

# THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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# THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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

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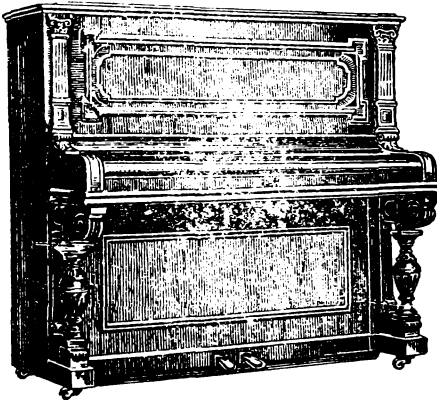
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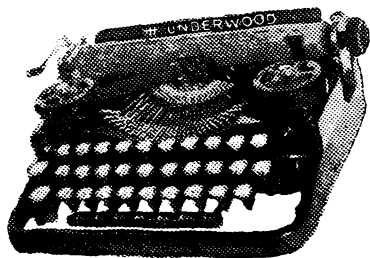
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THE LITTLE APOSTLE  
OF  
THE  
MOUNTAIN PROVINCE



**The Rt. Rev. Archbishop of Manila, Mgr. M. J. O'Doherty  
wishing to see "The Little Apostle" in all homes and schools,  
writes this Editorial.**

I have just received the third number of "The Little Apostle of the Mountain Province". We, who live in the Philippines, know what the "Mountain Province" means. It

means a lack of culture, a lack of security, a lack of arts and sciences, a lack of religion and oftentimes an abundance of tyranny among the pagan inhabitants.

Much good has been done and great advances have been made by the Catholic missionaries, in the Mountain Province and in Mindanao and Palawan, but much remains to be done in the outlying fringes of the Archipelago. This work has to be done if we wish to have one solid, homogeneous, united Philippine People; and the results that have been obtained in the past, ought to be our greatest incentive to undertake with enthusiasm, the missionary work that has remained undone so far.

I have often thought that the map of the Philippine Islands offers one of the strongest proofs of the divinity of the Catholic Religion. Thirty five years ago, we had amongst our Catholic people peace and plenty, holy and happy homes, respect for parents and devotion to their children, obedience to authority whether civil or ecclesiastical, and citizens who shed lustre on their fatherland, by their pre-eminence in industry and literature and all the arts and sciences. It was not exactly so in those sections of the Islands where the inhabitants refused or had not received the message of christianity. Contrast Leyte with Sulu or the progressive Ilocanos with the Igorotes. What is the reason of the great difference?

The reason is that we cannot progress without the help of our Creator and our God. He has told us, "Seek first the Kingdom of God and his justice, and all other things will be given to you in addition."

So, the Catholic Filipinos occupied a place of honor with their Catholic brethren throughout the world, while the pagan Filipinos remained a primitive people. And even in later years, when false religions of various kinds and classes are trying to rob the Filipinos of the ONE TRUE FAITH, we can immediately see the fruits, "An evil tree cannot bring forth good fruit," crimes have increased to an alarming extent.



Up to some ten years ago, the Government used to publish a comparative statement of crimes in successive years. But evidently the Government got terrified at the evidence that was forthcoming with ever increasing horror. It was a terrible indictment of the men who are foisting a godless system of education on a christian people. God says in the Bible, "Without Me, you can do nothing"; and those men reply to God, "as far as we can the children of the Philippines will never know that a God exists."

The majority of the people asked to have religious instruction given in the public schools, to have every child taught the religion of his parents on the request of the parents. But our high government officials replied, "you cannot have what you ask for".

Thirty three of our Representatives, the largest group in our Congress, voted to give an opportunity to our children of acquiring the religion of their parents, and yet the "government of the people, for the people and by the people", turned a deaf ear to the majority of the people and their thirty three congressmen.

There is much ado just at present about vice commissions, dormitories for students, chaperoning, investigations ethical talks etc. etc.; but all this is like closing the stable doors when the steed is stolen. When the virtue of our children has been sappcd by an education which ignores the presence of God in his own world, it is useless to try to restore it by legal restrictions and prison bars. Our philanthropists are going about the matter in the wrong way. Let them listen to the voice of God "Seek first the Kingdom of God and his justice, and all other things will be given to you in addition." Make religion the first and most important subject in your national system of education.

The promise contained in those divine words has been verified, over and over again, during all historic times. The Catholic nations never die. And for us the terrifying thing is

that as matters go now, we can only look forward to the gradual corruption, dismemberment and decay of our beloved people.

There are two solutions for this important problem. One is that the People—I mean the voters—should send men to the legislature, who are independent of outside influence and ready to give to their fatherland the remedy so badly needed. The other solution is that the nine million Catholics, through personal sacrifice, hand down to their children the knowledge of God, they have received from their forefathers, and which is practically denied them in the public schools supported by their own hard-earned money.

While our Government is so apathetic or hostile in regard to a question which means either life or death to the Philippine People, it is consoling and a deep satisfaction to welcome the advent of “The Little Apostle of the Mountain Province”, which purposes to extend first the blessings of the True Faith and as a consequence “all other things”, to those brethren of ours who have been sitting in the shadow and gloom of paganism.



## **The Superintendent of Private Schools recommends “The Little Apostle”**

THE GOVERNMENT OF THE PHILIPPINE ISLANDS

### **Department of Public Instruction**

**Manila**

The Superintendent of Private Schools approves most heartily of your review “The Little Apostle of the Mountain Province”. Current Events, according to the regulations of the Department of Public Instruction, must be studied in all intermediate and high-school classes. He recommends the Review to all private intermediate schools. He is glad to learn that it has been adopted as an informal reader in the fourth grade of the Pasig Catholic School. Other schools may well follow this example.

## School-Chapel of Cuenca



*to which the Benedictine Sisters and their pupils (San Scolastica College) have contributed the sum of ₱1240.*

A noble deed, worthy of imitation comes from converts of yesterday and may be a mirror for Christian-born. This splendid example of our converts' sacrifices may be exposed by the priests from the pulpit and, perhaps, serve as a stimulant to make the old Catholics repair their own churches, which have fallen or are falling into ruins.

It was last year at the end of December. The converts of Cuenca, a barrio of Pugo mission at a distance of about 8 kilometers from the mission-house, had decided to replace their old school-chapel. Four times since 1912 they had rebuilt of bamboo and straw a school for their children and a house for

God, when occasionally the Father says mass in their midst. Four times they had worked and slaved for this noble purpose, but the continual repetition had lost its charm. Now they would build a school-chapel, yes, but of stronger materials that would last longer. The annual mission was just finished, plans of a new building were approved, they would start the work at the proper time.

See here the proposition agreed upon by both the people and myself: the people of Cuenca would furnish 14 large beams and some thirty smaller pieces of lumber. Forty men would gather the grass for the roof and the bamboos for the

walls.

The Father would pay the carpenters, the cement, the iron for the concrete posts etc. and the floor.

No doubt there would be some difficulties to be smoothed later, but never had I dreamt of the following.

On the 18th of February 1913 the old school-chapel shack was torn down and the ground cleared. The next day I received a note from Cuenca: "Father the sand of Cuenca can not be used with cement. Come immediately."

Of course, I went immediately. In fact, the sand was bad and here comes the splendid example of my Christians. About one hundred of them, men, women and even children went to Camp One, four kilometers distant, to bring in the required pure sand. Up hill and down hill they went, under the burning sun, heavily laden with a basket of this now precious sand.

Three weeks later the frame of the new building was ready. A new note arrived from Cuenca: "Father come immediately." I had been there the day before. What now? Again I go in a hurry. What a surprise to find all the inhabitants around the school-chapel. And remembering the famous word "well done, Condor" of an English admiral after His battleship "Condor" had made a fine hit, I saluted my people saying: "well done Cuenkans." Some praise is always well placed, and it does not cost much.

"And the grass, my best friends?" I asked. No answer. Why? Old

Colis, a venerable chief of the locality comes nearer. Will he tell me that the fervor of his neighbors has cooled?

"Colis", I say, "next week, this school-chapel must be finished, eh?"

"That depends on you, Father", says Colis.

"On ME? But you offered to bring in the grass," I answered, while looking around in search of approbation of the well known contract.

"Sure," says Colis. "that WAS our promise, but . . . hum" . . . says Colis . . . "hum . . . hum" . . . His eyes twinkle, a forced smile appears on his puckered face, an evident sign he has a hard proposition to make; and continuing he says: "hum . . . hum . . . but now, we would like that YOU take charge of the roof." All present except myself approve. They all smile, I scratch my head.

"But" says Colis, "we will help you, yes, we will all help you, we will furnish the necessary lumber for the roof and you take care of the iron sheets".

And humming Colis sat down on his heels quite satisfied, full of . . . expectation. I had just received from St. Scolastica's College of Manila a generous gift. The Sisters and pupils of that College are of my best benefactors. Could I refuse the proposition of Colis? No.

"All right," I said. A murmur of a general approval formed the echo of my words and Colis chang-

ed position on his throne by force of amicable pulls of his old friends behind his back, as if to say "well done Colis". Our Cicero took his little pipe out of his mouth, knocked out its last ashes, stored it away into his inherited hat and rose as if to say: "Father and gentlemen and ladies, lend me your ears." No, he did not say that, but the following: "Now, Father, we must make the school-chapel of Cuenca the nicest of all the school-chapels of Pugo",

"Very well, Colis, I say, with a roof of iron that" . . . "and with walls made of boards from Manila" finished Colis in a hurry, "that will make the school-chapel of Cuenca, the nicest of all school-chapels in the world". I looked Colis straight in his eyes. This was too much for me . . . I mean: for my purse. If I said: "yes," I was in debt, I saw that in the twinkle of an eye, because it is all well to build the nicest school-chapels in the world, they must also and above all be useful spiritually: they need teachers, catechists and these must be

paid.

A long conversation followed for one hour and a half. But I avow it, I was beaten, terribly beaten by Colis: I was forced to order boards from Manila. And when I said finally, but a little dryly, "yes" I received an ovation and when I jumped into my saddle to return to Pugo, all shouted in the most lusty way: "Goodbye, Father, and a happy return to Pugo." The people of Cuenca furnished the lumber for the roof. They worked hard. They left even the work of repair at their own homes. They carried on their backs all kinds of materials, weighing more than 10,000 kilos, sawed all the lumber except the boards from Manila, and in one word: did everything WELL.

On May 30th the school-chapel of Cuenca stood as you see it in this picture. The generosity of the Cuencans has no equal, except that of St. Scolastica's College. "WELL, DONE, Reverend Sisters and dear pupils of St. Scolastica. WELL, DONE, noble Cuencans!"



AT THE CONVENTION OF AMERICAN TEACHERS IN WASHINGTON at the beginning of July, 15,000 educators of public schools recognized the right of the parents to educate their children according to the dictates of their conscience. Not only did they recognize the parochial schools as to their merits in advancing good citizenship and educational standards, but these teacher-delegates also declared that the private and parochial

schools should be encouraged because religious education "is a fundamental necessity for development of character". They urged cooperation between the public and parochial schools, the home and the Church in the training of the American youth. Such a truly Christian principle is a guarantee for a happy future along educational lines, if carried out into everyday practice, not only in the United States, but also in the Philippines.

# The Psychology of the Filipino

By Hon. Norberto Romualdez

Associate Justice of the Supreme Court of the Philippine Islands

(Continuation)

## f). Coinage.

Passing to another topic, let me say something about coinage.

We know that the Latin word *pecunia* (money) is derived from *pecus* which means cattle, an idea that came from the Brahmans among whom the monetary unit was the head of an ox. We also know that the Sanskrit *rupya* was a term used by the Malays to mean money, *rupya* being derived from *rupa* (cattle). I am not informed, however, whether this *rupya* ever reached the Philippines and was used here as coin before the coming of the Spaniards. But what we see here is that both the *pecunia*, the idea of which originated from the Brahmans, and the *rupya*, originated from the Sanskrit, came from India, the original home of most of the pre-Spanish immigrants to this Archipelago.

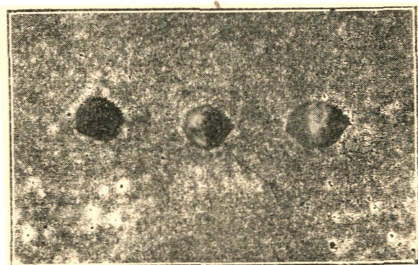
It is interesting to observe that, in the Panay Bisayan, the verb "buy" is "*bakál*"; and *bákál* in Tagalog means *iron*. Does this mean that the Indonesians and the Malays, being short of the coin of their native country, resorted to the use of iron as current money?

It is also interesting to mention here that Dr. José Bantug, acting

Executive Officer of the Philippine Health Service, is in possession of a solid piece of gold in the shape of a cone, the base of which is about nine millimeters, or  $\frac{1}{3}$  of an inch, in diameter, and about 6 millimeters, or  $\frac{1}{4}$  of an inch, in height.

At its base, a figure, which looks like the letter *M* of the old Filipino writing is cut in bold relief. It is believed that this piece of gold must have represented a coin in the early Filipino currency.

Mr. Fuster, of the Ateneo Faculty, tried his best to photograph this object, different views of which are shown in this slide:



The conic form is, probably, due to the old method of melting gold powder. It is known that the Igorots melt gold powder in tobacco leaves folded in conical shape wherein the gold powder is poured; the leaf is tied with a hair, and placed in the fire. They prefer to tie with

hair, because a string or filament of other material is liable to get mixed with the gold.

The first figure is a front view of the base, where the figure or letter cut in relief appears. The second is a side-view of the same object; and the third, a front view of the apex of the cone.

According to informations received by Dr. Bantug, this piece of gold was found with other pieces in October 1914, by an old man, Alberto Ledesma, in the Barrio of Tiis, Municipality of Bagak, Province of Bataan, while said Mr. Ledesma was plowing his field. This piece is one of the 70 other pieces of the same kind found near a broken earthen pot, within which these pieces of gold must have been undoubtedly kept. It is said that besides these 70 pieces of gold, others of similar kind were found by the people of that barrio. Out of the 70 pieces found by Alberto Ledesma, several were melted and made into jewelry, only two of the original pieces having been left.

Last year, Mr. Maglaki, an employee in the Health Service, was in the municipality of Bagák and saw these two pieces of gold in the possession of the old Ledesma. Dr. Bantug, who got a knowledge of this discovery, tried to obtain one of these pieces, and he succeeded in getting this one, by exchanging it with a Spanish gold coin of \$4.00. The other piece is said to be now in the possession of a native of Balağã.

Thus far, I have no sufficient data

to assure positively that this piece of gold is really a coin, but the inscription it bears, does not seem to be a design or capricious ornament, but rather, it looks very much like the letter *M* of the old Filipino writing.

As already stated, the primitive Filipinos had the custom of burying with their dead the treasures and wealth accumulated by the deceased, and they also used to bury treasures in earthen-ware or pots. It would not be too venturesome to suppose that this piece of gold might have been a species of coin used by the early inhabitants of these Islands—at least in the regions where they were found—kept and buried in earthen pots as was their custom.

Since the early times of Spanish rule, the coin called *tahel* in Tagalog was in use. *Tahel* is *tail* in Malay, transformed in Spanish into *tael*. At the beginning, it was nothing more than a unit of weight of gold powder. Later, the *tael* was coined.

As to the Spanish currency, the first that reached the Philippines as currency must have been the half-silver-peso, or the *4 reales*, or 50 cents, which the Filipinos called *salapí*, a word which means silver in general without reference to coin.

That the *salapí* was the first Spanish coin that reached the Philippines, is shown by the fact that said coin was made the basis of the native names of the different monetary fractions, and as can be inferred from some deeds executed in the beginning of the 17th century, of which deeds I shall speak later.

Half of this *salapít*, or 25 cents was called *kahattí* (from *kalahattí*, which means one half); a fourth part of the same, or 12 and  $\frac{1}{2}$  cents, was called *sikapat* (from *saikapat*) meaning one-fourth; an eighth fraction, or 6 and  $\frac{1}{4}$  cents, was called *sikolo* (from *sa ikawaló*, an eighth part).

The Bontok Igurot people have their *sipen*, which is an eightieth part of one peso. It is a copper coin manufactured by themselves (The Bontok Igorot, p. 155).

Later, due to the commercial intercourse between this country and Mexico, the Mexican money, called mex was introduced in the Philippines as local currency and was known as pesos. This was part of the money which the Americans found in the Islands, together with the gold, silver and copper coins from Spain.

At present, we have the Filipino currency authorized by Act of Congress of the United States on the second day of March, 1903, and by several legislative acts of the Philippine Commission Nos. 696 and others. This currency is known as the Conant currency.

### g). Religion and Morals.

The people of these Islands are essentially religious, in so far as they tend to recognize a supernatural being having a power superior to man's, and beyond the grasp of reason, that rules and governs the fate and destinies of man, and all events of life. Should Christianity, by a lamentable misfortune ever disap-

pear from these Islands, our simple people would soon fall into idolatry and superstition.

This inborn religiousness is impressed in the very character of the Filipino, who inherited it from his forefathers in India and Sumatra. The two streams of immigrations brought to the Islands Brahmanic ideas and rites, which were practised and preserved, and even to this date, are kept in some non-Christian regions of Luzon, Mindanaw, and Palawan. These religious ideas and ceremonies have suffered considerable alterations and modifications due to the lack of communications for centuries, between the immigrants; and India, and to the influence of Jewish religious ideas, as can be inferred from some mythological data which I shall presently cite.

The legend of the Manubò *Ango* of Agusan valley in Mindanaw, who, with all his family was turned into stone for having attempted to silence the frogs that were croaking in mount Binaoy, calls to mind the passage in the Bible referring to the wife of Lot who was turned into salt for looking back at burning Sodom. (Genesis, XIX, 26). In oriental-Leyte, there is a current superstition that any one speaking with an animal, or committing incest, will be struck by lightning and turned into stone.

The legend among the Iphugaws about the god called Balituk, who drew forth water from a rock by means of his arrow, reminds us of



Moses who struck with his rod a rock in Mount Horeb, and caused water to spring (Exodus, VII, 9, 10).

In and after the 14th century, Mohammedanism was introduced in Mindanaw, but the Spanish conquest hindered its propagation, throughout the whole Archipelago.

When catholic Spain came to the Islands, she found here a people imbued with ideas seemingly derived from the Old Testament. This may explain, in part, how this people passed without difficulty, from myth to truth, from Paganism to Christianity, which took root and is blooming in this spot of the Orient that claims the privilege of being the first Christian nation of the Far East.

In ancient times, Religion was closely related to Medicine. To the common mind, in general, the cause of all physical abnormalities is not known, due to the complication of the human organism. The simple mind, therefore, generally tends to attribute all sickness and diseases to supernatural causes. Hence, in primitive society, medicine was con-

sidered as a part of the mission of the priests and ministers of religion.

Something of the kind existed in the Philippines, where, in the times past, medicine consisted in the external and internal use of roots, barks, leaves, flowers, and fruits of herbs, and also in certain superstitious practices. So that in Tagalog, *medicine* or *to cure* is *gamót*, which means *root* in Bisayan. On the other hand, *medicine* or the *art of curing* is called in Bisayan *bulóg*, which in Tagalog means *whisper*, because one of the means by which Filipino priestesses or *babaylanes* cured the sick, was to whisper certain sacred words to the patient. It was believed that by so doing, the evil spirit to which the sickness was attributed, was being driven out from the body of the sick person.

The word *babaylan* (priest or priestess) must have meant *learned person*, for, I believe, this word is derived from *baba*, *babay*, or *baybayen*, which was the old name for the ancient Filipino alphabet.

(To be continued)



Two years ago Austria was faced by bankruptcy and starvation. Panic reigned in Vienna; the currency collapsed, and prices mounted at terrific speed. In the eyes of the civilised world nothing but a miracle could save Austria. The miracle took place, and he who worked it was a Catholic priest—Mgr. Seipel. In six months he had made such a change in the state of affairs

that the League of Nations was converted to the recommendation of a loan, and Austria was once more solvent. Under his influence Austria, from a potential storm-centre, has become a State respected by her neighbors and an example of what can be achieved by an anti-Bolshevik policy, even under the most unfavorable conditions.



# CURRENT EVENTS



## Philippines

July 20-25. The papers talk much about famine in Nueva Vizcaya. Many immigrants from Ilocos and other provinces have settled in Nueva Vizcaya. They are ordinarily poor people. As it is the time of planting rice, there are very few pounds of rice for sale. So naturally prices go up. The poor can not afford to pay these prices, Hence the famine. Besides much rice has been exported to Isabela. Hence more scarcity of palay in Nueva Vizcaya.

July 25. A long time ago several hundred Filipinos working on sugar plantations in Hawaii began a strike to seek an increase of wages. Lately many of the striking laborers got displeased with their leaders.

Messrs. Quezon and Osmeña are visiting Europe. They did very well. Some efficacious work for independence may be done in Europe. Several nations have a great interest in the future of the Philippines.

Senator Vicente Vera proposed a bill rendering divorce more easy and the marriage requirements more difficult.

It is a shame to read what has been said before the committee which has to report on the advisability of introducing again the red-light district in

Manila. In vain shall such a district be permitted, in vain shall the vigilance of the policemen be redoubled, if religion has not been deeply instilled into the hearts of the youth.

Several secretaries were requested by the Philippine Senate to appear before this legislative body to explain some of their actions. Secretary Agoncillo refused. The principle involved in this fight is this: are the secretaries responsible both to the Governor General and the Senate, or to the Governor General only?

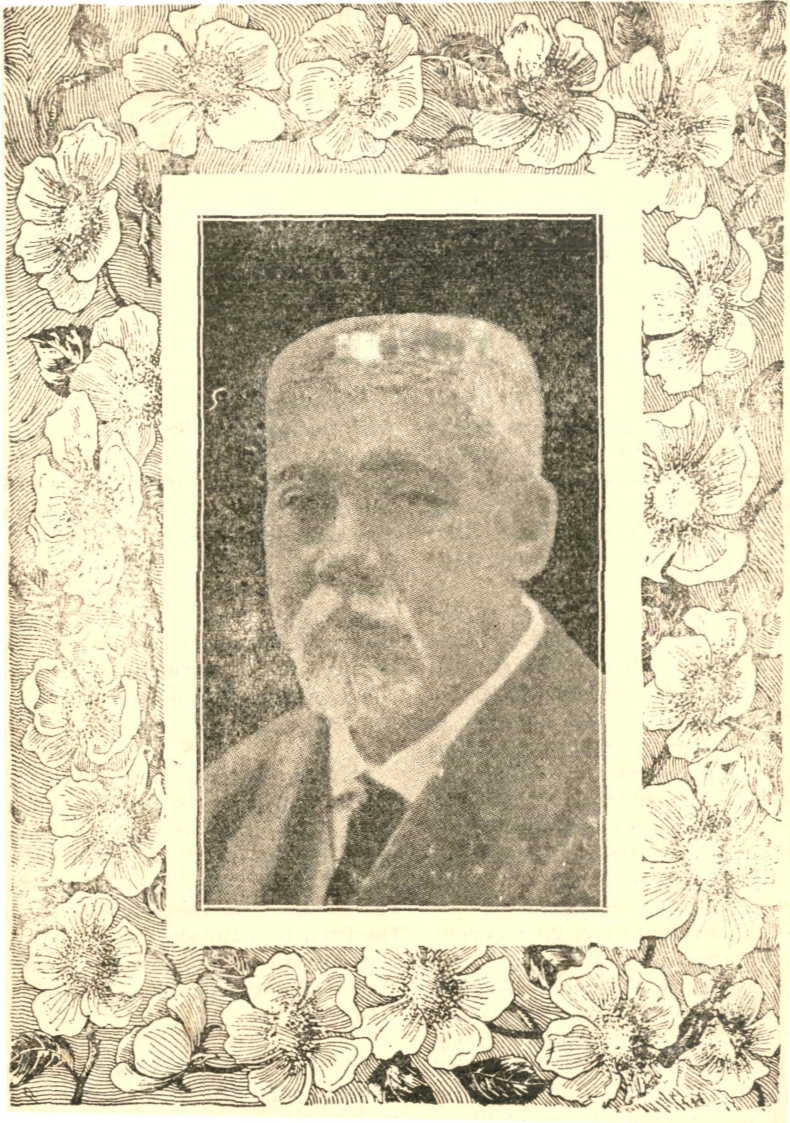
A movement is on foot in Manila asking the complete freedom of all lepers.

A proposition in the Legislature to have a woman nominated as representative to succeed ex-representative Piang, was defeated.

One of the northern most Babuyan Islands is to be evacuated by the population. An active volcano pouring out continually burning lava might kill all the inhabitants.

Lightning caused the explosion of the dynamite stored up on Talim island (Laguna de Bay). Two soldiers were killed and several children lightly wounded.

# Chief Justice Araullo



Courtesy of "Expositor"

**who died on Saturday morning at 1 o'clock - July 26.**

Governor General Wood declared to the press "that the late Chief Justice

Araullo is a great loss to the Supreme Court and to the people of the Philip-

pine Islands. In his life and work he embodied and typified the characteristics of the best type of citizen, the type which gives stability to a government, which maintains respect for law and the constituted authorities, and which recognizes that true liberty is found within the law. In his attainment he demonstrated what can be accomplished by a combination of ability, character, industry and morality. His life should serve as an inspiration to all young men who are dedicating themselves to law."

But above all Chief Justice Araullo was a fervent Catholic. Lately he had been appointed President of the Committee whose end is to recruit pilgrims willing to go to Rome to celebrate the Holy Year. Alas, Chief Justice Araullo left us to make his pilgrimage to heaven. As a staunch Catholic, great must be his reward. As a citizen of the Philippines, great must be the respect of all Filipinos for the departed. As a wise and upright Chief Justice, he deserves the admiration of the whole world.

## Foreign

NOTE: The Allies against Germany are very busy at London discussing what is called: the Dawes' Report. The Treaty of Versailles at the end of the world-war decided the Germans should pay an indemnity, to be fixed later, to the devastated countries. This could not be fixed at that time, because Germany's capacity of paying could not as yet be determined at that time. Later the Allied Commissioners fixed the indemnity at \$33,000,000,000. Germany said she could not pay so much, inflated her currency by printing day and night paper money which was not backed by gold and she became bankrupt. French-Belgian troops occupied the Ruhr, the richest part of Germany, hoping this way to force Germany to pay her debts and exploiting in the mean time for their benefit the rich mines of the Ruhr.

This too failed to make Germany pay. A few months ago Mr. Dawes and other American financial experts were called to Germany to examine her capacity of paying. After full investigation the Commission of these experts decided that Germany could and should pay \$12,000,000,000. By instalments of \$600,000,000 a year in money and products.

England wants a complete peace with Germany, hoping this way to better her markets and procure work to her 1,500,000 unemployed. France wants money to pay her debts and repair her devastated country. So does Belgium too. While England is in a hurry to accept the Dawes Report, France wants sure guarantees of payment and a sanction against any German refusal of payment. These are the questions discussed actually at London.

July 18. Several differences exist between the French, British and Italians about the dealings with the Germans in case they do not pay what the Dawes' report fixes. The British would have a new Commission appointed and the French maintain the Reparation Commission to impose the penalties upon Germany when she trespasses the Dawes' report.

July 19. Buenos Ayres. Heavy reinforcements of soldiers are sent to San Pablo against the 20,000 rebels.

July 19. Mr. Robert Imbrie, American vice-consul at Teheran, Persia, was killed by a mob, while photograph-

ing a supposed miraculous fountain. Anti-foreign agitation was the cause. Martial law has been declared. The Persian Government has expressed its regrets.

July 19. Greece for a long time troubled by war and revolution faces a new ministerial crisis.

July 20. With a revolution in Honduras just finished, and another one going on in Brazil, Salvador may have its own pretty soon. The Central States of America have since a long time been a hotbed of revolutions.

July 23. Japan's foreign trade for the first six months of 1924 shows an importation of goods valued at 1,469,000,000 yens and an exportation of only 809,000,000 yens. This loss of 660,000,000 yens is mostly due to the great importation of building materials after the earthquake.

July 23. "Get away from the Americanization which has been infecting our national life for the last five years" say Japanese leaders, as an answer to the exclusion of Japanese from the U. S.

July 24. A deadlock reigns at the London conference. The Allies can not agree about the guarantees, in case Germany fails to pay.

July 26. The revolution in Brazil seems to have spread through five States.—General Aversco overthrows the Bratiano Government of Roumania. — The American Government asks the Persian Government to protect efficaciously American citizens.—King George of England reviews a fleet of 194 warships and 30,000 officers and men.

July 27. Much anti-Japanese activity is noted in California.

July 28. The interallied conference of London makes no progress.

July 29. Japan is not a menace to the Philippines, says Commissioner Gabaldon, while at Barcelona.

July 30. Fifty people are injured at Lancaster and Spencer, U. S. in a pitched battle between the Ku Klux Klan and anti-klan followers.

July 31. Persia gives full satisfaction to the U. S. for the killing of Mr. Imbrie, American vice consul.

Aug. 2. The London conference, after a deadlock of several days, agreed to the complete program of the Dawes' plan. The Germans are invited to attend the conference. Shall peace finally be established?

Aug. 3. The revolution in Brazil seems to have ended.

Aug. 4. The Nicaraguan rebels have been routed by the Government forces.

The American Secretary of State, Mr. Hughes, was given a hearty welcome at Brussels and Berlin.

Aug. 6. The British authorities told the Bengalese (India) they will use all means to defeat their planned revolution.—The President-elect of Mexico, General Calles, says his country will never again start a revolution.

Aug. 7. The Allies and Germans have reached a complete agreement about what shall be classified as defaults of payment under the Dawes' plan.

Two Americans were killed by the Honduras' rebels. Wherefore the U. S. sent mariners to the Honduras border to protect American lives.



Aug. 9. The Germans accept the obligation to float a 40,000,000 sterling loan to pay part of their debts to the Allies. Mr. Herbert Hoover, the American Secretary of commerce in a speech at San Francisco, U. S. says "the Allies must pay us".



Aug. 10. The military household of the King of Spain is said to prepare a

crisis in the actual Spanish Government.



Aug. 11. The French and the Germans can not agree about the conditions of the evacuation of the Ruhr.



Aug. 12. The National City Bank of New York announces the flotation of a loan of \$20,000,000 to the Industrial Bank of Japan.



Aug. 15. Germany and France have not reached an agreement on the Ruhr evacuation.—Heavy earthquakes rock Tokio, but slight damage is caused.



## NICE MANNERS

"Can you write a good hand?" asked a merchant of a boy who had applied for a position.

"Yaas," was the answer.

"Are you good at figures?"

"Yaas."

"That will do; I do not want you," said the employer curtly.

"Why don't you give the lad a chance?" remonstrated a friend, when the applicant for a position had left the store. "I know him to be an honest, industrious boy."

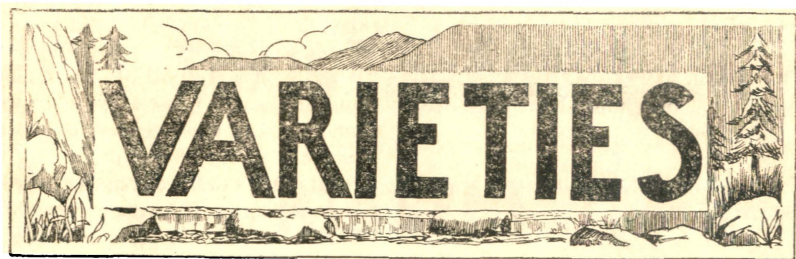
"Because," replied the merchant decisively, "he hasn't learned to say 'yes, sir' and 'no, sir.' If he answers me as he did when applying for a situation, how will he answer customers after being here one month?"

There are thousands of young men today who, like this youth, are handicapping their efficiency and queering their chances of success by their rude manners.

Perhaps nothing besides honesty

contributes so much to a young man's success in life as a courteous manner. Other things being equal, of two persons applying for a position, the one with the best manners gets it. First impressions are everything. A rude, coarse manner creates an instantaneous prejudice, closes hearts and bars doors against us. The language of the face and the manner are the short-hand of the mind, easily and quickly read.

Thousands of professional men without any marked ability have succeeded in making fortunes by means of a courteous manner. Many a physician owes his reputation and success to the recommendation of his friends and patients, who remember his kindness, gentleness, consideration, and above all, his politeness. This has been the experience of hundreds of successful lawyers, clergymen, merchants, tradesmen and men of every class and walk of life.



The Congregation of Rites is now examining the cause of beatification of two great Frenchmen who died 20 years ago: M. Philibert Vrau and M. Camille Feron, two brothers-in-law, the uncle and the father of M. Vrau, the present director of the French Catholic Daily "La Croix". The first was a manufacturer of a large textile plant at Lille and the promoter and organizer of the first Eucharistic Congresses. The second was a doctor of medicine. He became associated with his brother-in-law and aided him in his social works.

The difficulty of housing accommodation during the holy year is causing serious thought in Rome. For ecclesiastic visitors and pilgrims, the Holy See has resources in the numerous scholastic and other houses wherein arrangements may be made for the ordinary residents to give place temporarily, and "systematization" of pilgrimages, so that all do not come at once, is being thought out. Another matter which wants consideration is the variety of categories of pilgrims. One hears of the possible arrival of 600 good Catholics from China, deck passengers, who will certainly need special accommodation. In its turn the Municipality is thinking out projects: to pave, prepare and systematize all roads of approach to St. Peter's and the Vatican; to reorganize the tram service, and a Commission has been

appointed to organize all available lodging accommodation. It goes without saying that there will be communication and understanding between the civil and ecclesiastical authorities.

Abbé Viollet was arrested while slashing a music-hall poster depicting a nude woman. But he told a Paris police commissioner: "I will repeat my action whenever I see that poster."

A film life of St. Jeanne d'Arc is to be produced in France at a cost of 10,000,000 francs.

There were twenty-eight golden weddings in the small town of Nivelles, Belgium, on Ascension Thursday.

In the women's prison of Saint-Lazare, Paris, there is a nun, Sister Leonide, who entered the prison voluntarily 53 years ago, and has remained there ever since, attending to the welfare of the prisoners.

Over 30,000 people were present at the open-air Mass on June 1st in the Esplanade de la Pyramide, Alencon, France, where a solemn triduum has been held in honor of Blessed Teresa of Jesus.

Seven bishops, 84 priests, 8 brothers, 19 nuns were martyred in China during the nineteenth century. One bishop and 8 priests belonged to the Congre-

gation of the Immaculate Heart of Mary.

There are 300,000 Indians in the United States, of whom about one-third are Catholics.

Conversions in England are now approximately 12,000 a year.

The Catholic members of the London Police force have a Guild of their own, with a membership of 530. A drive is projected to raise the membership to a thousand.

Six Missionaries are expected from Belgium, next October, to join the other Fathers in the Mount. Province.

The Association of the Three Marys, founded in 1910 by the Bishop of Malaga, endeavors to furnish at least three adorers for each tabernacle in the land, to console Our Lord, as His three faithful followers consoled Him by their presence near the Cross on Calvary. Statistics show that in one year the united sections made 18,169, 662 Communion and 17,572,172 visits to the Blessed Sacrament.

In December 1922 Belgium numbered in the missions, according to the joint statistics of the Clergy: 1191 priests, 311 brothers, 1134 Nuns, in all: 2,686 missionaries.

The ignorance prevalent in certain American non-Catholic High Schools is revealed by a recent survey undertaken by Dr. G. R. Crissman, Superintendent of the States Teachers' College at Warrensburg.

Sixteen per cent of the High School students knew neither where Christ was born nor the name of His Mother. Sixty per cent, did not know what Christ said about loving one's neigh-

bor. Agrippa was given the peculiar ranking of "an apostle" by 70 per cent, whereas to 30 per cent, Jude was a "King." Nearly half of the students thought the Scriptures were "quotations." Thirty per cent, said Gethsemane was a city of Egypt.

Still others defined Caiphas and Herod as Apostles, "Amen" as applause, "Elders" as bushes, "Tithes" as things fastened together, or as missionary money.

According to official statistics the number of Catholics in Holland is over 2,000,000 or a third of the whole population. In 1815 Holland had 673 parishes with 925 priests. By 1910 there were 1,014 parishes with 2,310 priests. At the beginning of 1924 the numbers were 1,184 parishes, 2,736 priests.

The number of regular and secular seminaries training men for the priesthood in 1923 was: 41 Little Seminaries with 4,793 students, and 42 Great Seminaries with 1,708 students.

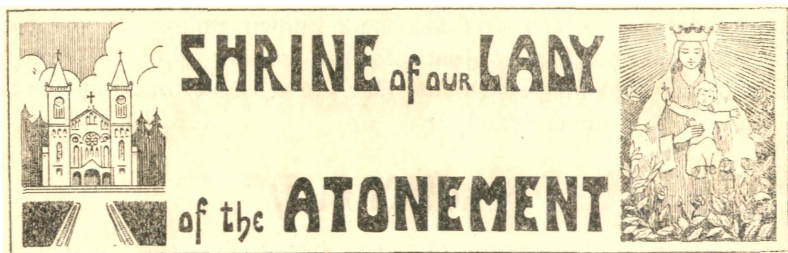
The Catholic schools are no less flourishing. At the beginning of 1923 there were 703 kindergartens with 71,889 pupils; 1,597 Primary Schools with 293,509 pupils and 33 Secondary schools with 8,121 students. To these must be added the technical, commercial, industrial and other special schools.

The German Chancellor, Dr. Marx, received Holy Communion from the hands of the Austrian Chancellor, Mgr. Seipel, at an unique little ceremony in Vienna.

Dr. Marx was paying an official visit to Mgr. Seipel and attended his Mass.

This remarkable incident was announced at Cologne by Father Esch, S. J., who said that those two great Catholic Chancellors are saving Central Europe from Bolshevism and ruin.





## The Novena of Atonement

Prayer accompanied by good work, an act of self-denial, a gift for a good work must be heard by the Lord. Why?

Suppose somebody approaches you and makes you an agreeable present, asking you in return a favor which you can bestow upon him in the twinkling of an eye. Would you refuse the favor asked for? Suppose this same person repeats that present and prayer on nine consecutive days, would you not give even more than was asked, seeing that after all you can so easily grant the gift and the petitioner tries to please you in all possible manner, even at the expense of generous offers?

Suppose now you make the novena in honor of Our Lady of Atonement, that is: suppose every day of the novena you make some act of self-denial, or at the beginning you make a generous offer to the Lord. could the Lord then, whom you try to please so much, and in fact have pleased, refuse you the favor you need, which He can give as easily as refuse? Give and

it shall be given to you.

Unhappily many promise to sacrifice something in honor of the Lord, but on condition that the Lord first grants the grace desired. Is that the right way to obtain what you want? Can the Lord or will He ever be beaten in generosity? So when you are in need and make the novena, secure the result by doing some penance, by helping some good work, in one word: by forcing the Lord thru your generosity to grant what you need.

The novena of the month of August at the Church of the Atonement was made in the morning instead of in the afternoon, on account of the afternoon-rains. More than 300 children made the novena in St. Louis' school. More than 50 petitions had been sent in. Several let us know they had been cured, others that they had received material and spiritual favors.

Some students had asked that their studies some day might profit them to spread the kingdom of God on earth. Was this not a most pleasing petition to the Sacred

Heart of Jesus?

Dear Readers, *do not neglect to send by letter your petitions.* Just write them on a slip of paper which you send to the undersigned at

Baguio. Never will your name be made known, unless you suggest it for the greater glory of God and Our Blessed Lady of Atonement.

Rev. Fl. Carlu.

## Pocket Money

Miss Ceferina Witte, a pupil of St. Teresa's Academy, Manila, had received from home her monthly pennies. Who is the college girl who does not jump at the sight of a few blue bills in the well known envelope from home? They mean candies, a new dress, perhaps a bottle of perfume or a tin of powder and many other delicacies.

Looking at the blue bills from dear Papa and Mama, Ceferina's heart beat gladly and happily. What would she buy? How would she spend the sum?

She had just read "The Little Apostle of the Mountain Province". "Poor pagans, she thought, they are my country people, they ignore God and heaven, they live miserably and die without baptism. If they were only instructed. If they had only Missionaries. If the Missionaries were only more supported" and taking one of her red bills of five pesos, Ceferina gave it to "The Little Apostle" for the support of a mission in the Mountain Province. And her guardian Angel who had



Miss Ceferina Witte

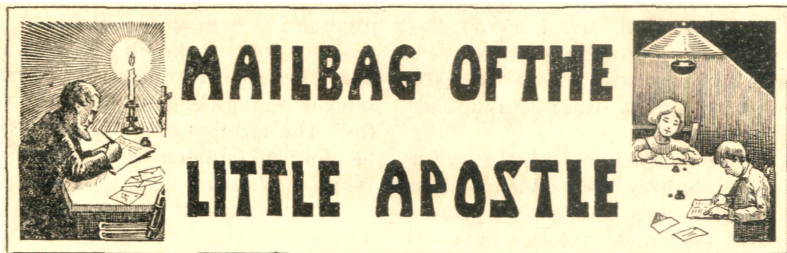
seen her noble deed, smiled and whispered in Ceferina's ear: "well done, my child, I put that sum on your account in God's bank, where it shall pay you an eternal interest of one hundred 0/0."

On the other side of the playground of St. Teresa's Academy was another girl. She too had received her monthly allowance from home. She invested immediately five pesos in candies, stockings and a doll. A few days later nothing of the five pesos was left, except that the greedy girl got two slight attacks from eating too many candies and cried bitterly when her doll broke and her stockings were spoiled.

Say, dear reader, which example of the two mentioned girls of St. Teresa's Academy would you prefer to have followed, now, and when you stand before God to receive your reward? Well done, Ceferina, accept the hearty thanks and sincere congratulations of "The Little Apostle" and of your guardian Angel.



Heaven is for those who try to get there.



For all correspondence with "THE LITTLE APOSTLE" send your letters to *The Little Apostle, Box 1393, Manila*

This has been a most consoling month. Every day new subscriptions arrived, many of them accompanied by enthusiastic letters, mostly from the clergy from all over the Philippines.

It is an undeniable truth that the help for the missions has to come thru the action and cooperation of the priests. They more than laymen understand the duty of the Catholics to spread the kingdom of Christ among the heathens, especially if these last belong to their own country. They more than laymen can cooperate with the Missionaries, not only thru their daily prayers and Holy Sacrifices, but thru their words and deeds.

Father Alejandro Ose parish priest of Zamboangita understands this when he writes:

Dear Father Vandewalle:

Herewith are five pesos for five subscriptions. May the Catholics of the Philippines understand the importance of the press and take an active part in the conversion of the Mountain Province. Last Sunday at both masses, I preached about your Review: inviting the youth to subscribe to "The Little Apostle."

Dear Father Ose, I thank you most sincerely and may your efforts bring God's blessing upon your poor parish. I wish the readers of the Review had seen, as I did, your poor church and

convent, so that they might understand your disinterested charity better. You know that what is given to God returns a hundredfold.

Father Niedehepper from Parrascal, Surigao, is no less generous. He writes:

Dear Father Vandewalle.

I wish you great success with your little Review. Yes, let us teach the Filipinos to take an interest in their as yet uncivilized brethren. So much money was collected for Japan, for Independence... Charity should be exercised at home, too, for the conversion of the Igorotes. You know very well how poorly we live in Surigao, what sacrifices we have to make to keep up our Catholic schools. I have just received a gift from home of 25 gld. Of this amount I send you ₱5.00. One is for my subscription and the other ₱4.00 are a gift for the Igorote Mission. I hope the children of my Catholic school will also contribute their mite in the near future.

I wish Father Niedehepper the greatest success in his parish and therefore many more and greater gifts from home and elsewhere than ever.

And do you wish to hear something from the personal sacrifices Filipino Parish Priests make to help the Missionaries of the Mountain Province? Father Quintin Donato, from San Fernando, La Union, asks twelve subscrip-

ions. He takes one, the Governor of the Province, Hon. Mr. Lucero takes one and Father Quintin will visit personally all the employees of the Government to fix the other 10 and more subscriptions.

Well done, Father Quintin. For God and country, he? With a little organization thru some active promoters, San Fernando will soon have 100 subscriptions. The reading of "The Little Apostle" can but help the priests in their great work. This is so true that several directors of Catholic schools use "The Little Apostle" as informal reader in the fourth Grade. And why not? The Current Events should be known by the Pupils, according to the prescriptions of the Bureau of Education. "The Little Apostle" will give them every month. Besides: the pupils will learn more in "The Little Apostle" about the Mountain Province than in any geographical classbook. Last but not least; the reading of this Review sets forth examples of virtue, which can not but leave good impressions upon the tender hearts of the youth.



And how does the contest stand?

The first of last month, the unknown Filipino lady, did not sleep: she sent seven more subscriptions. Thus she reached the number 77.

But we have a new second: Mr. Llorca from Manila with 30 subscriptions, and they are only a beginning, he said.

Mrs. Katie Gutenberg, U. S., takes third place with 27 subscriptions.

Fourth and fifth place: Father Graham with 25 subscriptions. Miss Solita Oppen from Pulupandan, Negros Occ., collected 25 subscriptions during the month of August.

Watch Miss Solita. Next time she will occupy a higher place.

During the month of August two new colleges have sent in a number of subscriptions. St. Scolastica: 33

and San Juan de Letran: 22. Both promised to send more. No doubt, now that our beloved Archbishop of Manila and the superintendent of private schools recommend "The Little Apostle", the number of subscriptions will be doubled during September. Te Deum laudamus!

Rev. O. Vandewalle.

### CONTRIBUTIONS RECEIVED

#### Blessed Little Flower's fund for the Bokod Mission.

Mrs. A. O. -----	P11.00
Miss Ceferina Witte - - - - -	,, 5.00
Received before - - - - -	,, 110.90
Total	P126.90

From the Beaterio de la Compania de Jesus, Manila - - - - -	P10.00
From the Rev. Emeterio Pineda, Lu- bao, Pampanga - - - - -	,, 1.00
For a Catechist at Mayaoyao from the Assumption College, Manila - - -	,, 30.00
From Miss Remedios Eguarra, Manila	,, 6.50
From Miss Consuelo Kerr, Tondo - - -	,, 5.00
Total	P 52.50

We gratefully acknowledge the receipt of some canceled stamps, for the benefit of the Missions, from:

Fernando Mangaoang, La Union.  
Remedios Javellana, Slay, Negr. Occ.  
E. C., San Narciso, Zambales,  
Serapio Ellorin, Santiago, Iloc. Norte.  
Juan Reyes, Magallanes, Manila (3 times)  
Eutiquiano Sacay, Tuburan, Cebu.  
Clemente Aradillos, Cabildo, Manila (5 times)  
Vivencia A. Boltizon, Magallanes, Sorsogon.  
Concepcion Ricafort, Magallanes, Sorsogon.  
Baldomero M. Berdan, Malate, Manila.  
Eusebio de la Fuente, Sagpon, Legaspi, Al-  
bay.

The most sincere thanks of "The Little Apostle" to all benefactors. All the Missionaries of the Immaculate Heart of Mary recommend them every day at Mass.



# For the Little Tots



## A True Ghost Story

A worthy old lady, who lived ever so many years ago in the country part of a very big country, thousands and thousands of kilometers from the Philippines, made a sweet wine for which she was famous, and carefully placed it on a shelf in the cellar.

The second night after this event she was frightened almost to death by a strange unaccountable noise in the said cellar. The household was called and search made but nothing was found to clear up the mystery.

The next night as soon as the lights were put out, this dreadful noise was heard again. This time it was almost alarming, a sound of squeaking, crying, knocking, pattering of feet, then a dull scratching sound, with many such ghostly noises, which continued through the livelong night.

The old lady lay in bed with the candle alight, pale and sleepless with fright, saying, rather muttering some kind of prayers and anon

resolved to fire off the rusty old blunderbuss that hung over the chimney-piece.

At last the morning broke, and the cock began to crow. (Had it been in the Philippines, the cock would have crowed at all hours of the night). "Now, thought she, the ghosts must disappear." To her great relief the noise really did cease and the poor frightened dame arranged her cap and fell asleep, at the time she should be getting up.

The next night she determined to keep watch with her servants and some laborers well armed. The blunderbuss was taken down, the big dog, called Brandy, was brought indoors, and they all sat ready to make an onslaught and hand-to-hand fight upon the ghost as soon as the noise began.

They sat expectant, but no noise was heard. Sure enough their warlike preparations had scared the ghost. They had gained a complete victory. The ghost was never heard again.

A few weeks afterwards some friends dropped in to take a cup of tea. Among other things, the maid was sent to get some of the wine from the cellar. She soon returned, and, gasping for breath, rushed into the room exclaiming: "'Tis all gone, ma'am!" and sure enough it was all gone, "the ghost has taken it".

Not a drop was left, only the empty cask remained, the side of which was half eaten away, and marks of sharp teeth were visible round the rugged margin of the newly-made bung-hole.

This discovery fully accounted for the strange noises the dame had heard. The rats in the cellar had

found out the wine, and had taken the means to let all the other rats in the parish know.

They assembled, and being quite a family party, succeeded in finishing the wine in two nights, getting very tipsy in the process, which accounted for the strange noise they made.

They had first gnawed the cork, and then, as the wine got lower, the wood to the level of the wine, and so on until the cask was empty. Having got all they could, they returned like wise rats to their respective homes, probably in high spirits, but little dreaming that their merry-making had nearly been the death of the foundress of the feast.



## The Guardian Angel

Each night while I am sleeping,  
Above my little bed,  
My own dear Angel, keeping  
His watch, is comforted,  
If I have done my very best  
Through all my work and play,  
And if, before the hour of rest,  
I've knelt a while to pray.

My Angel knows that I am weak —  
God must have told him so —  
And that is why, whe'er I speak,  
His soft wings rustle so,  
Reminding me that all I say,  
Or think, or try to do,  
Should be what he can take away,  
And give, dear God, to You.



One fact is better than one hundred analogies.

Do your bit right now by taking your subscription to "The Little Apostle" or making a friend subscribe.

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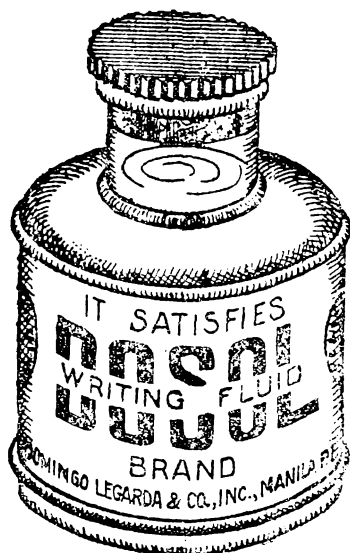
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