

The Little Apostle
of the
Mountain Province



Merry Christmas **Happy New Year**
1927 **1928**

THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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

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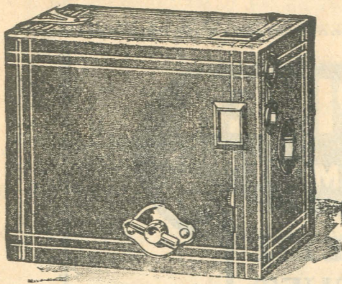
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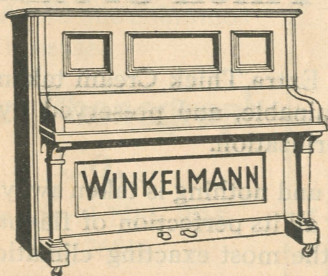
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The Nicest Woman!

GRAND-PA HAS GIVEN to his faithful servant John a letter to be taken to the postoffice:

—John, have this letter registered.”

The boy has left the room and grand-pa, taking “The Little Apostle” tries to become interested in the letter written by Father De Brabandere making a strong appeal for the payment of a catechist, for his people of Tublay want to become christians and they have nobody “to break them the bread of life” to teach them their prayers to the Almighty.

The magazine escapes his trembling hands. Instead of following the missionaries on their thousand errands, he accompanies John in imagination to the post-office.... a clerck registers the letter, he seals it in a special sack,.... the bag leaves Manila, that some evening.... goes north,.... then east.... and after three days comes into the hands of Father De Brabander, missionary of the Trinidad mission.

The eyes of the father can not believe the contents of the letter: P500 for a catechist in Tublay.... And grand-pa runs in spirit to Tublay,.... he sees fifty children scantly dressed in a school.... he hears them recite their first prayers.... he sees the Almighty bend down from heaven to listen to these innocent supplications.... the children make their first Communion and the Lord of Heaven and earth, from their hearts beating with love, smilingly looks at Grand-pa.... and Grand-pa too smiles, the smile of the “euge serve bone” “the happiness of the soul which the divine Majesty invites to take possession of the Kingdom, the Eternal Father has prepared for him.... Grand-pa....

Oh, if I could only send that sum every year to Trinidad.... for that catholic school of Tublay.... that door of heaven for the fifty children.... and me? too.... Ah if my son only helped me!.... He makes so much money and he makes us live in this house with all the splendor and the comfort of

a Roman palace of old.... but no.... my poor son has not the heart to refuse anything to his wife.... nay, yesterday he paid a thousand pesos for her latest dress, and, at this moment, my son and daughter are at the carnival.... dancing.... under the very eyes of Loulou their daughter.... a child of only ten years!"



—“Grand-pa. Splendid, marvelous, wonderful.... I am so happy!

—“What is it Loulou!

—Such a nice feast.... millions of electric lights....

—“And were there nice people?

—“Oh Grand-pa.... there were many.... but Mamma was the nicest of all the ladies.... she got the prize.... Oh, Mamma, the most beautiful of all women!....”



The next morning Grand-pa was at the table before his son with his wife and little Loulou.

Finally Loulou came first, with her hair in disorder, without stockings, but lovely in her colored pajama. Papa and Mamma followed rather pale and tired after the long exhausting vigil of the glorious night.

—“Yes.... yes.... Mamma was the nicest of all.... my own mamma!” chattered little Loulou, wiping her little mouth after a sip of brown chocolate, and she danced.... the little girl was so happy....

The painted lips of Mamma smiled and showed a double line of snowwhite teeth.... she laughed.... she was satisfied.... in the third heaven of earthly glory.... and she gave Loulou an echoing kiss.

—“Do you know who was my greatest admirer?” asked the nice lady.

—“Here she is.... my lovely little page of last evening.... my lovely little Loulou.... Say, love, who told you I was the most beautiful of all women? Who told you that?”

—Every body said it, Mamma,.... all people wanted to see you and to have a look at the most charming queen of the dance.... Wherever you passed, there was a whisper of admiration: “Look,” they said, “Is she not the nicest woman of the world?!....”

Again Mamma kissed ten times, twenty times little Loulou.

—“Thanks Loulou for your enthusiasm. Engrave that feast of last night deeply in your heart.... remember and always remember your dear mother, the queen of last evening, admired by the whole country.... Later when you too will have become a mother and a grandmother, tell your children, tell your grandchildren, that in the far distance of the past, you still see your own mother, and that she was the most admired, the most beautiful woman at the dance in the carnival....”

Grand-pa, could not stand this

scene any longer and with a stern face he told his son to go to his room and dress:

—“Enough,” he said, “of these pleasures. Loulou has to go to the college. Take her over, she may arrive late”.



Loulou and her Papa had gone. Grand-pa was alone with his daughter-in-law. Turning slowly towards her, and in a serious deep voice, he said, accentuating every syllable of his words:

—“When I was the same age as Loulou, I too had the joy and the pride of being able to say that, on a certain evening, my mother was the nicest of all women!”

This last words made the “nicest woman of a dance” take an active interest in the declaration of Grand-pa. She leaned forward, crossing her bare arms, tinkling with bracelets and jewels.

—“So.... the great-grand-mother of Loulou was thus really so attractive?” she exclaimed, “I did not know that.... I thought she was only agreeable.... sympathetic.... a distinguished lady....”

—“One evening I saw her, really beautiful, yes, so nice that her image never left my mind. My mother died some forty years ago. Each time I have remembered her during my life, I saw her as she was that evening, nicer, more beautiful, more admired than a queen....”

—“At a dance, Grand-pa?... But your mother did not go to dances, except at very exceptional occasions....”

—“And above all, she did not take her son with her when he was only ten years old.... She did not develop in the heart of her tender child the love for the world and his pleasures. She preferred to train his heart and conscience in quite another and better manner.... she preferred to accustom me from the time of my early childhood to know, love and serve the poor.... That evening I saw my mother so beautiful, it was not at a dance.... it was in a poor shack without food.... it was at the side of a dying.... between a mother in despair and children that wept from hunger.... there she made an apparition looking rather a “visible providence”, an Angel of God, whose heavenly smile drove away the torments of a family: it brought a smile to a dying face.... relief to mother’s heart.... and changed tears of black misery into pearls of gratitude and joy....”

The daughter-in-law shook her naked shoulders imperceptibly.

—“Do you think that in our century one has time to visit the poor?....”

Grand-pa continued and every while his solemn voice rose higher and more sublime:

—“Oh, yes, she was beautiful!.... heavenly beautiful!.... In the obscurity of that miserable

hut, her long black hair looked like a luminous halo around her sweet face. Her eyes glimmered with a celestial flame. In her hands, full of gifts, that knew how to calm a burning fever, to cover a shameful nudity, and to appease a killing hunger, I thought I saw miracles multiply.... She looked to me more powerful, more surrounded, more admired, more loved than all the queens of this world together, while around her lay a hopeful man, sat a consoled mother and played children, but all endeavouring to grasp her hands and kiss them....

See there the uncomparable vision I faithfully carry with me of MY Mother for forty years! Who can keep a souvenir of his

mother more inspiring, more blessed, more heavenly?

Your daughter will remember you later and see your beauty and grace crowned at.... a dance.... The thought of you will be tied to the world and its false pleasures.... that thought will not have an influence upon the moral life of your child.... it will not inspire her with a noble desire or a great ideal....she will not see in you a great example.... What concerns me, never in my life did I remember the smile of my mother in that miserable hut, without asking myself in my inner conscience:

'Am I well worthy of My Mother?..'

Savonarola.

Question Box

Question No. 33 from A.P.F. Carcar.

Is it a sin to read the principles and reasons of Protestant books?

Answer:— Without special permission from the Authority, no Catholic is allowed to read any book that is a danger to faith or morals. The reason is obvious: To read such books would mean to expose, uselessly, ourselves to danger of sin, the loss of our faith etc.

Now, such books containing the principles and reasons of a Protestant sect are the exposition of a false doctrine and mean fiery attacks against the Catholic Faith. An ordinary reader may not be able to detect the falsity of the doctrine and this would mean a serious danger to his true faith.

You may object that by reading Protestant books you can study their doctrine and refute their attacks. If such be the case, consult your confessor.

Feast of St. Servulus

December 23

God finds His Saints among all conditions and ranks of men, but mostly among the poor and those who become poor for the sake of our dear Savior. Servulus was a beggar. He had been so afflicted with palsy from his infancy, that he was never able to stand, sit upright, lift his hand to his mouth, or turn himself from one side to the other. Instead of murmuring against God, or complaining about his weakness, without which he perhaps would not have become a saint, he patiently suffered his disease with entire submission to the Holy Will of God, assured that God would reward his true love, thus expressed by a life-long torment.

His mother and brother carried him into the porch of St. Clement's Church at Rome, where he lived on alms, sharing the little he received with others living on charity. While sitting at the door of the Church, he found opportunities to become an apostle. He used to entreat devout persons to read the Holy Scriptures to him, and he listened with such attention so as to learn them by heart, not omitting to ex-

plain them to others in order to communicate to them some of his love for God. While alone, he passed the time praying and singing hymns of praise and thanksgiving to God.

When he felt his end was near, he desired the poor and pilgrims, who had often shared in his charity, to sing sacred hymns and psalms for him, while he joined his voice with theirs. Of a sudden he cried out: "Silence! Do you not hear the sweet melody and praise which resound in the heavens?" Soon after he spoke these words, he expired, and his soul was carried by angels into everlasting bliss. This occurred in the year 500.

Reflection. The whole behavior of this poor beggar loudly condemns those who, when blessed with good health and a plentiful fortune, forget their neighbors, the poor, the ignorant, the non-christians and so many others who with some help, either material or spiritual, would know the Lord and serve Him and thus prepare the way of heaven for their benefactors.



So Speak the Wise....

and the Young Heed the Lesson!

301. *He is good while he is pleased and so is the devil.*
302. *Ask a kite for a feather and she'll say she has but just enough to fly with*
303. *A knavish confession should have a cane for absolution.*
304. *A bird is known by its note, and a man by his talk.*
305. *Faults are thick where love is thin.*
306. *By time and rule works many a fool.*
307. *When wine sinks, words swim.*
308. *A man may be strong, and yet not mow well.*
309. *A purse without money is but a piece of leather.*
310. *When you baptize a Jew, keep him under water.*
311. *A wise man may look ridiculous in the company of fools.*
312. *Water afar will not quench fire at hand.*
313. *When the sun comes in, the doctor goes out.*
314. *He that is proud of his fine clothes gets his reputation from his tailor.*
315. *He that sleepeth biteth nobody.*

COUNTRY AND PEOPLE

The Negritos of N.-E. Luzon

By *Father Morice Vanoverbergh*

Missionary in the Mountain Province, P. I.

CHAPTER V.—Ethical Life

Section 3. Religious Life

Continuation

To return to our ceremony.

Directly after intoning the chant, the soloist rose from sitting posture, stood upright, crossed his arms on his breast and remained in this attitude for a while singing with his eyes lifted upwards. Very soon three or four other men did the same; then a woman; followed by some others. All took the same position; with crossed arms and upraised eyes, and during the repetitions of the first strophe they dressed themselves up, men and women, putting on whatever extra clothing they possessed. Such gala dressing during religious ceremonies is a common feature among the non-Negrito pagan tribes of northern Luzon. As the singing went on, they usually began to walk in a circle, turning and going back in

the reverse direction as soon as they arrived at the point from which they had started. Usually there was no hopping, only a very slow and solemn march; and the walking in a circle was not absolutely continuous; they very often paused.

Once or twice, during the recitation of the early strophes, an old woman jumped into the centre, hopping; but after the second or third strophe, this was done no more.

The people, who squatted around joined in the singing as well as did those that were standing. Towards the end of each strophe, they all sat down again one after another, until the man who had started the singing was standing alone.

After the singing of the first

strophe (the first series of two verses), all sat down and started chatting again; then there was some more dancing. In the meanwhile, Masigun gave me some more details about these prayer ceremonies. They always took place inside the house, never outside. The Negritos sometimes prayed one night only, sometimes two nights consecutively, but only during the night. If more than two consecutive nights were devoted to prayer, on the third night, they usually passed to another house. In the daytime, they either slept or hunted. He said that everybody might stand up at prayer, if they so desired, men and women alike. He added that the Negritos had the prayer ceremonies after a marriage, after a burial, when somebody was dangerously ill, and at other times, whenever they thought fit to hold it.

The chatting and dancing ceased and the second strophe commenced. During the chanting of the second strophe, and for that matter during some of the subsequent strophes, some of the Negritos kept one of their hands before their mouth, and some stood up without joining the circle, while at times one of them stamped on the ground, but only once at a time.

The third strophe followed without any dancing, but only a little chatting, between the second and third strophe.

At the fourth strophe, there was no more light, except from the fire prepared in courtesy to me, and the dancing had now ceased for good. They laughed and talked in the intervals between strophes; and even when the praying was going on, some of them would have a little chat occasionally, but in subdued tones. At this fourth strophe only two men stood up; all the rest remained seated, but joined in the singing.

At the fifth strophe, only one man stood up. At this juncture, Masigun told me that, as soon as they had finished all the strophes of their prayer, they were accustomed to begin them all over again, but that this happened only in case more than one night was devoted to prayer, for the obvious reason that they could not finish even all the strophes of the prayer once in a single night.

From the sixth strophe on, nobody stood up any more; after the sixth strophe, everyone was sitting or lying down, some of them even sleeping; the latter, of course, took no part in the singing, except when they happened to awake.

At about midnight, some of the Negritos roasted some corn over the fire and ate it.

The seventh strophe was followed immediately by the eight without any interval.

After the fourteenth strophe

nearly everybody was asleep, and they had to awake the old men to ask for the text of the succeeding verse.

At daybreak, the singing became less intent, and after the twentieth strophe they finally stopped praying for good. Then they danced again, but mostly the children.

The text of the prayer has been given in Chapter IV, 2, (The Little Apostle, February 1927) and there is no reason for repeating it here. If its meaning could be elucidated, the result would probably shed much more light on and considerably add to our knowledge of the religious belief of the Negritos.

Inasmuch as I was unable to interpret the meaning of the strophes of the chant, there might appear to be some question as to whether it was a real prayer or not. That it was a genuine prayer seems to be clear beyond any reasonable doubt in view of the following considerations:

First, the statements of the Negritos themselves: when they talk Ilokano they uniformly call this ceremony "agboda", a term universally used by the pagans in northern Luzon to denote pagan sacrifices. Masigun repeatedly told me this ceremony was in vogue at weddings, after burials and at the time somebody was dangerously ill, in short, on the same occasions on which other pagans offered their sacrifices.

While they were dictating the text to me, the Negritos several times interrupted the dictation, with the apparent intention of explaining sections of it to me, by the following and similar statements: "here we pray that our ailments may be cured", "here we mean: cure our illness", and so on. A Negrito living at Ballisteros, in the immediate neighborhood of Christians, told me that the prayer ceremony is the way the Negritos have of asking God to help them and to cure them.

Second, the statements of Christians and Isneg: they unanimously consider the Negrito prayer ceremony as the equivalent of the sacrifices of the other pagans and call it by the same name: "agboda". At the same time they lay stress on the fact that the Negritos kill no animals and have no meals at the time of their prayers: they look on this absence of blood sacrifice and eating as something very extraordinary. Whenever they talked to me about the Negrito prayer ceremony, they invariably told me that it was a very strange one on account of its lack of animals and meals. By this they clearly intimated that they considered both Negrito prayer ceremonies and pagan sacrifices as identical so far as religious purpose is concerned.

Third, the emotional atmosphere that pervaded the whole

Negrito prayer. An intense expression of awe and reverence was clearly to be seen on the faces and in the gestures of all participants: they crossed their arms on their breast, looked upwards and showed in their whole behavior that they were convinced of holding communication with the supernatural: no one present at this ceremony could have any reasonable doubt about that.

I should merely add here that the Negrito prayer ceremony I described is totally different from and in sharp contrast to the religious ceremonies of other pagan peoples of northern Luzon. Animal sacrifices and eating are practically always the central feature in the latter's religious ceremonies. Again the text of the Negrito prayer although meticulously adhered to by the Negritos is unintelligible to them, while the prayers of the other pagans are recited in a language understood by the people, except perhaps for a few stereotyped terms. The whole general impression made on anybody who has assisted at the sacrifices of the other pagans as well is that the Negrito prayer ceremony is in no way similar to the other pagan prayers. Only after analyzing them both at leisure and at one's writing table can some remote similarities be detected.

First the Negrito singing has this in common with one type of non-Negrito pagan song that the

verse sung by the women is different from that sung by the men, and a soloist intones the verse in both cases. But with the Negritos this intonation merely consists in striking a tune and goes over only three or four syllables, then all of them sing in a kind of harmonious chorus, men and women separately or together as the case may be, modulating their part of the strophes in chorus; with the other pagan tribes each verse is sung entirely by the soloist, man and woman, and then repeated exactly in the same tune and wording by the chorus; men and women strictly alternate, never sing together. In the Negrito prayer the song is the principal religious ceremony, if not the only one, while in the pagan sacrifices these songs are entirely accessory; they are not at all a prayer and the real prayers are merely recited.

Secondly, dancing and beating of the gong are practised by both Negritos and other pagans; but with the Negritos the use of the gong and the dancing which it accompanies, elements fairly certainly borrowed from the neighboring pagan tribes, are but loosely incorporated into the Negrito prayer ceremony as such; they seem only to be an interlude, a kind of relaxation, something entirely different from the actual prayer; and they practically cease after the completion of the second strophe, while they are prac-

tised intermittently for a couple of hours before the real praying begins. With the other pagan tribes dancing and beating of the gong are in intimate relation with the sacrifice and prayer, not with the chant, and they are interwoven with the other ceremonies in such a way as to form a distinct whole; the chant of men and women rather serves as a means of relaxation and seems more or less accessory. With the Negritos the singing is done only by mature old men and women, never by young boys and girls; with the pagans the singing is done by young men and girls almost exclusively (1). With the Negritos dancing and beating of the gong are performed by any or all participants, either young or old, even by children; with the pagans the dancing and the beating of the gong, in immediate connection with the sacrifice, are performed by older men or women only. When the Negritos dance and beat the gong, the on-lookers and participants behave exactly in the same way as when neither singing nor dancing is going on: they talk and laugh and have a good time; when they sing, the atmosphere becomes distinctly religious, it is pervaded by reverence and awe. When the other pagans dance and beat the gong during their sacrifices, as much respect, if any, is shown as when they actually pray; in fact, both are done very often at the same time.

The following schema sums up the preceding and gives a clear idea of the relative value of singing, praying, dancing and beating of the gong, both in the Negrito prayer ceremony and in the pagan sacrifices.

Essential (religious).

Negritos:

Singing (prayer), by mature and old men and women.

Other Pagans:

Killing of animals, praying, dancing, and beating of the gong, by older men and women.

Accessory (merry making).

Negritos:

Dancing and beating of the gong, by old and young

Other Pagans:

Singing (not a prayer) mostly by young men and girls.

(1) Here I am talking only of that one kind of singing of the other pagan tribes that has any similarity with that of the Negritos, namely, what they call in Kankanay: daing. The pagan tribes have many other kinds of singing entirely different from the Negrito type.

Later on I heard some more details about the frequency of Negrito prayer ceremonies. The girl Sida told me this was the second time, as far as she could remember, that Asi had a prayer ceremony at his house (Sida must be about ten years old); Bugayong had not yet any, nor had Masigun, who had no house fit for it, nor Abitto, whose house was in bad shape. The old Firmina said that the Negritos generally had a prayer ceremony at their house once a year, but that some Negritos had it more frequently, although very often their houses were not of the largest. The End.



Group of some of the Crusaders of the Little Flower in the progressive barrio of Cataggaman. The two standing (1) Miss Olimpia Cabauatan and (2) Miss Juana Pamittan-Baquiran were awarded prizes in the Christian Doctrine Contest held at Tuguegarao, last Sept. 4th under the management of the Director of the Catechetical Instruction and the General Promoter of the Crusaders, Rev. Ricardo Jamias.

THE MISSION

Are They True Christians!

Bontok, Oct. 7, 1927

Dear Father Vandewalle:

SOME TIME AGO, I was asked the following question by a Catholic from the lowlands: "Are your converts living good christian lives?" Rather an interesting question. May be the readers of the "Little Apostle" would like to know the answer.

I might ask a question myself: "Are all the Catholics, whose ancestors have been Catholics for centuries, leading good christian lives?" Where there are men, there are miseries. If among the twelve Apostles, there was one traitor, though he had been for years a witness of Jesus Christ's teaching and miracles, we may not expect that all our converts should be saints, especially if we take into account that the new life they have to begin is quite the opposite of their former manner of living and if we remember that their surroundings are still pagan and thus, little edifying. But

that there are newly converted we may take as examples of the spirit of sacrifice is shown by the following true story.

A few months ago, two school-boys, the first converts of Tunglayan, one of my far away stations, came to ask me:

"Father," they said, "we would like to have a chapel in our town. The house of Oagden, where you teach the people when you visit us, is too small: It cannot contain all the people desirous of becoming Catholics. Please, build a chapel for our people."

Much against my will, I had to answer these boys in the negative and I told them:

"My dear friends, I am most willing to build the chapel you ask, but, at present, there can be no question about it, for I do not have a single centavo to spend for that purpose."

The boys understood and left my room downhearted.

A few weeks later, I had to go to Tunglayan, the native village of my friends who in quest of a

chapel, I had dismissed without the slightest hope of seeing their ideal ever realized. One of them having got news of my expedition, came to meet me and offered to carry my trunk, containing the mass ornaments, medicines, etc.,—a load of some twenty kilos, which he brought to the place, thirty-seven Kilometers distant, behind a mountain about two thousand meters high: it was a heavy task, but he did it. Of course I offered him a due remuneration, but the boy, though in need of money, flatly refused.

—“Excuse, Father,” he said, “there is a commandment of the Church that says we have to support the priest: I only have done my little bit.” Believe me, that generous answer made me forget all my fatigue. But still a greater surprise waited me.

The boy led me to a small building of rattan and grass and smilingly said:

—“Here Father is our chapel. Will that do?”

—“A chapel,” I said quite astonished, for I had given no orders

and knew of no building.

—“Yes, Father, a chapel for you and for us.”

—“But who built that?” I asked.

—“We, Father,....” The boy meant himself and his companion. And he went on exposing the mystery:

—“We built it during the vacation.”

Now, did these new Catholics, pagans of yesterday, act as true Christians?

And since that time, whenever I go to Tunluyan, I use the chapel to say Mass, to give instructions during the day and to rest in during the night.

But the land, it was built on, did not belong to the mission. What could I do but buy it?

And the boys, hearing I had paid for the land, told me they were sorry I had to pay for it and that, if it had been theirs, they would gladly have given it.

Now, did they speak as true Christians?

Marcel Ghysebrechts
Missionary

Editor's Note:

Students of Catholic Colleges and Schools should read this letter at least twice and then ask a question.... a short question:

—“What am I doing during vacation to spread the Church of my Savior and God?”

John Barry, the Father of the American Navy, was a Catholic.

The Lone Missionary

In The Mountain Province

With thoughts of our brave missionaries in the Mountain Province and hoping to stimulate them to greater efforts for God

and souls, we quote the following verses from "The Irish Catholic" of Dublin:

*How often weary does he tread
A lonely way, an alien sod,
With scarce a place to lay his head;
But all for love of Thee, my God!*

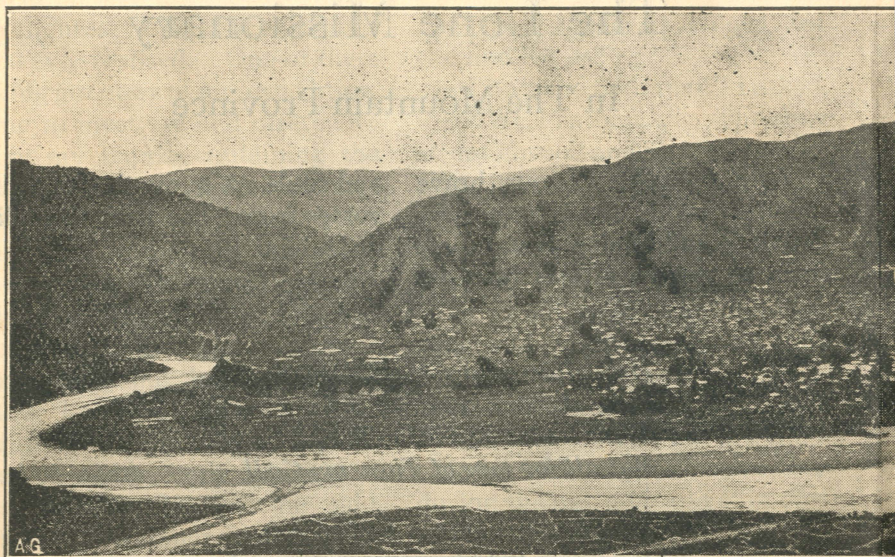
*How oft, by night, a broken rest,
By day, a field immense outspread;
Yet holds he all these hardships blest—
God once for him His Life-Blood shed.*

*A lonely way, a sleepless night,
A field immense! And wherefore not?
'Tis God he honors, God whose sight
Will be for aye his happy lot.*

*"Be strong in hope, my faithful son."
He hears, consoled, his Father nigh,
"Small seems your gain for duty done,
But not to my All-seeing Eye.*

*For, long ago, your offering,
Your life-work for your Savior's sake,
Makes golden all your suffering,
Your days of toil, your nights awake."*

*Laennec, Father of Physical Diagnosis, and Discoverer of the
Stethoscope, was a Catholic.*



THE BONTOC CA

Bontoc, Nov. 9, 1927.

My dear Father Vandewalle.

GLADLY WILL I TRY to comply with your kind request to give some description of the pictures I sent you of Bontoc Mission and of the Bontoc church surrounded by her daughter-chapels in the by-stations.

The Bontoc panorama needs not much comment, I think. When your eyes are good, you may perceive the two small towers of the church about in the middle of the right half of the picture. Less than one inch to their left is the provincial government building,

and about the same distance farther left is the sisters' school, just where the Igorrote town begins.

Bontoc, with the little sister town, Samoki, has, besides three hundred Ilocanos, an approx mate population of 3,000 Igorrotes, over half of which, mostly the younger generation, are christians now.

Since the old times, when they often had to face common foes, Bontoc and Samoki have always been faithful friends. And even now, while the battle ax is being used for the more peacefull purpose of cutting firewood in the mountainforests, the old song goes:



THOLIC MISSION

Khawan nan fatawa.
Waday nan wanga.
Anchedchemang issa
Nan choa'y sinagya;
Nan yona si Cholya,
Nochi si Kidla-a.
Enasiila cha.
Cholya! Kidla-a.
Chadama nan layad cha.

Enasilayadta,
Chaita'y sinagya.
Ke ta somasanga,
Ke ta ensasanga ya!
Ali ka, Kidla-a, (Cholya)
Liwid ko, komchang ka'sna
Ta enfoboweg ta.
Cholya! Kidla-a! Komchangka!
Ali ka ad Cholya! (Kidla-a!)

In the center of the world
 Across the river
 Face each other
 A brother and a sister;
 The elder Cholya,
 The younger Kidla-a.
 They look at each other.
 Cholya! Kidla a!
 Great is their love.

We love each other
 Brother and sister,
 While we dreamingly
 See each other near!
 Come Kidla a! (Cholya)
 Come across,
 That we be together.
 Cholya! Kidla-a! Come across.
 Come to Cholya! (Kidla-a)

Now for the other picture of the chapels in the by-stations, surrounding the Bontoc Mother-church. You yourself, while in charge of Bontoc, in 1912, the first you opened a "Chapel" in a house at Tetepan. Since then the family, as you see, has increased. It looks all very snug and handy on the pictures, this mother with her daughters. And, well, I won't believe their good family spirit, but still, before introducing you, I must tell you of a rather troublesome family trait becoming more and more evident. Every newcomer insists on straying farther away from mother and in more inaccessible places. I really think, in the interest of the whole family, that some of them should be granted complete independence. Of course, we have to keep them

in the family, however unmanageable they are, until some generous person is willing to adopt them. For they cannot stand on their own feet. With a resident priest, I am sure, some of them would soon develop into flourishing mission centers with each a goodly group of by-stations, around them. For in many centers the harvest is waiting for the reapers. Alas! for the lack of means and workers.

But let me introduce them to you one by one. To give some idea of what a time and energy is necessarily lost in visiting those far away pagan populations, I will add their distance in Kilometers from Bontoc center.

Beginning from your left, from top down,

1st line.

2nd line.

3rd line.

Barlig, 35 Km;

Gonogon, 14 Km.

Tokokan, 6 Km.

Natonin, 85 Km.

Bontoc.

Barlig farmschool 27 Km.

Lias, 50 Km.

Kadaklan, 64 Km.

Tetepan, 12 Km.

Tunglayan, 75 Km.

Kanew (over the Samoki Sabangan, 19 Km.

Talubing, 12 Km.

mountains, no horsetrail) Ambayoan, 18 Km.

They are laying scattered all over the Bontoc subprovince. Some are on the top of the mountains, as the little chapel near the Barlig farmschool, 2140 meters high. Some are deep in the valleys, from where one has to climb up to the horsetrail above, hanging-on, for a pull, on the horse's tail. Others have to be visited

"per pedes apostolorum". They are not cathedrals. In fact some of them are just poor shacks, real stables of Bethlehem. But all are "Lux in tenebris" from where God's grace is illuminating the souls of the poor pagans.

And do you know which is the nicest of all? A jewel in the eyes of the Missionary, more beautiful



The Bontoc Mother Church and her Daughters.

than the richest cathedrals? No. 4 in the first line, Tunglayan, with Father Marcelo Ghysebrechts standing near the door. Please read his letter (in this number.)

In eight of these places we have Catechists, who are doing splendid work. What it means to poor Bontoc Motherchurch to pay their monthly salaries, I need not say. Of course, before we seriously can say that we are evangelizing the entire Bontoc subprovince, we need many more chapels and still

many more Catechists. How can we come in contact with all those pagans—there are over 30,000 in the Bontoc mission and we are only three priests—to make good Christians of them, without the help of Catechists? Even when we are continuously in the saddle on the rough mountain trails, we can pay most of them only a very rare visit. How can these Igorotes become Christians, when we cannot give them Catechists to stay with them and explain them

the Christian Faith? Well, with good will and united efforts, the readers of the Little Apostle could easily answer these questions in a satisfactory way. And with God's grace, very soon the "NON CHRISTIAN TRIBES" of th

Mountain Province would form a dignified part of the CHRISTIAN FILIPINO COUNTRY!

Cornelio De Brouwer.
Missionary.

In Memoriam



ABSOLVE, we beseech Thee, O Lord, the Souls of Thy Servants Filomena Carganilla, Bacnotan, La Union; Cipriana Enojo, Dumaguete, Negros Oriental; Adoracion Raymundo, Subic, Zambales; Lucia Limbaga, Tanjay, Negros Oriental; Basilia Navares, Naga, Camarines Sur; Filomena B. Montecillo, Carcar, Cebu; Prudencia Lajato, Dumaguete, Negros Oriental; Julian Javier, Cabanatuan, Nueva Ecija: from every sin, that in the glory of the resurrection among Thy saints and elect they may arise in the newness of life, through Christ, our Lord. Amen.

Spain.

In Guarrate, a town of 160 families, 142 did not own either their houses or their land. The Parish Priest, Father Pascual Moreno, with the help of the "Accion Social Agraria" and of the "Junta Nacional de Credito Agricola" gathered a capital with which all the houses and land of said 142 families were bought, and from now on when these families shall have paid their usual rent for a period of twenty

years, they shall enjoy the full right of ownership of both houses and land.

—The Texas Knights of Columbus Historical Commission is unearthing facts indicating that about 100 missionaries suffered martyrdom more than three hundred years ago in the work that evangelized the entire native population of Mexico. These figures include only missionaries who were killed in, what is now, Texas and which was then part of Mexico.

GERARD GERRITS. 16.



Catholic Chronicle

Rome.

The Holy Father has granted a plenary indulgence under the usual conditions of Confession and Holy Communion to all the faithful each time they say their beads in a church or chapel where the Blessed Sacrament is present.

561,289 abandoned pagan children were baptized last year through the instrumentality of the Holy Childhood Association. This represents an increase of 69,000 over last year's figures.

The Association is supported by the offerings of little children. In a reply to D. J. Callahan of Washington, D. C., supreme treasurer of the Knights of Columbus, the Holy Father said:

"Take back this, our message. We are grateful to all of the Knights of Columbus. We bless them all. We are with them, accompanying them on their ever-ascending path."

Brazil.

On top of mount Corcovado, near Rio-de-Janeiro, work has started on a monument 30 meters high, for a statue of the Sacred Heart also 30 meters high, and itself to be placed on a pedestal of 8 meters. Unheard of solemnities will accompany the inauguration of the Statue, attended by delegations from all the countries of South America. This will be the highest religious statue in the world.

Belgium.

The oldest public vow known in Western Europe is that of the town of Bruges. Every year the inhabitants, in a splendid procession, carry a 36 pound candle to the chapel of "Our Lady of the Blind" in fulfillment of a vow taken by count Philip when, two years after the defeat of the French at the battle of the Spurs of Gold, the Flemish won another victory against their southern neighbor upon the Pevclberg, in Flanders. This year was the 623rd anniversary of the vow made to the Blessed Virgin.

The Catholic University of

Louvain is making preparations to open a branch of the institution in Congo, Africa.

China.

The Catholic University of Peking, under the direction of American Benedictines, has been solemnly inaugurated.

The Apostolic Delegate, Mgr. Constantini, has created a school-committee, with the Rector of the University at the head, to help the Catholic schools of China. He declares that ten more Vicariates with Chinese Bishops will be organized before long.

Notwithstanding the unfavorable conditions of the Church, there has been a gain for 1926 of 57,000 in the Catholic population, which brings the total to 2,394,962 in an estimated pagan population of 400,000,000.

Out of 600 Chinese students in Germany, one is a Catholic. In Holland the proportion is one of 110; in England 2 out of 300; in France 120, out of 800; in Belgium 120, out of 180.

France.

A society was formed at Dijon with the purpose of reacting against the non-christian customs observed in many places at the occasions of even Catholic burials. The members take the pledge of keeping silence when they attend a burial from the moment the dead is being carried to the church. While following

the body they will avoid all conversations and occupy themselves with serious thoughts suggested by death, or offer prayers for the departed.

Holland.

Mrs. Bransveld-Vitringa, for several years a member of the Dutch parliament and of the city council of Hoorn, has given up the world and all its vanities to enter religious life. She is now Sister Jane in the Benedictine monastery of Heide, near Antwerp, Belgium.

Mexico.

While the persecution is going on unabated, the hidden priests say Mass at the risk of their lives with special rights to finish quickly the Holy Sacrifice. Everything in the Mass may be left out except the offertory, the consecration and the Communion. Members of all the laity are permitted to give Holy Communion with their own hands to others and themselves. Marriages, when no priest is to be had within a month, may be performed by the couple pledging their truth before two lay witnesses, with a promise, of course, to renew the

marriage ceremony before a priest when that becomes possible. Not long ago, a whole wedding party was murdered because they attempted to carry on a religious wedding ceremony.

Portugal.

Jose Relvas, a member of the Government set up by the chief of the Carbonari and the masons in 1910 and which persecuted the Church for years, declared that the Republic committed a great blunder in establishing the divorce between the country and the Church, hoping to suppress the latter within two or three generations. General Carmona in rendering the Church her freedom, understood that a nation without religion must fall into decay.

United States.

Mayor Walker of New York, while at Paris was invited by Premier Poincaré of France, to visit him on a Sunday morning at 10:00 a. m.

—"Sorry, but I'm going to Mass at that time at Notre Dame" the mayor answered. So, M. Poincaré had to appoint another hour for Mr. Walker.

The Submarine was Invented by Holland, an Irish Catholic Christian Brother.

CURRENT EVENTS

Philippines

Politics.

To date, no Governor General has been nominated to take the place of General Wood. The list of possible candidates increases daily. This delay, made by President Coolidge, seems to indicate that the person of his choice may cause some opposition in the United States' Senate, that must approve the nomination, and therefore its session in December is waited for.

Messrs. Quezon and Osmeña may have expressed their wishes, about a "persona grata" for Governor, but it is not known, for the protocole of the White House forbids to reveal what is treated before the President, as long as he does not give his consent to publication. Therefore, when some papers announce that something interesting was said by President Coolidge to Messrs. Quezon and Osmeña, let us take the news with a grain of salt.

Acting Governor Gilmore, in a bill presented to the Legislature, asked for more rigid measures regarding the admission of Chinese and heavier penalties for violation of the immigration laws.

The consul general for China vehemently opposed a law requiring identification papers from all Chinese in the Islands, intended to prevent clandestine

entrance of Chinese via Mindanao and other parts of the country.

President Coolidge now inclines toward leaving the Philippines under the administration of the War Department as it has been in the past and not toward transferring the Islands to the department of the Interior.

An anti-Filipino manifestation, as a result of which number of Filipino workers left the Yakima valley, Alaska, after having been threatened by other laborers acting through jealousy, was reported.

Insular Auditor Wright left for the United States to confer with Congressman Kiess about certain measures defining the powers of the Insular Auditor in the Philippines.

Schools.

Some appropriations for school buildings may be vetoed, because the Legislature, just closed, exceeded the estimated amount of possible expenditures for the coming year by the Government by a sum of about 1,500,000 pesos.

A bill was introduced requiring the students of the public schools to consecrate three minutes to prayer and a patriotic song, at the opening of the sessions, each morning.

Miscellaneous.

The establishment of a hospital in every capital is the aim of the Philippine Health Service. The hospitals now administered by the Health Service have a total bed capacity of 427 and serve a total population of 2,786, 418.

The Legislature did not pass any bill tending to reform the interisland shipping service, but the issue is not dead, for the public is more and more determined on more up-to-date accommodations on the ships, which

now are in, some cases, really miserable.

The Governor General will veto a bill freeing the lepers.

The ban on exportation of rice, from the Philippines to other countries than the United States, was temporarily lifted by Governor Gilmore. Prices of these cereal may increase a little, but not much. Government income in the provinces under the jurisdiction of the Executive Bureau from January 1 to September 30, 1927 show an increase of P1,955,562 against the income of the corresponding months of last year.

Foreign

China.

As said last month, the Southerners and the christian general Feng, with less help from Russia, did not move against the Northerners.

The cold winter further prevents military operations. Yet, Feng has been pushed back farther South from the province of Honan, by the Northerners. He may soon disappear as an independent unity in China's great civil war. The two branches of Southerners are fighting each other, the Nanking party having taken possession of the capital, Hankow, of the other party. It seems that at Canton there has been some opposition against the leaders of Nanking. Bandits make the country unsafe in nearly all the provinces.

Chang-Tso-Lin of the North has refused to renew China's treaty with Spain, as he did with Japan and Belgium, and will do with all the other nations that have treaties with China, as soon as the term of expiration arrives, to ask for other treaties more liberal toward his country. At this moment, the greatest enemy of Chang is Bolshevism, but, that there is hope

of subduing it, seems to be proven by the fact that two English firms lent the warlord 30,000,000 Mexican dollars, guaranteed by rights to build a railroad in China.

Colonies.

If we divide the land of the colonies among the citizens of their mother countries, how much would each citizen of all the colonizing countries in the world possess?

Each English would possess 81 hectares, 81 ares,

Each Portuguese: 36 ha. 64 a.

The French: 35 ha. 08 a.

The Belgian: 31 ha. 26 a.

The Dutch: 27 ha. 30 a.

The Italian: 5 ha. 69 a.

The Dane: 2 ha. 33 a.

The American: 1 ha. 62 a.

The Spaniard: 1 ha. 56 a.

The Japanese: 51 a.

Are excluded as colonies: Egypt from the English, and Panama from the American.

If we now divide the land of these countries among their citizens, how much would each then possess?

The American citizen would receive as his part of the soil of the United States: 6 ha. 85 a.

The Spaniards: 2 ha. 32 a.

The Portuguese: 1 ha. 53 a.

The French: 1 ha. 36 a.

The Dane: 1 ha. 26 a.

The German: 75 a.

The Italian: 72 a.

The Japanese: 69 a.

The English: 52 a.

The Dutch: 46 a.

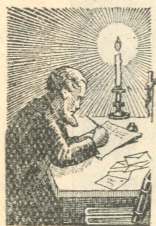
The Belgian: 30 a.

Mexico.

Plutarco Calles, president of Mexico, with one hand in the pockets of the Church, which means 90% of the citizens, and with the other holding a gun against any one who dares to oppose his policy, lately, has been very busy defending the candidacy of his friend and "alter ego," Mr. Obregon. The Mexican general, Alfonso de la Huerta, brother of a former president, was kidnaped from American soil, brought into Mexico and assassinated. General Serrano was a candidate for the presidential elections. One Saturday night, he was taken a prisoner by Plutarco's troops in Mexico City, brought to Cuernavaca, and the next morning, while an official despatch told the world that the general had started a revolt, he was miserably executed. General Gomez, another presidential candidate, who in fear for his life, fled, with a few soldiers, from Mexico City to Vera Cruz, was captured by federal troops and immediately shot. Any one who dares to support a political

enemy of Plutarco, is sure to be thrown into prison, and, if he is not killed, at least he has his property confiscated. Hundreds have disappeared this way, especially if they were wealthy. All these executions and injustices must needs spread the revolt in Mexico more extensively. Thousands of Yaquis are in the mountains waiting for a leader. If General Gomez was followed by governmental soldiers, it shows there is discontent in the federal army.

Who is Calles? See "Plut. Calles, Dictador Bolsheviki de Mexico" by Brigido Caro and read: "Calles was already an adept in getting money for his drunken orgies while a simple school master. Did he not steal the funds of the teachers' savings in Guyamas? Did he not embezzle the public fund of the municipal treasury of Guyamas? Did he not trick an insurance company through arson, and, instead of being prosecuted, the company paid him P12,000? Read also in Mr. Deister's "Mexico, Calles and the Committees" the following: Was he the former school teacher, at the end of 1911, not the biggest capitalist of Agua Prieta? Through his position as Comisario, he soon acquired the monopoly on all big business of Sonora. At this time a wealthy merchant, Sr. Fuentes, of Fronteras, was mysteriously murdered and all the merchandise of the firm was transferred to that of Comisario Calles. A little later the important establishment of Mr. Prueba, in Agua Prieta, was sacked and a little later all this merchandise turned up in the establishment of Comisario Calles.



MAILBAG OF THE LITTLE APOSTLE



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

Manila, Dec. 1, 1927.

Dear Readers.

We have entered the time of the Advent, or of the preparation of the coming of Christ on Christmas. In former times, this period was one of penance, for penance cleanses the soul, and a soul must be clean to welcome and receive the Lord. Though the Church has suppressed almost entirely the acts of penance she once prescribed, this does not mean that all penance should be suppressed, but that Catholics should practice some, at least, on their own initiative. This is the reason why the Association of the Little Flower for the conversion of the Mountain Province has chosen the time of the Advent for the self-denial week.

Most of you, dear Readers are members of the Association. We hope that, as last year, you will not spare your self-denials with which to save something to be offered in support of the Missions in the Mountain Province.

The success of the self-denial week depends greatly on the Promoters: This will require the distribution of the envelopes among the members, several visits, here and there a good word, the enlisting of the donations

and their sending to the Central Office: Remember you are all working for God, and, see in your contributions an offering to Jesus Himself, bringing us from Heaven on the 25th of December nothing less than His own eternal Majesty, for the redemption and sanctifications of our souls. God will be grateful for such a welcome.

Our most heartfelt thanks to those who sent us an account of the festivities celebrated in honor of the Little Flower on her feast. Place forbids us to print them here, but a special mention must be given to the "Teresitas" of Mandaue, Cebu. The relation of their solemnities was so interesting that we sent it for publication to "La Defensa"; all those who have read it must have said: Rev. Father Blanco, the parish priest of Mandawe, is doing wonders among his flock, for he is the soul behind the missionary movement there. One subscriber to "El Misionero" from Molo, Iloilo, wishing to remain unknown sent a special gift. As we do not know her name, we gladly acknowledge receipt and add our sincerest thanks.

At Christmas you will receive many wishes of blessing and prosperity. In advance receive those of all the Missionaries in the Mountain Province. They come from grateful hearts, accompanied by daily prayers for their



Left, standing, Miss Lucia Herrera, Promoter, with her Sisters, from Dumanjug, Cebu.

realization which is guaranteed by your participation in the merits of the Missionaries.

May God bless you more and more, first, spiritually and second, materially.

In return they hope you will remember them in your wishes accompanied by prayers and help. All for the salvation of souls and the greater glory of God.

"The Little Apostle".



A Little Life

of the Little Flower for Little Children

Continuation

CHAPTER XVI—The Little Hermits

CHILDREN MUST, necessarily, play and play much. It fortifies their constitution, sharpens their appetite, enlivens the circulation of the blood, makes them healthy and.... prevents many of them from doing mischief and being occupied with thoughts that make their guardian angels blush.

Every day, little Therese had her outside games and plays with her sisters and cousins. Auntie Guérin insisted that her five nieces and two daughters enjoyed a happy time every day. Oftentimes she brought them to the public garden, a gorgeous park of the village, where the best families daily met each other.

Of course the children soon left their parents chatting on the benches and amused themselves on the green lawn. According to the custom of the country, it often happened that the children indulged in dancing, though in the most modest manner. Nevertheless, little Therese preferred not to join her companions in this kind of play, and, while they were singing and dancing, she was seen somewhere under the trees or behind the bushes in search of flowers, which she would carry home

and place before the statue of the Blessed Virgin. The playing children did not pay much attention to her absence, but, after their exercise, when they saw little Therese carrying, in both her hands, bouquets of all kinds of nice flowers, many of them inwardly said: they had better have followed and imitated the little girl, for they had nothing to carry home. If Papa Martin had been allowed to give them a lesson, he would have told them the story of the cricket and the bee.

A cricket was singing the whole summer, while the busy bee, always on some errand, gathered honey and wax for the coming winter, when neither crickets nor bees can find food. When winter came, Miss Cricket had no food in store, but the bee sat warm and well fed in her hive. Miss Cricket, almost starving, knocked at the door of the hive and begged for something to eat, complaining that she felt very cold.

—"What did you do during summer?" asked the bee.

—"I sang the whole time" answered the poor beggar.

—"You better dance now" said the bee and locked the entrance.

So are many people who, while strong, amuse themselves and lose their time and the opportunity of gathering an apple for a rainy day, some capital for their old age.

And what is worse, others do nothing during their whole life. Some day, they die, and appear before the Great Judge without anything with which to secure a reward in heaven. Poor crickets!

One day, little Therese and her cousin Mary Guérin invented a new and most interesting game. They played: "hermits."

They had often heard the very interesting stories of wonderful men who lived during the beginning of the Church. These holy men, called hermits, after giving all their property to the poor, retired into a desert, and there lived till death, in silence and prayer, working with their hands to earn their scanty, daily bread.

The two little girls decided to imitate these heroes of old. They would live like hermits. So, they went to the garden, sat down a while under a shady tree to pray, and then began their real hermit work. One of them continued to pray, while the other did some work in the garden, such as weeding, planting, cleaning, etc.

When one of the two was tired of her duty, probably the one that worked in the garden, they changed their roles.

But there was always one of the two that tried to be under the

shady tree to pray. It was little Therese. And be sure that she prayed with her whole heart. She had heard from her Papa that many people were living in sin and that good people could obtain their conversion by praying for them and doing penance. Like Jesus in the garden of Olives, it pained little Therese to know that so many sinners would suffer eternally after death. This is the reason why she prayed so much. The two little girls surely thought they were two holy nuns like the sisters in the Carmel, which they had seen behind the iron bars of the parlor, always keeping silence. So, the little girls, when they had to communicate something, did it by signs, as nuns use to do during their time of silence. It was an inspiring sight. Sometimes they walked in the garden, with eyes cast down, a rosary in their hands, and with a solemn tread as if they had been old nuns of the cloister. Nay, it happened that in their childish devotion, they played this game in the streets of Lisieux.

One day, coming from school, little Therese wanted to make a step farther on the way of her perfection in the hermit life. She proposed to her sister in Christ to walk through the streets with her eyes shut tight, so as to see nothing and have no further distractions in her prayers, for, things, seen on the street, are often the cause of foolish wandering of our

imaginations during prayer.

—"I will shut my eyes tight" she said to Mary, "and you will guide me."

Of course little Mary agreed with her Reverend Sister, but, unhappily, she forgot her role of guide, and, like her companion, she too shut her eyes and proceeded blindly on the sidewalk. There was no danger of being hurt by a passing horse or car, but.... After a few moments, Céline and Jeanne Guérin heard a thundering noise in the street. What had happened?

Our two pious hermits, or nuns, in their blindness had run against a table of a merchant, on which apples and pears and other fruits were installed for sale, and the table had given way under this unforeseen pressure, so that apples and pears, boxes and table had tumbled to the ground, to the great anger of the salesman, who shouted aloud, asking if they had no eyes to see where they walked. Useless to say that the two little hermits blushed and were ashamed, not only of the coarse language of the salesman, but also at the remarks of Céline and Jeanne, who were no less ashamed than their respective sisters. In fact the little hermits had committed an act of imprudence, little thinking that if one wishes to forget the earth, eyes are needed and usefull to pass over its roads. But why should we accuse the pious little

girls? Are there not many people around us, who have eyes and see not, ears and hear not? They see and know the perils of their souls and their children, and, nevertheless, they act as if these dangers of the most severe consequences did not exist: so, they fall into them. And even then, when they have fallen, and know they are living on a precipice of sin, they do not mind it and they seem to ignore the way of getting out of their deadly situation, for they continue to live in sin, not at all profiting by the grace of God for their conversion, until finally they open their eyes at the sight of God in the act of judging their souls and open their ears when Jesus pronounces their eternal sentence.

Another day, little Therese felt one of the most strange emotions in her life at Trouville, a town near the sea. She had been allowed to accompany her sisters to this place, where, during summer, they usually spent their vacation together.

The first time she saw the immense ocean at her feet, she felt herself so small at the thought of the immensity of God, who created the waters that she entered into a kind of ecstasy. However she was soon disturbed in her contemplation, by the arrival of some young ladies, who looked more like butterflies than real ladies, on account of the many colors and the scantiness of their clothes.



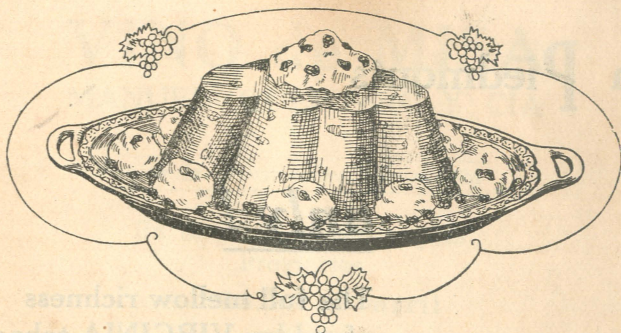
—“Let us go away from here” said little Therese to Pauline.

The little girl already understood the emptiness of lighthearted girls and the poverty of their souls under the riches of their vanities. Hence the small group of the Martin sisters preferred to take their daily walks on the beach toward the “black rockies”, called so, because they were covered with black shells. At this quiet place, while her sisters gathered shells for their collection, little Therese sat quietly near her sister Pauline, somewhere a little away from the road.

How nice a sunset looks from the beach, when the “king of the

day” is slowly sinking into the playing waves of the glowing sea. That golden bathing of the sun looked to little Therese like the ways pious souls are following in the golden grace of God and His Sacraments. Then, she thought that she must seem rather a frail bark, that plays in the golden streams of the ocean, and that, though she was bathing in God’s grace, she might, nevertheless, be engulfed in the waves of sin, if she did not avoid the current of temptations and the dangers of precipices of sin; so, she took her resolutions against these currents and precipices.

To be continued.



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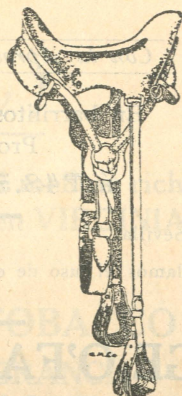
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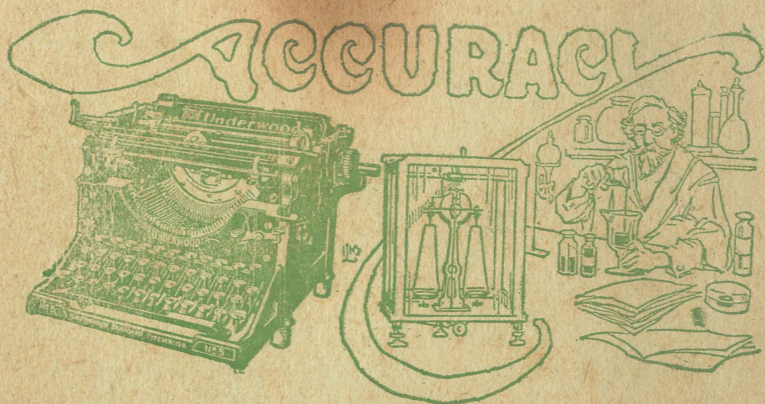
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