

The Little Apostle

of the
Mountain Province



Merry Christmas
1928

Happy New Year
1929

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

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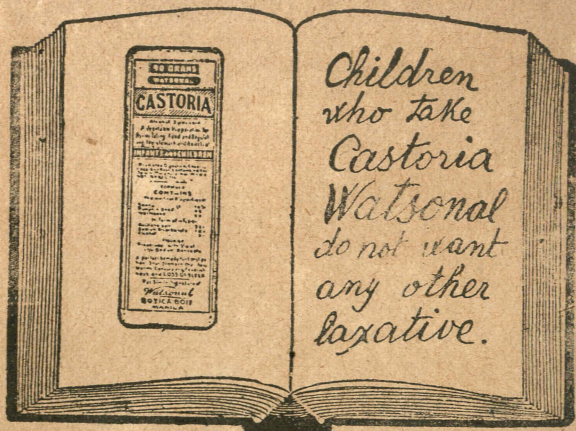
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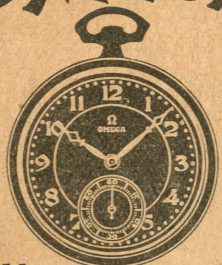
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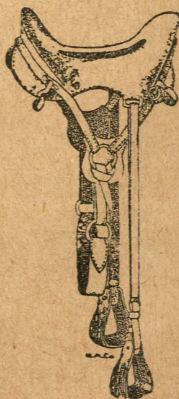
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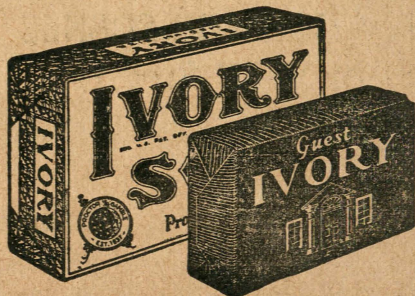
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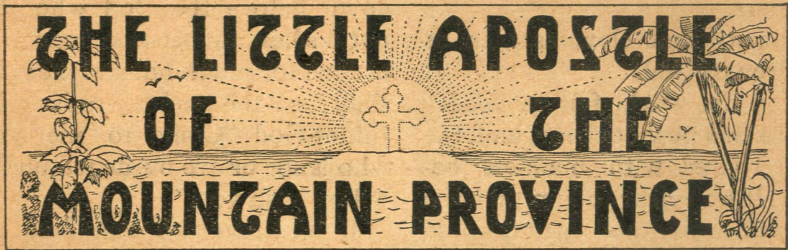
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A Happy Christmas

THE ROMAN Catholic Church has celebrated the birth of Christ for twenty centuries, and every year the world experiences same joy as on the very day the Son of God was laid in the manger, as on the very day that the God-Man came to bring us peace.

Christmas is the feast of peace.
Christmas is the feast of joy.

The first Christmas day was such, and such should be all the Christmas days till the end of the world.

There was enmity between the world and Heaven when Jesus came on earth, as the world was full of iniquity and hatred.

There was enmity between the flesh and the spirit, as the body guided by its passions had made itself the master of mankind, treating the soul as its slave; the soul of man was captive and the chains that retained her hindered her flight upward toward Heaven.

There was enmity between the spirit of man and the spirit of

God, because listening to the inspirations of Satan men's reason had revolted against the law of God and refused to obey.

There was enmity between man and man.

There was enmity between people and people.

Between men and peoples there existed only the band made by egoism or blood and these bands were broken at the least shock.

Nothing but uneasiness, hatred, division and war were reigning all over the world.

But then there appeared on earth the Light of Christ. Jesus preached a new word, He brought a new doctrine, He announced that all men are children of the same Father, and that all men compose a great family of which He is the first-born.

He preached that He should redeem through His blood, and that all men were called to be His co-heirs in the kingdom of Heaven.

He taught that a new law was to be printed in the hearts of

men: the Law of Charity.

Charity that unites all men as brothers.

Charity that elevates men as children of God.

And the world felt astounded before this new doctrine, and the devil roared with madness because it was clear to him that the reign of hatred and brutal force should be destroyed to be replaced by a new reign—the reign of peace.

And choirs of angels rejoiced, and sang above Bethlehem the song of peace and joy "Glory be to God in the highest and peace on earth to men of good will".

And to-day more than ever, it is necessary, dear readers, to proclaim the teachings of the Infant God of Bethlehem. Men and peoples forget God, they turn their back upon Heaven, to look only upon the world and its riches and its sensual pleasures.

Every one aims at enjoying the most he can here upon earth, every one concerns himself only with his own interests.

But man cannot find rest in the satisfaction of his passions, there is no peace outside of God. Saint Augustine said it "My heart feels uneasy till it finely may rest in You, my God."

And just there is the cause of so much discontent upon the earth, discontent among all social classes, jealousy and hatred among the peoples.

Let all men and peoples turn

to Jesus born in the manger at Bethlehem, let them humbly kneel down before the God who did not disdain to become man out of love for mankind, and there all shall hear the tender words of the Infant-God "Come to me you who labor or are burdened and I will refresh you."

If all men, all families, all peoples were ready to answer that loving call of Jesus, if all knelt down willingly with a sorrowful heart before the crib, how many tears should be dried, how many fears and sorrows would be changed into intense joy, how many chains would be broken down, and how fast would hatred among the peoples make place for mutual esteem and support.

All would rise with peace in their heart, ready to spread that peace all around them, communicating their peace to others.

Because there are still so many millions of heathen who do not know the way to Bethlehem, there are still so many millions of poor unbelievers who do not so much as surmise what means the peace of the heart. And notwithstanding, it is for them too that the Son of God became man, Jesus thought of them when he entered the world, for them too, for each one of them did Jesus suffer the most severe poverty. Shall no one then think of the poor heathen on Christmas-day?

Christmas is the period for exchanging presents. We give

presents to our friends, to the members of our family, shall we then forget to present our gift to our first-born Brother, Jesus the God-Man?

When each morning the bells call us to the 'Aguinaldo' Masses, when in a happy mood we go to church, let then our thought be "What shall be my aguinaldo, my gift to the Infant of Betlehem?"

And the answer of Jesus shall not wait, Jesus will say: "Bring peace upon earth, as I myself have brought it."

"Bring peace to the hearts of the poor children. Let your prayers implore this peace for them. And help to spread peace in cooperation with those whom I have chosen as Messengers of peace, the Messengers of charity, the Missionaries of the Mountain

Province."

And who shall dare to refuse to obey this command of the Infant Jesus?

May the sweet smile of peace shine upon the hearts of all our readers.—May you all enjoy a happy and a holy Christmas.

But happiness wishes to communicate itself to others. Happiness is generous, not egotistical.

Do then your part so that the sweet smile of peace which was first brought by Jesus in the world may shine also upon the hearts of all pagans of the Mountain Province.

The Missionaries have complete confidence in you.

And we know that our readers shall not disapoint us in the least in our well-founded hope.



Holy Name of Jesus

January 2

On January 2 we celebrate the feast of the Holy Name of Jesus. This name was given to the second person of the Holy Trinity when he became man, because Jesus means Redeemer and Saviour, and He had to come to redeem and save the world.

The name of Jesus, is the holiest, most venerable and most powerful name by which we can be saved.

This name has the greatest power, for it repels all attacks of the evil spirit. And so great is the efficacy of this most holy name that even those who are not righteous can by it expel devils, as we can see in the gospel of St. Matthew.

It has the power to cure physical pains and evils, and Christ promised that the faithful by using it could do the same.

St. Bernard calls the name of Jesus a "Medicine," and St. Chrysostom says "This name cures all ills; it gives succor in all ailments of the soul, in temptations, in faint-heartedness, in sorrow, and in all evil desires."

"Let him who cannot excite contrition in his heart for the sins he has committed, think of the loving, meek and suffering Jesus, invoke His Holy Name with fervor and confidence and he will feel his heart touched and made better," says St. Laurence Justinian.

It overcomes the temptations of the enemy "When we fight against Satan in the name of Jesus" says St. Justin "Jesus fights for us, in us, and with us, and the enemies must flee as soon as they hear the name of Jesus."

It secures us help and blessings in all corporal and spiritual necessities; whatever tends to the salvation will be given to him who asks it in the name of Jesus.

Therefore it is useful above all things to invoke this Holy Name in all dangers of body and soul, in

doubts, in temptations, especially in temptations against holy chastity, and still more so when one has fallen into sin; this Name is like oil which cures, nourishes and illumines.

To experience the power of this Holy Name let us pronounce it with lively faith, with unshaken confidence with deep reverence, for to the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.

What wickedness must it be to pronounce this Name carelessly and irreverently upon every occasion.

And if the power of this Holy Name is so seldom manifested in our days, it is because the faith is becoming daily weaker, and the perfect submission to the will of God is waiting.

When faith grows stronger among the people, and confidence in God becomes greater, then the power of the most sacred Name of Jesus will manifest itself in wonderful and consoling aspects.



CHRISTMAS IS HERE

Every year an increasing number of our readers recognize the value and appropriateness of using the Little Apostle for Christmas presents. Those who have done so in the past will want to continue the present to their friends. Others will approve the idea and act.

Handkerchiefs, gloves, ties—again

you go over the list of commonplace things you can give at Christmas time and fervently wish you could hit upon something more distinctive yet practical and useful and reasonable in price.

A year's subscription to the Little Apostle fills these requirements.

THE MISSION



A young christian lady of the Bontok mission.

CHRISTMAS THOUGHTS IN THE MOUNTAIN

The peaceful days of Christmas are here again, and heavenly hearts of all people of good will. peace may come down to the

How eagerly do we contemplate the divine Infant lying in its manger and inviting us to come with the poor Shepherds to adore it in

its sublime greatness and attractive loveliness; stretching its little hands to embrace us, one and all ...everywhere, be it the remotest corner of the world. O, the Light of it is stirring the innermost fibers of soul and heart: Jesus came for us, He came for all....

And looking at the divine Infant, I forcibly had my thoughts wandering towards those other children....; the abandoned children of Lessep....! Let me explain it to you, dear readers, in a few words:

Some time ago, I again visited Lessep, one of the most populated barrios of my mission field in Bauco, at a distance of about three hours horse-back riding from the center. There I had met the old people, who, while still pagans were very friendly towards the missionary. There is no school yet but I fear that most probably they may be presented very soon with a "public" school—with its neutrality and its absence of religious instruction. Seeing the good inclinations of the inhabitants, we talked over the possibility of a school of the "Father"—and they promised me to build a kind of a "camarin," let us say a "barn" or worse—but anyhow a shelter to start a school for the many children of the surroundings;... and they promised me their help to send their children, may be 100, 150.... or more still.

My heart said a thankful pray-

er to Jesus, and I promised to send a teacher catechist and all necessary equipment for the school soon.

And most joyfully I returned to Bauco, seeing in the near future a great many children learning how to love the little Jesus....

And now the little Baby of Bethlehem recalls to me that day ...reminded me of my promise to win for Him those other little children, His little brothers.... I promised.... I promised notwithstanding the great difficulties, of which first of all, is the providing of a catechist, who, day by day should instill in the young hearts the knowledge and love of Jesus.

"O divine Infant, will my promise be sterile through lack of means? For you know, I knew my poverty materially, but I offered to You my good will. Shall You suffer that all these little ones be forever destituted of the treasures of Your divine Bounty, and that Satan continues to reign there undisturbed, drawing with him those many souls into eternal damnation?

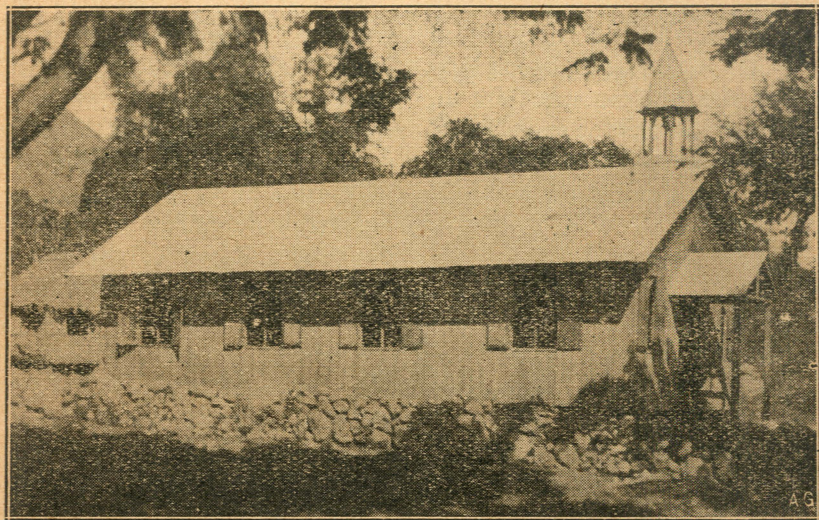
"Give, O Jesus that some generous readers of the "Little Apostle" may hear your pressing appeal to help your missionary in that sublime work. So many may have received from You worldly riches in order to help their needy brethren and so procure to them and theirs heavenly peace.

"Divine Infant, under your protection do I place all my

hopes and expectations, that You may conquer the souls of those little ones entrusted to my care. Who, in Your name, will extend

that Christmas gifts and receive in return a more profound and durable peace of the souls?"

Father Jose Anseeuw



The Church of the Immaculate Conception at Angaki.

Angaki.

From Father Wins.

Your kind note telling me of the donation of five pesos for the baptism of two little Igorrotes to be christened Filomena and Ramon cheered me up and prompted me to expose a situation which is all but bright.

No need to emphasize the manifold difficulties I meet with. Enough to say that Angaki is a

beginning and pioneer work necessarily entails heavy burdens. Nevertheless allow me to mention summarily what is to be done still and anticipate by saying that the clearest spot of the whole situation the bottom is of my little safe.

So to the matter: The little church dedicated to the Immaculate Conception is almost completed, as far as the outside work is concerned. The convento I

am living in is the house of one of my parishioners and he expects me to leave it at my earliest convenience! I for one do not yet see when that convenience may dawn.

I felt more than sorry when I was obliged to let slip by splendid opportunities to take over three abandoned schools. It would have meant a strong foothold in those centers, now almost neglected, but, alas, the means....indeed, I know, it's always the same story, but for God's sake, at least help me run a little religion-class!



Baguio.

From Father Carlu.

I thank ever so much the benefactress of Opon (Cebu) for the donation to the amount of Twenty Pesos, which she kindly sent me in thanksgiving to St. Therese for a past favor. The little Igorrote she wished to be baptized was christened Anne Teresita on the following day. As God is never outdone in generosity, I do not doubt that this token of gratitude will bring down upon the kind-hearted benefactress more abundant roses of heavenly bliss.



HUMOR

Flubb—Do you believe in telepathy?

Dubb—Well, two days ago a man paid me \$50 that he owed me and this morning I got a letter from my wife asking for \$50.

Irish Official—You cannot stay in this country?

Traveler—Then I'll leave it.

Official—Have you a passport?

Traveler—No.

Official—Then you cannot leave. I will give you 24 hours to decide what you will do.

First Doctor—I made a lucky discovery today.

Second Doctor—Is that so? What was it?

First Doctor—I discovered a patient that has never been operated on for anything.

COUNTRY AND PEOPLE

The Negritos of Northern Luzon

By Rev. Father Mauricio Vanoverbergh

Missionary of Kabugaw, Apayaw.

CHAPTER I. — A Short Diary.

Continuation.

August 7 (Sunday):

This morning I heard that the concessionaire had gone to Kamugawan yesterday, and as there were only four families of Negritos present that he would go again today in order to gather them. After that he would call me, perhaps Thursday.

After mass Siriko and a whole bevy of Negrito women and children came to visit me. Siriko is the "presidente" of the pygmies here. He also, like Masigun at Nagan, had been in charge of a Negrito settlement at the time the government made an attempt to gather them and teach them agriculture. The fate of this venture was the same as that of the one at Nagan, when provisions gave out, the Negritos dispersed again, and, no wonder, they had to live and....to be free to roam around.

Siriko is a real gentleman, who

has learned the ways of civilized people; but I heard since that he had taken over a few of the bad traits also, duplicity and so on. He always treated me very nicely however, and I can make no complaint about his behaviour, as far as I had to do with him.

This time he came to offer a few Negrito children for baptism, as he and most all the Negritos around here, at least those that live outside the forest, have formerly been baptized by an itinerant Aglipayan minister. None of them knew anything about the Christian Religion of course, but they wanted their children to be baptized, so as to be ranked as Christians, or rather civilized, and not as pagans or uncivilized. After a long explanation of the duties incumbent on the parents, I finally acceded to their request and baptized the little babies, telling the others first

to learn their prayers and a short summary of the Christian Doctrine.

Siriko also promised me to gather the Negritos together for a boda (a prayer ceremony) in my honor.

The Negritos stayed for several hours, and I had occasion to observe a good many details, and to hear a few more from Christian Iloko, who were present at the ceremony.

This evening I heard that the concessionaire had indeed left for Kamugawan.

August 8 (Monday): Today I went to baptize a sick child at Marko. After dinner I heard that a Negrito was living in the forest at a little distance from the houses of the Christian Iloko. We directly set out for the place, and after having passed a brook over a primitive bridge (a small tree), we came to the house of Bagiauw and his wife Bilibina. There we were well received as usual, saw lots of things but, also as usual, we could find nothing about belief in God and survival of the soul after death. The little they know has been so much obscured through isolation from their fellow Pygmies and through contact with superstitious Malays that they cannot make head or tail about it and keep mum. Then, in general, life after death does not seem to bother them very much. More of this later.

While I was at Bagiauw's an ant

came along taking a walk across my back, and the Negritos directly came to the rescue, as this particular kind of ant is supposed to bite.

Our Iloko guide asked for a few arrows, which he obtained at once, and each of us received an unfinished one. Then, Ulila, Bilibina's son-in-law, asked the Iloko for a box of matches; the latter demurred at first, but Ulila told him frankly that as he had received the arrows, he should give something in return; this settled the affair.

August 9 (Tuesday): While on a visit to a Christian family living near Asingol's hut, I heard that the latter was unwell, and that Palina, his wife, had come here to ask for some preserved fish for Asingol to eat with his rice.

August 11 (Thursday): I went to Arnani to see Ulila and once there, I saw Medina, Ulila's sister, for the first time. All women were very busy weaving mats and baskets. As I wanted to see a few plants used in the manufacture of these things, and expressed a wish to have someone show them to me, Kasinto was ready in a moment and we entered the forest. The boy showed me whatever I wanted to see and proved himself useful in getting the leeches off my feet; as soon as he saw them he took them off without waiting even for a signal or a request; in fact I generally did not notice them before he came along.

I passed the day in conversation and observation, and went home laden with an unfinished basket, a bow for which I had paid ten cents, and six arrows.

In the evening I heard from the concessionaire's wife that she expected her husband any time, as he would probably be without rice from now on.

August 12 (Friday): This morning some Negritos from Arnani came to my house bringing baskets. Medina brought two, one finished and one not, and received a ganta (three liters), the regular price. Simiana also took a whole ganta, partly in payment for the basket I had taken yesterday, and partly in account. They asked me one saya either for one large mat or the small ones. I accepted, but I preferred the small ones as the weaving was the same, and the larger number better suited my purposes. Kasinto asked me one coat for ten arrows, and this I promised him.

August 13 (Saturday): As the concessionaire had not yet made his appearance, we decided, my catechist and I, to go to Kamugawan to find out. Fortunately, before we had gone very far, Asingol came along, and so prevented us from going on a useless journey, as Kamugawan was not the place where their camp had been built, and invited me to go to Kabaritan, where Siriko was waiting for me. He said that a canoe was ready to bring me as

far as Kasikallan, and that his whole family would accompany me. So we turned back and went to Asingol's house, where we had to wait for further developments.

After a while we started for the river, and the young men got the canoe afloat under the numerous and loud directions of Palina. I took my place on the unique bench that was available, and the rest of the party found a place here and there, in such a way as to balance the canoe on all sides. The children seemed very fond of flowers and continually pointed at several showy plants, laughing and gesticulating all the time.

After an hour or two, we came to the landing place at Kasikallan, where we had to wade knee-deep in water for a few yards; then we walked over several hills and through a good many thickets before we reached Siriko's house at Kasikallan. We met his wife and a few others, and then immediately set out for Kabaritan, where a prayer ceremony would take place at the house of Manuel. It seemed that we were either too early or too late, and that Asingol must have misunderstood the date. But anyhow the ceremony would take place.

Manuel had a house that was quite pretentious, and I was pleased with the foresight of being able to pass the night more comfortably than at Nagan, in Asi's hut, during the prayer ceremony in 1924.

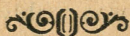
A few inevitable Iloko came along to help in the preparations for dinner and to give unasked-for informations. Among other things one of them related to the whole company that he had met people with tails who, when they sat down, always pushed their tail in a hole practised in a section of a coconut, so as not to break it and not to hurt themselves. This story I have heard all over northern Luzon, but always in some place far away from that place where such people are supposed to live. There they told it about an eastern tribe, in another place about a western one, and so on. The whole story as it stands is imaginary, but there is a certain foundation in fact, as I know a Kankanay, the ex-mayor of Bauko, now serving a life sentence for murder, and a Pampango, who both of them, have a kind of excrescence at the coccyx, which might be called a rudimentary tail if one so desires. But this is very far from the story of a whole tribe, all of whose members have to push their tail through a hole when sitting down. You cannot imagine how the Malays invent stories and extraordinary happenings, and much less how easily everybody believes them and tells them to others with more and more supplementary details, always with the mention that they

were eye-witnesses. The man who related the story about this tailed tribe (a tribe I know very well, although no tails have ever been encountered), also stated that the latter were able to catch bees without being stung, they just scraped them off their hands, and that they could catch a wild boar armed only with a cutlass. While all Iloko looked very much interested, the Negritos seemed to consider the whole thing very lightly, and as far as the expression their physiognomy and their scattered remarks went, I think they did not believe very much of all these things.

At this juncture, I received the visit of Garvasio, a Negrito, who seemed to have taken over most of what is bad in civilization. According to his remarks and conversation, he was very wise and thoroughly versed in all that is less good. He had almost forgotten Negrito—Ibanag and was speaking Iloko rather fluently. Later on I heard that after the death of his second wife he had married his stepdaughter on account of which most of his relatives never entered his house anymore. The Negrito had been ashamed to tell it to me at the time.

More and more Negritos came along, shouting:

(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

The ghost of Anté did not again appear to Silas who hence passed the nights in peace.

But each medal has two sides and one misfortune always brings another.

Not two days after the Kiad kaniow had passed, Sopdja, Silas' wife, felt a grieving pain in her eyes: she continued to rub them with a dirty black rag.

She was continually shedding tears, and she felt an itching in her eyes; her lids were badly swollen and reddish little veins crossed her eyeballs in all directions.

Sopdja indeed suffered much; she cursed her body, as only an Igorrote can curse herself; she cursed Kabunian, she became bitter and unbearable and she gave vent to her bitterness at the slightest provocation.

And the worst of it was that this sickness had befallen her at the time she ought to have been

in the fields, at the time of weeding in the ricepaddies. She was alone to do the work; Kitong was still too small to help, Silas had more than enough other work, and in the meantime there was the bad grass growing wildly midst the tender rice blades in her paddies at Niebaleew.

Ay! that prickling and that biting! Ay! that burning pain in her eyes!

Banasen, the mambunung, the witch and exorciser, had read in the tapoei pitcher and he had seen that the cause of the sickness was nobody else but the "Ampasit", the waterghost.

—"You have been to the river", Banasen said, "and you washed yourself in the water, and Ampasit has thrown something at you and he has struck your head and therefore your eyes are red and aching.

Impossible to remedy the pain except by offering the "Ampasit

kaniow”.

At this, Silas had gone out in search of a small pig to be slaughtered and offered and he had boiled ricewine and tapoei.

The day of the “Ampasit kaniow”, Banasen sat down at the house of Silas; he prepared everything: a small pitcher of ricewine, a necklace of old silver coins on the flat rattan basket, the camote spade, the copper bracelets, the heavy iron knife of the plow. When Banasen had finished all his preparations and when nothing failed that might hinder the success of the “Ampasit kaniow”, the mambunung began his exorcisms:

“Ampasitka’d Bajung-bung.

“Ampasitka tchi Kolong.

Ampasitka’d Tujakaab.

Ampasitka tchi Sadang.

Ampasitka’d Kanebas

Ampasitka’d Pinaldjok.

Ampasitka tchi Mwatong

Ampasitka tchi Pedai.

Ampasitka’d Asulan.

And each time he named the Ampasit of each one of the ditches and rivulets at Bajung-bung and Kolong etc., Balasen yelled aloud and shouted:

I....! Baknangkami ñgo....!

Binunu-djo anakko....

I....! We are rich, you know!

You have killed my child!

In fact it was not Banasen who yelled and shouted: I baknangkami ñgo....

Binunu-djo anakko....No, it was the Ampasit who shouted this to

the people through the mouth of Banasen, the mambunung.

Of course, the people knew all that and therefore, each time the ghost raised his voice, all the people yelled angrily:

“Ngarantoi bimaknangmo Ampasit?

Ampasit dja mam-pep-pepsaw tchi tchanum!

Io-di-odi i karatchua-to!

Tep iañgo bessalto dja pansañgid ni angelto.

Iai babui dja pansañgid ni angelto.”

“Why did you become rich Ampasit!

Ampasit who follows the water in its streaming downward!

Give back give back her soul!

For here is a camote spade in exchange for her body!

Here is a pig that we give in exchange for her body!”

So did the people howl their anger against the waterghost of Bajung-bung and the waterghosts of the different ditches and rivulets in the neighborhood.

But....as the Ampasit continued to remain in the mambunung’s body and as the yelling of the people could not drive him out.... all at once, Banasen grasped one of the legs of the pig to be slaughtered and he jolted and he tossed it to and fro, and some of the bystanders laid their hands on the pig’s body, while two young men pressed the basket upon the head of the mambunung, the basket with the plow iron in, and the

necklace of old silver coins, and the camotespade and the copper bracelets and the sickle and the ring:

Once more the waterghost yelled, through the mouth of the mambunung, the waterghost, the cause of Sopdja's evil and sickness:

"Baknangkami n̄go.....!!!!

And then he kept quiet, he kept silence, and he left the body of the mambunung and he fled away back to his abode in the waterstream....

But.....!!!!the wife of the waterghost was not as yet overcome....

The mambunung knew that by experience. Therefore he grasped once more the leg of the hog and he pulled it to and fro while the others threw another dirty rag and a useless old broken kettle into the basket which the young men continued to press upon the head of Banasen, the mambunung.

This last ceremony seemed to satisfy the wife of Ampasit, the waterghost, for she shouted, of course through the mouth of the witch:

—"Unakachak Baknaṅg-ak n̄go....!

I go home....I am rich!"

And she fled to rejoin her husband, Ampasit, the waterghost.



—"Quick! Where is the fire?" Banasen shouted.

Silas, who was sitting inside

the house, grasped two burning branches from the hearth trough, jumped up, ran to the entrance of his hut and knocked them several times on the threshold so that the sparks spattered all around in a wide circle and the fire was extinguished. At the same time all the people of the neighboring houses did the same: they took the burning branches of their fire troughs, and extinguished them on the thresholds of their huts so that Ampasit would not come back.

Then, they slaughtered the pig, boiled the meat, with, the exception of the most important parts such as the liver, the fat and some blood that were laid aside to be exorcised by this short prayer:

Waterghost of Bajung-bung
Of Kolong and Tujakaab,
Of Sadung and Kanébas
Waterghost of Pinaldjak
Of Mwatong and of Pedai,
Waterghost of Asulan

Kamon Sikayo....Were you
Simadpag ni mata'n Sopdja
Torturing the eyes of Sopdja
Causing all her pain and weakness?

Waterghosts....come....kalladjo!
Take for you all what we offer,
Cure, restore her paining eyeballs;

Take the necklace of old silver,
Take the ring and take the sickle,

The "sangkab" camotedigger,
Take these "kariing" these bracelets....

Here, for you, are pork and
ricewine

Boiled rice that we you offer.

You mambunungs gone for-
ever,

Come, "Kalladjo" exorcise this:

For you taught us not that
prayer!....

Sopdja's eyes remained sore
and painful for many days. In

the meantime, Silas hired himself
to a rich man of the country and
he slaved long to earn some
money with which to pay the
carabao, the waterbuffalo, he had
slaughtered to pacify the spirit of
his father on the Polag Mountain
and the pig he had offered for the
"Ampasit kaniow" to relieve his
wife, Sopdja of her sore eyes.

XIX Badjoog

OLD SANKAI was evidently
feeling that the end of all
her earthly wanderings,
was near. So, leaning on a stick
and with a rattan basket on her
back, she went out in search of
all her debtors and asked them to
pay what they owed her.

—"Abwakol-ak. . . matei-ak!"
was everywhere the introduction
to her speech; "I am an old wo-
man and I am going to die, but I
want first to give a feast and thus,
you must pay me. Kaasi-imak,
have pity on me; baitchanyonin i
utangyo, now pay your debts....

~*~

Old Sankai would hold a feast
and Du-bu-loob, the mambunung
from Boo-book, would say the
prayers and arrange the ceremo-
nies. In bygone days, Sankai
had more than once given a feast
and therefore, really, she was
greatly esteemed by all the neigh-
bours of her village.

Sankai was not rich, oh no, and
for an Igorrote of her standing

and condition, a Badjoog kaniow
was as much as a "Pechit-feast"
among the well-to-do people;
therefore, was old Sankai honor-
ed and revered by all the inhabit-
ants of her village.

It was the seventh day of the
new moon. Toward evening of
that date, the villagers set out for
Baktang, where the poor hut of
old Sankai stood.

The place was indeed beauti-
ful: she lived there among the
green mangotrees, near ever wav-
ing bamboos. Behind her little
hut lay a small camotefield and,
from her window, she could see
the whole hamlet at her feet, on
the slope of the mountain, and
the ricefields as far as Agpai and
the rocky mountainwall as well
as the winding, roaring torrent,
far below.

All the old men were already
gathered in front of the hut.
Near the entrance lay a hog ready
for the feast; Majaw was busy
beating the sulibaw drum; only

one drum bimble-bamble-bumbled; neither kalsa nor kimbal, nor pallas accompanied the sulibaw.

This had to be so, according to the ceremonial of the Badjoog kaniow.

Thus, the feast had begun. Du-bu-loob was sitting on her heels near the hog; in front of her, on a flat rattan basket, lay a small heap of old silver coins and new cloth; near the basket stood two tapoei pitchers; some ricewine was poured into the dipong-dish and Du-bu-loob began her powerful prayer:

You mambunungs who are gone,

You Kamsabai and Kojapée,

You Sabaé, you Pasdiai,

You Djadjoon and others more

Who have prayed the Badjoog prayer,

Come and pray now ov'r this offer.

Lend your help to the mambunung,

To-ka-pan-i-ibal, goodness!

What a pity his poor prayer!

Don't be mad and don't be bitter!

Itu-tudjo iai mambunung!

Teach him, teach this poor mambunung!

And more: 'page-page-baidjo'

Make them grow and make them fertile

What we are about to offer.

In this house here they are feeding

Some hogs, fat and very heavy,

Hogs without disease, not scurfy,

Give them growth, make them increase,

That again in days of later

At this house we may be merry

As today, and may be feasting!

Ah! what shall I say and tell you?

Make the water flow, and rouse it

From the wells and from the sources.

Make the "duktos" grow and flourish,

Ah, our duktos, the camotes

And our "Abba" and our "gabbi"

And our rice too in the paddies!

Ah! What shall I tell you further?

Ai! nanto i pasing niai?

Out! How shameless your past conduct!

Yes! The water from our sources,

And the duktos from our paddies,

And the waterplant, the "abba"

And our mountainrice you've taken.

You, oh earth, "aisikamtchaga"
On whose surface we are sitting,

Grant, we beg you, to the products

Of our fields we're daily tilling

Great fertility, abundance;

For the sun divine proclaimed it

That our life to you is trusted

That it is your very duty

To take care of our existence!

The mambunung Du-bu-loob, after this blissful prayer, turned herself toward old Sankai who was sitting under her hut, wrapped in her blanket; and she gave her a cup of ricewine, mixed with fermented rice, "dipek".

—"Keep that with both your hands in front of you" Du-bu-loob said, while for a few moments she gazed skyward, and, as soon as she had seen "Ustchungan and Takimai" the children of the sun divinity descending and drinking from the tapoei cup in the hands of Sankai, Du-bu-loob shouted aloud:

"Kimusat si Ustchungan!

"Kimusat si Takimai!

"Ustchungan has come down!

"Takimai has descended!"

at which, the two children of the sun returned to the sky and the people around Du-bu-loob shouted as one man:

"Send all sickness somewhere else

And clean the water of all dirt!"

The next day, three heavy hogs lay securely tied in front of Sankai's hut. Again Du-bu-loob prayed the exorcism of the preceding day, after which the people danced until late at night, and all the brown faces glimmered with delight and perspiration, for the sun was hot, and they smiled with inner satisfaction while drinking of the pearly ricewine and eating of the fat meat.

At dawn of the third day, all dancing stopped and the exhausted dancers, with heavy heads full of tapoei vapors, were lazy lying against the fence of black mountainstones, but nobody thought of going home, for there was question of slaughtering of one more pig, and of eating it...

And the feast went on during the fifth, sixth, seventh and eighth days: the people gathered around Sankai's hut, for every day one more pig was killed and consumed and a pitcher of tapoei continually made the round.

THREE INSCRIPTIONS

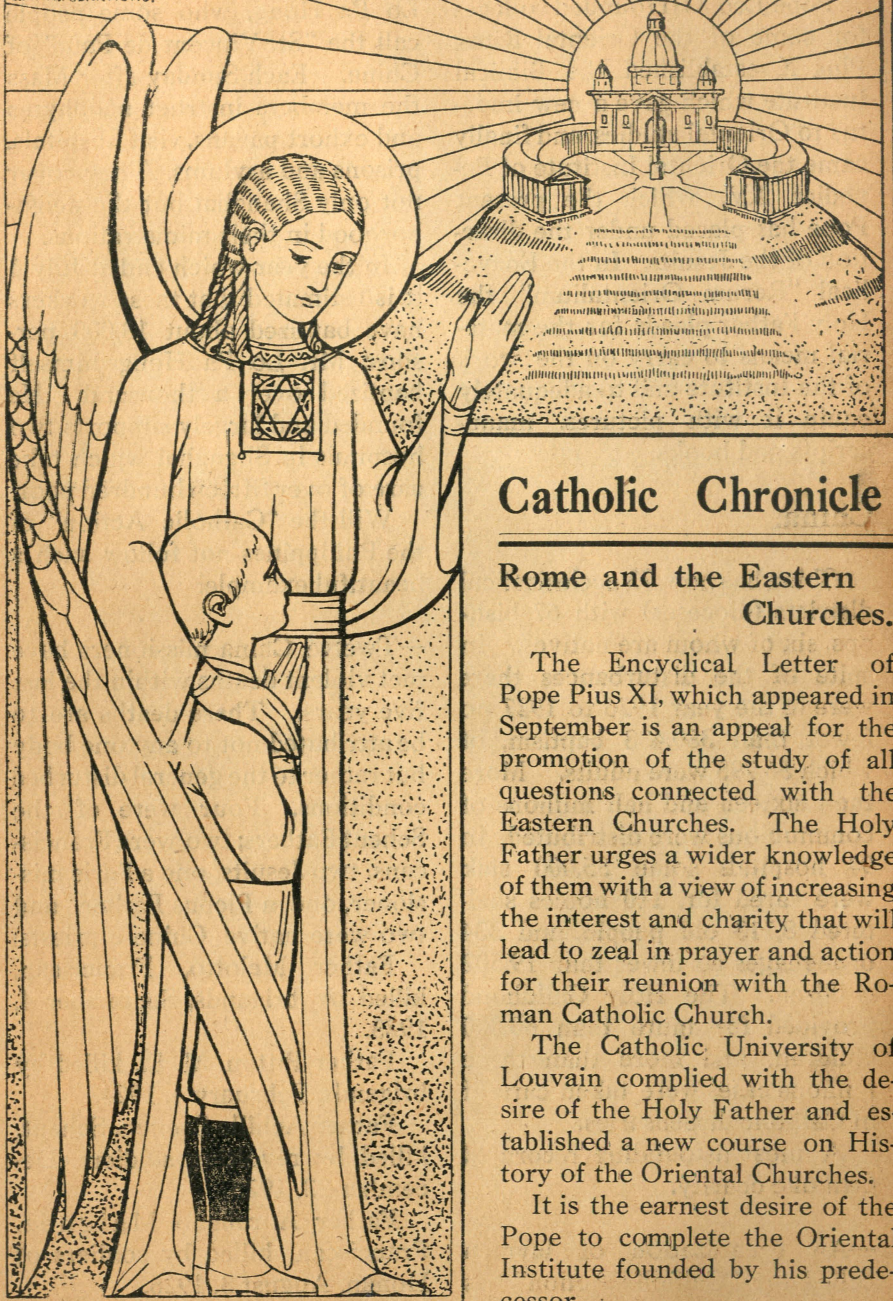
Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches.

Over one is carved a beautiful wreath of roses, and underneath it the legend: "All that pleases is but for the moment."

Over the other is sculptured a cross, and, beneath, the words: "All that which troubles us is but for a moment."

But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal."

GERARD GERRITS. 16.



Catholic Chronicle

Rome and the Eastern Churches.

The Encyclical Letter of Pope Pius XI, which appeared in September is an appeal for the promotion of the study of all questions connected with the Eastern Churches. The Holy Father urges a wider knowledge of them with a view of increasing the interest and charity that will lead to zeal in prayer and action for their reunion with the Roman Catholic Church.

The Catholic University of Louvain complied with the desire of the Holy Father and established a new course on History of the Oriental Churches.

It is the earnest desire of the Pope to complete the Oriental Institute founded by his predecessor.

Pope Leo XIII founded colleges for some of the Oriental Rites; Pius X established the Biblical Institute which gave a new impetus to Oriental studies, and finally came the Oriental Institute of Benedict XV, which the present Pope has placed under the direction of the Jesuits. In the Encyclical "Rerum Orientalium" the Holy Father pleads for the material means to carry on the work of the Institute and to adequately equip it with pictures, manuscripts and books.

China.

China has now 73 ecclesiastical districts (dioceses) with 67 bishops, six of whom are natives. In spite of the disturbances there were in the year 1926 to 1927 no fewer than 380,438 baptisms, of which 56,795 were adults. More than sixteen and half millions of communions were distributed. In 94 hospitals some 55,000 sick were cared for, 110 homes sheltered 8,113 old people, and 334 orphanages no fewer than 19,502 children. The Holy Childhood provided for more than 60,000 children, and more than three millions cases were taken care of in Catholic dispensaries.

A most astounding record of Catholic charity.

—An organization of laymen called the "Catholic Action" has been created in Shanghai by Mr.

Lo Pa Hong, who some people call the "St. Vincent de Paul" of China. Each Sunday after Mass the members instruct neophytes and exhort pagans, visit hospitals, prisons and asylums. They cover not only Shanghai but the neighborhood in their ministrations.

In the year which ended July 1 it is estimated that these workers have baptized about 13,000 persons; Mr. Lo Pa Hong himself baptized over a thousand. He founded and largely supports two hospitals in Shanghai which take care of over fifteen hundred poor.

Will the "Catholic Action" of the Philippines not follow such a beautiful example?

—Twelve China missionaries have met violent deaths within the last five years. These deaths are to be attributed not to any one body but rather to the general disturbed conditions. Four were of the Scheut Fathers; two were Franciscans, two Jesuits, one a Paris missionary, one a Picpus Father, and two were native Chinese priests:

Father Melotto, Franciscan, killed by brigands, September 4, 1923.

Father Pitton, M. E., killed by brigands, February 4, 1924.

Father Achille Soenen, Scheut, killed by revolting soldiers, December 23, 1923.

Father Aureliano Maignez, Franciscan, killed by soldiers of Honan, August 3, 1926.

Father Ruyffelaert, Scheut,

murdered near Soei-yuen, August 12, 1926.

Father Frederick Lauwens, Scheut, killed near Si-wan-tse, August 20, 1926.

Fathers Dugout and Vanara, Jesuits, killed by soldiers at Nan-king, March 24, 1927.

Father Joseph Hou, a native secular priest of the Vicariate of Ki-nan, in the province of Kiangsi, killed for the Faith, April 20, 1927. His catechist was buried alive.

Father Van den Bosch and a Chinese priest were killed with six other Catholics on September 30, 1927.

Father Alexander Julliotte, Picpus, killed by brigands on the Island of Hai-nan, in January of the present year.

United States.

The French contestant, Rene Ponthieu of Paris won the students' Third International Oratorical Contest held in Washington. Eight nations had representatives in the contest this year, France, United States, Canada, Argentina, Cuba, Mexico, England, Germany. Six of the eight contestants were Catholics. The two from the United States, and England were not. The three who won first, second and third place were Catholics.

The purpose of the international contest is to bring about a better understanding of the ideals and problems of different nations

and so advance peace and world fellowship.

England.

On October 18, 1906 a group of Protestants established a monastic community, modeled after the Benedictine rule, upon the Island of Caldey (England.) Seven years ago they were received into the Roman Catholic Church, and in 1914 they were professed as Benedictines. There were then 12 monks in the community.

After the world war they were pressed by financial difficulties, and the Cistercians fathers bought the property on the understanding that the Benedictine Community could buy it back when they would be able to do so.

However, all efforts to solve the financial problem seem to have been vain. At the end of September the Community, now numbering 35 monks moved from the Island. Fortunately they had received a gift not long ago of a park and a fine house in Gloucester, large enough for all the needs of the Caldey Fathers. The donor was the Earl of Rothes, a former protestant but now converted to the Roman Catholic Church. He was a friend of the Caldey Fathers since the time they were still Anglicans.

It is understood that the Cistercians Fathers will occupy the Caldey Island.

CURRENT EVENTS

Philippines

Financial Aid given by the Holy Father to the victims of the typhoon.

When the Holy Father, Pius XI heard how the severe typhoon of last November had done so much damage in the Philippine Islands, he sent at once a cable to Monseñor Piani the Apostolic Delegate, telling that he was so sorry at the news, that he accorded his blessing to the victims, and a gift of P50,000, to alleviate their sufferings.

This proves once more that the Holy Father is really the father of all races and his charity has no bounds.

The Filipino people will show their gratitude to the Father of the whole Christianity by remaining faithful to their sentiments of love towards the Roman Catholic Church.

President Coolidge on the Philippines.

In what was considered as his valedictory speech to congress on December 4, President Coolidge emphasized once more his desire for an increase in American naval strength.

As for smaller countries, we certainly don't want any of them" said the President. "We are more anxious than they are to have their sovereignty respected. Our entire influence is in behalf of their independence.

Cuba stands as witness to this principle."

Concerning the Philippines, the President said: "Under the guidance of Governor Stimson, economic and political conditions in the Philippine Islands have been raised to a standard never before surpassed. Co-operation between his administration and the people of the islands is complete and harmonious. It would be of advantage if relief from double taxation could be granted by congress to our citizens doing business in the Islands.

Sugar Question before Congress.

Whether any legislation affecting the Philippines would be enacted at the present short session of the Congress in the United States appeared highly problematical, at the opening on December 3.

Most of the interest centered in the Timberlake resolution to limit the amount of duty free sugar coming in the United States from the Philippines.

Formidable opposition to sugar restriction is expected to develop among those members of congress who agree with Governor General Stimson, and with Secretary of War Davis and the Bureau of Insular Affairs that such restriction would be a setback from

the steady development of liberality towards the growth of the Islands.



Legislation.

On December 9, Governor General Stimson sent a cable to the War Department reporting his approval of the 1929 public works bills and the 1929 budget of the Philippine government.

The chief executive informed the War Department that the legislature and the executive departments of the government have had the most harmonious relations in the administration of the Philippine affairs. This, he said, had been accomplished without any conflict of any kind in spite of the fact that a number of bills passed by the legislature were either killed or vetoed.

In fact Governor General Stimson signed 89 bills and vetoed 20. It is not true that Governor General Stimson vetoed more bills than any of his predecessors.

Governor Wood in 1925 approved 43 bills and vetoed 26 bills. In 1926 he approved 68 bills and vetoed 44, aside from many items of the public works bill which he also vetoed.

In 1927 acting Gov. Gen. Gilmore approved 60 bills and vetoed 45.

Governor General Stimson has forwarded through the Secretary of War five important bills to Washington for confirmation by the President of the United States. Among those bills were the amendments to the corporation law, the tobacco tariff bill, and the bill amending certain sections of the public land law.

In view of the fact that these proposed measures will directly affect the economic policy of the United States in the Philippines, the chief executive was obliged to send them to

President Coolidge for final action.

The corporation law amendment provides among other things that Philippine companies may issue stocks without par value, and restrict the formation of mergers and combinations.

The tobacco tariff amendment would place the Philippines on the same level with the United States by equalizing the tariff charges in Philippine ports with those of the American ports.

After approval by the president of the United States these acts will be proclaimed by the Governor General.



Language-bill approved.

Governor General Stimson approved the bill, authorizing the use of the Spanish language, in addition to the English, as official language in the courts of justice in the Philippine Islands until the year 1940.

In approving the measure the governor made the statement that otherwise a very serious hardship would be imposed upon a large number of the older members of the Bar, who know only the Spanish language. The Governor General had received many protests against the bill particularly from the younger generation who study and take their examination for the Bar in English, and who find that entering practice many of the courts take advantage of the present law to conduct their proceeding in Spanish, and they are thereby placed at a great disadvantage.

The Governor General will solve the difficulty by way of administration. Through the department of Justice and through the executive power to nominate future judges, he shall endeavor to promote the change, which will provide a fair deal to all lawyers.



Foreign

America.

Now that Hoover is elected to the presidency he will be the first Quaker to be Chief Executive.

So far in the history of the presidents, nearly all the Protestant denominations have been represented in the White House.

The Episcopalians furnished Washington, Madison, Monroe, William Harrison, Tyler, Taylor, Pierce and Arthur.

The Presbyterians, Jackson, Polk, Buchanan, Lincoln, Cleveland, Benjamin Harrison, and Wilson.

The Methodists, Johnson, Grant, Hayes, McKinley.

The Unitarians, John Adams, John Quincy Adams, Fillmore and Taft.

The Baptists, Harding.

The Reformed Dutch, Roosevelt.

The Disciples Garfield.

The Congregationalists, Coolidge.

Jefferson was not a member of any denomination.

England.

The British Association for the Advancement of Science is one of the foremost scientific organization in Great Britain. Last year, Sir Arthur Keith, its president at the time, declared that science knew nothing of a soul or an after life.

And so many would-be scientists, and other snobs said: "There is the verdict of Science. There is no such thing as a soul!"

But this year, Sir William Bragg, an equally great scientist and the present president told his audience in clear terms that man has a soul and that "science is not setting out to destroy the soul, but to keep soul and

body together."

Perhaps the same would-be scientists and other snobs will call Sir William Bragg, "a biased Conservative."

France.

The proposed bill for drafting the women of France, regardless of age or condition, in time of war, was defeated through the efforts of the French Catholic organizations—the Association for the Protection of Young Girls, the women's Action Sociale, and the Associated Leagues of Catholic Women.

Any time that Catholics have the courage of defending their rights, these rights will be respected.

Hungary.

Hungary may have a king again before long. Prime minister Count Bethlen has said that soon the country will select a king by referendum. That is, the government will make its selection and the people will approve or reject its choice.

There are several aspirants to the throne. King Charles abdicated the dual throne of Austria-Hungary in 1918 during the revolution which broke out in the closing days of the world-war. He is dead, but his son the Archduke Otto, now 16 years old is attending school in Luxemburg and is the rightful heir to the throne. Archduke Albert of the ancient dynasty of the Habsburg also is a contender, and he is said to be popular because he did not flee after the war, but remained in the midst of the danger when the Communists were over-running the country.

When King Charles abandoned the throne Hungary became a Republic for awhile and then for a time the Bolsheviks controlled it. In 1920 Hungary was declared a monarchy and Admiral Horthy was made Regent until the vacant throne could be filled. Since the war Hungary is quite a small country, its population is about 9,000,000.



Rumania.

October 25 is the seventh birthday anniversary of the little Rumanian King, Michael. It is time for the child-ruler to go to school and his mother, Princess Helen has decided that he shall attend a real school and not have private teachers.

A child from each province of Rumania will be sent to the capital, Bucharest, to attend the little King's school and be his classmate. This, his mother thinks, will give him democratic ideas, for some of the children will be poor and of humble birth, representing the many races and nationalities which are to be found in Rumania.



Revision of the Dawes Plan.

Premier Poincare, the French Finance minister, Winston Churchill, the British Chancellor of the Exchequer and S. Gilbert Parker an American, agent general for German reparation-payments, held an important conference in Paris. They decided that a commission of banking and economic experts from different countries should be appointed to revise the Dawes plan. Such a world-commission would be much like the Dawes-Committee that drew up the Dawes plan except that Germany would be represented on it. It is probable that this body will meet in Berlin before the end of December and consider three things:

1) Fixing the total of Germany's

war reparations due to the Allies;

2) Naming a period of years during which payment shall be made;

3) Withdrawing the Allied army of Occupation from German territory on the Rhine.

The total of Germany's bill to the Allies probably will be fixed at about 8 billion dollars of which 3½ billion is for reconstruction in the war zone, and the remainder covers the war debts owed to the United States by the Allies.



Tyrol.

This country was given as a spoil of the war to Italy, though the people are dominantly German and Austrian. But since then there has been in this country widespread dissatisfaction on account of the language regulations; even religion was taught in Italian.

It is now announced from Innsbruck that in response to appeals by the Holy Father Pius XI, the officials will hereafter permit the German-speaking clergy to give religious instruction to the Austrian children in their mother tongue.

United States and Europe.

At the very moment that every body thought that Kellogg Pact would help to outlaw war, there turned up a nasty rumor of a secret naval contract between England and France. President Coolidge in an emphatic note rejected the Franco-British Plan. The government of the United States considers the agreement, whatever be it terms as virtually a conspiracy against the United States.



Spain.

According to the census completed March 31 and announced very recently Spain has a population of 22,127,699. The last previous census figure in 1920 was 21,347,335; so that there is a gain of nearly a million.

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.

Please, will you explain what is meant by "the Heroic Act," and why it is called so?

The Heroic Act consists in giving up for the souls in Purgatory all the indulgences one can gain in life, whatever may make one's own Purgatory shorter or remit the temporal punishment due to one's sins; in giving up, too, whatever indulgences may be offered for him after death, whatever masses are said for him, or the prayers that are recited for him, placing them in the hands of the Blessed Virgin Mary.

In a way, that is heroic. It is a splendid act of confidence in God and in our Lady. We lay aside all diffidence about our own Purgatory and we trust our stay in Purgatory to their tender mercies.

It is a fine act of generosity for we give all our merits to those who cannot help themselves, the souls in Purgatory.

No form of prayer is necessary for the Heroic Act. Quietly it can be made in a form as this "Blessed and merciful Virgin Mary, I place in your hands whatever may be offered for me after

death, and whatever I may merit in life, and I ask you to apply all this to the souls of Purgatory. I renounce all this for myself, I trust it all to you, and beg of you, to distribute it to the suffering souls who need it most. I entrust myself to thy tender mercy and the mercy of thy divine Son."

But one should not do the Heroic Act without consulting his confessor.

What is a so called "Broad-minded Catholic?"

A broad-minded Catholic is a mild form of a renegade, who does not heed the commandments of the Catholic Church and the advice of the ecclesiastical authorities, who misses mass when it suits his fancy, and when it is hard to profess the Catholic Faith imitates Peter and denies that he knows Jesus Christ.

May I receive and use a rosary once used by another?

Yes, it is not necessary to have them reblessed.

If the Catholic Church is the true Church, why do Catholics fall away from it?

How or why men should give up the practice of a religion when they know it to be the only true religion is hard to understand, but the main reason is that they do not know or appreciate the value of what they are giving up. Many are poorly instructed, and have but vague notions of the worth of their religion.

Many others after being baptized drift away from the church because they do not receive the sacraments, the channels of spiritual life. Some for material gain or position give up the practice of their religion and join organizations forbidden by the Church.

Some are weak and neglectful and find the demands of the Catholic Church too hard on nature and self-love, for to be a good Catholic the words of Christ must be fulfilled "If anyone come after

Me, let him deny himself and take up his cross and follow Me."

Such weaklings who give up the practice of their religion try to formulate some excuse in order to ease the sting of conscience but they fail.

God gave them the gift of faith but in giving it to them He did not take away their free will. They are at liberty to keep it or not, but they must bear the consequence of their free choice.

The fact that some men give up their Catholic Religion has nothing to do with the truth of this religion. It makes no difference whether I agree with the conclusions of the multiplication table, 2 times 2 will remain forever 4. The truth of that fact does not depend upon what I think. So it is with the truth of the doctrines of Jesus. True Catholics willingly subscribe to the teachings of the church, for they know that their church was founded by the Eternal Truth.



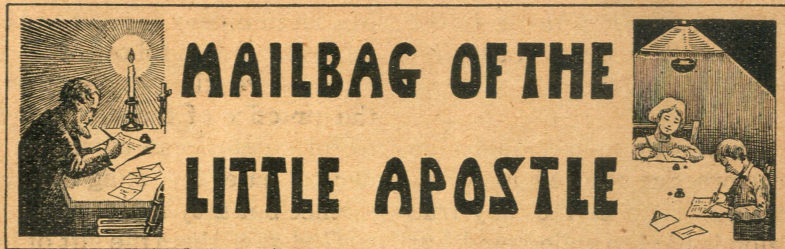
God's Word saves the souls of men. Preach God's Word if you can. If you cannot preach it, write it. If you cannot write it spread it. You can all do this by supporting and distributing Catholic literature.



Next to grace, the most precious thing we have is time. Alas for the man who is too busy to pray, for he is too busy to be saved.

Cardinal Manning.





MAILBAG OF THE LITTLE APOSTLE

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

My dear readers:

Our most hearty and sincere thanks to all those who sent mass stipends to the Little Apostle, P.O. Box 1393, Manila or to very Rev. Father Aldenhuyzen, Home Sweet Home, Baguio. But there is still a scarcity, and we do hope that our benefactors will continue their work of generosity, and that their example will be followed by many others.

Dear readers, do believe that this is not "a trick of missionaries to get money", and be convinced that the greatest part of the support of the valiant Missionaries of the Mountain Province must come from the stipends they receive.

You are enjoying the bliss of Christmas: your parents and relatives and friends are fulfilling all your wishes, and their precious gifts are answering your expectations; and in the meantime some Missionaries are lacking the means of saving souls. Does this idea not appeal to your generosity?

A New Year big with hope and fear, awaits your Missionaries. Prove by your generous deeds that in the struggle for Christ you will stand at the side of your Missionaries.

After all it is the best way to secure for yourself and your family the choicest blessings from Almighty God.

We received a letter and a parcel of clothes from a generous girl, who does not like to have her name published. She says "I am little bit as-

hamed of sending these clothes, which are out of fashion. But still, they are in good condition. If I knew only that my gift is welcome, I would go to my friends and ask for their suits, they do not use anymore. The fashion is so whimsical at present, that some of us, after using a dress four or five times, do not wish to wear it again."

My dear child we are grateful for the valuable package received. Now you can find for the Missionaries some more of that kind I assure you they will be very welcome indeed, for in the Mountain Province fashion is still, thanks be to God, unknown. The main thing is that they are not altogether worn out.

If little repairs have to be made, there are in the Mountain Province many good souls who will gladly do it. Even just cloth will do, for the poor Igorrotes are very ingenious, and they do not need much to appear all dressed up.

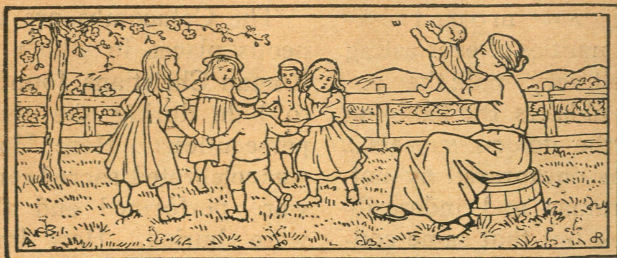
From M. S. student in Tuguegarao we received a letter of thanksgiving to the Little Flower, for special graces asked for and obtained.

Hearty thanks my dear friend, for your letter and the donation you think insignificant, and I feel confident that the Little Flower will continue to bestow upon you her choicest blessings.

To finish my letter I say to you again "MERRY CHRISTMAS AND A HAPPY NEW YEAR."

Your grateful,
Little Apostle.

For the Little Tots



A Little Life of the Little Flower for Little Children

Continuation

CHAPTER XXVIII.

Therese visits Rome.

IT WAS November 4, 1887, four days after Mr. Martin's and Therese's visit to the Bishop of Bayeux. Early in the morning, Mr. Martin, accompanied by his two youngest daughters, could be seen passing through the streets of Lisieux, notwithstanding the darkness that still hung over the quiet village. They were on their way to Rome. A few hours later, they had reached Paris, the capital of France, where they stopped a few hours, and visited several churches.

The splendid buildings, that adorn Paris, did not attract Therese's attention; she was most of all interested in the church of

Our Lady of Victories, where she remained a long time in prayer, thanking the Blessed Virgin once more for that heavenly smile with which she had deigned to look at her, when she was still a little child.

She placed her journey under the protection of the Mother of Jesus, but, as one can not perfectly love Mary, without honoring St. Joseph, the fosterfather of the Holy Infant and the protector of the Pure Virgin, Therese also implored the intercession of this most holy Patriarch. Full of confidence that her Patrons, who once protected the holy Infant, would bring her safely to the capital of the Christian world,

she resumed her voyage the next day.

Our three travelers passed through Switzerland; they admired the giant mountains wrapped in mantles of everlasting snow and felt very small; they enjoyed the azul lakes, the babbling waterfalls, the golden sunsets.... Therese was enraptured by nature's panoramas and indescribable beauties, but that same contemplation was only a means to bring her soul higher and higher to God, who in His infinite goodness has adorned this world to give us a glimpse of His limitless Majesty and Heaven's boundless glory, that will last forever.

After a few hours, they passed the famous St. Gothard tunnel and entered sunny Italy. They stopped in Milan where Therese and Céline, without any fear of dizziness, climbed the highest tower of the wonderful cathedral.

On their way, they visited Venice and enjoyed immensely an excursion in a gondola through the streets of the town that are canals. From here, they went to Loretto and visited the famous shrine of the Blessed Virgin, said to be the little house once inhabited by the Holy Family in Nazareth.

Very early next morning, our travelers woke up at the cries of: Rome! Rome! They had passed the night in the train. It was not a dream. They were in Rome.

Of all the majestic monuments

that enchant the Italian Capital, those that most enraptured the two sisters, were the Catacombs and the Coliseum.

The Catacombs are subterranean places in which the first Roman Christians found shelter to hide during the murderous persecutions. Here Holy Mass was celebrated, sacred ceremonies were performed and the dead were buried. How impressive their long dark galleries, that seem almost endless and evoke glorious souvenirs of countless martyrs resting in their walls!

The Coliseum is an immense amphitheater, made of stone and able to contain thousands of spectators. It was here that the Romans enjoyed the barbarous sight of bloody fights and atrocious executions of innocent christians, who preferred to sacrifice their lives rather than to offer incense to the idols. Here they were thrown to wild beasts, or beheaded, or rent into pieces and mutilated to death, for their faith in Christ the Saviour. Of its ground it may be said that every grain of sand is a sacred relic, for it has been saturated with the blood of countless holy martyrs.

Though it was forbidden to descend into the arena, because of the danger from falling stones, Therese and Céline took the risk and, passing between the columns and over the heaps of ruins, they reached the plot beneath, where they devoutly kissed the ground

from where so many souls had taken their flights to heaven. One and the same prayer escaped from the lips of both: they asked the grace of giving their lives for the sake of God, and, if this were not granted, of becoming martyrs of love for Christ.

After this most fervent prayer, Therese and Céline climbed back towards their father and arrived safely at his side. He himself was so enthusiastic about the place, that he did not make a single reproach against his daughters for their dangerous exploit.

Six days long, the three pilgrims spent their time in visiting the many wonders of Rome.

The seventh day was set aside for their audience with the Holy Father, Leo XIII. How Therese had longed for this important moment, and yet, how she feared it at the thought of the step she would take to obtain the permission of entering the Carmel next Christmas. Dressed in black and covered with a veil of the same color, as the etiquette of the Vatican requires of those received by the Holy Father, Therese, accompanied by her father and sister, entered the Vatican.

The public audience began after Mass. All the pilgrims, nicely alined, were waiting in a large room of the place. Just before the reception, they were told not to speak a word in the presence of the august Pontiff. The order caused no little anxiety to little

Therese. She looked at her sister Céline as if to say: what will I do?

—"Speak anyway!" answered Céline.

A few moments later, a double door was opened, giving entrance to another big room, adorned with red draperies. On a throne in the back, surrounded by Prelates of the Church, was sitting the visible representative of Christ on earth, Leo XIII.

Notwithstanding the heavy beating of her heart, little Therese approached His Holiness, knelt down, kissed his foot and his hand and said:

—"Holy Father, I have a great grace to ask from His Holiness." Leo XIII bent down; his deep, black eyes seemed to penetrate into the deepest of Therese's heart.

—"Holy Father," Therese continued, "I ask the favor to enter the Carmel as soon as I reach my fifteenth year."

A priest, representative of the Bishop of Bayeux, somewhat impatient, came nearer and said:

—"Holy Father, she is a child that wishes to enter the Carmel and the Superiors are seriously examining her case."

—"Very well, my daughter," the Pontiff said, "just do what the Superiors decide."

At these words, Therese joined her hands and resting them upon the Pope's knees, she made a last effort to obtain her favor.

—"Holy Father," she sighed,

"If His holiness gives me the permission, everybody will grant it."

Leo XIII looked *T h e r e s e* straight in the eyes and, with a penetrating voice, marking well each one of his words, he answered:

—"Very well. You will enter the Carmel, if it pleases God!"

Therese was about to insist more, when she was told to stand up; but, as she did not move, the guardians and the Vicar General of Bayeux took her by the arms and lifted her up.

At this critical moment, the Sovereign Pontiff gave her his hand to kiss and blessing her, his eyes followed Therese to her place in the file of pilgrims.

Therese was bitterly crying when she left the Vatican, and that day, as during the rest of her stay in Italy, the blue Italian sky, now covered with heavy clouds, wept together with her.

The supreme effort of the child

had brought no result! But she had done all what she could to answer God's call and therefore calm soon was restored in her loving heart.

A long time ago she had offered herself to Jesus to be His "little toy", as she said. Hence, seeing that little children do not dare to touch trinkets that look precious, she again offered herself to be Jesus' worthless toy, a kind of a little ball, which the divine Infant could beat, kick and destroy, if it pleases Him so. No doubt in Rome, the Divine Child had torn His little ball to pieces to see what was inside of it...Later, seeing that Therese's soul was filled to the brim with love for God, Jesus decided to try her further and he relegated her into a corner. There she remained for four months; after which the Divine Infant came to meet Therese and sent her to the Carmel.

(To be continued)

In Memoriam



ABSOLVE, we beseech Thee, Lord, the souls of thy servants: Antonio Flores, Generosa Gloriosa, Cebu, Cebu; Filomeno Bollozos, Nicolas L. Neri, Mambayao, Misamis; Antonio Fausto, Sta. Ana Pamp.; Alberto Marin, Consolacion Gatabonton, Candaba, Pamp: 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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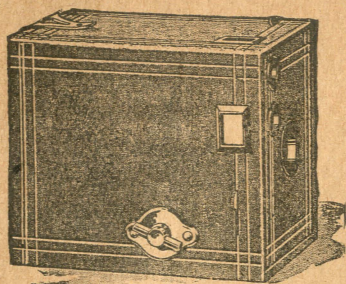
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