

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 (Scheutveld Fathers)
in the Mountain Province of the Philippines.*

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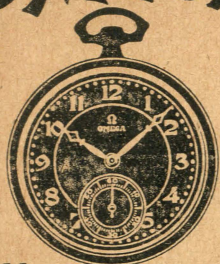
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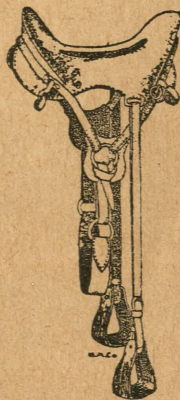
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Christmas!

Dear Little Apostles:-

The Belgian Catholic Missionaries beg your favor to remember in your Christmas generousities the thousands of poor Igorotes they care for day and night throughout the year.

What you will have done unto the least of His', you will have done it unto Christ Himself.

God is never outdone in generosity and your spirit of sacrifice and self-denial will bring down upon your own good self and all dear and near to you, the choicest blessings for the New Year 1929.

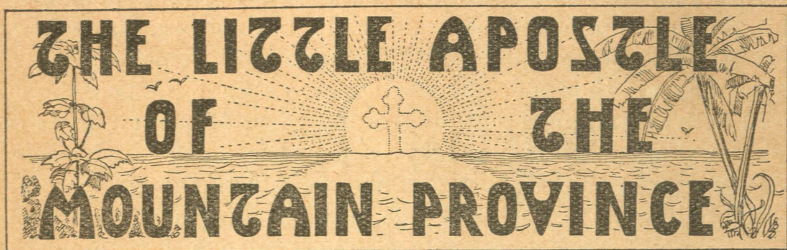
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With anticipated thanks and fondest wishes,

Your grateful little brother





Two Tears

WE WERE three in the college, greater friends than the "three men in a boat".... We were called "the cloverleaf"....and that says much about our friendship.

The day before our graduation, of course we passed the whole day together, sitting in the shadow of a mighty acacia, we were bent over a book and we read these few lines:

"Do you know why man, of all the creatures on earth is the most subject to pains and sufferings? It is because he has one foot in the finite and the other in the infinite. He is tied up by two world."

How strange that idea looked to me!

I must confess that at that time, the moment I was about to leave the college walls, and many jealous companions, I was very well acquainted with the "finite", and now that I would be free in a free world, I did not feel the slightest desire of climbing higher than I was or of trying to reach

the sky nor even the clouds.

And now, after five years (can you believe it?) I begin to be aware of a strange malady. My soul looks to me like a poor little bird, suspended in its flight, not knowing whether to descend to rest on firm soil, or to ascend higher into the mysterious infinite, so attractive and yet so austere.

The descend is not heroic, but it is so easy.

The gentle, flowery slopes invite more travelers than the rough mountain path; and yet the ridges fascinate me, though the efforts to reach them frighten me.

Thou, philosophy in person, my best friend, enlighten me! Isn't, perhaps, this true story a kind of godly beacon that contains the most philosophical counsel?

I went to pass my last vacation in the house of Irene one of my friends of the famous cloverleaf, quite decided to amuse myself.

Just imagine! At the age of

twenty four it is not bad, and at Irene's, the program of the day is always joy. It seems that her existence has no other end. She married with the unique intention of enjoying herself, after she had been enraptured by Robert, a nice, rich fellow.

That was a glorious day when she wrote to me about her betrothal. She would go to parties and give parties; she would buy all kinds of adornments, be nice, happy, pleasing and applauded... in one word, after her marriage, she would give herself over to joy, and would throw her whole body—her soul, too, perhaps—completely into the whirlwind of worldly life.

Robert would take her from feast to feast, from success to success. In short: Irene was married six months ago, and I am just back from her home where I have danced and laughed...these last days we have been together all the time. We have gone from party to party, we have passed long evenings and nights in cines and theaters, or among the most joyous people. Sometimes even at a game, that little by little, made me lose a considerable sum of money.

These last days, I have lived the life of people the world envies, of well-to-do ladies who have no other difficulty than that of finding means to spend money and discovering new modes of dressing.

Yesterday evening, exhausted, we did not get out, but remained at Irene's. I remarked that Robert was absent. During the days of my vacation spent in this worldly paradise, I often had seen him at breakfast, though rarely at lunch, but always under pressure, ready to leave for somewhere, some business, some friend. Nevertheless these repeated or rather continuous absences had not struck me very much.

Instinctively and without thinking seriously, I asked:

—"Irene, where is your husband?"

Can you believe it? This innocent question brought frowns to Irene's nice little face. I could read gnawing grief under its powder and paint.

—"Where he is?...At the club, at the hotel, at the theater....How do I know?"

Her eyelids at this moment made a supreme effort to retain burning tears.

—"This life you two are living, you wrote about to me"....

—"Was a dream, a folly, a fancy.... To be really happy in union, one must not dissipate his youth, his life, away from home as I am doing, as we are doing."

My affection of old for Irene brought me, instinctively, nearer to her.

—"Are you happy?" I stammered, somewhat nervous."

She threw an anxious look at me, showed me a lazy smile,—I

was about to say, forced,—that sent a chill through my body and, shaking her shoulders, as if to stop all confidences, she answered.

—“Don’t let us spoil this sweet evening by turning up dead ashes. I hate sorrow....I have a book there that is really lovely; please read it to me.”

I obeyed. I turned pages after pages and looked now and then at the clock that mockingly ticktacked on the wall and sounded ten, eleven....twelve, midnight.

—“Please stop” she nervously said, “I do not expect him any more; he won’t come back, let us go to bed.”

At this moment the door opened. Robert had arrived. He looked happy, was joyous. No doubt he had enjoyed a good dinner in boisterous company.

He approached his wife, gave her the shadow of a kiss, then, taking from his pocket a magnificent jewel-box, said:

—“I bought this for you while on the Escolta.

At that moment I did not recognize Irene. She, always so fond of jewels, and adornments, took the box without hurry and opened it without pleasure.

The casket, of embroidered velvet, contained a splendid collar, twinkling with a thousand gems: But I saw a tear slowly escaping from Irene’s eye and moisten the immaculate jewel.

Oh that tear, after six months

of marriage, how heavy it looked, how bitter!

In turn I embraced Irene and whispered in her ear:

—“You see, sweetheart, how Robert loves you; he wants you fine and nice.”

A deep sigh, cutting and raucous, answered.

—“I would prefer he made me happy!”



And today, the bells of Manila’s steeples have sung the joyous “Gloria’s over the divine Babe’s birth. This afternoon I paid a visit to Mary, the second of the cloverleaf of the college, sure that I would be admitted to the parlor, on account of this feast.

Every visit I pay her makes me sad. Really one as to love Mary, as I do, to go and see her in the darkness of that somber cloister.

Until today I always shivered whenever I thought of nuns and cloisters and whenever Mary’s sweet voice saluted me with “Blessed be Jesus Christ”, I had to make a supreme effort to answer: Forever.”

—“Do you know, I asked her, after a few moments conversation, “that Irene does not look happy?”

—“Poor little one! May be God waits her there in the trial.”

—“She is not happy, but certainly she would not change with you.” Nor I with her...no...no. I would not change. God wants

her in the valley, that is true; and He wants me on the ridges, but He helps me to climb them. Each one has his own vocation.

—"Yours frightens me, you are carrying such heavy chains; the life you have embraced is so austere, so hard, so devoid of human pleasures."

She smiled at me, but such a smile that I will never forget it.

—"My chains are sweet, they are chains of love....The life you think is so hard, is so sweet to me..., for, the Master I am serving, bestows upon me His choicest graces."

And lifting up her hand, she kissed the wooden crucifix she carried and with a voice trembling with holy emotion.

—"I enjoy, she said, "perfect happiness, pleasure that is not of this world."

And saying this, I saw a tear fall upon the feet of the Christ, a tear of an infinite sweetness, as if the whole heart of the nun had overflowed under the pressure of a happiness too long retained.



And now, I do not know.... I hesitate.

I am that creature I spoke of, tied to two worlds....so different.

Help me to abandon one and to attach myself to the other. Mammon makes victims, Only God makes the happy.

SAVONAROLA



Immaculate Conception

December 8.

Let us go back to the year 1854.

At that time Pope Pius IX was at the head of the Catholic Church and the Holy Father was a true servant of our divine Mother, Mary. Some time before he had sent a letter to all the archbishops and the bishops of the world, and had invited them to come to Rome. Many of them complied with the wish of Pius IX.

And when all were gathered in the Palace of the Pope, they meditated upon the mystery of the

Immaculate Conception of the Blessed Virgin.

And after four days of study and meditation, just at noon, when the bell rang the "Angelus" all these archbishops and bishops fell on their knees and prayed the three "Hail Mary".

After they finished this prayer, they all shouted to the Pope: "You, Holy Father, teach us, and confirm our faith."

What had the Pope to teach them?

One point of our faith, which had been accepted hundreds and hundreds of years ago, that Mary was conceived and born without original sin. All the archbishops and bishops asked that the Pope should proclaim in a solemn; that which was already accepted by all the faithful. And the following day, it was on December 8, a big procession went through the streets of Rome; 50 cardinals and 150 archbishops and bishops walked before the Pope, and thousands of people followed. Finally they came in the church of St. Peter, the place where the bodies and St. Paul are buried.

Five cardinals approached the Pope and supplicated him to proclaim the Immaculate Conception as a point of our Faith; and the Holy Father answered "Let us once more ask the assistance of the Holy Ghost." Then the Pope rising upon his throne, He, the representative of Christ on earth, speaking in the name of Holy Trinity declared "It is point of the Catholic Faith that Mary was conceived without sin, that she was preserved from the stain

of the original sin." Great emotion overpowered the vast crowd, tears came to the eyes and as a thunderous acclamation broke out.

And all the bells of the holy City rang at once, and the canons of the fortifications resounded so that everybody in the neighbourhood should participate in the great joy.

Soon the news reached the four corners of the world, and there was rejoicing in the smallest villages as in the biggest towns, because children share always in the joys of their mother. And since then December 8 has been one of the happiest feasts celebrated by the Catholic Church.

Let us join with all the Blessed in Heaven; let us rejoice with our dear Mother; we, her, children are partakers of her glory and happiness.

Let us repeat frequently these words applied by the Catholic Church to the Blessed Virgin: "Thou art all fair, O Mary, and there is not a spot in Thee." (Cant. IV. 7.)



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

451. *Every dog is brave before his own door.*
452. *An iron key can open a silver lock.*
453. *It's the mouth that makes the cow.*
454. *All is not butter that comes from the cow.*
455. *A bold fellow is the jest of wise men and
the idol of fools.*
456. *An inch in a man's nose is much.*
457. *The sting of reproof is the truth of it.*
458. *Every fool likes his cap.*
459. *Cowardly curse barks loudest.*
460. *Drop by drop wears away the stone.*
461. *Down hill push me not, up hill whip me
not, on the level spare me not; in the sta-
ble forget me not.*
462. *Competition is the life of trade.*
463. *All men are equal by birth; we become dis-
tinguished by merit.*
464. *A little spot is soon hot.*
465. *A good friend is better than silver and gold.*
466. *Time and tide wait for no man.*
467. *All things are subject to change, and we
change with them.*

THE MISSION

Mission News & Notes

Why not call it a "BUT" Chapter?

Still better, why not change that T into a D and present the BUDS to the generous hearts of "The Little Apostle" so that they might blossom into glorious roses of burning love and white lilies of the purest disinterestedness?

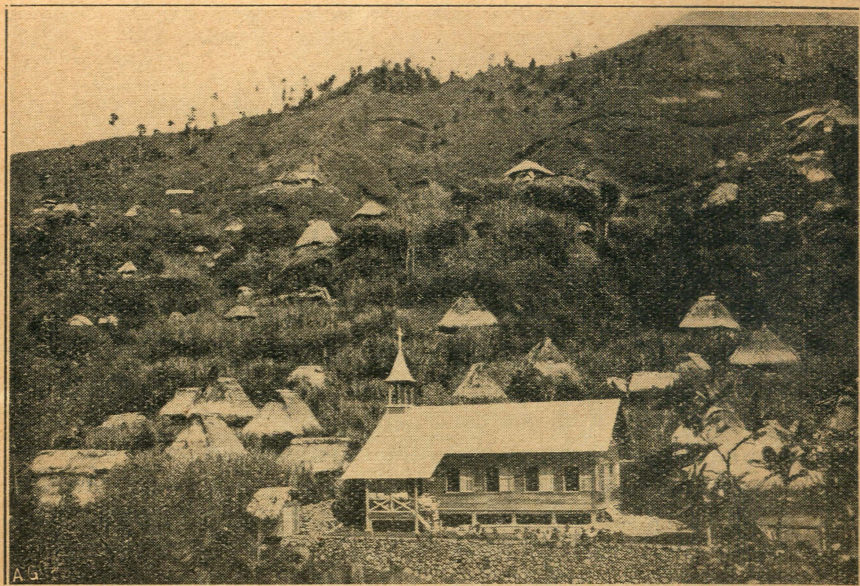
The calls are pouring in so manifold that we can but pick, here and there and graciously invite our Dear Readers to make their own choice.

From BONTOK the zealous Father Ghysebrechts writes: "You know, Dear Father, that nowadays I have to supply 10 outstations. Christmas is nearing and nowhere even the poorest Nativity-group! My 2 catechists have planned day and night to solve the Christmas-problems. We had a meeting and to call things by their proper name, it was the worst gathering of the whole year. It was a BUT from top to toe. Father, we need some clothes Yes, my friends, but I cannot squeeze out any more. Well, Father, a dozen blankets? But I gave you

the last, 2 months ago. At all events, Father, the new Christians need a rosary! But I am out of them, I answered most emphatically, hoping to find an avenue of escape. Silence prevailed for a while but then in a very determined way: Father, let go what goes, but Christmas is no Christmas without a Nativity-group! He was right and we had to bear the blow, silence, think and pray. The conclusion, Dear Readers, I I leave to your generous hearts. I feel sure that you will help me out of straits. May the Lord-Babe bestow upon you His choicest blessings!

From Rev. F. Wins, pioneering in ANGAKI: Most hearty thanks for the peso and the 3 Mass intentions you kindly sent me, but... well, the altar is still the rough wooden box and Christmas is nearing...

A rough wooden box for an altar, Dear Readers! those dots are most appealing "but (s)". Who's Who to give Our Dear Lord a better dwelling?



The Chapel of BARLIG.

Barlig is one of the 10 out-stations deserved by Rev. F. Ghysebrechts.

Rev. F. Van Overbergh, the tired-less contributor to "The Little Apostle" and restless hiker in the APAYAO Province begs for most practical help: Dear Father: I can appoint, at once, a dozen catechists, or better I could do so if.... but.... Well, to make it short and to the point I ask ONE Travelling-catechist for the Apayao province. I rely entirely upon the good-hearted Readers of The Little Apostle, and, please, no BUT. I cannot stand, any longer, the loss of so many dear souls!

rightly does he intend to have the whole mission of CERVANTES with its many barrios, enjoy the close on Christmas. Indeed catechumens have been baptized by dozens, but the means of teaching, healing, feeding, clothing are heaping one upon another....

Who alleviates a little the zealous father's burden?



Rev. F. A. Claerhoudt from BOKOD, the bright-hearted man, who has but one trouble, viz. to have both ends meet, kindly implores your cheerful help to get out of straightened circumstances.

And so the broadcasting goes

Rev. F. Portelange is for weeks on a non-stop-baptismal race and

on from every corner of the Mountain Province.

The harvest is ripe, BUT the means!!

Well, My Dear Readers, kindly allow me to submit a few items, which are the most conspicuous means to aid the Catholic Missionaries in the Mountain Province:

P.1000.00 will build a mission-chapel or school.

P.600.00 will support a priest for one year.

P.40.00 a month will support a catechist or teacher.

P.10.00 will ransom a pagan baby.

P.1.00 will bring each month, post free, for a whole year "The Little Apostle" to any address in the Philippine Islands.

And to close the "BUT" Chapter, the hard-working Father de Snick, in charge of the Mission of BURNAY, sends in a most fragrant rose. Two weeks ago the greatest spiritulist woman of Burnay told me that she wanted to be baptized when dying. She would send her granddaughter Carmen to let me know. I was very much surprised and silently

I admired the mercy of God, and the power of His grace. She was not ill at all at that time and I just happened to meet her in somebody else's house. Yesterday afternoon Guinamay was very ill. Carmen called for me and I baptized the old witch, who spent her whole life invoking the spirits Kalangat Si pi-nading and others for the sick people of the village. I gave her the name of Mary, thinking that she needed a great patron saint after having worshipped the devil practically on so many occasions. May Our Lady introduce her into paradise and may that poor Guinamay pray for the conversion of the town! She died this morning.

Let us beseech All-Bountiful God to multiply the graces of conversion and grant to all the good-natured people of the Mountain Province the divine boon of the true Faith.

Our daily devout prayers and frequent Holy Communions will bring down upon the missionaries and their flocks and abundant shower of graces of conversion and perseverance.



THE PASTORAL VISIT OF MSGR. SANCHO

The pastoral visit of Mgr. Sancho, Bishop of Nueva Segovia, to the various missions of the Mountain Province, has been a glorious journey from start to finish.

His Lordship was welcomed in TAGUDIN by Very Rev. F. Aldenhuisen, Superior of the Belgian Fathers, on Friday, Nov. 2nd. On the following day they set out



*A fine lad. "Work hard within and without the schoolwalls"
is the slogan of iñing.*

for CERVANTES, where the Bishop was given a most hearty welcome. Under the shade of a beautiful arch, splendidly decorated and enhanced by a variety of flowers and multicolored pennants the Municipal President, with all the Councilors met the Bishop at the boundary of the town. While the church chimes, in full swing, sent forth their exulting notes to the whole valley,

the entire party proceeded townward. A score of arches told, in a delightful silent way, the joy which filled all hearts until thundering "Hurrah" burst forth from all sides. The pupils of the Catholic schools, the new converts of Pilipil and the barrio of St. Teresita vied with each other in welcoming their Bishop. His Lordship addressed them in a most fatherly way and asked Rev. F.

Portelange to take his heartfelt thanks to the generous benefactor of Iloilo, who, by means of the catechist he cares for, had done so much good to the people of Cervantes. 693 Christians were confirmed in Cervantes.

On the Sunday afternoon the party proceeded to KAYAN where a most cordial welcome was given to the Bishop. This helped no little to minimize the hardships of a trip, which for seven kilometers was but a plodding through mud under a heavy pour down. The little chapel was more than filled to its capacity and His Lordship administered 185 Confirmations.

From thence the party started for BAUKO where the pastoral visit was performed in the morning of the 5th and 255 Christians received the Sacrament of Con-

firmation. The enthusiasm and cordiality greatly impressed the Bishop, who was unable to express his gratitude towards God and the Father, when unexpectedly he was introduced in the school-chapel of SABANGAN, where he had the pleasure of administering 185 Confirmations more.

At 4:30 P.M. the party set out for the Capital of the Mountain Province. Our Readers will find a full report of the visit, in the letter written by Father Desmet, the valiant missionary of Bontoc.

Giving thanks to Almighty God and beseeching Him to bestow upon all the inhabitants of the Mountain Province His choicest blessings, His Lordship left Bontoc for Tagudin on Nov. 9, exceedingly satisfied of this pastoral visit.



LETTER OF REV. F. DESMET

Bontoc, November 9, 1928.

The Editor
The Little Apostle of the Mountain Province.
Manila, P. I.

Dear Reverend Father:—

Te Deum Laudamus! is the only word we can say by starting a report about what happened at Bontoc, P. M., these last days, on occasion of the Pastoral Visit of His Lordship Mgr. Sancho, Bishop

of the Diocese of Vigan, under whose jurisdiction the Mountain Province has been brought.

For days before there was only the question in different quarters of the next coming of the Bishop, and as time went on, more and more activity became apparent in connection with the various preparations.

At last the evening of Tuesday, November 6 had come; An arch had been erected at the entrance of Bontoc, just opposite the Pre-

sidencia, where a vast crowd stood notwithstanding the intermittent showers, to greet the beloved and longed for Pastor. The Provincial Governor, Hon. J. C. Early had gone ahead in company with the Provincial Treasurer Mr. I. D. Jimenez, as far as Bontoc Gate, to give to the respected head of the Catholic Church in the Province the greetings of his subordinates. At last music was heard, far away, the throng began to move, and there arrived the truck on which the Catholic Mission Band and the Council of the Defensores de la Libertad had taken place to meet the Bishop as far as Sabañgan at a distance of 20 kilometers. The truck was followed by the autos of the Provincial Governor, and of the Bishop. After the formal presentations, a parade took His Lordship to the Church, where, after a short Liturgical ceremony, and a few words of thanks of the Bishop, the community members came again to present their respects to their beloved Pastor, before they went home.

On Wednesday morning, day set in by a series of confessions, and by a large crowd of people repairing to Church to attend Holy Mass celebrated by His Lordship, and to receive from his hands Holy Communion. As time went on more and more people arrived in throngs at the church, not only from nearby Bontoc and Samoki, but even from

far distant Tetepan, Tocucan, Talubin and Barlig. From 9 A. M. until noon, the spacious but for the occasion too little church was repeatedly filled to its capacity by children of christian families of yore, and by half clad neophytes of the mountain stock, as robust in its faith as sturdy in their appearance. 1288 confirmations were given on this occasion in the Church of Bontoc! 96 children of families that came from the lowlands were among the number, while 361 adults of more than fifteen years received, on this happy day, the plenitude of the gifts of the Holy Ghost.

The day closed with refreshment offered by the Catholic community offered by the Catholic Community of Bontoc to His Lordship, attended by Governor and Mrs. Early, Judge of First Instance Montemayor, and the pick of the Bontoc population. The feelings of devotion, happiness and enthusiasm for good were voiced alternately by Mr. Atanasio Pablo, who acted as toastmaster, by Mrs. Elisa R. Ochoa in the name of the Catholic lowlanders, and by Mr. Felix F. Diaz in the name of the young and growing native Catholic community of Bontoc.

Days of grace were they, that reminded us of the first days of the Church, days of intense faith that made the missionaries forget the hardships they had suffer in bearing their catechumens to

Christ, days of triumph that cheer all those who are interested in the christianization of the mountain people. Glory be and praise, next to God to the organizers of the festivities, among whom a prominent part was played by Mrs. I. T. Jimenez, and by Mr. Floro Sanchez, not to mention number of others, as the mere enumeration of their names would take too much space. But honor in a special way to the 16 Catechists, who under the direction of the missionaries sow day after day the seed of Faith, with untiring zeal and untold efforts, in the

hearts of their people. The seed buried in the furrows has grown and ripened into fruit of salvation. The word of God, indeed is not laid into bonds on the high peaks of Bontoc subprovince, it is carried in every nook and corner. May Almighty God raise more generous souls who will help us to support more Catechists, and by means of them preach the Gospel even in the most remote hamlets, and make shine over these places, still in darkness of paganism, the rising Sun of Justice, that will show the way to the light of glory.



The Last of Them

Catechist.—“Children, how many sacraments are there?”

The children are all eager to answer, raising and waving their hands.

Catechist.—“Well, Mary, how many are there?”

Mary.—“Seven.”

Susanna, shaking her hand excitedly and her head in the negative, wished to correct her.

Catechist.—“Well, Susanna, what is wrong?”

Susanna.—“There ain't any more sacraments. My aunt received the last sacraments last week.”

Fairly Estimated

A catechist, wishing to sound his class on the subject of Purgatory, asked the following: “After a person is dead and his soul goes neither to Heaven nor to Hell, where does it go?”

Indian Boy.—“Somewhere in between.”

☪

Old Lady—You were drunk again last night. You've been sleeping with your feet on the pillow.

Old Man.—Now I understand why I thought my head was aching. It was only my corns.

COUNTRY AND PEOPLE

The Negritos of Northern Luzon

By Rev. Father Mauricio Vanoverbergh

Missionary of Kabugaw, Apayaw.

CHAPTER I. — A Short Diary.

Continuation.

August 4 (Thursday): Today my catechist and I went in quest of some other Negrito huts at Amattalan. We had scarcely passed a little hill that separated us from that place, when we saw a Negrito woman and some children climb the slope in front and then enter the forest. When we arrived at the hut below, nobody was at home, but we climbed, with much difficulty, the almost precipitous ascent where we had seen the Negrito woman, and almost immediately on reaching the first plot of level forested area, we came upon another hut, a new one, almost completely finished.

I had barely espied two women and several children sitting in the hut, when one of the former started running toward me shouting and gesticulating. The reason of this bustle was that I had to pass near the litter of a hog and that the sow seemed far from desirous

to bear the presence of any intruder, so our kind Negrito came to the rescue standing guard near the sow and her litter, and indicating to me a different path that would make me avoid passing in the near proximity of the now infuriated animal.

We were very well received by Malliñg, the woman we had seen climbing the hill, and by Aguman, the wife of Polorio, the owner of the new hut. When we offered to buy one of the shoats, they replied in the negative, because they wanted to give it to a Christian to whom they were indebted. This reminded me of the fact that you are not allowed to ask an Isneg to sell a shoat, to tell him that his palay (rice in the field) is beautiful, etc.; this is taboo; the Isneg believe that such a demand or remark will kill the animal, spoil the palay, etc. The Negrito however did not mind at all.

After a while we went down to

the house of Asiñgol, the hut below, where lived Malliñg, and her husband Malahia. We had barely reached the hut, when Asiñgol himself and his wife Palina arrived. Asiñgol had been called to see a sick person, as he is a kind of medicine man, and he showed me several dried roots of a vine, which he stated, were very bitter and a panacea against all kinds of diseases. It did not take me long to convince him to accompany me to the house of Mr. Claveria, so that he could tell me at leisure whatever he knew about the traditions of the Negritos. We had to wait, however, until he had donned his pants and found his hat.

After a long interview I came to the conclusion that Asiñgol's knowledge of Negrito traditions was very scanty. He repeatedly told me that one of his relatives, an old man, was much better informed. However, he gave me a few variants of the prayer the Negritos recite at the offering of first fruits, in which task we were very soon interrupted by the arrival of some Christian Iloko, who wanted to know why the Negrito had come, and who immediately started with explanations of their own. Asiñgol seemed much annoyed, and to relieve the situation both of us repaired to the schoolhouse, where we continued the conversation in peace.

After dinner Asiñgol went

home, promising to come back in the morning and to bring with him the old man he had been talking about.

Today I also learned that the Negritos weave mats.

August 5 (Friday):

Today Mr. Claveria and my catechist explained to me how the Negritos prepared the material for the weaving of baskets and mats, and I sent the latter to Arnani to order four baskets and four mats. Later on I sent him back to tell Simiana to complete only two of each kind and to leave the others half unfinished; as in this way the progress of the work could be followed better, and this would prove more useful for museums.

August 6 (Saturday):

This morning I went again to Asiñgol's house and saw practically the whole family. Asiñgol had been sick for more than a day, which was the reason he had not come yesterday as promised; besides, the old man who had been sent for, had not shown up yet.

The boys were roasting corn in an earthen jar, and Paulina was shouting all the time in order to convince the youngsters to behave in my presence, especially when the small boys came standing in front of me clothed with their innocence. Palina is very dull of hearing, that is probably the reason why she thought she had to talk in a very loud voice; but the boys did not seem to mind it

very much; they probably were accustomed to it. Palina said that they thought of leaving this place, as her skin was terribly affected with I do not know what, probably bites of insects. At this juncture a dog that came too near my person excited her wrath. In general, the whole family seemed very happy, laughing at every turn, and I had a very interesting conversation.

Asiñgol gave me a rooster, which I refused at first, but later on accepted on condition that they would come with me and get some rice which was of more value to them than any fowls. They gave me also a kind of primitive guitar, a half-finished basket, four arrows, a bow and two armlets. The latter are made and worn by young men in order to look nice

and to please the girls.

A neighboring Iloko was very soon on the spot. These people cannot leave you alone with Negritos for any length of time. They cannot understand what you want with these pygmies, who are far from being interesting to them.

Before leaving a small dog came along barking at me; at once the whole group of youngsters arrived to drive him away.

Palina and Malliñg accompanied me to my abode, carrying the rooster, the guitar, the bow, the arrows and the basket. Both had on their best clothes for the occasion. I gave them two and a half gantas of rice, worth some thirty to forty cents, which was very good pay.

(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

XVIII.

Salchi and Kiad and Ampasit

THEY were six sitting here.

Six small brown tots,

Igorrote boys and girls,
with glimmering long, black hair,
with big eyeballs, shining like

ivory, with round, fat cheeks,
plastered here and there with
remnants of camotes...

They were six sitting here, and
they chattered, and then, they

clapped their tiny hands, gaily beating the measure of their childish song:

"Asok tchi Badjat

"Asok tchi Umadila

"Umadila,cha-em-chem-chem...

"Cha-em-chem,cha-em-chem....

Kabelbeldjat, Kabelbeldjat,
madjäre....

"Madjäre, madjäre, toré-toré....

Tore-toré, bágoo-koo....

Bágoo-koo, bágoo Kalanka....

Nantilid tchi Puang-keé....

Pu-pu-ankeé Kisemba....

Kisemba-Kisemba-joo-joo!....

They were six sitting there:
Pichai, Kétong, Kiting, Tapoi,
Tingai and Kalub.

The little Kalub was now much better.

A month ago, everybody in the village thought: "Kalub will never grow up. It looks as if her frail body had not a single bone to keep it erect....singa anchi pokel i angelto."

While the little tots were sweetly singing, all at once the perceived the echoing sound of the Tambu-joog. Near the house of Kisal somebody blew the horn, to call the people together: for some meat had arrived in the village.

The little hands stopped clapping, the song died away, the little heads turned toward the place the tooting came from....they listened with their mouths wide open; each one of them lifted up a small finger....

"There is meat in the house of Kisal" Tapai said, and he looked

into the eyes of his excited companions.

"Té undawitka....Come, let us go!...."

And they jumped up, hobbled over the stone fence, waded thru the splashing water and over the burning boulders of the ditch, behind Koreémpap's house, and, a few moments later, they were sitting around the bleeding meat near Kisal's hut.

It was meat of a waterbuffalo.

People had found the Binéan's beast stone dead among the rocks of Kansbas.

—"Kasepa, abujog....It's a pity" they heard the people say: "he is fast rotting!"

But, rotten or not, the animal was cut to pieces, the pieces were divided and each one carried his part home and the six little tots brought to their mothers their piece of buffalomeat, and everywhere, in all the huts, that same evening, all the people cooked and ate of the meat....

The next day, Kitong was sick.... and the following day Kitong was not any better.

Bwalasbas, the mambunung came; the opinion of the witch was that Kitong had contracted his disease from the buffalomeat.... the buffalo himself had sure died of a sickness....and in such a case, there was no other remedy than to exorcise Kitong....the question was of turning the sickness off.... it would soon be finished....and Bwalasbas searched for an egg in

the chickennest under the roof, put it in the ground, whispered a few words to chase away the spirit of the sickness and the next day, Kitong was again playing with Tingai and Kalub.

Unhappily Kalub's father had a terrible dream that very night: it was just a moment before the first crowing of the rooster, when the spirit of dead Anté, his own father, slipped into the hut, blankly gazing at him, right into his eyes, and he said:

—"Maniadka ni nuang.... I need a carabao, a waterbuffalo. Offer the Kiad kaniow and offer a carabao."

After these words Anté had disappeared.

And now, there was Kitong's father sitting, deeply thinking, sadly nodding his head and murmuring to himself: it cannot be, no, it cannot be....a whole lot of expense, and....

But fearing that his father's spirit would come back and punish him, Kitong's father made up his mind to offer the Kiad kaniow.

He bought a carabao. The beast was not so big, but, seeing that it meant a good deal of expenses to Kitong's father, the eld-

ers had said that this carabao would do.

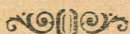
So, when the fixed day arrived, the mambunung, from early morning, was seen sitting near and praying over near two pitchers of tapoei in Kitong's house.

Silas, Kitong's father, came outside of the house, grasped a handful of rattan, "sap-sap", struck the body of the carabao a few times and reentered the house.

Two heavy blows with the "gwasai", the axe, well delivered in the neck of the buffalo, caused the beast to fall; somebody jumped at the animal and pushed his pointed knife into its heart; and from the gaping wound escaped a bubbling stream of black and red blood which they gathered into a kettle.

Then, inside the house, they boiled the blood and also the intestines, the liver and the heart.... this was the part reserved for the ghosts, for the aninit, and all the people inside the house. The rest of the animal was divided outside among the young people, they cut it into pieces, boiled them and the tail piece was put asunder and reserved for the next day....

(To be continued)





Catholic Chronicle

Brazil.

Mr. Lima, a Brazilian scientist, a senator and a free-thinker, recently abandoned the ranks of the unbelievers to join the Roman Catholic Church. When asked for a statement, Lima, who was widely known throughout the country as a materialist, an unbeliever and a mathematician, said that after seeking in vain to find in science a complete explanation of the universe, disillusioned and with a sad soul, he turned to religion and found in Roman Catholic Faith that which science had not been able to give him.

Mexico.

According to the news that the persecutor, Calles, permits to reach the papers, education came

to Mexico only then when the priests and the brothers and the sisters were exiled.

But over 200,000 children have followed their former teachers across the border to continue their education with them. This would seem to indicate that the educational system, introduced by Calles does not compare very favorably with the one he destroyed.

In Mexico, as in other countries the Catholic Church was the first educator of the people. Mexico had a catholic university before the United States had a little school house, so it is not surprising that Catholic Education and Instruction had endeared itself to the Mexican people.

Russia.

What the ultimate condition of the Catholics in Russia will be, would be difficult to forecast. At the present time there is a proposal to make all Catholic priests in Russia swear not to obey the Holy Father, and refusal to swear would, of course lead to their expulsion, from the country, and would render useless, for the time being at least, the tremendous work, done quietly during the last five, by the Benedictines, Jesuits, Dominicans and other Religious orders to educate priests for the Russian Mission. It would also bar from Russia the students of the great Oriental Institute at Rome presided over by Monsignor

Michael d'herbigny.

France.

The cause of canonization of Frederic Ozanam, founder of the St. Vincent de Paul Association is to be introduced in Rome. The name of this pioneer of practical charity is an inspiration for Catholic leaders everywhere. His canonization should mean a fresh and high approval of charitable works to God's poor done by lay people.

—A list of awards by the French Academy includes the names of many members of the clergy and Catholic laymen and laywomen, who have contributed during the last year to the brilliant record of French writers in various fields of literature.

In addition to the purely literary awards are several given to works describing missionary activities and religious history.

The "Montyon prize" of 1,000 francs was given to Monsignor Boucher for his book "Through the Missions of Togo and Dahomey" and Father Maurice Briault received an award of 500 francs for his book "Under the Equatorial Zero."

Germany.

The development of "Catholic Action", that is to say lay-cooperation, with the missionary work of the clergy, is held to be the only solution of the serious problems created in many parts

of Germany by the existence of what is called "no man's parishes": This means more or less isolated groups of so-called christians who have no connection whatsoever with any church.

Many of these districts are located in the suburbs of the large cities, and some of them date from before the war. The typical example was Berlin where before 1914 thousands of families had no connection with the Catholic Church. Children were neither baptized nor confirmed, and marriage was a purely civil ceremony.

At present the "no man's parish" at Frankfort numbers 80,000 Catholics, who do not in any way participate in the life of the church. While not hostile to the Church, they are untouched by any Church influences.

Social distress, poverty and economic depression are listed as

the chief causes of this condition.

In order to remedy this situation, several outstanding Catholics expressed the belief that the present methods of work should be patterned after those of the early days of Christianity, when whole nations were brought to the Church by the work of a few priests backed up by an enthusiastic and active Catholic laity. This lay co-operation was partly responsible for the rapid spread of Christianity.

In Germany the laity has been given definite fields of co-operation in charity work. It is now proposed to extend the movement and enlist their support and assistance in the pastoral care of the multitudes, who forgot the way that leads to the church, not only of the large cities but also in the small villages and parishes.



Generally speaking, the man who likes to hear himself talk is easily pleased.



If we practically believed the presence of our Guardian Angel there would be more ladies and gentlemen in the world.



Dissatisfaction is perfectly proper, provided it makes a determined effort to seek improvement.



A piker is a man who gives a dime to charity expecting it to be returned a hundredfold—in dimes.



St. Anselm likens the angels to busy bees flying between the flowers of earth and the hives of Heaven.



As without faith it is impossible to please God, so without mildness it is impossible to please men, and to govern them well.—
St. Bernard.

CURRENT EVENTS

Philippines

Private Instruction.

One moment was to be feared that the action for the reorganization of the private school system was doomed to die out gradually.

Vice-governor E. Gilmore, head of the Department of Public Instruction indicated his desire to have the legislature refrain from passing a bill bearing upon the private education system, until he should have had ample opportunity to look into the measures. Therefore it was surmised that no bill dealing with the system of private education would pass in the house of representatives.

But on November 5, bill No. 1126 creating a board with powers to inspect the activities of private schools and colleges and to give them government recognition was passed in the house.

Feast of Christ-King.

All over the Philippines the feast of Christ King was celebrated in the glorious manner. Not only Manila, Baguio and other big towns of the Islands showed by imposing ceremonies their loyalty to the divine King, but even the smallest pueblos held public ceremonies, during which the love of the Pilipino people for Jesus was proved in an undisputable manner.

On the same day in all places meet-

ings were held as a protest against cruel persecution, which is going on in Mexico, bringing upon the inhabitants of this unfortunate country unspeakable sufferings.

A cable was sent to the Holy Father Pius XI by the Apostolic Delegate Monseñor Pinai in the name of all the Catholics of the Philippines, in which cable the catholic Philipinos affirmed once more their loyalty to the Holy Father, the pope, and their sympathy towards the persecuted Catholics of Mexico, hoping that this movement of protest in the Philippines would serve as consolation to the afflicted catholics of Mexico."

After such touching manifestations in honour of Christ-King, we can be sure that Jesus will shower His blessings upon the Philipino people.

Catholic Students' Conference at Baguio December 26-31, 1928, to form Junior League of Catholic Action

An important event of insular significance, perhaps never registered in the history of Catholicism among the youth of the Philippines, is to take place at the coming Catholic Students' Conference to be held at Baguio from December 26 to 31, 1928. The Conference, in character, will be a vast organizing committee for the establishment of units of the JUNIOR LEAGUE OF CATHOLIC ACTION

and, where possible, the federation of all existing societies under the Central Committee of the Catholic Action in the Philippines. All business and discussion will be limited and directed to this end.

For this purpose, leaders will be sent to Baguio; representatives of parish organizations of students, officers of junior Catholic societies or clubs, individuals capable of leadership for potential groups: representatives of leading parishes.

All delegates will be accommodated at the Hotel Pines, the Summer Resort and the new Zig-Zag Hotel. Preparations for the convenience of every individual have been adequately made. The Hotels engaged are the best in Baguio. The charges per delegate are P28.00 from Manila and return.

All names must be in before December 1st. The number of delegates is limited strictly to 300 (three hundred).

Send names NOW to

REV. JAMES M. DROUGHT
Director

Catholic Students' Conference
St. Rita Hall, Taft Avenue, Manila

Filth and Poison in Magazines.

After a thorough investigation of all the reading matter for sale, not only in Manila, but also in the provinces, a committee appointed to examine and report on "pernicious matter" has submitted to the Board of Directors of the Women's Clubs of the Philippines a report, out of which we take the following detail: "That this filth and poison is being steadily and persistently injected in several ways and quite openly is attested by indecently titled moving pictures; by

lurid advertisements painted or pasted on huge bill-boards along the most traveled streets; by the display of practically nude women figures in the windows of certain city Drug Stores; by uncouth dances and vulgar songs on the local stage. These are matters of common knowledge and they are no credit to the community which permits or endures them. No effort was made to review any local magazine, printed in English or the vernacular, though the claim is openly made that several of them are both lewd and vulgar. The concern of the committee was with the imported stuff from the United States."

If no drastic steps are taken by the government in the matter of "Filth and Poison" our youth will be corrupted before long.

A great danger threatens our people. Caveant Consules.

Woman Suffrage.

Prominent women in Manila have started a campaign asking for suffrage for women. They asked the Senate, through its president Mr. Quezon to introduce a bill which would make it legal for women to vote.

"We believe" the request says "that the passage of such a law while it will be indicative of the high sense of justice which has always characterized the representatives of the Filipino people and of the rapid progress which we have made as a people, will bring about a more effective cooperation among the men and women of our country in the consideration of all matters affecting the welfare of the Filipino women in particular and of the country in general."



Foreign

Mexico.

—The following fact shows clearly that the new president of Mexico, Portes Gil is a creature of the tyrant, Calles.

Previous to the election, it was announced as certain that General Perez Trevino would occupy the post of Provisional President, and all at once Portes Gil obtained the support of upward of two hundred deputies from a total of two hundred and eighty-one.

But the movement in favor of Gil took active form soon after a lunch given by President Calles to all the Generals who came to the Capital to hear his message to Congress."

This fact speaks volumes and proves once more that Calles' grip remains on the nation through the medium of the Army.

In the meantime Calles is arraigned for murder.

He and the recently assassinated President-elect of Mexico Obregon are accused of implication in the assassination of two Mexican army officers at Laredo (Texas) by John A. Valls, State District Attorney at Laredo..

—Prosecution against General Obregon was dropped because of his death, Mr. Valls said, adding "but the prosecution against Calles and his fellow conspirators will remain pending, with the fervent hope that some day they will be called to answer for their enormous crime at the bar of public justice.

—During the trial of Toral, the man who killed Obregon, the defendant testified that Mother Concepcion had no part whatever in the assassination. Mother Superior Concepcion denied most emphatically that she knew anything of Toral's intention, nor that she dominated him or influenced him to commit the crime.

Toral was sentenced to die, and Mother Concepcion to 20 year's imprisonment.

—A petition, advocating the amendment of the religious laws now in force has been presented to Congress; it is signed by 140 prominent Catholic laymen. It has been read in the Senate and is now before a Senate committee. The petition proposes that the laws on religion be amended to read:

"Article 3. Teaching is free. That imparted in State schools will be subject to terms established by law which will not be antagonistic to religion of those being educated by its practice. Said teaching to be gratuitous in the State primary schools.

"In private schools religion can be taught freely according to the dictates of parents, or in their name by those supporting or directing said schools.

"In government schools at the request of parents and tutors, classes in religious instruction can be opened under the care of persons considered to be competent by the former, but attendance is not obligatory unless the parents desire.

"Article 24. Every one is free to profess any religious creed he or she chooses and practice its ceremonies, devotions or acts of its worship, provided they do not mean the breach of morality.

"Article 130. The State and religious denominations are independent of each other. The State recognizes the judicial personality of all of them. The State shall not legislate respecting spiritual affairs nor intervene in the management of religious bodies. They will not mix in matters appertaining to civil power...

United States.

The elections are over. Hoover won by a big majority. Governor

Smith showed what a fine man he is by felicitating the Republican Candidate with the following telegram "I congratulate you heartily on your victory and extend to you my good wishes for your health and happiness and the success of your administration."

Many people were astonished seeing that governor Smith was beaten by such a big margin. But there nothing to be wondered at.

How many inhabitants are there in the United States?

How many Catholics? According to the last census 18,605,000.

And although the newspapers were printing "that religion seems to have played a little part in the election" we maintain that religion was the very vital factor.

The words of the French writer De Voguë, in his famous book "Les Morts qui parlent" (The Dead who speak) proved once more to be true. "The religious feelings are the last to be erased from the hearts of men.

They are leading men in the last instance. Nothing arouses the passions of the multitudes as much as religion."

It is the Catholic who is beaten in Governor Smith.

Japan.

A telegram from Tokio to the Sovereign Pontiff announces that the Japanese government has given its official approbation to the Catholic University of Tokio, founded by the Jesuit Fathers in 1913.

The Kellog Treaties and World Peace.

In our issue of September we expressed the hope that the Kellog treaty, by which war was outlawed, would become operative.

As the treaty is now signed by 15

leading nations of the world and accepted by many more countries we can rejoice over the fact, as it shows a wide-spread desire for peace, and much good will among the nations.

But it is well to remember that a simple treaty is not enough to ban war.

Something more than a treaty is needed. There must be conditions of peace—that is to say, all causes that lead to international animosities must be removed. It means that injustice must be ruled out in dealings between nation and nation. So long as this is not the case, any attempt to bar war will have to be looked upon as a clever move by the powers who securely possess the world, to remain in perpetual possession thereof.

India.

A committee appointed by the different parties issued a report in which it embodies a Constitution modeled on those of the most advanced British Dominions. The report which was accepted by the various leaders must now be presented to a general conference to be held at Lucknow. The report declares that nothing else than Dominion Status will satisfy India. It requires the abolition of the Secretary and Council of India.

The legislative powers are to be vested in a parliament, consisting of the King, a Senate of 200 members, and a House of Representatives numbering 500.

The Senate is to be elected by the Provisional Councils, the House by popular and universal suffrage. The King would be represented by a governor general, to be appointed in the same manner as in other self-governing dominions.

Parliament is to have a similar authority over defence and foreign affairs as that exercised by other Dominions.

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.

Are Catholics allowed to listen to Protestant sermons broadcasted by the radio?

Even though listening into a radio-sermon does not violate or incur, under the canons of the Catholic Church, it is not a harmless act in itself.

Who shall say that there is no danger to faith and morals? Children listen in, and it surely cannot be good for them. Young minds are very susceptible, and listening, now and then, to suggested doubt about matters of faith, without hearing the necessary answers to them, is a very poor preparation for rearing staunch Catholics. Most adults also take risks in doing so.

Please explain to us what the five Scapulars are, of what the Sabbatine privilege consists, and what is required for enjoying this Sabbatine privilege?

The five Scapulars are the Red Scapular of the Passion, the Scapular of the Seven Dolors, the Scapular of the Immaculate Conception, the Scapular of Our

Lady of Mount Carmel, and the Scapular of the Most Blessed Trinity. These five different Scapulars are attached to the same pair of strings. In order to gain the indulgences attached to the wearing of those scapulars it is necessary to be invested in each of them.

What is called the Sabbatine Privilege is a privilege believed to have been revealed to Pope John XXII by the Blessed Virgin. The Queen of Heaven assured the Pope that any wearer of the Brown Scapular, who shall have complied with certain condition will be released from Purgatory on the first Saturday after his death.

These conditions are: (1) to have worn the Brown Scapular of Our Lady of Mount Carmel; (2) to have observed chastity according to one's state; (3) to have recited the Office of the Blessed Virgin, or observed the fast of the Church, practicing abstinence on Wednesdays and Saturdays. In case this last condition is too difficult the confessor may commute it to other pious works; (4) inscription of one's name in the register of

the Arch-confraternity of the Brown Scapular. The Sabbatine Privilege is not a point of our Faith, but we may confidently hope in the powerful intercession of the Mother of God, provided we have honored her during life, and have died a good death.



Is it true that the Catholic Church prefers the monarchical form of government in the States to any other?

It makes no difference to the Catholic Church what the form of the civil government may be. There is nothing in the Revelation to tell which is the best kind of civil government.

The Catholic Church in her long history has dealt with kingdoms, absolute and limited, with democracies, real and in name only. Her concerns are for the spiritual well being of the christians, in whatever land and under

whatever form of civil government they may live. She deals with any particular government when conditions demand it.



Does a Catholic commit a mortal in getting married before a non-Catholic minister?

Yes, he commits a mortal sin and is excommunicated from the Church. Further more in the eyes of the Catholic Church there is no marriage. It is necessary for a Catholic to be married before a priest. In case where this is not done, the Catholic, in order to regain his standing in the Catholic Church, must be married before a priest.

What is a Catholic to do in such a case?

Let him consult a priest, go to confession, receive absolution and have the marriage revalidated before the priest.

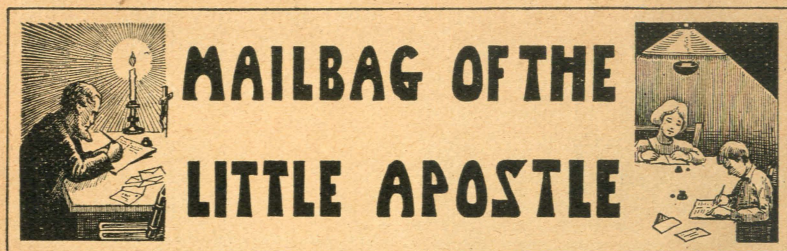


True Enough

A catechist compared the failure of the seed of the Word of God to take roots in our hearts to the grain seed in the earth and bad weather. He suddenly turned to an inattentive boy with the ques-

tion: "Thomas, why doesn't the good seed, the Word of God, grow in the hearts of men?"

Thomas, taken by surprise, thoughtlessly answered: "Bad weather, Father."



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

From all sides the most rejoicing news reached us, relating the beauty and success with which the feast of Christ-King was celebrated. Altho we cannot afford to spare space enough to publish all letters we cannot help mention the Malate Catholic School, which scored in painstaking devotion, gloriously crowned by a well deserved success.

If full reports cannot be given here, the Lord King will not overlook these grand manifestations of devoted love and note them down in golden letters in the book of rewards everlasting.

We greatly appreciate the letters sent us during this month. The unanimous note is the expression of compassion and longing desire to help the zealous missionaries and the poor Igorotes. As an instance:

"Dear Father:

We are so touched by the poverty of the Igorotes that the few centavos we spared, we gladly send to you. If we could but do mere!"

We take advantage of this opportunity to express our heartfelt thanks to the generous benefactor, who sent us a single peso from Reyna Mercedes. May Our Dear Lord reward you a hundredfold!

Another means to foster the propagation of the faith among our dear Igorotes is to spread THE LITTLE APOSTLE magazine. It is the VITAL LINK between the Mountain Province and the rest of the whole Archipelago.

Would it not be most gratifying if EACH and ALL SUBSCRIBERS, without the least dispensation, would take pains to interest even ONE of their many friends in our missionary publication? Please, no BUT, Dear Reader. We feel sure YOU CAN and YOU WILL. Onward for the King of Kings and let THE LITTLE APOSTLE help you in materializing your wish: HIS Kingdom come!

MASS INTENTIONS are a big help and constitute a steady and definite way of supporting our missionaries. All Mass intentions forwarded to us for the missionaries are guaranteed prompt and conscientious attention.

With anticipated heartiest thanks and praying God to bless your efforts in behalf of our dear brethren, I am

Your gratefull,

Little Apostle



For the Little Tots



A Little Life of the Little Flower for Little Children

Continuation

CHAPTER XXVII. Her Vocation.

ONE SUCCESS naturally engenders the desire for another. Little Therese had conquered the conversion of Pranzini. Hence she decided to consecrate herself entirely to the salvation of souls. For a while she thought of going to the distant missions, for she saw in the countries inhabited by pagans an endless harvest of souls. How she would be able to demonstrate her zeal among the infidels!

Later, remembering Pranzini's conversion, for which she had labored in secret, she understood that above all prayers and penances are required for the salvation of sinners and pagans; wherefore she decided to enter the Carmel, where she would pass her life in conversation with God and

bodily penances to realize her noble goal: the redemption of souls.

Another reason made her choose this vocation. She knew that the Carmelite Sisters pray much for the priests and this seemed to her a great and noble task. Her clever intellect told her how much the Priests need God's help.

—How disinterested they are! — she said — They have consecrated themselves to prayer and mortification, and yet, notwithstanding this austere vocation, they have to live in the world amidst many dangers to procure souls to Jesus by distributing the Sacraments and preaching the word of God.

“In a convent, they would live less agitated and a more secur

life; but they can not hide themselves behind its walls; they are forced by us to live among the dangers of the world.

"Their life is austere, because they do not enjoy the pleasures of a family. Therefore they need the help of our prayers in order to endure the hardships of their sacred functions and ministry. Besides, they need our prayers to make their apostolate efficacious enough to convert sinners and indifferent people. After all, it is grace that brings the hearts to God."

Little Therese understood that the holiness of the people depends of the saintliness of their priests; wherefore she decided to consecrate her life to the help of the priests and missionaries.

At that time, she was only 14 years of age. She took the resolution of entering the Carmel the following year, at Christmas night, the anniversary of her great victory upon her natural sensitiveness.

But in order to be admitted so young, she needed the consent of her family. How could she obtain it?

No doubt, the convent would admit her. Mother Superior would not object; Sister Agnes of Jesus sustained her hope; but Céline had to know all these projects; she had her full confidence; she was "the sweet echo of her soul". Fear of causing her any sorrow gave Little Therese no

little apprehension.

The two sisters were living together in the sweetest union; no secrets divided them. Therese first thought it impossible to deprive Céline of her intimacy, but God generously came to her help.

Céline, within a few days, knew her sister's decision, and, far from putting obstacles to her vocation, she helped as much as she could to overcome them, showing this way her true charity and affection for Therese.

But her father still ignored her resolution. How would Therese break the news to him? He had given to God already three of his daughters,—for Léony had entered the Order of the Visitation—and now, his little Queen intended to leave him.

Before she revealed her secret, our little Saint doubled her prayers and she waited for the feast of Pentecost, supplicating the Holy Ghost to come to her help.

In the afternoon of that day, her father had retired to some corner of the garden where he silently contemplated the marvels of the universe. It was toward evening. The last rays of the sun were gilding the western horizon, and the little birds were merrily singing their evening prayers. All nature was inspiring and heavenly. Therese understood all the peace of her father's big heart. Without saying a word, but with her eyes full of tears, she went to him and sat down at

his side.

Then, looking at her with an undescribable affection, Mr. Martin said:

—“What are you thinking of, little Queen? Tell me, what preoccupies your heart?” And, pressing the lovely head of his youngest daughter upon his fatherly heart, he stood up and began to walk slowly up and down the path of the garden.

With a supreme effort, but not without shedding tears, Therese spoke of the Carmel and of her desire to enter it before very long. Her father could not withhold his tears. Of course he felt no desire of counteracting his daughter's vocation, but nevertheless, he told her she was too young to take such a decisive step of such great importance for life. Therese insisted on entering soon and pleaded her cause in the most marvelous way. Her father could not resist the convincing logic of her arguments and, with his natural righteousness and generosity, he answered his daughter like a saint and gave his consent to her petition.

Then, to change the sorry conversation about their separation, Mr. Martin culled a white flower presented to his daughter. He explained all the care the Lord had taken of it while growing and blooming, bathing it in the silvery drops of the dew and the golden rays of the sun. This looked to Therese as her own story....Oh,

how much she must have loved the Lord to find strength enough to abandon such a father so good and so perfect! While still small, she could not imagine that her father ever could die. How could she had lived without him, she then thought. And now, she was the one that desired their separation.

But Mr. Martin was not alone to decide about his daughter's future. Having consulted his brother-in-law, Mr. Guérin, who, at the beginning, made a radical opposition; but after a while, he too gave his consent.

Then, another obstacle arose: the Superior of the Carmel flatly refused to accept Therese before her twenty-first year. It was true that he was only a delegate of the Bishop and that he would have to give in if the Bishop decided otherwise and gave his consent.

When Therese, overwhelmed with sorrow, left the house of the Superior, a torrential rain was falling. She had noted before that, when she was crying, the heaven too seemed to shed tears and that, whenever she felt happy, not a single cloud obscured the sky. Her father did not know how to console her. Therefore he proposed to her to go and see the Bishop at Bayeux. Of course the girl did not ask better.

Before going to the palace, she took recourse to an innocent strategy: Until now, her hair had

been hanging loose over her shoulders in long curls. In order not to look so young, she rolled it up and fastened it after the fashion of older women. Together with her father she visited the Bishop of Bayeux and she herself told the Prelate the reason of their visit. The Bishop answered she had to remain for some time yet at the side of her father, but Mr. Martin came to his daughter's help saying that if the Bishop could not grant the permission asked, together with Therese he would go to Rome and the girl herself would ask the Holy Fa-

ther's dispensation to enter the Carmel before she had reached the age required by the Church.

Though the Prelate was very much touched by the generosity of Mr. Martin and the vehement desire of little Therese, nevertheless he refused to give his consent.

Great was the sorrow of little Therese. Her future looked most gloomy, but, notwithstanding all these difficulties, she confided in God and remained calm. After all, was not her only desire to do the will of God?

(To be continued)



In Memoriam



ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Arcadio Ahumada, Janiuay, Iloilo; Juana Laurinte, Tandag, Surigao; Gervasio Santos, Haganay, Bulacan; Nicolas Ponco, Manila; Rufina Felix, Malabon, Rizal; Amadeo Garcia, Gapan, N. Ecija; Marcela de Belen, Canaman, Cam. Sur; Vicenta C. Sumang, S. Luis, Pamp.; Ramona Orellano, Victoria, Tarlac; Vicenta Jadraque, Cebu, Cebu; Januario Echevarria, Carigara, Leyte: 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.

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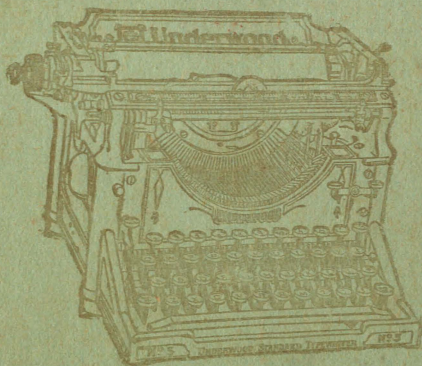
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