hut, peace and tranquility reigned once more around old Sankai's house.

But old Sankai felt an undescribable joy at heart: it was now very quiet around her and nothing prevented her from thinking of the Badjoog she had been able to perform before she went to her grave.

In imagination she saw again the old men and women congratulating her again; she heard them wishing her all kinds of luck and many riches; "The people talked about me before and after the feast" she said to herself and

she smiled, and she was overjoyed because all people were now praising her and telling how she had always performed faithfully the kaniows and how Kabunian had blessed her.

Indeed, old Sankai was honored by all the villagers, so, she thought and blowing up from her little pipe long puffs of smoke, she sat looking at the smoldering fire on the hearth trough: her eyes were half closed and her mouth was surrounded with the folds of the sweetest smile and greatest happiness.

Now, she could die, for, once on Polag mountain, again she would be allowed to take part, many times, in the Badjoog feast.



And when, at night, she lay sleepless on the ground, she knew that Du-bu-loob had hidden in the roof above her head two talismen, and powerful: two small baskets, filled with rice and small pieces of boiled blood and fat, the whole

oversauced with ricewine and exorcised by Du-bu-loob, and she often repeated the words she had heard from Du-bu-loob: "saidiai i bettangmo dja manketangak Kabigat."

XX Timuñgow

TO THE BEST of my knowledge, it was only in the lonely mountain river of Be-neng and Bisale, that the "Kei-wet" was living—at least so said many—the fat black eel.

For, if it happens that here in this country of Bokod the people exchange or buy eel, or present it at table, it is always eel from Be-neng, eel caught by Alomit from Be-neng.

And yet, once that I happened to be in the north of Kabayan, and was talking about fish and fishing, while Orano was repairing his nets, Molsino joined us and showed a fine fat eel.

—'It is rather a chance that we can catch a "kei-wet", said Orano. No doubt, Timuñgow is the cause'.

Timuñgow, according to what Orano told, is one of the water spirits of that country yonder, and whenever one of his fishes gets caught by men, whenever somebody steals one of his keiwets from his river, Timuñgow gets mad and he causes sickness....

"But, so", continued Orano,

"our mambunung is a wise man and when Timuñgow sends us sickness, because we have caught one of his keiwets in his river, our mambunung, knowing the required remedy and the necessary prayers, we offer a chicken to Timuñgow and Timuñgow again becomes favorable to us and we have nothing to fear of him."

—"And does the sickness then stop all at once Orano?"

—It happens, and when the sickness, continues, it is because Timuñgow is not yet satisfied. And the mambunung tells us then whether or not Timuñgow needs one chicken more, or two or three more....

And when Timuñgow's anger has cooled of, then too the sickness stops.

Wherefore, so said Orano, it is advisable and good, before one catches an eel, a keiwet, to offer a chicken to Timuñgow, the water ghost, so as to dispose him favorably and not to anger him.'

I could not learn from Orano the prayer which the mambunung

murmurs at the offering of a chicken in honor of Timuñgow, for Orano did not know it....and when I, myself, said an Igorrote prayer:

Kabigat tchi naikajang

Kabigat tchi naichalem

Kabigat tchi apankabkabi ni tchanum....

Orano opened wide his eyes and laughed heartily at my "mambunung knowledge" and I began to tell him much about all their customs and kaniows, and I explained to him how much they were in error about God and His doctrine, and how pitiful it was to pass their life in a useless way, and what misery was waiting them when death takes them

away from this earth.

Orano's answer was the answer of all pagan Igorrotes when one talks to them about God and Christianity: "We must not fear; we do what the Divinity prescribed us to do; we do what we have to do just as you do what you have to do....

Nevertheless the seed of our Holy Faith was thrown into the heart of Orano....his heart will be further cultivated till all at once that small seed some day shall spring up and bring forth true life in and for God.

Deus est qui incrementum dat....

The Lord will grant the increment.

(To be continued)

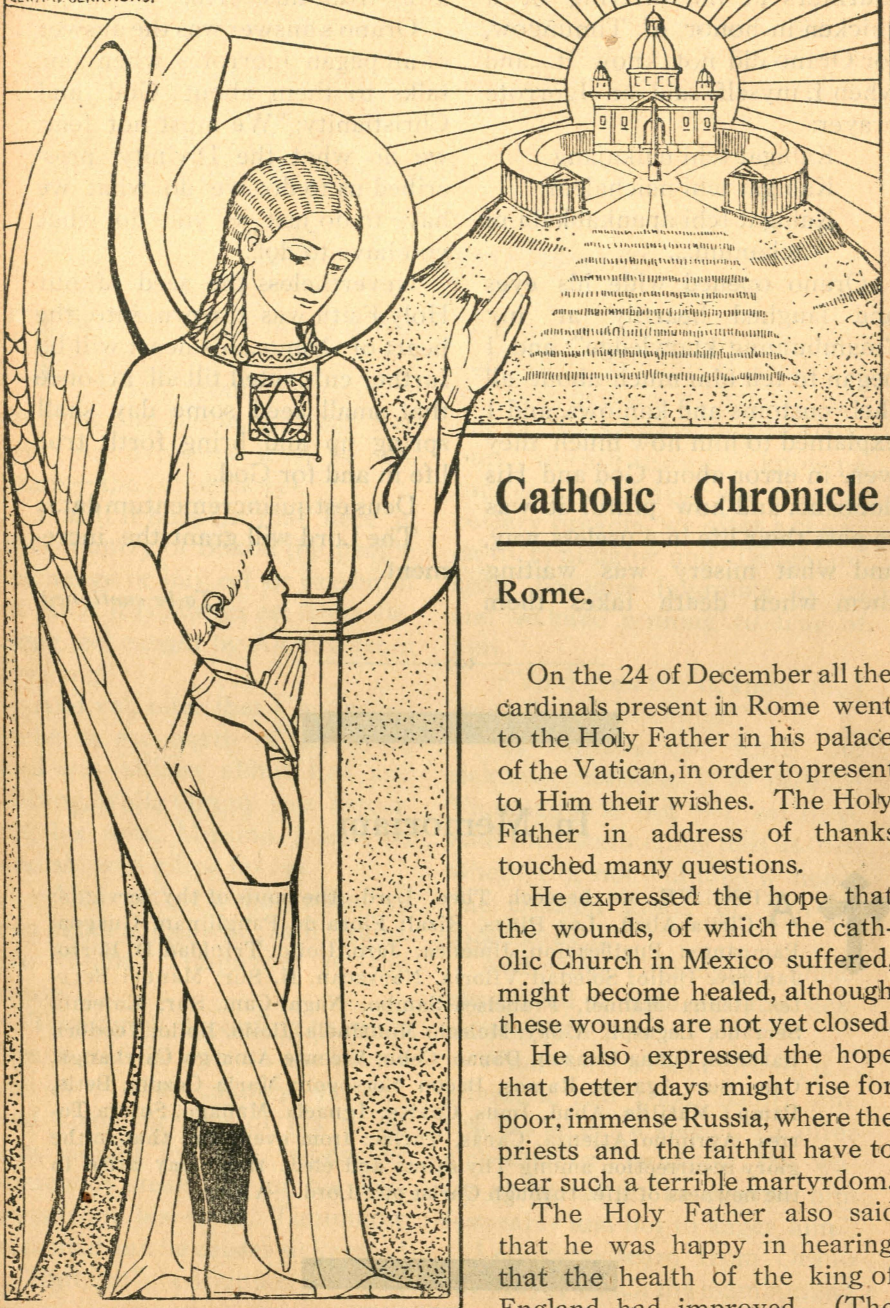


In Memoriam



ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Cirila Abad, Las Piñas, Rizal; Flora de Pangilinan, Guagua, Pampanga; Purificacion Jimenea, Jaro, Iloilo; Trinidad D. Borro, Janiuay, Iloilo; Soledad Viloria, Narvacan, Il. Sur; Manuel Beretez, Bruna Manuel, Francisca Sambo, Naga, Cam. Sur; Eufemia Serrano, Legaspi, Albay; Melecio Montinola, Iloilo, Iloilo; Teodora Batucan, Juana Banzon, Danao, Cebu; Vicente Amargo, Calabanga, Cam. Sur; Agapito Ramos, Bacon, Sorsogon; Maria Gozum, Betis, Pamp.; Matilde Abad, Imus, Cavite; Ignacia, Mañago, Sotera Torres, Agripino Atienza, Capas, Tarlac: from every sin, that in the glory resurrection among Thy saints and elect they may arise in the newness of life, through Christ our Lord. Amen.

GERARD GERRITS. 16.



Catholic Chronicle

Rome.

On the 24 of December all the cardinals present in Rome went to the Holy Father in his palace of the Vatican, in order to present to Him their wishes. The Holy Father in address of thanks touched many questions.

He expressed the hope that the wounds, of which the catholic Church in Mexico suffered, might become healed, although these wounds are not yet closed.

He also expressed the hope that better days might rise for poor, immense Russia, where the priests and the faithful have to bear such a terrible martyrdom.

The Holy Father also said that he was happy in hearing that the health of the king of England had improved. (The

King Georges is suffering for a few weeks from a sickness that brings his life in danger.)

He asked also prayers so that the danger of war, existing between the countries Paraguay and Bolivia might be removed.



—December 20 marked the 49th anniversary of the ordination to the priesthood of Pope Pius XI and on that date the Jubilee Year of the Pontiff was opened, and it will close on December 20, 1929. A memorial of the jubilee will be a marble altar erected in the Church of St. Charles on the Corso in Rome, where Father Achille Ratti, now Pope Pius XI celebrated his first Holy Mass.



—Amid impressive ceremonies Pope Pius XI unveiled a few weeks ago, a monument in honor of the late Pope Benedict in St. Peter's Basilica. Thirty cardinals were in attendance at the ceremonies. The monument is the work of the famous sculptor Canonica.

Austria.

According to statistics just published, Catholic institutions of learning in Austria include one university, 17 normal schools, 28 secondary colleges, 78 domestic science and manual training schools, 5 schools for the blind and deaf-mutes, and 154 popular schools.

China.

The little village of Tong-lu with a normal population of 4,000 and become famous as the shrine of Our Lady of Tong-lu, received over 300,000 refugees during the recent retreat of the Northern armies. Over 200 villages in the neighboring region were abandoned to avoid destruction that would fall in the path of the retreating army. All the inhabitants of these villages fled to Tong-lu.

It is very interesting that while the other villages suffered, Tong-lu escaped entirely. It was in the path of the army and in passing the soldiers attempted the entry by some bombing, but the bombs did not explode. As the village contained such an enormous population who had all brought their belongings of any value with them, it would have been a prize for the army. Nevertheless, it stood unharmed.

England.

The English Catholics will celebrate the centenary of their emancipation by big gatherings in London, during the week end, September 13-16, 1929. The Catholic Emancipation Act of 1829 was passed earlier in the year, and on the anniversary of its passing there will be a Mass at Westminster Cathedral at which all the Bishops of England and Wales will be present.

The public celebrations however will coincide with triennial recurrence of the National Catholic Congress which will be held next September in London.

France.

The district school of Vitry-sur-Seine was recently the scene of an unusual insubordination. A small boy was forbidden by the director of the school to attend classes wearing a Sacred Heart badge on the label of his coat. Next day the greater part of the school appeared wearing religious medals and badges of every description.

The director had the law on his side, and punished the young malcontents by making them read the law and copy it.

Although vanquished within the school the youngsters have won the admiration of good Christians, who have seen in them a desire to be strong in the faith."

Germany.

A famous German chemist, named Bruno Rothshild and said to be related to the famous Frankfurt family of bankers has just been converted to Catholicism. He attributes his conversion to a visit made through curiosity to Teresa Neumann the stigmatized girl of Konnersreuth.

Holland.

Figures just made public in the eight Year Book of the Central Catholic Education Bureau of the

Hague show that there are 3,658,797 Protestants of different sects and 2,444,583 Catholics in Holland. The Catholics make up 35.61 percent of the population.

The Catholics of Holland have in their own schools an attendance of 472,626. There are about as many pupils in the public and in the non-catholic schools. Thus there nearly one million students. What this means is strikingly manifested when compared with the school figures of France the area is sixteen times that of Holland. According to the Journal Officiel the French schools registered in 1925 but 3,485,266 pupils.

In the Dutch Indies there are in the elementary Catholic schools this year 1362 of European descent; 46,371 of natives and 868 children of Chinese parents, an increase of 12,693 pupils for the three races.

Hawaii.

Brother Joseph Dutton, successor of Father Damien, and since 1886 the constant servant of the lepers in the island has recovered from a serious attack of influenza. Brother who is more than 85 years old, has entered upon his 43 year in the service of the lepers. Brother Dutton is a convert to the Catholic Faith, is also a veteran of the Civil War, having forsaken a brilliant military career to isolate himself in this leper colony. For years the missionary refused to accept a pension for his war

services, but finally accepted it sending the money to a convent in the United States.

Italy.

The Italian Government at the proposal of Premier Mussolini, has reestablished the Day of St. Joseph, March 19, as a national holiday, thus removing the last remaining difference between the religious and the official calendars. The decision is highly praised by "Osservatore Romano" which calls it "the most explicit and consoling reply to the wishes of the Italian Catholics."

The same paper expresses gratitude to the government for adoption of the measure and voices wishes for fuller observance of abstention from work on holy days.

Is the Italian newspaper "Osservatore Romano", which we just quoted, really the official Vatican organ as it is called frequently in the press? His Excellency, the Apostolic Delegate to the United States, Archbishop Fumasoni-Biondi explains its status as follows "The Holy See makes special public announcements in the Osservatore Romano, which are printed as special communications from the Vatican. All other articles and editorials are supervised only by the editor as is the case with other newspapers, and have no connection whatever with the Vatican."

Japan.

When the Brothers of Mary recently opened a new hall in their "Star of the Sea" school in the city of Nagasaki, a remarkable speech was made by Mr. Muto, Japanese professor at the Commercial school.

"I am not a Christian" he said "but I like to see these stars in the sky of our educational work in Japan. —Star of the Sea, Shining Star,—Morning Star. We hope most sincerely that these stars will multiply. The Star is the Virgin Mary, the Mother of Jesus, of whom the professors teaching in your schools are the devoted servants. It is She Who inspired and sustains their unselfish zeal, which we all admire."

Paraguay.

Since the establishment of the Diocese of Asuncion, the capital of Paraguay in 1547, it has been only a suffragan see, first of Lima and later of Buenos Aires. Now the motion approving the creation of a national archbishopric was passed by the House of Representatives in September. Asuncion will be promoted to arch-episcopal rank with one or more suffragans.

The capital of the present Republic of Paraguay takes its name from the fact that it was founded on the Feast of the Assumption of the Blessed Virgin, 1534.

CURRENT EVENTS

Philippines

Baguio. Catholic Students Conference.

Nobody will deny that the Catholic Student Convention held in Baguio from 26 of December until 31 was a real success. Most heartfelt felicitations must be given to the organizers, and to all who gave their valuable cooperation to it.

Certainly God's blessing rested upon it, and we hope that the conference will produce fruits in the future.

Because there is always the great danger that the most beautiful resolutions, taken during congresses, remain what they are—: resolutions.

And with resolutions alone we do not promote the most beautiful causes. The resolutions must now be transformed into deeds. And each member of the conference has to put into practice what he cheered so warmly in the meetings at Baguio.

Nor is it enough to establish a junior unit; nor to have the officers elected and a picture of the board of officers taken and sent to the newspaper. If such would be the only activity of the Junior Unit, better not to begin with it; because then the day of the death will not be very distant from the day of the birth of the new organization; and the catholic student conference of 1928 will have been a beautiful dream and nothing more.

Now that the conference is over

and the enthusiasm of the masses faded away the deeds must follow the discourses.

In each big town, and in each big pueblo there must be a man who will carry through the suggested activities, as they are given in the "Souvenir Bulletin" page 13-14-15-16.

It is not an easy task; he who will do it, must have self-sacrifice, and constancy.

He must have the qualities of a true leader.

The youth is not formed in one month, or in one year.

If the catholic youth action is conducted in the right way, then the next generation the Philippines will enjoy the fruit of it.

But we are sure that many leaders, with the full knowledge of their duties and their responsibility will be found in the Philippines.

The Catholic Student Conference has given the initiative; let now the deeds follow the words.

The Timberlake Question.

Representative Timberlake, author of the Timberlake sugar restriction resolution, is preparing a defense for his measure to limit duty free sugar imports from the Philippines, and will present it at the house hearings, Jan. 21 and 22, on sugar, molasses and manufactured by-products.

The following, he indicated, would be among his contentions:

"Philippine sugar growers at present have an advantage over all other growers. Domestic and Cuban growers cannot compete with Philippine growing conditions of cheap labor and low freight charges. Cuban growers pay a tariff levied to protect the domestic growers, but both can be under sold by Philippine growers in the United States market."

The Philippine interests are in danger, and the Timberlake bill must by all means be killed.

Senate President Manuel L. Quezon received on February 5th a cable from Commissioner Pedro Guevara at Washington, informing that the fight against the Timberlake resolution and any other measure tending to limit the importation of sugar into the United States from the Philippines, is on and that the offensive against it will be carried out in accordance with the president's instructions.

Commissioner Guevara also informed President Quezon that the fight should be made in an intensive manner in order to curtail any attempt to harm the Philippine products entering the United States.

The cable from Commissioner Gue-

vara was in reply to the cable sent by President Quezon instructing him to inform Congress that the Philippines should be let free if the Islands' industries are a menace to the United States. He also instructed the commissioner to inform Congress that as long as the American flag flies over the Islands, Philippine products should be admitted to the United States free of duty and without limitations of any kind.

President Quezon expects to confer with Governor General Stimson regarding the present sugar question in the United States.

The Philippine Sugar Association is ready to finance the trip of the mission, including President Manuel Quezon, that the government is planning to send to the United States to fight the Timberlake bill.

It is said that President Quezon can do much to further the interests of the sugar cane growers in the Philippines because his cooperation with Governor General Stimson is well received in Washington.

At least P50,000 will be required and this sum can not be taken from the government coffers without the approval of the legislature.

Foreign

Armaments in Europe.

Now that we hear so much of anti-war pact it is interesting to know that in artillery, in stores of munitions, in chemicals and in works for making gases, in aircraft, in tanks, in all the complicated apparatus of destruction, the nations have power immensely superior to that of 1913.

This is especially true of the powers large and small lately allied in the war. The Central powers are forcibly disarmed under peace treaty limitations, but the victorious and non-

combatant powers, excluding Serbia and Russia have added to their armaments of 1913.

Great Britain and Ireland, which just prior to the war had 406,000 men, under arms, now have troops totalling 408,000; France whose troops before the war numbered 646,000 has added 20,000 to this figure; Italy, whose 1918 army consisted of 274,000 men, now has 347,000 men under arms; Belgium has increased its army from 47,000 to 79,000 and Greece from 25,000 to 66,000. Rumania has an army of 205,000, com-

pared with 103,000 maintained there before the war.

States non-combatant in the great war have felt impelled to add to their military establishments. Switzerland, which had a so-called active militia before the war of 28,000, has now 170,000 owing to an improved organization. Denmark has increased its peace strength from 14,000 in 1913, to 33,000; Holland from 26,000 to 29,999 Spain from 98,000 to 224,000. Portugal has declined from 30,000 to 25,000 officers and voluntarily enlisted men to 28,500.

The German army has shrunk from 800,000 to 100,000. Russia and the states carved from her have about 900,000 now instead of 1,200,000, as in 1913. Austria and her secession states have 190,000 instead of 424,000 in 1913. Bulgaria, instead of 60,000 is limited to 20,000.

Austria.

The death of Ludwig von Pastor, Austrian Ambassador to the Holy See, who passed away recently at Innsbruck at the age of 75, deprives the world of one of the most eminent Catholic scholars and historians.

Death came while Baron von Pastor was in the midst of concluding labors of his monumental work, the "History of the Popes since the End of the Middle Ages." It will still be possible, however, to complete the work, as all the material for the remaining three volumes has been compiled and requires a final examination.

When the great scholar felt that the end was approaching he sent for his pupil Dr. Dengal and charged him "to pay to the successor of St. Peter, His Sanctity Pope Pius XI his last respects and thanks, and to tell the Holy Father that up to the last throb his heart was beating for the Holy Roman Church and the Papacy."

During fifty years he had labored on his standard work.

Thirteen volumes have already appeared in print. The remaining three volumes carry the work up to 1800.

The love for the Roman Catholic Church was for Ludwig von Pastor first of all the love of the head, of the heart of the Church: the love to the Papacy.

Belgium.

The learned Jesuit, Father Pierre Charles has demonstrated that the airy assumption of an inherent slave mentality of all colored races was void of any theological, anthropological and historical evidence. Indeed the sorry privilege of having started this nefarious and senseless theory, which sees in pigmented skin the outward sign of a divine curse seems to belong to Martin Luther the father of Protestantism, who thus must bear the responsibility of being the father of modern color-prejudice. This perversion of the human mind was quite unknown before the Protestant Reformation, and, sad to say, this poison found entrance amongst many civilized people since the beginning of the nineteenth century.

After the lecture of Father Pierre Charles we hope that such nonsense will disappear from the mind of all serious men.

China.

The last 15 years have seen the abandonment of the traditions of 4000 years. For some 4000 years the fundamental belief had been that the emperor was the father of his people and the mediator between Heaven and earth.

With the revolution, fifteen years ago, the cornerstone of this system was removed — not a harmful thing in itself if it were not that no system, even remotely as good, has come to take the place of the former one.

Father Leo Wieger, in a recent book

"History of the Religious Beliefs and Philosophical opinions in China from the Beginning to the Present Time" is not optimistic in his conclusions. He says: "Since 1912 all has been changed. It is too soon to predict what the new republic of China will one day, finally, be. For the moment it is unbelievably immoral and its thoughts do not shine for their wisdom. Since 1923 I have compared it to legendary wind-bag of Aeolus..... and predicted hurricane. The hurricane has burst and still lasts. It will destroy the old things. What will young China put in their places? The numerous documents of the first fifteen years presage nothing good."

The Chinese Nationalist Government has requested that the United States Legation in Peking be raised to rank of an embassy, and that the government of the U. S. be represented in China by an Ambassador instead of a minister. President Coolidge and Secretary of State Kellogg are said to favor the request but such a change could only be brought about by an act of Congress. China has made the same request of other foreign powers.

France.

TEN YEARS AFTER THE CLOSE OF THE World War, France is approaching the end of its labor of reconstruction in the devastated regions.

The labor has changed the whole aspect of Northern France.

Altogether nearly 700,000 destroyed and damaged homes and farmbuildings have been rebuilt. Thousands of factories and industrial establishments have been equipped with machinery and are producing at better than the pre-war rate.

Flooded coal-mines in the North and in Pas de Calais departments have been restored and are actually producing a half million tons more each

month than they did before war was declared.

This huge work has cost in the neighborhood of three and a half billion dollars. Another half billion remains to be spent and the task of reconstruction, it is expected, will be accomplished in another two years.

United States.

President-elect Hoover left on Nov. 19 from San Pedro for a good-will visit to several South American republics. The plan had the approval of President Coolidge and the new dreadnaught Maryland was placed by the government at the disposal of Mr. Hoover for the trip. The countries visited were Colombia, Ecuador, Bolivia, Peru, Chile; then crossing the Andes he visited Argentine, Uruguay, Brazil and Venezuela. The trip was the first of its kind ever made by a President or President-elect of the United States. The purpose was to increase good-will between the South American republics and the United States, and to build up better trade relations.

Spain.

The fifth anniversary of the establishment of Premier De Rivera's dictatorship was the occasion of much national rejoicing and of public demonstrations in Madrid and all the towns of Spain. Simultaneously, reports were spread that a new revolution was on foot, and French papers went so far as to state that 2,000 were arrested. If we had to believe all what is written in foreign papers about Spain, we might believe that this country is in a state of continuous revolution.

But as we see Spain tracing her way to a glorious future we take the news reports for what they are. Untruth spread by jealous enemies.

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.

Has a Catholic who joins a Protestant Church as much right to enter the Kingdom of Heaven as a Protestant who is converted to the Catholic Church?

Empathically NO.

To begin with, Catholics are not in the habit of leaving their Church to join another. So-called Catholics who become Protestant had lost the faith long before.

Real Catholics are far too well satisfied with their faith to go searching for satisfaction among the various faltering creeds of the day. That is one sure thing about Catholicism—it satisfies. It is a complete religion. It answers every question that the mind of man proposes and fills every void that the human heart may have. There is nothing narrow in it. It is as true and consoling on Monday as on Saturday and Sunday. Its force is as positive and its demands as unwavering within the home as within the precincts of the church,

upon the family as upon the individual within the family.

It is of practically the same importance to the child that is just learning that there is a moral law to be observed as to the adult to whom that law is familiar.

No, Catholics do not give up their religion to attach themselves to Protestant creeds. Consult well-certified statistics and you will find that this is true.

On the other the case is quite different with a Protestant. Read the books of the inquiring Protestants, and you will find that Protestantism as a religious force is dead.

It is a corpse that insists upon walking, when it ought to be lying peacefully in its grave side by side with Arianism and Gnosticism and Manicheism and the other thousand and one hereticalisms that have lifted their comical little heads in ages past to dispute with the Church of God. Sincere and intelligent Protestants know this. It is no great secret. Any unbiased student of present world problems will tell you the same.

That is why so many Protest-

ants have had to abandon their churches. There is no satisfaction to be had within their walls. These earnest souls go seeking satisfaction over the face of the earth. If by the grace of the Lord they meet the Catholic Church, it is like coming upon water in the desert. What can they do but drink and quench their thirst and find rest and peace for their souls?

If a man were so blind as not to see that Protestantism is a frail, leaky boat in which to attempt the passage of the ocean of life, then God would bring him to eternal salvation anyhow. God always cares for sincere men by miracles if need be.

If, on the other hand, a man seeing, with wide-open eyes, the deplorable condition of Protestantism and the strong health of the Catholic faith should decide, against his own better judgment, that Protestantism is the boat for him, such man would have not

the slenderest chance to save his immortal soul.



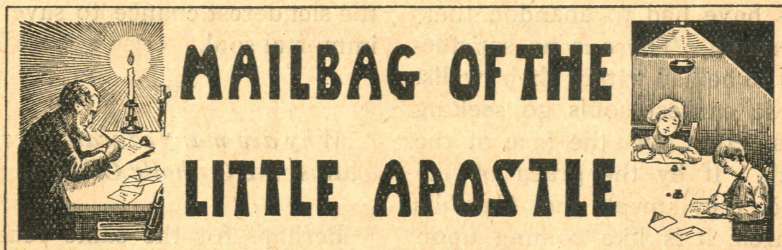
Why are many educated people against the Catholic Church?

Perhaps for the same reason why Lucifer, the cleverest of the created Spirits became the King of Hell.

Lucifer could see nobody but himself, and therefore he did not heed the commands of his Creator. That is also the trouble today with many. Some people's own opinion means more to them than even the commands and the demands of God and of the Church established by Jesus Christ. Lucifer knows that Christ is God, but his pride would not permit him to submit; the same happens with some intellectuals.

Besides knowledge is not the essential key of faithfulness to God; and let us remember that faith is a gift, a free gift of God.

The lessons of our daily lives should be always to be faithful to conscience in all things, no matter how small trivial they may be. Then peace and happiness will make a boon which surpasses the possession of every earthly good.



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

My Dear Readers:

The Christmas season has been a good one for the Igorotes of the Mountain Province; many packages have been received by the Little Apostle, which clothes, rosaries, pictures and other useful items. Useless to say they were most welcome to the missionaries.

Our most hearty thanks to all the generous benefactors who have remembered their heathen brethren.

We also acknowledge the receipt of many small gifts in money, that will encourage the valiant missionaries to continue generously the work of conversion they have so successfully started. Some of those benefactors thought their contribution rather insignificant and even apologized. In charity there is no need for apology; our dear Lord does not consider the amount given but the intention of the donor.

On account of the self-denial week we received many letters from our dear promoters, with most consoling news about the Crusaders.

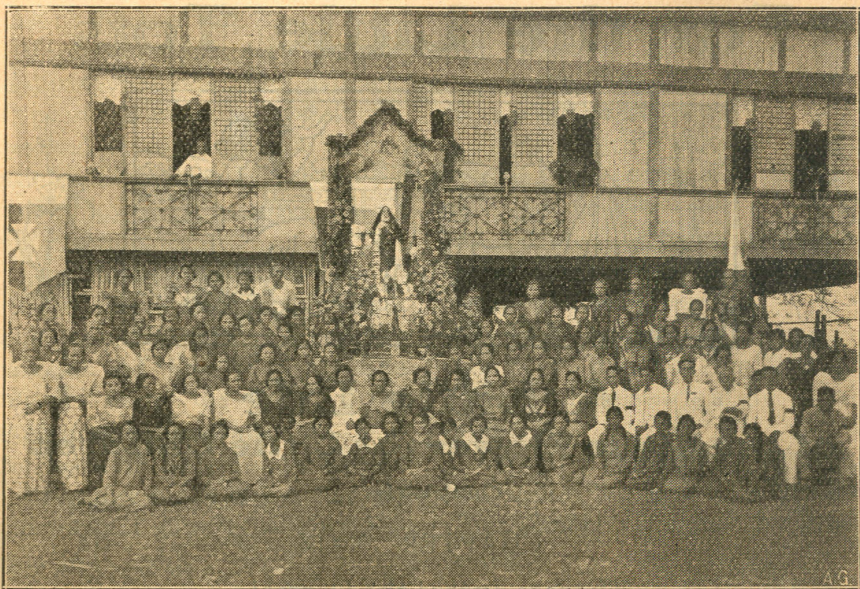
The association is flourishing more and more all over the Islands, and already constitutes a big army that with the weapon of its prayers will draw over the Philippines God's choicest blessings.

Special mention is deserved by the town of Inopacan, Leyte. Only a few months ago, Miss Rosario Abreastarted to enlist some of her friends in the Crusade of the Little Flower; she has now under her care about 200 members, already to help for the conversion of the Mountain Province.

On the 29th of November last year, they inaugurated their activities with the blessing of a most beautiful statue of their patron-saint Santa Teresita, and had on that occasion a splendid fiesta. In the morning the enthusiastic promoter Rev. Father Flavino Daffon parish priest of Baybay assisted by Rev. Fathers Juan Vivera and Narciso Codilla, Gregorio Ortiz and Sinforiano Balite celebrated a solemn mass in which Rev. Doctor Conrado Maga Briz, Vicario Foraneo, delivered a most spirited sermon.

What was most consoling and comforting to us was to hear that all the members, without any exception, approached the Holy Table for Holy Communion during the low mass, said by Rev. Doctor Maga.

In the afternoon all the Teresitas in their new uniform, (long brown dress with full sleeves) took part in a well arranged procession, that passed thru the principal streets of the town, carrying in triumph the image of their



Crusaders of the Little Flower, Inopacan, Leyte.

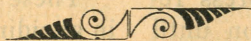
beloved patron—saint, surrounded by throngs of devotees, whose burning candles expressed the flame of their love. After this pious manifestation, the promoters invited the whole town to a modest but brotherly banquet, at which assisted together with the Reverend Fathers, the municipal authorities, the officers of the law and all the crusaders. To commemorate the beautiful day a picture was taken, in which appear most of the members of the association. We take pleasure in publishing it in this issue of the Little Apostle, and we dare to hope that many of our promoters will follow the example set by Miss Abrea.

From Miss A. one of our most zeal-

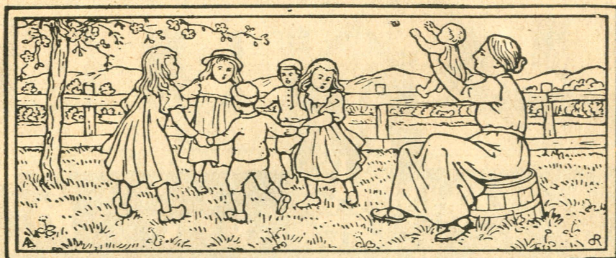
ous promoters came a letter, telling us about the illness of her dear sister. We kindly ask all missionaries, promoters and crusaders to remember her in their Holy Masses, communions and prayers; may dear Little Flower grant our request.

The season of Lent is upon us; remember, dear readers, that this is a time of penance and sacrifice, and that your penance and sacrifice should not only benefit your own soul, but also the souls of those for whom the light of Catholicism has not yet risen. May Lent be for all of you meritorious and salutary.

Your grateful
Little Apostle.



For the Little Tots



A Little Life of the Little Flower for Little Children

Continuation

CHAPTER XXIX

Therese enters the Carmel.

HAVING returned to France, Therese once more solicited from the Bishop of Bayeux the permission to enter the Monastery of the Carmelite Sisters of Lisieux.

What would be his answer?

Every morning, together with her father, she went to the post-office to inquire about a letter from the Bishop.

Finally, December 28, feast of the Innocent Children, the missive arrived, but it was addressed to the Mother Prioress of the Carmel. Notwithstanding the permission the Prelate now had granted, the prudent Prioress remitted Therese's admission until after Resurrection Day of the coming year.

This new trial caused Therese great sorrow. After having overcome so many obstacles to reach her goal, the Holy Ark now refused to open its door to the little dove in exile.

For a moment Therese was tempted to profit by these few months to relax a little in her fervor and live a less serious life. But God made her understand the value of time on earth in regard to eternity, and she resolved not to lose even one moment of her earthly journey toward God's paradise and to mortify herself more and more every day.

These mortifications consisted in avoiding any word to defend herself, in submitting her will to the desires of others, in sitting

without resting herself on the back of her chair, etc....

If something sorrowful happened during the day, for instance, if one of her birds died, she simply elevated her heart to God Whose infinite love prepares for us an endless joy without any illusion or deception.

One day her father gave her a little white lamb. It lived just long enough to receive Therese's caresses and then, it died. She buried it under the snow in the garden and afterwards she said the death of the lamb had caused her to think much of the fleeting shortness of all what is only human and earthly.

It reminded her of the verses written on the back of a picture she had received from her sister Céline:

Une bergerette rêvait,
Elle rêvait à l'agneau qu'elle aimait.

On l'immola....la bergerette en larmes

En son troupeau ne trouva plus de charmes,

Jésus lui dit: "Enfant, réveille toi.

"L'Agneau que tu rêves, c'est Moi!"

A little shepherdess, one day, was sweetly dreaming:

She dreamt about a lamb, for which her heart was beaming.

The little lamb was killed....The shepherdess in tears

No longer in her herd could

find her former cheers.

Then Jesus spoke to her and said: "Wake up, my dear,

I am the Lamb you have been dreaming of: I am here!"

Finally, April 9, of 1888, Therese made her entrance to the Carmel. On the eve, all her relatives had gathered around the family table. This was to be their last meal together on earth.

Nobody could find words enough to manifest the sorrow that rent their hearts at this separation.

Early in the morning, Therese looked for the last time at the "Buissonnets" and left for the convent.

She attended Mass in the chapel, surrounded by all her relatives.

After Holy Communion, when Jesus had descended into their hearts, a general sobbing filled the sacred place. Only Therese remained calm, but, at the moment of proceeding alone to the door of the convent, her heart was beating so fast, she thought for a while she would die....

She uttered a last farewell to Céline and knelt down before her dearest Papa to receive his blessing. Mr. Martin, in turn knelt down and, with a trembling hand, gave his dearest daughter his benediction. How the Angels, must have rejoiced in heaven, at the sight of the old man sacrificing his "Little Queen" on the altar of their love for God!

Therese advanced a few steps and the door of the Carmel was closed behind her....Never would the Sisters forget the impression they received at this moment. The young postulant looked more like an Angel than a human being!

Therese was tall, and of a simple but distinguished appearance. She was dressed in white, woolen cloth; her hat, of the same color, was surmounted with a white dove, but it was soon replaced by the black cap of a postulant. Nothing, however, of her charms was lost.

The whole convent looked most enrapturing to Therese, especially her poor cell, with its white walls and primitive furniture. She felt so happy amidst its poverty, that she preferred this latter to all the riches of the whole world.

While still a postulant, Therese attended the ceremony of the profession of her sister Mary, her godmother, now Sister Mary of the Sacred Heart.

Being the youngest of the Community, she had the privilege of crowning the new Spouse of Christ with a garland of roses. The Benjamin of the family had the honor of crowning the eldest who, together with Pauline, had

done so much to form the heart of Therese and make her a Saint.

A little later, another ceremony took place. Therese herself was the heroine of that day. On the 10th of February, 1889, she received the holy habit of the Carmelite Order.

On that memorable day, dressed in a white robe, adorned with "laces of Alençon" her long, golden curls, covered with lilies and hanging over her shoulders, Therese presented herself at the door of the convent. Her father was waiting outside.

—"Ah, here is my little Queen" he exclaimed advancing towards Therese. And with his eyes all a tears, he embraced her with all his love upon his fatherly heart, and, giving her his arm, he solemnly introduced her in the chapel.

After the exterior ceremony, Therese entered the Monastery.

At the door, her father embraced her a last time and, gave her his last blessing. But he was not alone. From heaven, Therese's mother and little brothers and sisters interceded for her and animated her to start the holy life that made Therese such a great Saint.

(To be continued)



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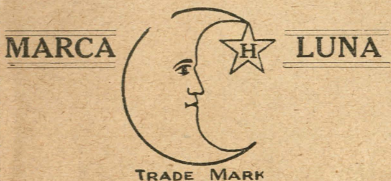
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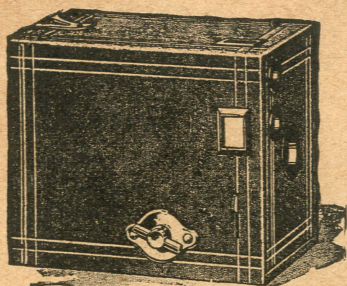
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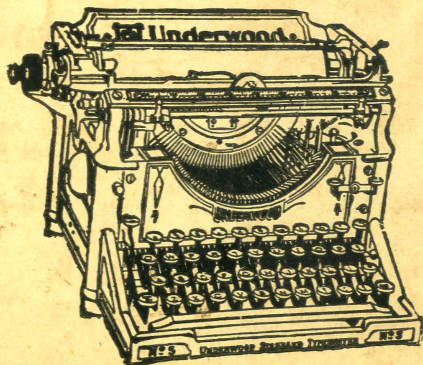
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