

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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in the Mountain Province of the Philippines.*

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THE QUESTION was addressed to an elderly Filipino gentleman on a crowded street corner of the Escolta the other evening and, in the waiting crowd, I could not help but overhear the answer given to his solicitous friend.

“I came in from one of the Provinces to look for a suitable dormitory in which to place my daughter for the coming school year.” Began the old Filipino gentleman.

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“And the name and destination of this dormitory?” He queried.

“ST. MARY’S HALL is the name” continued his friend.

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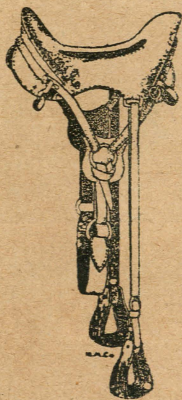
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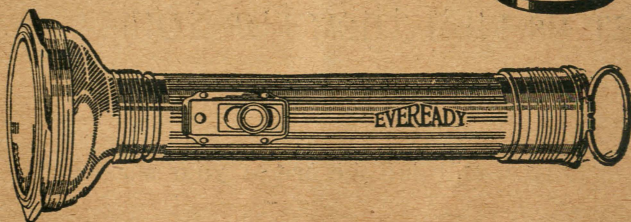
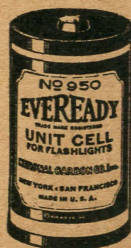
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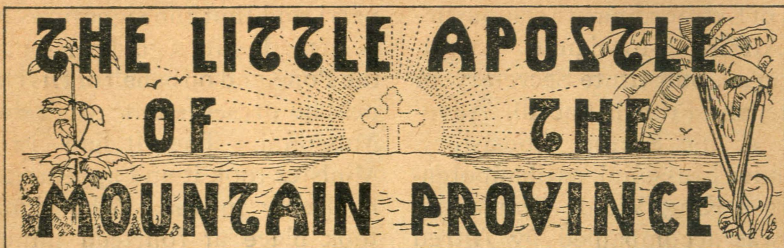
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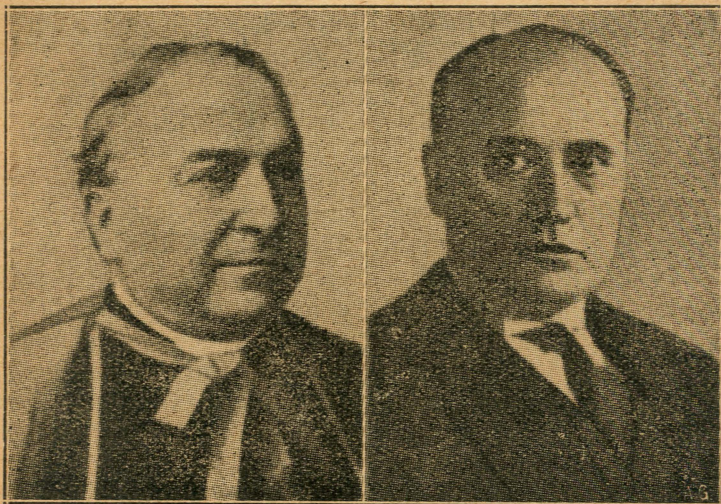
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Peace between the Vatican and Italy

MONDAY, February 11th, 1929, will go down in history as a memorable date because on that day in the

natures to two documents regulating the international situation of the Papacy and all future relations between the Holy See



Lateran Palace at Rome, Cardinal Gasparri, Papal Secretary of State, representing the Holy Father Pius XI, and Prime Minister Mussolini on behalf of King Victor Emmanuel attached their sig-

and the Kingdom of Italy.

Cardinal Gasparri, Papal Secretary of State, as plenipotentiary of Pope Pius, was accompanied by Monsignor Borgongini-Duca, Secretary of the Congrega-

tion of Extraordinary Ecclesiastical Affairs, Monsignor Joseph Pizzardo, Substitute Secretary of State, and Francis Pacelli, Advocate of the Sacred Consistory Premier Mussolini, as plenipotentiary of King Victor Emmanuel III, was accompanied by Alfred Rocco, Minister of justice; Francis Giunta, Under Secretary of the Council of Ministers, and Dino Grandi, Under Secretary of Foreign Affairs.

The dignitaries were seated around a large table, adorned with green cloth and a richly gilded bronze inkstand, with the representatives of the Vatican to the right, and those of the Italian Government to the left. The ceremony began with the reading of a letter of credentials from the King to the Premier by Mussolini himself.

When Mussolini began to read, all at the table arose. Cardinal Gasparri wished also to rise, but the Premier touched him and begged him to remain seated. The reading of the letter of credentials from the Pope to Cardinal Gasparri was done by Monsignor Borgongini-Duca. Then occurred the signing of all the pages of the treaty and concordat. When the last page had been signed, the pages were sealed with red wax and pressed with the coats of arms of both plenipotentiaries.

After signing, Cardinal Gas-

parri said that the signatures had been made with a gold pen sent by the Pope, and on behalf of His Holiness he presented it to Premier Mussolini. The Italian Prime Minister took it and appeared to be deeply moved. The signing took place at fourteen minutes past noon.

A brief conversation on the beauty of the Lateran Palace and Museums followed and Monsignor Peter Ercole invited the illustrious personages to sign their names in the visitor's register on a page illuminated with this Latin inscription: "Justitia e Pace." Premier Mussolini, signing, read the inscription and said: "Very good, so it must be."

Premier Mussolini and Cardinal Gasparri with their respective suites then made a visit to the Museums, Mussolini remaining always on the left of the Cardinal. The Premier admired in particular the magnificent documents concerning the Catholic Missions.

At forty-seven minutes past noon the Cardinal left the Palace after bidding farewell to Premier Mussolini. The Prime Minister and his suite soon followed.

A great crowd assembled in the Lateran Square. A group of pupils from the Roman Seminary chanted a Te Deum when news of the signing reached them, while the crowd applauded with enthusiasm. Everywhere in Rome were scenes of joy and the Papal

flag of yellow and white was flown, together with the Italian flag.

The Papal Flag

The portion of the flag nearest the staff is yellow and the outer portion is white.

The triple tiara and the keys of St. Peter are shown on the white field.

Comment on the Settlement

The number of messages of congratulation arriving from all parts of the world rejoicing with his Holiness over the treaty of conciliation was so imposing that the Vatican has announced that the Holy Father sends his thanks to all, but on account of the multitude of congratulators cannot send a reply to each.

But one must not be astonished if from non-catholic sides some criticisms were made. Also some misrepresentations of the documents were published in the foreign press. And although we have yet no access to the authentic documents, (they will remain secret, until after ratification by the Italian Legislature) and merely using the reports published in the newspaper "Osservatore Romano" (February 13th), we will try to give and to explain the substance of the documents.

Two Documents

In fact, the agreement between

the Holy See and Italy consists of two documents, but which cannot be separated.

They are distinct by their name and also by their importance.

The first document is called "The Treaty". It has an international value and is of interest to the whole catholic world.

The second is the "Concordat" and has merely a national character, and concerns only the relations between the Papacy and Italy, in matters common to both parties.

The two documents are inseparable, because the renunciation of Rome made by the Pope in the Treaty, is partly compensated for by the settlement of the religious problems in the "Concordat".

When reading the documents, as given in the press, we are impressed by the spirit of conciliation shown by both parties, which proves that, the Holy See and the Italian Government had made up their minds to settle the Roman question.

The Treaty

By the Treaty

(1) is recognized the sovereignty of the Pope over the so-called "City of the Vatican";

(2) the right of extraterritoriality is granted to some churches and other buildings;

(3) the "Law of Guarantees" and every provision against the

Treaty is abolished.

The first paragraph recognizing the absolute power and the sovereign jurisdiction over the city of the Vatican from the international Catholic point of view, is the most important of the whole document. It is no longer "the use of such territory" as was granted in the "Law of Guarantees", the Treaty recognizes the fact and the right of the Pope's power of this specified territory, and declares that neither Italy nor any other Power can interfere with the same.

The "Vatican City" will consist of about 160 acres, and will be approximately one half mile square.

At one time, before they began to dwindle through repeated confiscations, the Papal States comprised 17,218 square miles. (Additional territory offered to the Holy Father by the Italian Government was refused by Pope Pius XI, who said, "I do not desire subjects.")

It is the meaning of the Holy Father that the temporal power over a few buildings is enough to assure the Church the freedom, she needs in the exercise of Her sovereign spiritual mission.

The relations of Catholics living outside the Vatican with the the Holy See are not in any way changed: They were of a mere spiritual nature, and so they will remain.

Territorial Immunities

Territorial immunities are granted to churches and edifices used for offices, or inhabited by persons having relations with the Vatican: such persons are the Cardinals and the diplomatic representatives.

Those buildings are exempted from the jurisdiction of the local authorities and considered by a fiction of law, as constituting part of the Vatican territory. Their privilege is called "extraterritoriality."

The financial compensation, which is certainly less than was due in fact, is an attempt of restitution on the part of the Italian Government. The sum offered to the Holy See and accepted does not by any means represent the value of the former Papal States.

No Catholic will deny that the cession of Rome to the Italian Government was a great act of sacrifice on the part of the Papacy.

Rome, the Eternal City, governed and protected by a long line of Popes, during thirteen centuries, has been given up. But the sacrifice was made to save the principle of independence of the Papacy; and the thought of the loss of Rome will not sadden our hearts now that the Pope's independence has been finally obtained.

And once more it remains prov-

en that the Papacy never considers the greatness of a material sacrifice when the recognition of a principle is at stake.

Law of Guarantees

The "Law of Guarantees" is a law dated May 13, 1821, by which the Italian State conceded to the Supreme Pontiff certain privileges, recognized the sacred and inviolable character of his person, assured the freedom of conclaves and so forth.

It was never accepted by the Popes, because it was considered as an attempt to obtain the ap-

proval of an unjust situation that had been created by brutal force.

The "Law of Guarantees" is now repealed: that means the solution then offered was neither equitable nor just and that the rejection of it by the Popes was completely justified.

How often, since 1811, non-Catholics accused the Holy See of stubbornness, inspired by hatred against the Italian Government!

Now, as in the past centuries, history has vindicated the stand of the Popes.

(Concluded next issue)

St. Philip

May 1st

There is little, really, that is certainly known of Philip beyond the few facts that the Gospels record of him. We know, however, that he was an inhabitant of Bethsaida. It was from that little place that Christ called Peter and Andrew and James and John. What his mode of life was before his call to the apostolate, the records do not tell.

Of his antecedents we know just as little. It is known, however, that he was a member of the crowd on that momentous day, when John the Baptist pointed out the Messiah. He went to his friend

Nathaniel and said: "We have found Him of Whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

"Can any good come out of Nazareth?" asked Nathaniel.

But Philip did not argue with him: he replied: "Come and see." And Nathaniel came, and saw, and was conquered for time and eternity by the personality of the Nazarene.

During the public life of Jesus, we find the Apostle now and then mentioned. So on the day that Jesus, after having fed the soul of

his followers, would do the same thing for their bodies, He turned to Philip and asked: "Whence shall we buy bread that these may eat?"

And at once came Philip's answer: "Two hundred pennyworth of bread is not sufficient for them that every one may take a little."

Another day a group of Greeks came to Philip—perhaps because of his own Greek name?—and asked if they might see the Master. He went to his friend Andrew and stated the matter to him. Andrew, with characteristic decision, brought the foreigners to Christ at once. And it is easy to see in imagination the kindly eye of Christ light up as He beheld these first-fruits of the Gentile harvest.

Once more Philip's name is mentioned. It was the night of the Last Supper. The Blessed Sacrament had been forever instituted, and Christ spoke lovingly to His disciples. He was taking leave of them and would console them.

He said: "I am the way, the truth, and the life. No man cometh to the Father but by me. If you had known me, you would without doubt have known my

Father also; and from henceforth you shall know him and you have seen him."

Philip was a little puzzled; all this might be clear to the others, but Philip asked for a little further explanation and he said: "Lord, show us the Father, it is enough for us."

The answer of Christ was, as always, kindly and gentle. "Believe you not that I am in the Father and the Father in me; the Father who abideth in me, he doth the works. Believe you not that I am in the Father and the Father in me? Otherwise, believe for the very work's sake. If any man loves me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him."

After the Resurrection, Philip believed without having seen and, he believed because he loved his Master so much, and he loved Him unto death. For like all the others of his apostolic companions, he went forth into the highways and byeways seeking to bring souls of men all and sundry to the truth, and his devotion to his mission cost him his life.



THE MISSION

Mission News & Notes

Rev. F. de Snick writes us from BURNAY (Ifugao):

On Jan. 11 you sent me an alms and requested me to baptize five little girls; Teresita, Ignacia, Maria, Jovita and Gregoria. I baptized Gregoria two weeks ago at Mungayan. Yesterday as soon as I reached that place the people told me that Gregoria died the day before. She was about three years old and was from Curug, a barrio of Mungayan. She was the only one of her family who was baptized. I was sorry but also pleased. I told them that she was an angel in Heaven. In the afternoon the aunt of Gregoria came to tell me that Gregoria died and she wanted her body to be brought to the Church for the funeral. I was very much surprised to hear that from a pagan family and really at five o'clock about twenty people from Curug came down from their high mountains carrying the body of Gregoria wrapped up in a blanket and fixed on a shield, the shield

that they used to take with them on man hunting in former days. Sign of the time, I thought. Of course they had no coffin and were using what they had. Gregoria received a Christian funeral, and after the funeral I addressed her people telling them, that she was now an angel in Heaven, and that although we were all sorry because of her death, it was a great consolation to know that she was in Heaven. We do not have as many conversions as we are wishing for, but gradually the kingdom of God is taking the place of the kingdom of the Devil here in Ifugao. Curug is still quite pagan. There are only twenty Christians in that big village. A catechist would have a splendid field of work but...

Some four weeks ago our Father Superior visited all our mission stations in Ifugao. He wanted me to construct a little church at Hano.

When he was passing through that village the people asked him



A Typical Kalinga House.

to have a church and showed such fine inclinations that he requested me to begin the construction. I now wonder how to secure the five hundred dollars I need for it, but who knows? Some of the readers of the Little Apostle may be willing to contribute towards it. I feel sure that I will have

one hundred baptisms in that place the first year. Please help!

From Rev. F. L. Wins, in charge of the Mission of ANGAKI:

I opened a little catechism school in Legleg. I am not so much bothered with the building expenses which have been de-

frayed to the amount of ₱32.00 but what pinches me is the monthly salary of the teacher. Twenty pesos a month would do temporarily. I depend upon Divine Providence and the generous readers of the Little Apostle to help me out of straits. Please accept my anticipated heartfelt thanks.

✽

Rev. F. J. Anseeuw, stationed at BAUKO, sends us a grateful letter in acknowledgement of the ten baptisms which were sent to him, by courtesy of the Little Apostle. He would not object to be indebted for same amount of baptism fees every month.

Rev. F. F. Lambrechts from KIANGAN, is at a loss to know how to solve the problem to start the building of five chapels. Who would not be? Yet it is a need and a dire one, for half a dozen outstations, whose inhabitants are very well disposed, are lacking even the most modest shelter where the missionary might

take his abode and gather the people to assist at Mass. One hundred pesos would put the good father in a position to start his building program. Who's who for Christ's sake?

He closes his letter by thanking the generous donor who forwarded him five baptism fees. We feel but too glad to send him at once the six we received this morning, courtesy of Miss M. d. O., a most zealous promoter of Manila. The fees came accompanied by the following note: In gratitude for cure of a serious sickness through the intercession of Little Flower of Jesus, please find enclosed the baptism fees for six Igorrote children to be christened the names of Angel, Jose, Esteban, Martin, Mariano and Carolina. Sgd. R. P. d. L.

This most practical token of gratitude is enhanced by the following P. S.: "I want to send three baptism fees every month." May Little Flower reward your generosity.



COUNTRY AND PEOPLE

The Songs of a People

Igorrote Customs in East Benguet

by *Rev. Father Claerhoudt Missionary, Bokod, Benguet*

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Continuation

XXI

Boo-Añg — Nansañg

HE WAS such a lovely, interesting storyteller. But he is dead now and I am allowed to give his name.

"Old Pa Polkai" they called him.

Old Pa Polkai knew much, very much of the old times, and, if he himself was not a witch, an Igorrote priest or mambunung, at least he knew and understood the art, and where they celebrated a feast or offered a kaniow, Old Pa Polkai was a man of importance and consideration and he had his say.

Pa Polkai was living in "Chun-

duk", in an old crumbling shack, but it must be said, that he rarely occupied his building, for he almost always was to be found here or there with a friend or neighbor, and, when the evening fell, friend or neighbor said:

—"Pa, Polkai, stay with us and sleep here!"

And Pa ordinarily did not decline the charitable invitation but passed the night where he was.

It was Pa Polkai who told me one day in the house of Otona the following story, about the origin of the Boo-añg-kaniow. Pa Polkai was happily drinking with

short and slow, but often repeated sips, the sweet rice wine of the country. Never in his life did he refuse a drink of the Igorrote nectar—his conscience would have reproached him his life long—and he had attended many feasts and kaniows, which says much,—and when all the other men were long since drunk, Pa Polkai was still master of his mind and legs.

Yes, Pa Polkai was a lovely storyteller and when he was telling a story, everybody hung on his lips and they listened to him with ears and mouth.

“Indeed, there is a story attached to this Boo-añg kaniow.” So began Pa Polkai his tale.

“Kabigat and Balitok had gone to the fields; they had planted bananas and abba.

One day, Kabigat and Balitok sent their mother Akodaw to fetch some abba.

And when Akodaw arrived in the field, she saw that one of the banana stems had been uprooted and felled by Kerol, the thunder. So, when Akodaw saw that Kerol, the thunder, had destroyed one of the banana plants, what did she do? She ran home.

And Akodaw called Kabigat and Balitok:

—“You must come at once, she shouted, one of your banana plants has fallen and is uprooted.

At this, her children ran as fast they could to the field and they saw Kerol, the thunder, tied to a

banana stem and they heard a voice from heaven that shouted:... ‘Kaladjo....come near and deliver Kerol, the thunder, for he is deaf’...

—‘All right’, answered Kabigat and Balitok, ‘but on one condition and it is that you give us something for our work.’

And lo, from the sky there fell two teeth and the voice again was heard, saying:

—“See, here is the payment.”

So, Kabigat and Balitok untied Kerol, the thunder, and this last ran away at full speed, shouting:

—“You have two teeth of my wife, and therefore I wish you both my deafness. But if you celebrate the Boo-añg kaniow, you will be cured.”

Kabigat and Balitok were as deaf as a pot, but as soon as they arrived home, they offered the Boo-añg kaniow, and lo, they were cured.

The story was finished and Pa Polkai filled, once more, his copper pipe.

“You will see’, he continued, ‘Otona is now offering a Boo-añg and she will be delivered of her deafness....Just one chicken, over which the witch says his prayers and which he exorcises in honor of Kerol, and that will be enough.’

The witch asks Kerol, the thunder to come down and partake of the chicken which Atona offers in his honor....

‘Kerol’, he says, ‘Kerol, come, and let us eat together, come and

cure Atona's deafness: here is rice-wine and here is a chicken, come and let us eat together; and you, mambunungs of old, come and teach us the prayer of the Boo-añg.'

And tomorrow, so continued Pa Polkai, Atona will wash her face and she will say:

'Makalka-ma tep intungpalkoi Boo-añg.'

'You will disappear (deafness) for I finished the Boo-añg.'



Pa Polkai told me this story while we were talking together near Otona's house while she made the Boo-añg kaniow to get rid of her deafness.

And when I saw Polkai the last time at Lua-kan, near the hut of Intana, he explained to me the origin of the Nan-sañg kaniow. Intana was sick; her head ached to bursting and therefore she offered the Nan-sañg kaniow.

The witch was in her house busy praying and exorcising: he had placed on the head of Intana a small dish full of rice wine, carefully covered with an abba leaf, keeping the whole safely in its place with one of his hands, and, with the other, he was holding a chicken to be offered. He moved the chicken toward the little dish, held it on top of it and looked heavenward while praying. Pa Polkai, who knew very well what the witch was whispering

and that I longed to hear that prayer, looked at me and said:

"The Mambunung is now talking with the beings that are dwelling in the sky....with Kabigat; with the sun divinity, with the moon and the stars and see here what he is saying:

Kabigat, in yonder sky abiding,
Where you are forever daily roving,

For your bus'ness stealth'ly moving,

And you sun in yonder sky abiding,
Where you are forever daily roving

For your bus'ness stealth'ly moving;

And you moon, you also yonder burning

Where you are forever daily roving

For your bus'ness stealth'ly moving;

San Apon and Sikan Todda turning

In the sky forever daily roving
For your bus'ness stealth'ly moving;

You, Badikong-kong, in darkness blinking

In the sky forever daily roving
For your bus'ness stealth'ly moving;

Finally, Amdaj-wan, yonder winking

In the sky forever daily roving
For your bus'ness stealth'ly moving,

If you caused Intana's weary sickness,



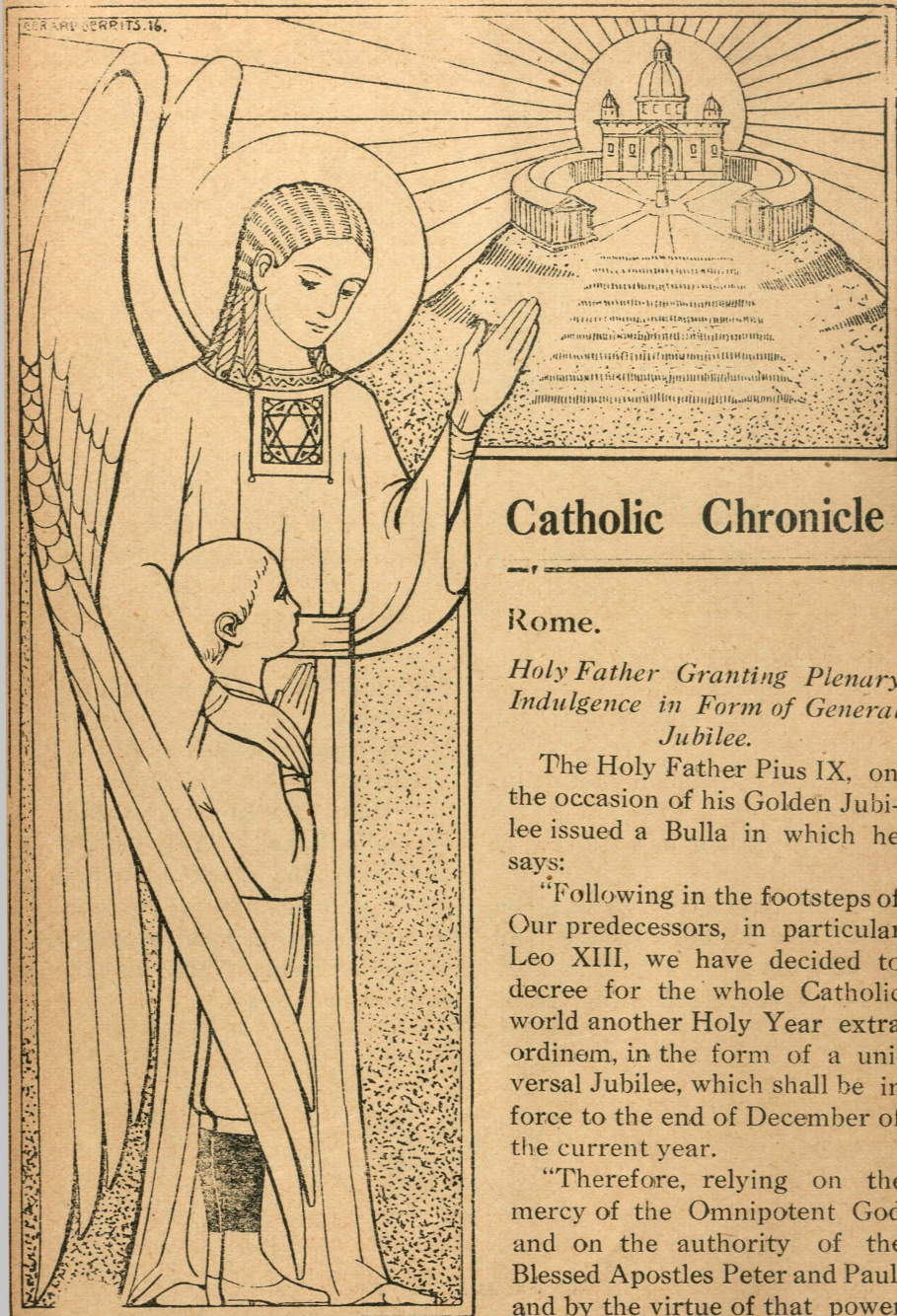
R. F. Lindemans (Lubuagan) in front of a barrio chapel.

If you caused her headache and
 her weakness,
 Then, I pray you, do you too
 deliver
 Him of all the pain that makes
 him shiver.
 Here's a chicken, here is rice wine
 even
 In your honor gladly by us given.
 You, mambunungs of the Nan-
 sañg feast,
 Who have passed away, come,

pray at least
 And your famous Nansañg pray-
 er, sure,
 If you pray it well, our sick will
 cure.

"That's what he has just said,"
 added Pa Polkai. "Yes, just that,
 and when the chicken shall be
 killed, then again he will exorcise
 it and repeat the same prayer, in
 honor of Kabigat and his com-
 panions in the sky."





Catholic Chronicle

Rome.

Holy Father Granting Plenary Indulgence in Form of General Jubilee.

The Holy Father Pius IX, on the occasion of his Golden Jubilee issued a Bulla in which he says:

"Following in the footsteps of Our predecessors, in particular Leo XIII, we have decided to decree for the whole Catholic world another Holy Year *extra ordinem*, in the form of a universal Jubilee, which shall be in force to the end of December of the current year.

"Therefore, relying on the mercy of the Omnipotent God and on the authority of the Blessed Apostles Peter and Paul, and by the virtue of that power

of binding and loosening which the Lord has given to us, though unworthy, for promoting an increase in faith, the amendment of morals, and especially the holiness of the Clergy, to all the faithful in Christ of both sexes we grant a plenary indulgence of all sins in the form of a general Jubilee. This indulgence will be in effect from this day until the end of December of the current year.

Then follows the manner how to gain the Indulgence for the:

I. Inhabitants of the Diocese of Rome and foreigners sojourning in the city.

II. a) For those living outside the Diocese of Rome, throughout the world, we prescribe two visits, either on the same day or on different days, and these visits to be performed piously in three churches or public oratories in which the Mass is wont to be celebrated. These places must be assigned by the Ordinary of the place or in accordance with his orders. But if three such churches are not to be found in some place, then let three visits be made in two churches, or six in one. Furthermore,

b) On two days, apart from those on which fasting and abstinence are commanded, they fast and abstain according to the regulations of Canon Law.

c) Apart from fulfilling the obligation of yearly confession,

they go to Confession and receive absolution from their sins; and if, apart from fulfilling the obligation of receiving Communion during Easter time, they piously receive Holy Communion.

d) Finally, after hearing the advice of a confessor, they give some alms for some pious work; each according to his means and piety. We commend particularly the Work of the Propagation and Preservation of the Faith."

Africa.

Plans were made for the next International Eucharistic Congress, at a meeting of the Congress Committee held recently in Paris. The thirtieth Eucharistic Congress will be held in 1930 at Carthage, Africa, which once was the capital of the Catholic Church in that country. The year 1930 will be the 1,500th anniversary of the death of St. Augustine, Apostle of Africa, and because of this the general theme of the Congress will be "St. Augustine and the Eucharist". Carthage today is chiefly a city of historic ruins, so congress meetings will be held in Tunis, a few miles away, with the exception of the Eucharistic Procession which will take place in Carthage. Msgr. Lemaitre, Archbishop of Carthage, will be host to the Congress. It will be necessary to house many pilgrims in ships anchored in nearby ports because Tunis, a city of 180,000

inhabitants, is unable to accommodate so many persons. Tunis is the capital of the French protectorate of the same name which is ruled by a Mohammedan, called the Bey of Tunis. This ruler is helping to prepare for the Congress. Two of his grandsons and a number of other children of the royal families attend Catholic schools in Tunis.

Belgium.

The Feast of the Purification of the Blessed Virgin Mary, patronal feast of the University of Louvain, was made to coincide here this year with the consecration of its rector, Msgr. Paulin Ladeuze, as Bishop of Tiberias, i. p. i.

The consecration ceremonies took place in St. Michael's church, built by the Jesuits from 1650-1666 and turned over to the secular clergy after the society's suppression in 1773. The consecrating prelates were: His Eminence Cardinal Van Roey, Archbishop of Mechlin; the Rt. Rev. V. Rasneur, Bishop of Tournai, and the Rt. Rev. H. Coppieters, Bishop of Ghent. All three were Monsignor Ladeuze's pupils when he was still professor of hermeneutics at the university; and two, Cardinal Van Roey and Bishop Coppieters, later became his colleagues in the Faculty of Theology and again his subordinates when he was made rector.

Among the gifts bestowed upon the newly consecrated Bishop there was one—a pectoral cross—coming from the students and former students of the American College, who venerate Msgr. Ladeuze, not only as the rector of the university, but also as the fatherly and holy priest who says Mass every day in their college chapel.

China.

An ex-diplomat and prime minister of China, Peter Celestine Lu-Tseng-Tsiang, who some time ago entered the Benedictine Abbey of St. Andrew, Belgium, having finished his novitiate, publicly pronounced last month his triple vows. This ceremony will be followed by another, still more solemn, at a future time, when the Chinese Religious will take his perpetual vows.

Recently, this illustrious man, in a letter written to the review, "The Political Life of Peking," manifested the sentiments that animated him in his new life, and said: "I am penetrating ever more and more into the life of the Catholic Church; I see each day, more and more, the divine valor of her teaching; I rejoice to be a most devoted son of the Supreme Pontiff, all of whose directives are for me the expression of the will of Jesus Christ." And he adds: "Today, more than ever, it is the time to repeat, speaking

of His Holiness, Pope Pius XI, and thinking of Christ, Whose representative he is, that 'Christ loves the Chinese people.'

It is very consoling to observe how the life of renunciation embraced by Lu-Tseng-Tsiang, according to an expression often used by him, gives a "new youth and a new life," which beneficent impression increases each day. And not alone to China does Peter Celestine Lu-Tseng-Tsiang offer the example of a life elevated above the perishable things of this earth that men falsely call grand; but to all men without exception. This vocation should be the means of inspiring many others of the Orient to embrace the faith and also the Religious Life which offers such solid and enduring happiness.

Germany.

Crown Prince George of Saxony, giving up all hope of ascending the throne of his ancestors, became a Catholic priest and a member of the Jesuit Order at their famous College in Innsbruck, Father George of Saxony recently visited his father's former residence in Dresden and held a series of lectures on philosophical topics which were attended by large audiences, including many Protestant clergymen.

George of Saxony is not the only member of a former reigning German dynasty who after

the overthrow of his house joined the service of the Catholic Church. Prince George of Bavaria, son of Field Marshal Prince Leopold of Bavaria and grandson of Emperor Franz Joseph of Austria, also became a clerical student after the war and is now a prelate in Rome.

Karl Alexander, Duke of Wuerttemberg, is now Father Odo in the ancient Benedictine Abbey at Bueron. He is a son of Field Marshal Albrecht, Duke of Wuerttemberg, who lives the greater part of the time in his beautiful castle at Friedrichshafen, the little town which won world fame as the cradle of the Zeppelins.

Another member of the former Saxon royal family, Prince Max of Saxe, brother of the last King, entered Holy Orders before the war. Prince Max is a professor of philosophy at the Catholic University of Frieberg, Switzerland and a strenuous worker for the reunion of the Oriental churches with the Roman Church. Besides, speaker at meetings for the protection of animals.

Three Catholic news agencies have combined to form a central news service, for the Catholic papers of Germany, at Aix-la-Chapelle. They will collect not only Catholic news but international news of interest to Catholics.

The agencies are the Katholis-

che Korrespondenz, which collects German news, the Roemische Welt Korrespondenz, which will contribute news of the occident; and the Fides Korrespondenz, which will secure missionary news from the Agenzia Fides of Rome, of which it is a branch.

Hungary.

The commission for foreign affairs of the upper house of Hungary recently adopted resolutions urging the government to take a definite stand against religious persecutions in Mexico.

In an address before the commission, Cardinal Seredi said, in part: "Whatever be the motive for these persecutions, our voices should be raised against such inhumanity for it is not merely religious persecution but cruel persecution of mankind."

"Hungary," he added, "has always, in the past, championed religious liberty. There lies before us today an opportunity to help the oppressed."

Ireland.

There is a movement on foot in Dublin to erect, during the present year, which is the one hundredth anniversary of Catholic Emancipation, a statue of the Sacred Heart, in some prominent public place in the city. The feeling that a country so largely and so constantly Catholic as Ireland should erect such a statue

during a year so full of memories as this, is a natural one. It is said that the money for the statue is already assured. Devotion to the Sacred Heart of Our Lord is very dear to the heart of the Irish, and the erection of a public statue in Dublin would be only a recognition of this devotion.

Mexico.

A spiritual bouquet of works of charity and of Christian beneficences will be offered to His Holiness, Pope Pius XI, by the Catholics of Mexico in return for his many demonstrations of paternal solicitude for the country during her period of persecution, it is announced in a pastoral letter just issued by the Bishops of Mexico.

The letter also asks that Sunday, June 30, celebrated as the "Day of the Pope," be set aside for the organization of pilgrimages to the Churches, where some act of devotion, together with the reciting of the Rosary, will be performed for the intention of the Holy Father. In part, the pastoral letter says:

"Mexico, in the midst of her tribulations, has received from His Holiness the most effective professions of his love and of his paternal solicitude and charity, and for this, we Mexicans, have a deep obligation to manifest our gratitude and our love, our fidelity and our obedience."

CURRENT EVENTS

Philippines

Senate President Speaks on Economic Problems.

Stating that this is the time to speak to the American people frankly on the Philippine problem in a language that they can understand because it involves a problem of economics, Senate President Quezon addressed the faculty of the University of the Philippines at the banquet given in his honor after receiving the honorary degree of doctor of laws.

"It is an offensive injustice that the Filipino laborers should be excluded from the United States while the American Flag waves supreme over this country," he said. "I sympathize with the desire of the American people to protect themselves against a cheaper labor than what they have. I sympathize with them because I feel the same way about my country. I am against the admission here of cheaper labor. But what I want to tell the American people is that if they want to exclude us, let them do so, but first let the Filipinos be given their freedom.

"I am glad certain economic issues between the United States and the Philippines have come to a head. It shows in a manner more forcible than anything the two peoples may do, that the radical differences between the two nations are such that permanent incorporation of the Philippines into

American territory is impossible. This settles an important question for all time. And with this question settled, if the Americans must insist on their present attitude, there is only one course left open for them to follow, and that is to let us go."

"You must have noticed that for a long time I have not used the word "independence" and I did it deliberately and purposely. I believe the American people are sick and tired of our asking them "independence, independence, independence" and I myself I am getting tired of that word, although not of its substance. That is something for which I am going to work as long as I live. But mere words are nothing. If I can get actual independence by not using such word, I will not use it. I will proceed to use other arguments in a new language. We will not tell the American people that we want independence, we will tell them that we want the right to negotiate commercial treaties with other countries, with foreign countries, so that we may be in a position to find markets for our products, and not depend upon only one market. We will tell them that the Filipino people cannot develop economically until the people of this country and of other countries who want to develop the country know that when they are investing some-

thing their investment is guaranteed, because the policies of the government upon which depends the development of the land is in the hands of the people of this country and not in the hands of other people who are more than ten or twelve thousand miles away from us."

The P. I. Mission in United States

Senate President Quezon announced that the Philippine mission now in the United States will ask only for fundamental amendments to the Jones Law. Minor changes will not be proposed, he said.

He emphatically denied that the leaders in the government, plan to ask the United States Congress to amend the Jones Law by making the vice governor a Filipino, who will at the same time be the president of the Philippine senate.

"We have only one aim if we ever ask for a change in the Jones Law," President Quezon said. "It is a well known fact that our desire is immediate and absolute and complete independence. We will stick to that."

He added that the mission has specific instructions and that among

them does not appear any plan making the senate president also the vice governor.

A New Senator for

The Second District.

Alejandro De Guzman won the special election in the second senatorial district, over Alejo Mabanag, by 3,877 votes, according to the official returns.

Mabanag won in Pangasinan by only 337 votes. His total votes were 27,442 as compared with 27,105 of De Guzman's. There was a landslide in Zambales, which gave De Guzman 5,071 votes and Mabanag only 1,538 votes. In La Union, where Mabanag was expected to win he obtained only 6,172 votes as compared with 6,853 votes cast in favor of De Guzman, or a difference of 681 votes.

Former Governor Stimson Takes Oath as Secretary of State.

Colonel Henry L. Stimson, until recently Governor General of the Philippines, became Secretary of State on March 28. The oath of office was administered by his friend, Chief Justice Taft.

Foreign

United States.

Mr. Frank Duffy, general secretary of the United Brotherhood of Carpenters and Joiners, calls attention to the fact that the Communists in America, under instructions from Russia, have been trying for the past five or six years to capture the American Labor Unions for their own ends and purposes, and have sought and gained membership secretly in many unions of the American Federation of Labor. Mr. Duffy expresses his conviction that if the Communists ever get con-

trol of the labor unions of this country, we would have a revolution in a short time, that being their object and aim when they become strong enough.

The cruiser bill was passed by the Senate February 5 by a vote of 68 to 12. The bill provides \$274,000,000 for the construction of 15 10,000-ton cruisers and one airplane carrier, all of which must be begun before July 1, 1931. Each of the cruisers will cost \$17,000,000. The airplane carrier will cost \$19,000,000.

The bill was passed with one amend-

ment, proposed by Senators William Borah of Idaho and James Reed of Missouri. This amendment declares that Congress favors international treaties setting forth the rights of belligerents and neutrals at sea in time of war.

The House of Representatives passed the cruiser bill during the first session of the Seventieth Congress. (Feb. 8.). It approves the main provisions of the bill but is opposed to setting a time limit for beginning the construction of the ships. The budget is not prepared to meet such a heavy expense, it believes. Then, too, what if the next arms limitation conference which will meet in Washington in 1931 should place a limit on cruisers just as the first one, held in 1921, did on capital ships of more than 10,000 tons? In that case the 15 new cruisers may not be needed.

With the newly authorized ships, the United States will have 33 modern cruisers with a total tonnage of 296,000 tons. Great Britain has 63 cruisers with a tonnage of 386,636 tons, and Japan has 33 cruisers with a total tonnage of 206,415. Cruisers are used to protect a country's coast line and foreign commerce as well as for war time purposes.

George E. Roberts, vice president of the National City Bank of New York, and George Eastman of the Kodak Company, appeared before the House of Foreign Affairs Committee in support of the Porter Foreign Affairs Committee in support of the Porter resolution, which requests the President to call an international conference to consider plans for the simplification of the calendar.

Mr. Roberts and Mr. Eastman declared at the hearing that American business favored the establishment of an international fixed calendar. Mr.

Eastman expressed preference for the Cotsworth plan providing for redividing the year into thirteen months of twenty-eight days each.

This is old stuff, and wearisome. The League of Nations was importuned about it, and now, Congress. The League took no definite action and Congress has given the matter the cold shoulder it deserves. The fact of the matter is that only a few persons are responsible for this agitation at intervals of about six months every year. It is the more absurd because it is not novel. The Jews had thirteen months. Christians have twelve. A century of international conferences could not effect such a change.

Prosperity at home and peace with other countries have marked the Coolidge administration. It has been an era, too, of great progress in aviation. In the United States the people have enjoyed the highest living standards in world history. In the world generally there have been more efforts towards international peace than ever before in the same length of time.

Perhaps the negotiating of the Briand-Kellogg Treaty will rank in history as the greatest single act of the Coolidge administration. Others of outstanding importance may be grouped under two heads as follows:

1. International: Participation of the United States in the Pan-American treaties on Arbitration and Conciliation (Jan. 18 Items 1-4); conclusion of a tariff treaty with China (see this issue, Item 12); supervision of the recent election in Nicaragua (Nov. 23, Item 7); improvement of relations with Mexico; calling of the first international Aviation Congress (Dec. 28. Items 2-5) adjustment of the foreign war debts (except that of France) totaling 12 billion dollars owed the United States by European

countries.

2. Domestic: Large reductions of the national debt, taxation, and postal rates; assistance given in the development of air mail service, civil aviation, and radio; legislation to develop a privately owned and operated United States Merchant Marine; legislation for the control of the Mississippi and Colorado Rivers; prosecution of those connected with the public oil lands scandals of the Harding administration. (Feb. 22, Item 19).

Acts sponsored by President Coolidge which failed were: Entrance of the United States into the World Court; a three-power naval conference held in Geneva in 1927; solution of the agricultural problem.

The immigration question is being debated in the Senate once more. The Immigration Law now in force fixes each foreign country's quota at two per cent of the number of its people who were living in the United States when the census of 1890 was taken. Congress amended this law in 1924. The amended law contains the "National Origins Clause" which provides that a total of 150,000 aliens may be admitted to the United States each year. Of this number each foreign country's share would be proportionate to the number of people living in the United States in 1920 who could trace their origin to that country. Hence the term "National Origins." The enforcement of the National Origins clause has been postponed again and again because of the protests of those countries, notably, Germany, the Irish Free State, and the Scandinavian countries which would have their quotas greatly reduced if it were put in operation. It would increase the quotas of England, North Ireland, Scotland, Wales, Italy and Russia.

At present the Senate is again debating whether to repeal the National

Origins clause or postpone its operation. President Hoover is said to favor its repeal. If Congress does not repeal it or postpone its enforcement, it will go into effect July 1. Congress is also debating whether to include natives of Canada, Mexico, Cuba, Newfoundland, Haiti, The Dominican Republic, and the countries of Central and South America, among the quota countries. At present immigration from these countries is not limited to a fixed quota.

Austria.

Those who have expressed the idea that democracy can go together with Catholicism should read the address delivered by Msgr. Seipel, Chancellor of Austria at the University of Munich. For the benefit of our readers we will print a few quotations.

"There can not be a better form of government than democracy rightfully interpreted and lawfully enacted," Msgr. Seipel declared. "Although there have been mistakes and, possibly, some nations were not yet ripe for democracy: nevertheless, they must be made ripe for democracy. We have before us the task of establishing real democracies."

"Parties," he explained, "are necessary instruments of democracy. The voting system must be properly interpreted and a larger group of citizens should co-operate actively as leaders and representatives of their parties."

In discussing office-holding, the chancellor explained that whereas those in office should not seek to prolong their term without consideration of the welfare of their people, nevertheless the people should not remove them arbitrarily without justification and without assurance of replacement by worthy successors.

"Mere responsibility before parliament or before history," in Msgr. Seipel's opinion, "is not sufficient

The destiny of nations is best in the hands of those who know and declare themselves before God. This is the best way for education of the peoples and for self-education of the individual in responsibility to the nation."

Ireland.

The Irish Free State has the second lowest suicide rate of any country in the world. It is beaten only by Jamaica. Next in order come Chile and Spain, both Catholic countries. Ceylon has the fifth lowest rate, followed by Norway, Northern Ireland, Holland, Scotland, Canada, Italy, England and Wales, Australia, Finland and the United States.

China.

Chinese politicians also speak about misappropriation of funds and of the autocratic nature of the new "fixed-power-regime." Under the recently promulgated constitution power is divided into legislative, executive, judicial, examination and censorship departments. But above all these departments is the Koumintang party, and that party governs through its central executive committee which consists of 46 members—the real power in China today.

Italy. Fascism a Religion

"Fascism as religion" this might well become the title of a chapter of the Fascism history.

It is widely known to-day how the religious pride of the Fascists has brought them to the most ridiculous acts. But we are less aware in general of the fact that Fascism during the latest period has transmitted upon her own institutions and persons and applied to them, the ancient expressions of the Catholic Church, even Her Liturgy and Her customs. The "Osservatore Romano" in a detailed article points out in its minute particularities these abuses which become

more intruding day by day. It is a very ordinary thing at present to speak of the "immortal, adorable fatherland" the "godlike Italy." Those who die for their country are called "martyrs" of the good cause, altars are erected in their honor, votive lamps lighted and solemn "rites" celebrated. According to Fascist "rites" there is a special way of mourning; their fatherland also has "its holy places." A "Martyrologium" of "new saints" has been created, as well as "Decalogues" and "Creeds" for the young Fascists. The motto of the Popes "Non praevalent." "The gates of hell shall not prevail" is at present also the maxim of the Fascists. To their flag is to be paid the same homage as to the Blessed Sacrament. "De Propaganda Fide" is the title of one of the first articles that appeared in a periodical, which aims to spread Italian culture in foreign countries. And when finally we find in a review, how the Fascists compare the life of one of their recently deceased to the life of Jesus-Christ here on earth, and how they continually apply to their man the words of Holy Scripture, must we not say then that they have reached the culminating point of servile imitation of the religious rites of the Catholic Church?

France:

Marshal Ferdinand Foch, France's idol and known to tens of thousands as "Papa Foch", died at Paris, on March 20 after a period of illness.

Heart trouble complicated with uremia and lung trouble were the causes of the Marshal's death, which has been forecast for some weeks by his physicians.

A priest was called to the house shortly before Foch died. The Marshal came from a Jesuit school and his brother was a Jesuit, a fact brought forward when Foch was asked in 1907

to take charge of the War College. Clemenceau, who had extended the invitation, told Foch on that occasion: "Forget that. I know you can make good officers and that is enough for me."

On March 26, Marshal Foch was laid to rest under the dome of the Hotel des Invalides with Napoleon and the other great men of France.

For genuine emotion, nothing in the history of France could approach the ceremony today. The ceremony

in the Cathedral of Notre Dame was attended by two Cardinals, eleven Bishops and a papal nuncio, but mass was said by a humble priest who was a personal friend of Foch.

Five thousand persons were gathered within the cathedral and 50,000 in the cathedral square. It was estimated that the funeral cortege, in proceeding from Notre Dame to the Hotel des Invalides, passed through a crowd of 2,000,000 persons.

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DEPARTMENT OF COMMERCE AND COMMUNICATIONS
BUREAU OF POSTS
MANILA

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ANTONIO RIMANDO
Notary Public
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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.

It is superstitious to use Blessed Palm during a storm?

Certainly not, if one doesn't attach magical powers to such an act. When we use blessed palm, holy water or a lighted blessed candle during a storm or at any other time we are simply throwing about ourselves and our homes the powerful prayer of Christ's Spouse, the Church. She prayed over these objects and blessed them. When we use them with faith her prayer enfolds us. Confidence in the Church's prayers moves the faithful to hang blessed palm in their homes, to use Holy Water, etc.

What is a Papal Bull?

A papal bull is an important official document, sent out from the Holy See, dealing with doctrinal decisions or disciplinary rulings, the creation of dioceses, the appointment of bishops and the like. The earliest one now extant was sent by Pope Paschal I in 819 to the Church of Ravenna. To guarantee the authenticity of these documents a leaden seal (bulla) was attached, and after the

thirteenth century the name BULLA was given to the document itself. Less important documents are called "briefs."

Can a man be really possessed by a devil?

It is the doctrine of the Catholic Church that the evil spirit most perniciously influenced man in a two-fold manner: by enticing his soul to sin and then by influencing his body which he entirely or partially possesses, manifesting himself by madness, convulsion, insanity, etc.

Many texts of the Holy Scripture and of the Fathers speak of this possession.

Possession takes place by the permission of God either for trial, or as punishment for sins committed, and the Catholic Church from her Head, Jesus who expelled so many devils, has received the power of casting them out, as Jesus did.

The Catholic Church however warns her ministers, the priests, who by their ordination have received the power to expel the evil spirits, to distinguish carefully

between possession and natural sickness, so that they may not deceive; and the faithful should guard themselves against looking upon every unusual unhealthy appearance as an influence of the devil, and should give no ear to impostors who see everywhere possession of the devil.

The faithful in order not to be deceived should go to an experienced physician or to their parish priest.

What is the difference between the Pontifical Mass, Missa Cantata, Solemn High Mass and Low Mass?

The Pontifical Mass is a Solemn Mass, celebrated by a Bishop, at-

tended by an assistant priest, a deacon and a sub-deacon.

The Missa Cantata is a Mass that is sung by a priest, with the assistance of a choir. It was introduced to provide for the titular churches of Rome and to accommodate the needs of country parishes in which only one priest was available.

Solemn High Mass is a Mass sung by a priest attended by two sacred ministers called the deacon and the sub-deacon, and assisted by a choir and a number of servers called acolytes.

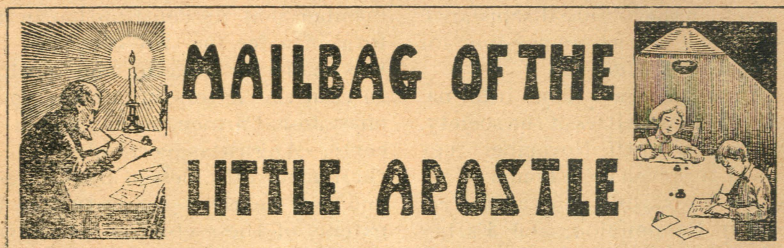
Low Mass is a Mass, no part of which is sung, but all of which is recited by the priest, who is the sole sacred minister engaged in carrying out the function.



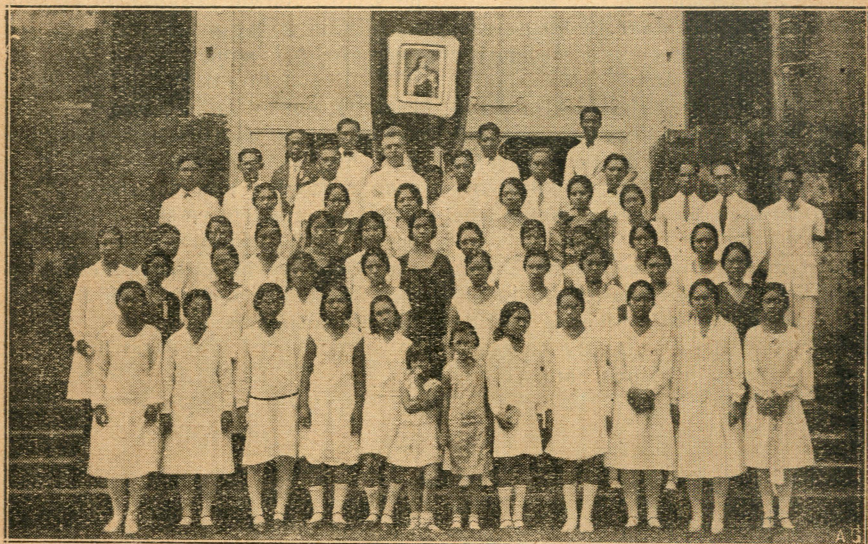
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Dear Readers:

Sometime ago we put before you the example of Miss Rosario Abrea from Inopacan, Leyte, and we urged you to follow it in your respective towns that the devotion to dear Little Flower might spread all over the Islands.

We are glad that several, at least, answered our appeal. In the town of Mambajao, Misamis, Miss Carmen Neri introduced the Crusade long before this, and she had a choir of pious and zealous crusaders. But now comes Miss Faustina Chan who undoubtedly,

ly, animated by our call, brought the organization to the climax of its vitality. She recruited a large number of members in the Camiguin Institute, and appointed several of the students as promoters, to help her in the noble task. We are sorry that we can not publish a photograph of all the members of the Crusade in the Camiguin Institute, Miss Chan was kind enough to send us a picture of some of them, gathered around their zealous priest Father McGowan. Unfortunately in the process of engraving the indica-

tions given on the picture disappeared, and so it has become impossible for us to say who is who.

Miss Chan also gave some information about the activities of the society. From now on until November they will have a novena in honor of St. Teresita. Every first Sunday all receive Holy Communion, and Father McGowan was kind enough to reserve for them in the Church special seats marked "Teresitas".

All hail to the Crusaders of Mambajao!

Who will be the next?

Our dear patron Saint continues to favor the members of our association with special blessings. As a proof of this we just received a letter from Miss Teofila Avila, (Tuguegarao) telling us how after having being sick for two weeks, she was unexpectedly cured through the intercession of the Little Flower.

Last month we asked some Easter eggs for our dear Igorrotes, and from Cebu there came a full nest. In Plaridel Street lives a family very devoted to the missions, and every

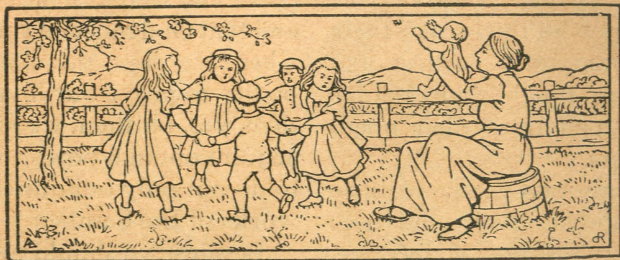
member sent its contribution in the form of a fee for two baptisms. It was really encouraging and touching to read the letters of all the young ones; Jose, Carmen, Jesus, Maria, Vicente, Angustias certainly will see their generosity blessed by our Lord, and we heartily congratulate the parents of these children for having inculcated into their soul these true Christian sentiments, that blossom into such praiseworthy deeds.

Before ending our letter let us make an appeal to all promoters and Crusaders, all children of our beloved Mother Mary to whom the Holy Church dedicated this month of May; that all of them cooperate in gathering around their Queen all children of men, especially those who to the present have not had the privilege of knowing such a tender and loving Mother. Pray for the conversion of all the people in the Mountain Province, so that soon the whole Philippine Islands may be sheltered under the folds of her protecting mantle.

Your faithful
LITTLE APOSTLE



For the Little Tots



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

"The Little Victim of Jesus"

(1879—1889)

CHAPTER I. HER BIRTH.

EMMA was born April 24, 1879. Her parents were rich and lived in the castle of V.... near S.... in Provence, France. No extraordinary events marked her coming into this world. The day after her birth she was baptized, not because her parents feared the little creature might die, but because, like all good Christians, they wished to observe the law of the Church that says little babies should be baptized as soon as possible after birth, and because they liked to have their little child reborn in "the waters and the Holy Ghost" to make it a temple of God's Holy Spirit and be agreeable to Jesus.

Her rosy cheeks caused the ad-

miration of all those who visited the little baby. Already from the very first weeks, her twinkling, penetrating eyes denoted her future clever intelligence.

At the age of two, she visibly surpassed all other children of her age, not only by evident marks of precocious intelligence, but even by repeated signs of an early but great devotion. Msgr. Forcade, the ordinary of the place, who visited the castle of V.... several times a year, testified that he was much astonished to see the progress made by the little tot. Of course, her mother was a very pious woman, and, understanding her duty of a Christian mother, she took it to heart to teach her

little child all that it could learn of God and Jesus Christ and the catholic doctrine. Blessed are the mothers who thus teach their children from their earliest age all that can touch their tender hearts and penetrate their opening intellects.

While only two years old, little Emma, though lively and gay, showed a seriousness of riper age, that manifested itself in actions which spoke of deep reflection.

Sometimes she left table before the end of the meals, without having taken any sweets or cake.

—"Why do you leave your chair and go away?" someone at table asked.

—"Emma has not been good today: she must punish herself", answered the little tot.

One may say, such a punishment, after all, was not very severe and any child could chastise itself in the same way.

Truly, any child could do the same, but how many children are doing so, for instance, after they have offended God?

The punishment indeed was not cruel, and yet, just try the same at table. It requires some strong willpower to deny ourselves some delicacy, and such strength, that makes the Saints, is the work, first of God, and second of ourselves through serious considerations. If we only thought that we had offended God and made Jesus suffer, that we deserve

a punishment in purgatory and can have it forgiven by imposing upon ourselves some suffering, and that God must be very pleased when He sees us chastise our bodies to prove our love for Him, then, yes, oh then, we soon would acquire enough power of the will to do not only our duties, but also works of the Saints.

Besides, we should make a further consideration: works of Saints bring other people to God or nearer to Him. This latter was the case with Rev. Father Romain, a Premonstrate. He had baptized little Emma. Having become chaplain at the castle of her parents, he remained for five years near them. The qualities of the little tot charmed him so much that he gave himself entirely to God: "What that little tot can do, I can do", he said, as he later confessed.

At the age of four, Emma began to express her desire of receiving Holy Communion. Of course she was denied this great favor on account of her young age. The little girl felt it much and what did she do? At least she would act as if she received the divine Savior into her little heart. Sometimes she knelt at the altar rails, spread her apron under her chin, and then, asked the priest to act as if he were really giving her the Blessed Sacrament. How this simple desire must have pleased Jesus! How

many graces she must have received on account of this childish desire to be with Jesus, who Himself liked so much to be with little children while still on earth. Emma thus received Holy Communion by desire, which is a great act of love and procures many heavenly favors. And yet how easy it is! While alone, how easy it is to say, "My dear Jesus, I wish to receive your Holy Body and Blood." But then too our conduct must correspond with that holy desire: for one who wishes to live united to Jesus by that desire, first of all, should really desire to please Jesus by his whole conduct.

Little Emma, though so pious and developed before her age, had a certain defect. She knew that she was pleased with herself when praised. It is a defect most common among children and even grown-ups. Having heard how every thing in us belongs to God and how we can do nothing without His help, she understood that it was an injustice to ascribe to herself what really comes from God. In fact, to be delighted about some thing which is not ours as if it were our own, is it not to deceive ourselves? Is it not to act like a king of a comedy who walks proudly through the streets, dressed in his royal attire, proud and pleased, as if he were a real prince? What a fool such a man would be; and yet, we are such fools when

we think well of ourselves because we have done some good or possess something attractive; that good belongs to God; we must ascribe it to Him and not to ourselves. This is what little Emma little by little did and this way, she eradicated that beginning passion of vanity and pride. Later, she will despise herself for having been vain and proud. As a consequence of this defect, her character was rather domineering; she exercised a veritable power and empire upon her brothers and sisters. Though she was anxious to help the "smaller", she knew to make others obey her wishes and bow to her little whims. If she had not corrected herself of this defect, she might have run astray.

The example of Jesus, a God-man, who became the servant of us all and has been despised, as no man on earth has been, when He suffered and died, and even during His public life, helped Emma much to become humble. She said: "If an infinite God becomes the last of all, I, a nothing and a sinner, should never impose myself upon others."

Notwithstanding this natural inclination, Emma was most tender towards her devoted parents.

It often happened at night that her mother found her sobbing in her cosy bed.

—"Why are you sorry, dear? Are you suffering?"

—“I am praying God for you,” little Emma answered. “You are so often sick and I am afraid you may die. If you die, then, I too will die; for I can not live without you.”

How little Emma loved her parents and especially her mother! Parents, who really love their children and show it by bringing them up in the fear and love of God, naturally attract their children’s greatest love and that love never dies. Oh, if parents understood this, how many, who pretend to love their children by following their whims, would change their manner of educating them, for, by neglecting the true education of their children, they

may be the cause of their eternal loss, and then, when such parents present themselves before their Judge, what will they answer when Jesus tells them that they are responsible before Him for their children?

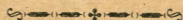
You easily bend a little twig,
But not at all the grown up trees;
So, man takes form, not when
he’s big,

But when he plays on mother’s
knees,

A little child, yet tender, sweet,
Is sanctified by mother’s hand:
Her virtue, pressed into her
sead,

Directs and sanctifies the plant.

(To be continued)



ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Consuelo Laguio, Lucena, Tayabas: Lucio Sadie, Candaba, Pamp.: Maria Enciso, Pedro Cecilia, Naga, Cam. Sur; Eulalio Baracena, Calabanga, Cam. Sur; Balbino Aquino, Gapan, Nueva Ecija; Antonino Gantang, Lubao, Pampanga; Dominga de Vallehermosa, Dumaguete, Or. Negros; Aurea Geronimo, Angeles, Pampanga: from every sin, that in the glory of the resurrection among Thy saints and elect they may arise in the newness of life, through Christ our Lord. Amen.



— *Cum licentia ecclesiastica* —

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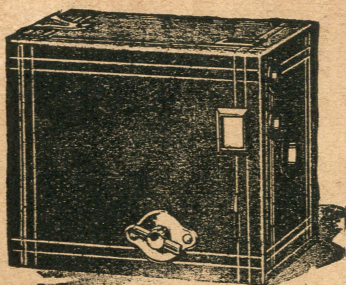
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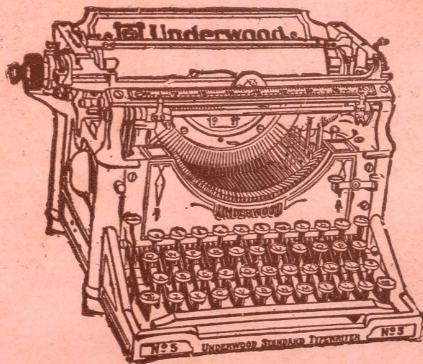
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