

# THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



Catholic School Press, Baguio, Mt. Pr.

# THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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

Edited and published monthly

Editor . . . REV. O. VANDEWALLE, P. O. Box 1393, Manila, Phil. Is.

Business Manager . . . REV. V. FANIEL, P. O. Box 1393, Manila P. I.

Publishers . . . . . THE CATHOLIC SCHOOL PRESS, Baguio, Philippines.

Yearly subscription price: { P1.00 for the Philippines  
  { \$1.00 for the U.S. and Foreign Countries.

All checks and money orders should be made payable to THE LITTLE APOSTLE, Manila, P. I.

Notice regarding change of address should be sent promptly.

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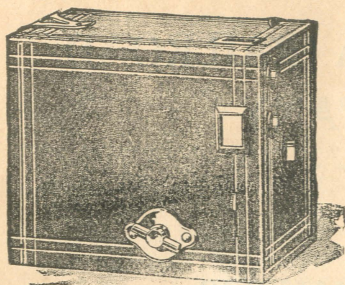
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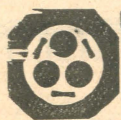
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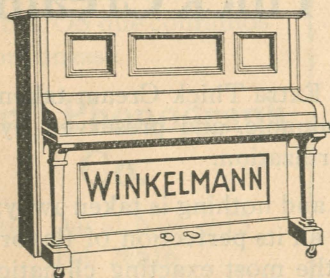
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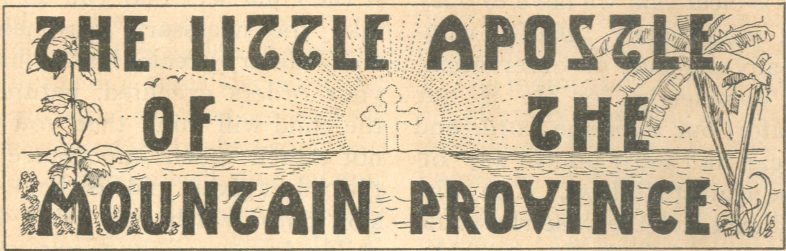
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## Are Saints Born Such?

*How Parents should exercise their authority  
if they wish to preserve it.*

*"With such dispositions, I feel sure that, had I been brought up by careless parents, I should have become very wicked, and perhaps have lost my soul. But Jesus watched over His little Spouse, and turned even her faults to advantage, for, being checked early in life, they became a means of leading her towards perfection.*

*For instance, as I had a great self-love and an innate love of good as well, it was enough to tell me once: 'You must not do that,' and I never wanted to do it again."*

Autobiography of the Little Flower.

**A**S THE LITTLE FLOWER insinuates, careless parents bring up wicked children who may lose their souls.

God creates the children for His own glory, but He uses the parents as His instruments to bring them into this world and to heaven. Thus God gives to parents His own authority to command and forbid their children in order to train them for His Glory. And at the same time, He imposes upon the children the duty of seeing in their parents His instru-

ments and of obeying their authority, because it is His own.

Let parents exercise that God-given authority and the children will practice their essential and natural duties of submitting to their parents, not as human beings, but as divinely appointed instruments of God.

How shall parents exercise their divine authority?

How, through failure in exercising it well, does their authority decrease and even disappear entirely?



It is clear that we have to obey God immediately, gladly, without any murmur or observation, and completely, for He is our Creator, our Supreme Lord, and He can and must punish any offense against His laws, i. e. any disobedience. Otherwise He would not be just. Such, too, should be the obedience of children to their parents, because they obey God in obeying their parents, and disobey God in disobeying their parents.

Such should be the obedience which parents teach their children and request from them: such should be the obedience they merit from their children by the correct use of their authority and their right teaching of obedience. Of course, this demands of the parents a thorough knowledge of their authority and, of the correct manner of exercising it: if not, they will commit mistakes in commanding and forbidding, and, by committing such mistakes, they not only exceed their rights, but also undermine their authority in the eyes of their children. How?

We already have seen how overkindness of parents is liable to destroy their authority.

Now, parents, do you wish to succeed in preserving and using your parental authority?

*1—Never place your children in the occasion of violating your order.*

Why? The proverb says that "the occasion makes the thief."

If the child sees that you do not take the necessary, reasonable, and ordinary precautions to have your orders executed, naturally the child will think that you do not attach much importance to the orders given, and, as the occasion into which you bring the child of trespassing, tempts and attracts it continually, it ought to have extraordinary qualities and virtues to resist the temptation. It will yield to it and expose itself to many sorry consequences. Let us note an example. You have forbidden the children to touch any of the fruit and delicacies in the house. It is a good rule, otherwise the children will eat of them at any time of the day, spoil their appetites and stomachs, develop gluttony, decrease their willpower to resist this particular whim and others, etc.

Then if such is the order of the house that the children shall not touch any food between meals, don't tempt them to disobey, by leaving all the sweet eatables in their reach. For, where is the child, who can resist the temptation of tasting sugar, candy, or cake, etc.? Thus, if you leave these things exposed, the child will profit by a moment of your absence to help itself to what it can get so easily, and feels a great attraction for.

What is the result of this obedience?

The child has refused to recognize the authority of its parents:



It sees that it can do so. It will yield to more such temptations. It will repeat its action of stealing. Repeated actions decrease the shame felt at the first and second. It sees that if it can steal some eatables, it can as well steal money. It will do it, a first and a second time and oftener. Some day it may need more money, for, with the stolen money, it has bought unnecessary things, it is attracted to buy more and more. If the parents do not give that money it thinks it needs, what will the child do?

Besides, while surreptitiously taking some eatables, the child deceived its parents: it was false to them. If its hypocrisy is successful a first time, it does not see why it would not succeed a second and a third time etc. not only to take eatables, but also to transgress other orders given by the parents. Repeated actions of hypocrisy tend to form a habit of hypocrisy and a pharisaical character.

In the meantime the child has seen that it can disobey its parents without being discovered or corrected. It will thus try to disobey in other circumstances, start an inclination to disobey again and again, for one fault leads to another, and again the habit of disobeying may be formed.

At the same time it is clear that it loses sight of the authority of its parents. What means authority without sanction and which care-

lessly offers occasions of being overlooked? Such is the silent reasoning of the child in the case.

The momentary satisfaction of its gluttony has sharpened this awakening vice in the child. It knows to how satisfy it: eatables are left within easy reach, by the parents. Each satisfaction of its gluttony increases this passion: it becomes a habit, that requires more and more satisfaction and, later, is eradicated with difficulty.

At a first glance, it looks so innocent when a child disobeys by helping itself to sweets it was forbidden to touch for the sake of its health. But, well examined, this little fault may become the starting point of many other and more serious habits.

If the order of not touching the eatables between meals can not be enforced, it would be better to lift the order: it is better for the child to spoil its health rather than its character.

Other examples might be cited. Parents forbid their children to read bad literature. Why then do they keep books and papers in the house that may do the children harm? Why have indecent pictures on the walls, when the parents forbid their children to indulge in bad thoughts and actions?

In one word: parents, don't expose your children to the temptation of disobeying your orders. Take away from them what they are forbidden to touch or use, so that even when you are absent,



they can not disobey you, at least in this case.

*2—Never order children to do things that are impossible or beyond them.*

It happens that a sad mother or an angry father, in a moment of an illtemper, gives an order which the child can not execute, because the task is above its physical or intellectual capacities.

First, such orders are ridiculous. The child, necessarily, must see it. The child, who has been taught that its parents represent God on earth, expects commands that are wise and just and reasonable. If then it sees that father and mother, ordering the impossible, are liable to be unreasonable and, in a certain way, cruel, how can that child see God's representatives in its father and mother? Must it not, on such occasions, despise them as it despises their orders?

Second, sooner or later, the order has to be revoked, and the parents have to countermand what they first imposed. The order of the impossible must have embittered the child and now, the canceling of the order, must give it an idea that it was right when its parents were wrong, that its parents are liable to err, that they do not use their judgment, as this fact is clearly shown by the revoke of the unjust order.

Thus that bitterness, felt at the moment of receiving an order to do the impossible, decreased the child's respect for its parents, and

the triumph it enjoys, when its parents have to give up their order, must create in its heart a disposition to reason about other, even just, orders, of its parents and perhaps to murmur against new commands, though reasonable.

And are such orders of impossible tasks sometimes given?

Alas, too often. In a moment of passion, parents forget themselves, do not weigh their words, do not foresee that they will be unable to exact the work prescribed or to enforce the prohibition, and then, they command things impossible. Instead of teaching, they hinder by giving their children the occasion to see their own unreasonableness, and by so decreasing the respect children should feel for their parents's wisdom when they command or forbid. What is said here of parents, should be applied to teachers. Impossible tasks imposed lead to murmurings, negligence, disobedience and engender loss of respect for the teachers.

These remarks show once more what has often been said before: that teaching requires wisdom, sound judgment, firm kindness that convince the children not only of the necessity of obeying, but also of the wise authority that has been invested by God in those He appointed to do His work, in His own wise, kind, reasonable way.

*To be continued.*



# St. Elizabeth of Hungary

November 19

Elizabeth was daughter of a king of Hungary and niece of St. Hedwige. She was betrothed in infancy to Louis, Landgrave of Thuringia, and brought up in his father's court. Not content with receiving daily numbers of poor in her palace, and relieving all in distress, she built several hospitals, where she served the sick, dressing the most repulsive sores with her own hands.

## THE FLOWERS OF SAINT ELIZABETH

*Upon the pathway, rugged, green,  
That ran from castle into town,  
Elizabeth, with pious mien,  
Was trudging joyously adown.*

*Her mantle laden high with food  
That she had taken from the store  
The castle groaned under, spewed  
From earth's recesses, set the guests before.*

*They feasted, while the poor went starved,  
All dismal in the streets below.  
Oh, fairest niche that's e'er been carved  
Belongs to her who eased their woe.*

*Engrossed in her thoughts of Him,  
The saint went on in leisure pace,  
When sudden o'er a boulder's brim  
She saw appear her husband's face.*

*She dropped her eyes as he came up.  
He asked: "What carry you, my love?"  
She answered not. O bitter cup  
That she must drain for Him above!*

*But Louis thought he knew and took  
A corner of the mantle spread.  
No viands out of it he shook—  
Red and white roses fell instead.*

*Then Louis stood with puzzled brow;  
He begged: "How come these flowers here?"  
For it was in November now  
And nature's gems were withered, sere.*

*The answer was a lum'ous sign  
Appearing o'er her saintly head.  
In shape a crucifix. Divine  
Approval of the course she led.*

On her husband's death, she was cruelly driven from her palace, and forced to wander through the streets with her children, a prey to hunger and cold; but she welcomed all her sufferings, and continued to be the mother of the

poor. She died in 1231, at the age of twenty-four.

Reflection. Do we see in the needy and poor the person of Christ and attend them accordingly?



## In Memoriam



ABSOLVE, we beseech Thee, O Lord, the Souls of Thy Servants Rufina Salamat, San Mateo, Rizal; Cirila Santiago, Betis, Pam-panga; Eugenia Javines, Lucena Tayabas; Librada Maalio, Lucena, Tayabas; Fabiana Reynoso, Lucena, Tayabas; Florentino Alandy, Tayabas; Potenciana Rábano, Lucena, Tayabas; Corazón Evarle, Lucena, Tayabas; Eliberata Mendiola, Lucena, Tayabas; Inocencia H. de Flores, Naga, Cam. Sur; Escolastica Fragata, Barrio Liboton, Naga, Cam. Sur; 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.

"The next person who interrupts the proceedings will be sent home", declared the judge.

"Hurray!" yelled the prisoner.— Ollapod.





# THE MISSION




## LETTER

of Rev. F. Mauricio de Brabandere

Trinidad, Benguet, Sept. 20, 1927.

Dear Father Vandewalle.

**I** AM BACK FROM TUBLAY since yesterday. My bones are still aching, for I arrived as tired as tired could be. When I climb the mountains and go down to the valleys, it looks as if the devil were pulling my feet and holding my legs at each step I make, and the more I kick him off to advance the more he seems to get hold of my whole precious self: such is the life of a shepherd in search of souls.

I do not pretend to be 100% healthy, and strong, but well,—of being 100% a missionary. Do you want a proof?

So, I went to Tublay. It was a weekday when people in the mountains are supposed to be in the fields, men and women alike, and yet, I could gather around me in the chapel about one hundred adults: who had legs to come and were not prevented by sore or

sickness and got news of my arrival, even people from far away barrios, all were present with a smile on their faces. How did they know I would be in the chapel that day? I had sent them a wireless of my own, the system that must have been in use at the very time of our grandpas Adam and Eve: while riding towards Tublay and passing at a reasonable distance from some shacks that like eagle nests are built on some unaccessible rock on a ridge, I do some rather very loud shouting and the echo comes back to me the next morning under the form of inhabitants of the houses that come under the range of my lungs. Thanks to this system I can boast on one hundred adults present at every visit I pay to my dear people of Tublay.

In the early morning I said Mass, after which I gave, as always, a public audience during and after breakfast: any one is allowed to put up his requests and I answer them according to my



means and power. One needs some medicines; another a medal of St. Benedict against rats and other vermine; some mothers are on the lookout for a piece of cloth because the last offspring is already strolling around the house but still in the full possession of all the innocence of both body and soul; other women say they have kiddies that go to school and must look more up-to-date than free boys in free nature....

Last but not least came a committee of elder daughters of Eve with a most serious petition: "You see, Apo, we are old".

—"Yes, I see, and what can I do for you"?

—"And we are very forgetful at our age".

—"Not the slightest doubt about that".

—"And we are studying the doctrine for a long time".

Some of them have been studying for months.

—"And we have little time to learn".

In fact these catechumens have to do that in the evening when, tired and exhausted, they have finished pounding rice after a hard day in the fields.

—"Well, "I said", and what can I do for You"?

—"Have caasi on us, have pity on us, baptize us now and we promise it: we will continue to study".

I must confess that these samples of the weaker sex know better and study their doctrine

more than most of the specimens of the stronger sex, and that many of these latter after weeks of intellectual efforts remain still at the ABC of doctrine and prayers. —"But what is your Catechist doing there"? I hear you say. "He ought to teach them"!

My Catechist at Tublay? I am glad you made the serious objection but I feel ashamed to tell you I have none. Why?

There was a time, two years ago, I had an apostle, a Catechist, at Tublay, but as the good man could not live of grace and air, and as I could not pay him more than ₱20.00 a month, for these very obvious reasons, he abandoned my service and tried to make a fortune somewhere else at ₱40.00 a month. I could not blame him, but the day I told him: "Gladly would I pay you more, but I can not", I felt a lump in my throat and tears in my eyes, and until now I have not completely recovered of the shock I then felt when he bid me farewell. And there is a reason why. When I had that Catechist at Tublay, I baptized 200 people in one year. Of course not all could be said to be deeply versed in question of religion, but I dare say that most, if not all of them, would put to shame many of the so-called "rising generation" in matter of prayers and doctrine. Such was the result of the work of that Catechist.

And coming back from Tublay and looking at the precipices near





*Praying to God and looking at men for the support of their Mission—School in Kiangán.*

the road, and thinking of the fearsome are feeling at the side of such bottomless depths, and further dreaming of all kinds of fear, I said to myself: "I am a coward" Why? Because I am afraid of asking for a Catechist. But then I reacted and said: "Why should I be afraid"? I will present my needs to the Readers of the "Little Apostle".

And, once at home, a man presented himself this morning and offered to volunteer as a Catechist, he and his wife, at the price of P40.00 a month. I knew my man and his desire to become a lay apostle among the pagans. His wife is a pious little woman. She may do wonders in the mission, for she handles the needle and might thus teach the Igorrote wo-



men to sew. In vision I see her already in her house somewhere in Tublay together with a few women around a pretty lamp: all are busy mending and making clothes while saying prayers or repeating some questions and answers of the Catechism; and in front of that same little house I see the male neighbors from near and far, sitting on their heels in a circle around the Catechist, listening and learning what alone they would never know. And farther in my vision I see the people better instructed and better dressed.... Nay when I think of all these advantages that must come over Tu-

blay and surroundings, it seems that Heaven must hear my prayers and send me some benefactors who together pay that little sum of P40.00 monthly. Yes, I am sure that the readers of the "Little Apostle" and their friends will answer my call, no, the appeal of the inhabitants of Tublay and of God Himself, for "God wills it"!

Please, dear Father Vandewalle, will you present my case in your magazines?

Hopefully and thankfully yours  
in Christ.

Mauricio de Brabandere.

*NOTE: The case speaks for itself. Father de Brabandere at the present time is alone at the mission of Trinidad. Forced by ill health, his companion Father Deldaele has left for Belgium, in search of the strength he has sacrificed on the altar of his missionary zeal in the mission of Trinidad.*

*Which group will now be the first formed to take up the task?*

O. Vandewalle.

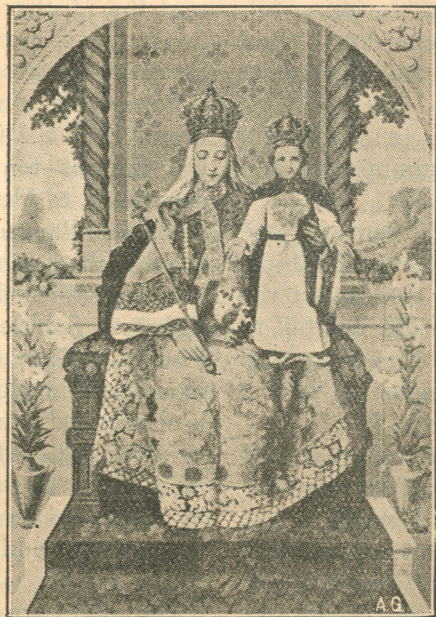


## Seconds—The Gold Dust of Time

*"I have only just a minute  
Only sixty seconds in it,  
Forced upon me—can't refuse it,  
Didn't seek it—didn't choose it,  
But it's up to me to use it,  
I must suffer if I lose it,  
Give account if I abuse it,  
Just a tiny little minute  
But ETERNITY is in it."—Anon.*



# Our Lady of China



母 聖 華 中

*Our Lady of China.*

**I**T IS A FACT that many Chinese from Manila and other neighboring places often visit the shrine of Antipolo and contribute much toward the support of the Sanctuary of Our Lady of Peace and Happy Voyage. This may look even more wonderful when it is known that many of these Chinese pilgrims are not Catholics.

As an explanation of this singular devotion, Chinese pilgrims

sometimes say that, they, too, in China have an Our Lady, or a Saint Mary, not only in the Catholic Churches, but also in their pagan pagodas.

What is the truth of this assertion?

The Chinese people are eminently traditionalist. A long time before Christ, at the time of Koei-Tcheou, we find a story of a prodigious Son, benefactor of humanity, inventor of several useful



arts, who was to be the founder of a race and its Savior.

One may say this is a legend, as one may call a legend the story related by Virgilius, the latin poet, announcing a marvelous child that will establish the reign of the golden age.

Anyway this is a wonderful coincidence: a Virgin-mother, and her son: a Savior!

During the XIV century, the Franciscan Missionaries in China, in their endeavor to convert the Celestial Empire, did not fail to preach the devotion to Mary and its influence was certainly felt in the pagan worship.

The pictures and sculptures, tho pagan, of Koang-Yu (the ever merciful woman) and T'ien-Mou (the mother of Heaven) are nothing else but gross imitations of the Catholic Images of the Blessed Virgin.

"In a certain province of China," a missionary writes, "I have seen a statue of a woman carrying a child in her arms. Upon her shoulder posed a dove. Is that dove not perhaps the image of the Holy Ghost?"

"In a pagan temple of another province, that of Fokien, I have seen upon the main altar three statues. One of them, at the left (in China the left is the place of honor), represented the Savior holding in His hand a globe and on top of it was a cross. On another altar of the same temple, was a statue representing a woman:

she was covered with a mantle; a child, she carried in her arms, stretched its folded hands toward her, just the way Catholics represent the Mother of Mercy. No doubt that christian influence was exercised in these regions."

Something more wonderful is the divinity the Chinese adore in the famous temple, a national sanctuary, of Mountain Taiscian, a Chinese Pantheon, in which all the divinities of the Celestial Empire are gathered. Among these, figures a female divinity, named: Pisiayuen-Kium (the queen of the clouds of purple and blue). She is also called "the pure and precious Virgin," "the holy Mother." All her pagodas are taken care of by numerous female bonzes, in a special way addicted to her worship.

Her altars are adorned with ex-votos of all kinds and her feasts are solemnized with processions, songs and ritual dances.

She is represented in different ways, according to the symbols to be rendered: most often she carries a child in her arms; sometimes she is provided with many arms to express the different forms of her beneficent activities.

The women invoke her that they might give birth to boys. The people call her: "the Refuge of the miserable" or "the Dispenser of all graces."

Again, here is seen the influence of the Christian worship.

More, it is certain that more



than one of these Virgins, honored in the pagodas, were stolen from Catholic churches at the time of the persecutions.

Here is a fact among thousand that proves this assertion:

In the sub-prefecture of Tong-Yang, the Catholic converts discovered an image of the Blessed Virgin in the following manner:

In 1862, a catechist, arriving at Saing, saw a multitude of women and men, old and young, entering a big house, belonging to a family by the name of Tchao. Pressed by curiosity, he entered the same house, and, in a large room, he saw a big picture suspended from the wall. In front of this tableau, the Pagans knelt and prostrated, as they used to do before their idols.

The catechist exclaimed: "This is an image of the Mother of God. You are not allowed to worship her as your idols."

The people present did not understand what the man meant. This later informed the Apostolic Vicar of Ningpao of his discovery.

The following year, the catechist of Hin-hoa-fou was sent to Saing to take more informations about the said tableau. He went to the place and explained to the Pagans the true worship of the Mother of God.

Since that day, the image was no longer exposed to the public, but a big red poster, of the same dimensions as the tableau, was suspended at its place, with the

following inscription: "This is the throne of Koang-yn, the woman with the white skirt".

A Christian suggested to change it into this: "This is the throne of the Mother of the God of Heaven". This was done and this inscription remains at this place to the present today.

The Tchao family still guards the tableau, venerated by eighteen generations. This tableau, no doubt, is originary from Europe and reminds one of the type of Our Lady of Treille, venerated at Lille, France.

At the plenary Council of Shanghai, Our Lady of China was acclaimed the Patroness and Protectress of the four hundred and forty million Chinese.

The same Council of the Apostolic Vicars of China adopted an interesting figure to represent the Blessed Virgin under the title of "Our Lady of China".

The missionary of Tong-lu, wishing to adorn his church in a Chinese manner with an image of the Blessed Virgin, ordered one at the school of arts of Zikawei. He sent to this school a nice picture of empress Tzezi, then still alive.

The artist of Zikawei somewhat modified the picture, gave it a head taken from another well known tableau, placed in the hand of the Madona a sceptre and in the other the child Jesus, and crowned the heads.

The tableau arrived at Tong-lu in 1909 and became the object of



great veneration, under the title of: "Our Lady of Tong-lu".

It was this Madona, so suggestive to the Chinese, this Madona, dressed with the royal garments of the ex-empress, which the Fathers of the Council officially proclaimed: "Our Lady of China".

Thus, one can easily see, that, if the Pagan Chinese of Manila etc. visit the Madona of Antipolo

and honor other statues of the Blessed Virgin in other places of the Philippines, they have learned to worship the Blessed Virgin in their own country, alas, ignoring who the true Mother of Jesus, God-man, is. Let us pray for the Chinese that some day, thru the intercession of the Mother of God, they may join the true Church of her divine Son.



## Mission News & Notes

### Bontok.

Father Pelsers writes: For the space of two seconds I have been an aviator. I was sleeping nicely in the room adjacent to the chapel of Sebangān; the next day, Sunday, I would celebrate Mass for the good people of the town. About midnight the wind began to blow but I felt so secure that I did not give up my rest. All at once I was awakened by the tremendous noise of the hurricane. For safety against all possible danger, I dressed and was in the act of putting on my shoes when I felt an unexplainable movement and a tremendous shock that brought me out of the building in

no time. Opening the door I was caught by the wind that threw me back minus my hat. The next morning, great was my astonishment to see that the whole chapel had been carried away by the wind for a distance of about two meters, and, what was worse, that several of the wooden posts were broken: I had made a short flight in the air but the landing of my plane, the chapel, had been most unfortunate. My hat, none the better for its flight, was returned eight hours later for which I was very glad, but alas, the chapel needs repairs that will cost about P100.00 which I do not have and for which I am very sorry.





# 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*

#### 3. The Prayer Ceremony.

The term used by the Ilokano, and likewise used by Isneg and Negritos, when they speak the Ilokano language, to indicate either the sacrifices of the pagans or the prayer ceremonies of the Negritos is "agbóda" (Spanish stem: boda, nuptials; and Ilokano prefix: ag, the sign for a neutral verb). The reason why this term has come into use so universally is probably to be found in the fact that the most solemn pagan sacrifices take place on the occasion of marriage celebrations, and from the sacrifices of the Malay pagans to the prayer ceremonies of the Negritos there is but one step, at least in the eyes of the Christians that live there.

The first time I heard this word was when Masigun talked about Negrito marriages: "the girl comes to the boy's house, and then they 'agboda'", by which I necessarily and obviously understood that they celebrated the nuptials, that they married. Only later, when I heard it used by the councilman of Futtul, in connection with the Negrito prayer ceremonies, did I grasp its real meaning when applied to the Negritos: to pray.

Arriving to the importance of the subject, I shall relate all my experience with regard to the prayer ceremony in minute detail, although in doing this I may be repeating a part of my diary.

I had the first hint of the matter on the 25th of April, in the evening, when we were talking with



the councilman of Futtul, Mr. Manuel Llaño, who had been living there for ten years, and had known many Negritos on and around his homestead. This is what he told me: the Negritos sometimes gather to pray the whole night through; while an old man or woman stands in the centre, a certain number of Negritos walk around him or her, hopping and with their arms folded over their breast. When the circuit is completed and everybody has come back to his original place, they turn on their heels and start in an opposite direction; in the meanwhile the others squat on the floor all around them, until their own turn comes; and so the ceremony goes on throughout the entire night. The councilman added that the language they used was unknown to him, it was certainly not Ibanag, and it was the more difficult to understand, as they sang it in a special way, repeating the words some times over. The man or woman in the centre would begin with a sentence, and the others would answer in chorus. But Mr. Llaño had never had the patience to stay until the end, neither did he know of anybody who had ever done so, as it was far from interesting to them. He only remembered about three bands of Negritos who had held the prayer ceremony at Futtul, each band once, during his ten years' stay there, but they often went to take part in the prayer

ceremonies held elsewhere. Neither meals nor sacrifices took place at these ceremonies. In the forests a special hut was built for the purpose, and afterwards abandoned or inhabited as the case might be.

These details, although scanty, seemed of great importance to me, and the recital made me anxious to assist at one of these ceremonies. There was little hope at the time, but, after having passed through many difficulties and perplexities, I was fortunate enough to be present at one of them as we shall presently see.

On the 28th, before I left Asi at his house, where I had gone to see him, he told me that the same evening many Negritos would come to his house to pray. This was a most agreeable surprise to me, and I made him promise to induce them to come to my hut to perform the ceremony, and in case they refused, to call me without fail. Nobody appeared, however, and on the morning of the following day I was convinced that this time at least the Negritos had fooled me. But here I was wrong, as was proved to my complete satisfaction, when my companion came to tell me that he had met a woman near the river, the wife of Bugayong, who had told him that there were no Negritos at Asi's, and that everybody had gone to work as usual.

On the same day, towards evening, a Kagayan from Abulug, as-



sured me that many Negritos from those parts were coming to this place. This was enough to revive my hope.

On the 30th of April Masigun told me that the Negritos regularly had a prayer ceremony some days after the burial of a dead relative, and that quite apart from funerals, they took part in one about once every month, although not always in the same place; within three days, he said, they would have one of the kind at Asi's, at the other side of the river. He promised to call on me as soon as he knew something definite about the matter.

On the 2nd of May, in the morning, Asi came to tell me that the Negritos would come to pray either that same day or the next one.

In the afternoon, however, I could not stand it any longer, so great was my impatience, and I went of my own accord to Asi's house. I had taken the precaution of adding a candle to my outfit, so as to meet any emergency, as I thought there might perhaps be no light in the house, and so it would be impossible for me to note down the events that took place. But this time I was disappointed, although many other interesting facts came to my notice. In connection with the principal aim of my visit, the little Karmen told me that the Negritos did not sing unless a great number of them were gathered together.

On the 3rd, I had the same experience all over again, but instead of remaining at Asi's for the night, I came back home in the evening, and, while I was waiting near the water for some means to cross it, I saw Herudis coming towards me; I instantly went to meet him, and he told me that he had come to call me, as the Negritos were coming. Then he went to call his father and Bugayong, and we all went back to Asi's. We heard a good deal of shouting all along the way, as evening had fallen in the meanwhile.

When I entered the house I immediately picked out for myself a place on the floor, near one of the posts, from which position of vantage I should be able to witness perfectly, although not comfortably, the whole performance.

At about 7 p. m., the few persons present started a little dancing, but nothing serious was going on yet. At about 8, the whole company of Negritos arrived from Ballisteros, Futtul, etc., while I was sitting on the floor and writing by the light of the remainder of yesterday's candle; in my hurry I had forgotten to take another with me, but as soon as its light gave out, the Negritos were courteous enough to prepare a special fire of dry canes of bamboo grass near the place I occupied, and they blew it up into a flare, whenever I had to write. That smoking fire added nothing to my comfort, and the house did not gain



anything by it, as our improvised lamp burnt a hole in the floor, with the result that, at daybreak, the whole outfit fell down to the ground underneath; fortunately it started no fire, but nevertheless it had done much damage to the floor, which could, however, be very easily repaired.

But let us go back to the beginning. At 8 o'clock p. m., as I stated above, the Negritos came in, the women carrying large packages on their head, which I supposed were presents, rice and so on, for Asi and the participants; but very soon they proved to be nothing but clothes. At this juncture, they brought me a mat to sit upon, and everybody started chewing betel. As Asi had only one gong, they had taken the precaution of bringing two others with them, and very soon the dancing began, and went on intermittently until half past nine p. m., when the real praying began; many children were already asleep, and a few of the adults had followed their example.

The singing was done in this way: one of the men intoned the first three or four syllables of the first verse with a good many modulations, and then all the men or a good number of them joined him in chorus; after that, one of the women intoned in like manner, and very soon all or most of the other women joined her in chorus. The first two verses (one for the men, and another for the

women) were repeated 8 or 10 times or even more often. Sometimes, as happened at the start, the men sang alone, and then were followed by the women; sometimes during the later repetitions the men and women sang together, each sex, however, singing its own verse; very often while the men were in the middle of their verse, the women would begin their own. After the first several strophes (if the two verses, the man's verse and the woman's taken together, could be called a strophe) the solo intonations were very far between. Except for this slight difference, the following fifteen or twenty strophes were sung in about the same manner as the first.

The melody was solemn and very musical; at first I almost thought they were starting the Kyrie of the Missa de Angelis! Even when the men and women sang together, or when the women broke in on the men's singing, the general effect was harmonious and in no way discordant. About the first half of each verse, including both the three or four syllables intoned by the soloist and the several sung by the chorus, was chanted slowly and solemnly with many modulations; then, the rest of the verse was sung very rapidly, in a somewhat lower pitch, much less loudly and without modulations. They had a propensity to stress and to modulate the E sounds; even when there was no



E in the word, they usually gave the other vowel the same sound, for instance, when the vowel was I, they pronounced it YE. During the singing they usually crossed their arms over their breast and gazed upwards with an expression of deep awe and reverence.

The tone, the emotional coloring of the chant and the gestures so impressed me at first that I myself was struck with awe and re-

spect. No doubt could possibly exist but that they felt deeply the sense of communication with the supernatural world. No one could be present at such a ceremony, in the dead of night, hear these solemn chants and see the strikingly reverent bearing of the participants, without being forced to the conclusion that here he treads on sacred ground.

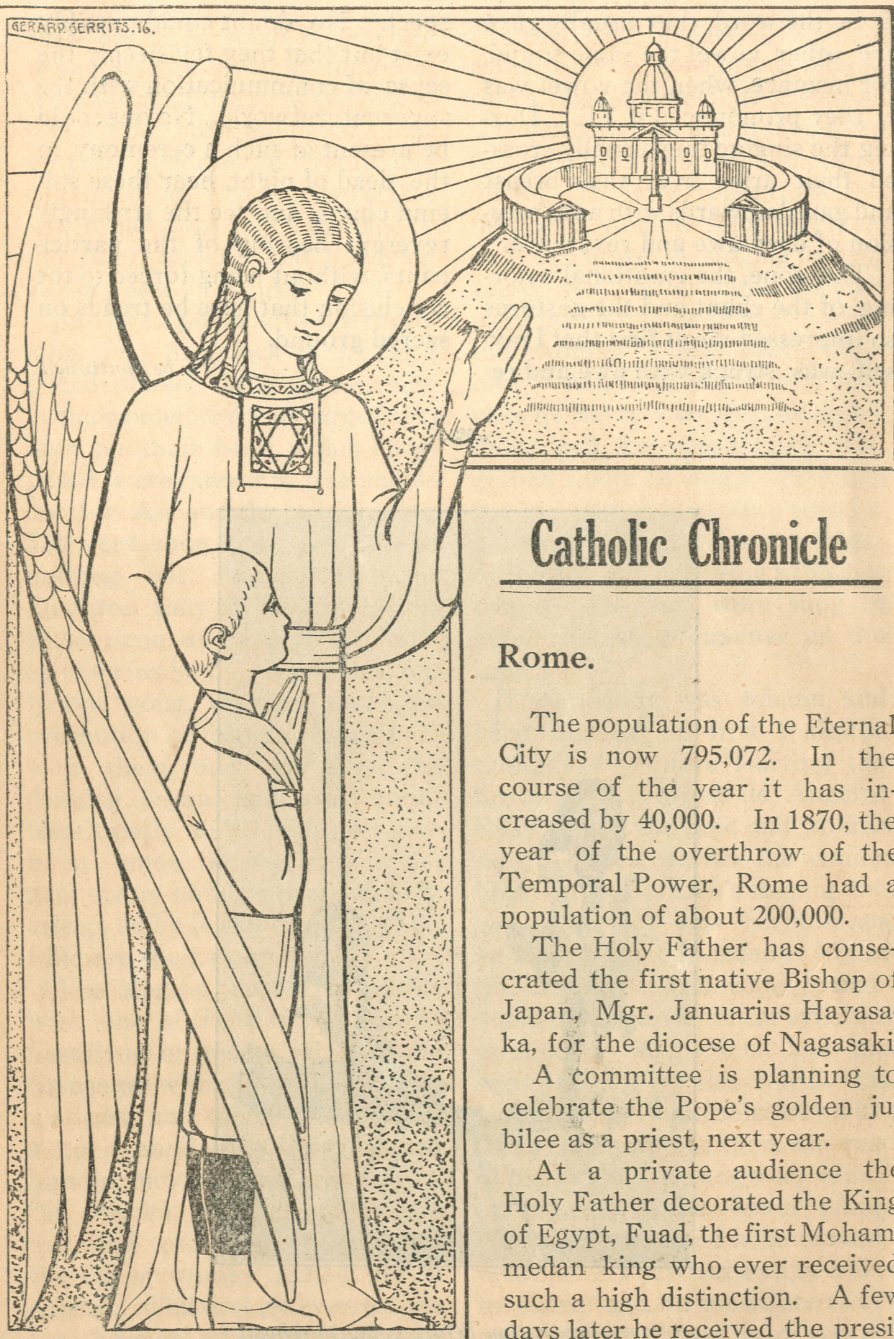
*To be continued.*



*A last preparation before going to school.*



GERARD GERRITS. 16.



## Catholic Chronicle

### Rome.

The population of the Eternal City is now 795,072. In the course of the year it has increased by 40,000. In 1870, the year of the overthrow of the Temporal Power, Rome had a population of about 200,000.

The Holy Father has consecrated the first native Bishop of Japan, Mgr. Januarius Hayasaka, for the diocese of Nagasaki.

A committee is planning to celebrate the Pope's golden jubilee as a priest, next year.

At a private audience the Holy Father decorated the King of Egypt, Fuad, the first Mohammedan king who ever received such a high distinction. A few days later he received the presi-



dent of Liberia, the only free republic of negroes, and bestowed upon him a decoration, also.

## Australia.

Great preparations are made for the Eucharistic Congress to be held in Sydney, in September, 1928. Many pilgrims from the Philippines, the nearest Catholic country, are expected to attend the festivities.

## Belgium.

Four hundred Missionaries, representing twenty nationalities and thirty religious orders, met at Louvain for a missiological course of study, with Mgr. Micara, Papal Nuncio of Belgium, as honorary guest of the week. The Superior of the Belgian Fathers of Scheut showed the great need of developing native vocations for the priesthood in China.

The Federation of Catholic Women, at its national congress, adopted the following motions: that its 23,000 members shall be the first to conform, themselves, to the rules of the Holy Father and Bishops regarding the manner of dress, and that, during recreations, especially evening entertainments, they shall behave themselves in such a manner that they would be able to receive Holy Communion the next morning.

## Canada.

40,000 persons visited a Mission exhibit of the Mission Congress at

Joliette. More than 20 religious communities of French Canada took part in it.

## China.

Lu-Cheng-Siang, former premier and foreign minister of China, has entered the Benedictine Abbey of Lophem, Belgium. At the age of 57, he is seeking repose in a monastery, after having sent all his decorations to Pope Pius XI.

## England.

Visits paid last year by members of the St. Vincent de Paul Society to poor Catholic families totaled 233,481 and two hospitals and other institutions, 40,496. \$257,452 was distributed.

## France.

90,000 men gathered at Lille to hear, once more, the eloquent voice of the archi-Catholic General de Castelnau, afterwards they marched in perfect order through the streets of the town, asking for the return and perfect freedom of all the religious.

The Order of St. Paul of Chartres, the second most numerous for women of the whole world, has celebrated the 200th anniversary of the first departure of four of her members for the missions of Cayenne. These were the first Missionary women who ever crossed the Ocean to labor in the missions.





*A last repetition of the lesson before  
going to school.*

Note: this anniversary was most solemnly celebrated at the Institution of St. Paul, Manila, which, on that glorious occasion and as an eternal remembrance of it, has inaugurated a most splendid chapel, designed and built by the well known architect, Mr. Luna.

Charged with awarding several prizes for merit, the French Academy granted the main prize of 10,000 francs to the Congregation of Sisters of St. Paul of Chartres

in recognition of the benefits which it spreads in many parts of the world.

### **Ireland.**

The Governor-General of the Irish Free State recently served the Mass of his son, Father Paul Henry, S. J. at the convent of the Ursuline nuns in Waterford, where his daughter Erina, Sister M. Bernard, is a member of the community.



## Germany.

Berlin has 500,000 Catholics, which means twenty times as many as it had in 1849. Within eight years 108 religious houses have opened doors in the capital city alone, and in all Germany 711 religious houses were established.

## Mexico.

On August 1st, Mexico has been without priestly ceremonial in any of its Catholic churches for one year. In the meantime nearly all the Bishops have been exiled, many priests have been shot without trial; nearly all are hidden and celebrate Mass in secret and some are being held in prison; many of the churches have been looted and some are in serious danger of collapse due to lack of necessary repairs; hundreds of Catholic citizens have been killed without mercy by order of Plutarco Calles, but revolution is rapidly spreading all through the country and this may mean the end of Mexico's troubles in a not distant future.

## United States.

A statue of the Rev. William McKennon, Philippine campaign hero, stands, now unveiled, in San Francisco.

Monsignor J. M. Denning, former United States Consul General, at Tangier, Moroco, the first Catholic priest to hold a place in the Consular service, died in Cincinnati.

Mother Mary Margaret, of the Society of the Holy Child Jesus passed away on Sunday, August 7. More than fifty of her pupils have become priests, both religious and secular.

65,000,000 of the 120,000,000 people of the United States have no religious affiliations, the Episcopalian Bishop of North Carolina told clergymen of eighteen states. That would leave 55,000,000 church members, of whom 20,000,000 are Catholics. How can you call this a Protestant country if not even a third of the population are Protestants?

## Big and Little

*I cannot do the big things  
That I should like to do,  
To make this world forever fair  
With our Faith so true.*

*But I can do the little things,—  
A sacrifice or two,—  
To help the mission fund along;  
Why can't you?*



# CURRENT EVENTS

## Philippines

### Political.

Senate President Quezon and Senator Osmeña are in the United States to see President Coolidge who, according to Resident Commissioner Guevara, is willing to meet Filipino leaders.

More and more names are daily added to the list of candidates for Governor General of the Philippines.

The same may be said for the Mayorship of Manila, and even for Councilors of the Capital.

Mr. Tan was re-elected President of the Council of Manila, but his re-election will be contested by some of the Councilors.

There is much talk of a bloc forming among the Representatives against Speaker Roxas.

An event of much significance was the arrival of a Spanish man-of-war on a visit to Manila, the first for twenty-nine years to enter the Filipino waters. It was the occasion of a great celebration and many festivities among the Filipino, Spanish and American communities.

While the Legislature was discussing a new shipping law to better the conditions of travelers on interisland ships, another boat, 44 years old the Tuculin, was sunk during a storm on the night of October 4. But this new accident did not seem to make the Legislators hurry in passing the bill.

The Legislature has proposed and voted many bills, though few of great importance.

Prince Purachatra, Princess Kamphaeng Beira and their daughter, of the royal house of Siam, spent a few days in Manila, as the guests of the Philippine Government.

### Schools.

Auditor Wright said that Mr. Bewley, the Director of Education, had been against the establishment of more agricultural schools, and Mr. Bewley said it was not true, after which he asked P1,200,000 for the establishment of more vocational schools in agriculture, commerce, useful trades and industries in all municipalities.

Tentative measures were made to have a bill passed asking the instruction of dialects, especially of the Tagalog, in the public schools, but they have failed so far.

### Miscellaneous.

Papers may write against the emigration of Filipino laborers to Hawaii, but every month sees more and more Filipinos going to that sugar country, and if it is true that among the 333 returning on the "Wilson" all had plenty of money in their pockets, some even as much as P3,000, the emigration will



continue, unless something substantial be done for the betterment of the conditions of the Filipino laborers.

The Philippine Government spent, from January 1 to August 31 this year, a total of P50,782,137, out of its total income of P51,717,410, realizing a sur-

plus of only P935,272, compared with P5,127,222 surplus during the same period last year. The income from taxation was P1,213,395 less than that of the given period last year, while the expenditure was P3,778,553 more in the same lapse of time.

## Foreign

### China.

The civil war between the Southerners and Northerners looks like a succession of waves succeeding and destroying each other in turn. Last month we found the Northern troops retreating, before the united Soviets of Hankow and Nationalists of Nanking, with the help of the unchristian general Feng advancing through the province of Honan.

At this moment the so-called "model" governor of Shansi, declared war against Peking probably pushed by Feng, by whom he had been beaten a year ago, and perhaps dreaming of the revenge of his honor, severely decreased by said defeat that had left him in possession of a few fortified towns in the north of his province, which Chang-tso-lin did not dare to take after he had pursued Feng towards Mongolia. Taken unaware, the Northerners could not prevent the Shansi soldiers from invading their domain, owing to the great extension of Shansi along the borders of Chihli.

Kalgan, in Mongolia and north-west of Peking, had fallen into the hands of the Shansi troops. In that event Chang-tso-lin's communications with Manchuria were seriously menaced. But after this first surprise, the Northerners invaded the center of Shansi, cut off communications between their enemies both north and south of the province and, in a few days, they were completely victorious.

Feng, from the Honan Province, is attacking the Pekinese in Shantung, but he does not receive help enough from the Russians, because he is too far away from Siberia.

Farther South, after the Northerners had withdrawn along the Nanking-Peking railroad, there has been some skirmishing in Anhwei, with some advantages of the Southerners.

With Borodin recalled from Hankow to Moscow and the Soviet branch of the Nationalists at Hankow more or less counteracting the Nationalists of Nanking, there seems to be less activity among the Southerners, perhaps due to less help from Russia.

The anti-Japanese movement in Manchuria has dwindled and this gives the Nipponese a further opportunity of helping their ally, Chang-Tso-Lin in some way.

### Jugoslavia-Bulgaria.

Divided by opposed interests, these two countries are enemies of old: Remember the world war! Last month a band of Bulgarian bandits passed the frontier and entered old Macedonia, where they killed a Jugo-Slavian general. Jugo-Slavia sent a strong note to Bulgaria, asking immediate steps to prevent her petty bands of bandits from ever crossing again the frontier. For a time it was feared that another Balkan war would break out, but the League of Nations stepped in



and brought both contentents to reason by financial pressure, so that Bulgaria consented to the Jugo-Slavian claims and made a full apology.

## Portugal.

Seventeen or eighteen revolutions and pronunciamientos mark the history of Portugal since the dethronement of King Manuel. Scarcely had one revolution been subdued when another broke out, until a year and a half ago, the military took a hand in the affairs of the small country and started a government of their own, under the dictatorship of General Carmona. But as petty egotistic jealousies had made a civil government nearly impossible in former times, now again the same cause produced the same effects among the military. Admiral Costa was ousted in order to leave the reins of government, entirely in the hands of General Carmona, who saw an ideal Mussolini and de Rivera. Unhappily he is lacking the qualities of his idols and so, last February and August, he was attacked by some of his own soldiers who, through lack of preparation and organization, were beaten. He is restoring the prestige and rights of the Church, but to date he has been unable to eradicate some too interested, jealousies.

## Mexico.

During the last two weeks the revolution has become more intense. The reason is that Plutarco, the Mexican President, is preparing for the coming elections. First he threw out some twenty-five representatives from the legislature, because they were op-

posed to his candidate, and friend, Obregon. General Gomez, a Catholic, also being a candidate for President, was pursued in Mexico City and he fled with a few companies of soldiers. Hence Plutarco, who keeps the most strict censure over all news leaving the country, announced that Gomez had revolted and would soon be caught. Plutarco sends telegrams to the whole world daily, especially to the United States, claiming that the revolution is about to be crushed, he has done so for months, but the revolt is still spreading. By calling the resistance of people he has deprived of their most sacred rights a revolt, he hopes to win the good graces of Uncle Sam: unhappily for the Mexican President his landlows have forced several American Oil Companies to give up business, so he is touching a very soft spot, which may force the United States to raise its ban against the selling of arms and ammunition to the Mexicans, and, in this case, Plutarco would soon be overthrown, as he deserves.

## Spain.

Again the papers have talked of a revolution plot in Spain, but, as always, we ought to take these notices with a grain of salt. Spain is a Catholic country and Primo de Rivera the Premier, who has now convoked a national assembly, is a staunch Catholic, and Catholicity is a quality hardly suffered by most of the News Agencies of Europe. The Premier said that some very satisfactory arrangement may become possible between Spain and France on the Tangier question which has been discussed, for months, between these two and other countries.





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# QUESTION BOX

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Questions unsigned will not be answered. Anonymous letters must find their way into the waste paper basket. We will not publish the names of those who send questions.

*Question No. 32. Why did God create hell and why does He punish eternally the poor man who dies in state of mortal sin?*

Answer:—God created hell to punish the bad Angels and those human beings who willfully commit a mortal offense against Him and die in state of that mortal sin.

A mortal sin is the offense by a creature (a nothing compared to the infinite Majesty of God) against the Infinite, for some trifle (in fact what are things for which sins are committed compared to God of infinite perfections, and infinitely good by so far that He promises an eternal infinite reward in heaven, if we only obey Him in things not only possible but in fact easy.)

The greatness of an offense is measured by the dignity of the offended and lowliness of the offender: thus a mortal sin is in some way an infinite wrong on account of the infinite dignity of God offended and the absolute dependence of man, the offender on God.

But a punishment of an evil must be in proportion with the greatness of the evil. Thus if mortal sin is such a great wrong, hell, and everlasting torment, is not a too great a wrong to punish mortal sin. God being infinitely just has thus created hell to exercise His Justice.

It is man's essential duty to obey His Creator. Man may obey attracted by some good as a reward: thus we should obey God not only because it is our

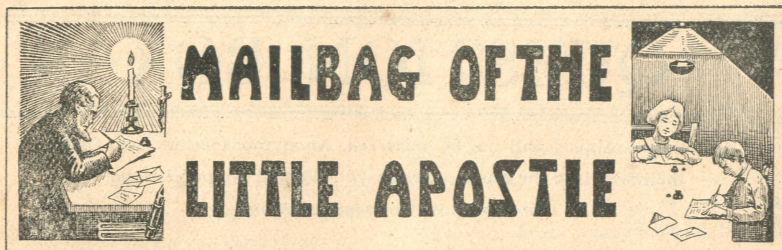
essential duty, but also because God will reward our obedience eternally. But man may also obey thru fear of punishment in case he disobeys. God thus, having to exact perfect obedience from man, created hell to force man morally by the fear of that place of torments which He prepared for the fallen angels and the mortal sinners. By this, He has established a powerful means of bringing man to do his essential duty of obeying God,

If man thought often and seriously of that eternal place of torments, he would certainly be more reasonable than he often is now: he would obey God and by this doing secure his own eternal happiness and glory. This way there would be more order and peace in the world. "I would not like to be the subject of a prince who does not believe in hell, because at any time he might crush me in a mortar at any time he feels a liking for doing so. I would not like to have a servant who does not believe in hell, for, if he might steal from me whenever he likes to do so." I think it was the impious Voltaire who wrote these last words.

Is it not true that if everybody firmly believed in an everlasting punishment after death there would be less murder, graft, and other crimes which today affect the world? Is it not true that in this case we would hear more of restitution of stolen goods, and reparation of injustices committed?

God did well and He was just, when He created hell to deter man from crimes and exercise His infinite justice.





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

Manila, November 1, 1927.

Dear Readers.

Let me tell you that, as subscribers, you are counted as benefactors of the Society of the Missionaries of the Immaculate Heart of Mary, and consequently that, as benefactors, you partake of 1500 Masses said each year by the Missionaries and of a solemn Mass sung every first Friday of the month for all Benefactors, living and dead, and of many special prayers daily said by all the Missionaries for their benefactors. On all Souls day there is a funeral service celebrated for the repose of the souls of all the departed Benefactors. These favors alone deserve your most faithful cooperation with the Missionaries and the small sacrifice of paying your subscription regularly. Gratitude pays.

Sara, August 30, 1927.

Rev. Father Faniel.

Please accept this gift of P5.00 which I promised to send to the Association of the Little Flower for the conversion of the Mountain Province, if I were cured of my infirmity. Thanks to God and the Little Flower, my health has been perfectly restored.

Enriqueta M. de Aldeguer.

How many more would receive blessings from Heaven, if they only had the faith of giving to God and for God's cause!

N.... September 23, 1927.

Rev. Father Faniel.

Herewith a gift of P4.00 as a monthly contribution to the Missions of the Mountain Province. Please don't mention my name.

S. M.

That's it! Regular gifts, however small! For then, the Missionaries know on what they can reckon, and, for instance, engage Catechists who have to be paid regularly.

The other day, a lady promised a monthly contribution of P10.00 if others would take the pledge of contributing monthly according to their means, so as to make up the sum of P40.00 for a Catechist in the mission of Father Claerhoudt, whose nice articles she read. Here is now a chance for those who are living in small places and who can not found a center able to pay the whole salary of one Catechist. When you send your donation, however small it may be, please write that you intend to send your amount every month and mention the Missionary you wish to help in his work with Catechists.



S. F. September 16, 1927.

Dear Father Faniel.

I have the pleasure of sending you ten pesos for the Missions of the Mountain Province. I had great trouble and met with, almost, insurmountable obstacles. I had spent much money on it but seemed to make no headway. Then I had recourse to Heaven and began a Triduum in honor of the Little Flower and Saint Anthony, requesting them to intercede for me with the Sacred Heart of Jesus. The day after I finished the Triduum, I obtained the favor asked, for which I send you herewith the amount promised.

Respectfully yours in C.  
L. W. D.

Manila, September 21, 1927.

Reverend Father Faniel.

Please accept these 25 stamps of two centavos each as a gift for your missions and which in the future I will renew each month, in honor of the Little Flower of Jesus. The amount is small, but not for this will the dear Little Saint be less pleased, for she knows how poor I am.

Please, Reverend Father, let me ask you a question. My intention in sending this monthly contribution is, as I said, to help the Missionaries, for I have read of them and their works in "El Misionero", and the relation of their evangelical labors should touch even the hardest hearts and open the smallest

purses. By contributing monthly, I wish to obtain through the intercession of the Little Flower, all the graces I need for myself and my family. Now, Reverend Father, I beg you to ask the Fathers in the Mission to pray for my intention, because I am convinced that their prayers must be most efficacious and sooner listened to than those of people living amidst the noise and distractions of the world....

G. R.

The introduction of this letter is already an answer to this reasonable petition; but it is evident that the Missionaries pray more for those benefactors who help them more personally.

Even if we had never received a notice of the taking possession by Msgr. Sancho of his new diocese of Nueva Segovia, the daily requests alone for certificates of membership of the Association of the Little Flower would be a proof that the Missionary Bishop of Vigan is at work all through his enormous diocese. And this is only a beginning, for, no doubt, after his splendid appeal in both the "Little Apostle" and "El Misionero" no priest, no faithful, will resist the voice of their active Pastor.

The reading of the missionary magazines: the "Little Apostle" and "El Misionero" must make friends of the missions! Tell this to your friends and accept the most sincere thanks for it of

"The Little Apostle".

### Premeditated Gloom

Photographer: "Not quite such a grave expression, please. Look pleasant."

Husband: "Yes, but my wife's going to send one of these photographs to her mother. If I look pleasant she'll come on a visit."



# A Little Life

## of the Little Flower for Little Children

*Continuation*

### CHAPTER V

#### Recreations and Vacations

**O**NE IS NOT A SAINT because he prays much, does penance, gives alms, fasts long, and does other works agreeable to God. Of course such practices are necessary to become a saint and help greatly to obtain the heavenly crown. But to be a real saint, one does not need to do extraordinary things, he must fulfill extraordinarily well what he has to do. And what has one to do? What God wills. God knows best what is best for us. He loves us infinitely and wants our sanctification. If then He orders us to do things, He orders what He knows is best for us, and, when we do it, then, do we please Him greatly and most. When you have to say your prayers, of course you know then what the will of God is toward you. But if, for instance, you pass your vacations or are in recreation, can you know then the will of God?

Such time must not be spent in prayer, and less still in idleness. But, you may ask, what shall I do to pass my recreations and vacations doing God's will? That may look rather difficult, is it not?

Let us see how little Thérèse passed her free time and days? It is Thursday. A happy day for little Thérèse! Why? Céline goes to school with the Benedictine Sisters. Although she comes back in the evening, her absence is quite felt by the little one, for Céline repeats and prepares her lessons in the evening and has no much time to play with her smaller sister. But Thursday is a free day, it is a day of vacation Céline and little Thérèse pass together and therefore Thursday is always so welcome to both.

Let us follow the Martin sisters in one of their innocent expansions of this holiday.

On the eve, they have decided to go out fishing. What a pleasure! The next Thursday morning, not a single one of them has to be awakened, but when Pauline, at 6 sharp, calls them, they are ready for their morning prayer. However, Pauline reminds them not to forget to offer their recreations to God, that by this gay expansion they may become stronger to serve Him better. A good intention indeed!



After breakfast, they prepare their sandwiches and other eatables, place them in bags, and, each one with her own in her hand, they leave the house with the blessing of Papa, who looks ten years younger when he walks amidst his happy children.

It is a fresh morning. The sun rises above the forests. On their way our excursionists pluck flowers and it happens that they find a bird's nest, with a few little young in, opening their hungry beak at the rustle of their approach.

As Thérèse is still very small and can not reach the nest, Pauline lifts her up and the little one, holding up her breathing for fear of frightening the little birdies, just born, is in ecstasy at the sight of these helpless creatures God, nevertheless, takes care of.

—"Do you want to take them home?" asks Papa. They are finches. We will feed them and place them in the cage together with your other birds." Little Thérèse meditates for a moment. She likes all creatures: At home she has a few red fishes in a big glass bowl; she has a couple of golden canaries; her pigeons are cooing day and night in the dovecot; but till now she does not have any finches. The desire of taking the little birds becomes a temptation. But no, no, she does not want them. By taking them away from their parents, she would deprive them of their mother; no,

she prefers to leave them in their cozy little nest that later they may sing the praise of God in the forest.

Forward again! The sight of the bosques, enlivened by the songs of thousands of birds, of the meadows where the lazy cows are stupidly mooing; of the open sky, the exterior part only of God's heaven and yet shining with silver and gold under the burning rays of the mounting sun, is an inspiration for poets and all nature-loving people. Our happy group is not less under the impression of these wonders and not the least the smallest of them all. It is because Mr. Martin knows so well how to explain all these things and he never fails an occasion of reminding his children of nature's beauties and their powerful Maker.

—"And to say that God made all that out of nothing!" exclaimed our little heroine. "How powerful He must be! We can not even make a single grain, neither the smallest pebble!"

Do you recognize in these reflections the voice of her educator? Her Papa?

Finally the group finds an ideal place for their picnic, in the shadow of a few trees near a small river. The appetite of all has been sharpened by the long walk: everybody does honor to the table on the grass. But even there, not one of them forgets to pray before and after meal.



After having restored their forces, each one takes a stroll around the place. Thérèse follows first one, then another of her sisters. She gathers more flowers, plucks some berries, or, at the side of Papa tries fishing, until finally she sits down on the grass and becomes pensive.

Yes, she thinks of her Mama. She understands that this world, although a big and an agreeable place to live on, nevertheless is only a road we follow toward another and everlasting country: Heaven, where no separation ever breaks a heart, where no sorrow reigns, where all is joy and beauty, day and night, forever. In this, she did nothing else but repeat mentally what her Papa had often told her.

Notwithstanding all the diversions of the day, it looked as if it would come to a bad end. In the West one could see a black cloud rising. The bees shot like arrows thru the air; the birds were hiding; the sun was covered with a milky curtain and the heat became unbearable. Not long after, the thunder cracked and the lightning crossed the sky in quick succession. Mr. Martin brought

his family home and took care not to let any one of them go too near the trees. Despite these awe-inspiring manifestations of the elements, Thérèse did not show any particular fear: she knew she was in the hands of Holy Providence, she never offended, and, feeling secure in the arms of her Papa, who by this time carried her, and under the protection of her Father in heaven, she did not fear death.

The shower that followed did not last long and our excursionists could finish their walk homeward, enjoying the sight of a brilliant rainbow.

—“That is what God showed to Noah, after the deluge” said Mr. Martin, “as a sign that hence He would never again destroy the world by a flood”.

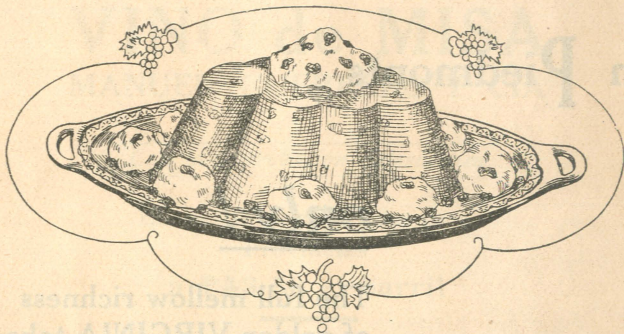
—“God must be very patient with men”, answered Thérèse “when He is offended day and night by men, as He is!”

A little tired after their arrival at Les Buissonnets the whole family, after this excursion felt they were now closer than before: how sweet and agreeable for members of a christian and charitable family to live together!



A World War veteran was relating his exploits to a crowd of boys, and mentioned having been in four engagements. “That’s nothing!” broke in Bobby. “My sister Sally’s been engaged six times.”





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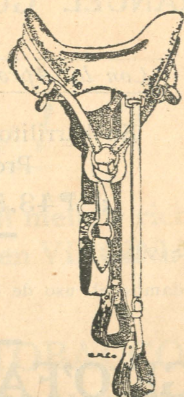
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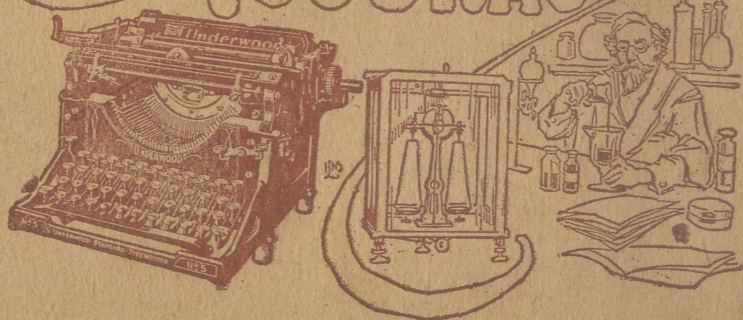


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