

# THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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# THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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

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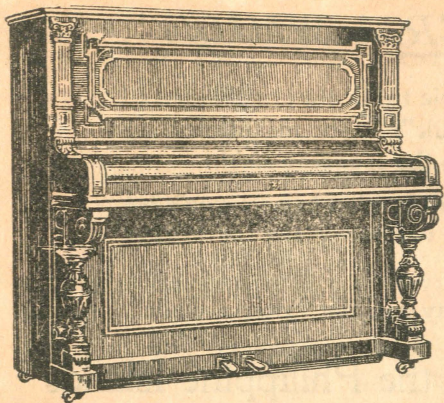
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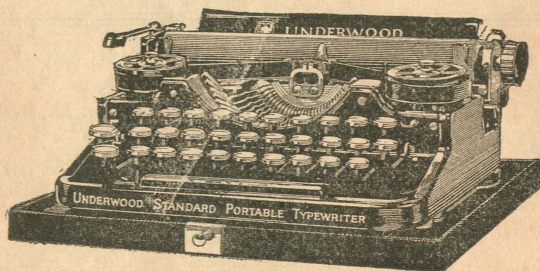
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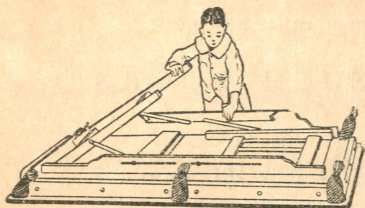
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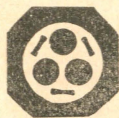


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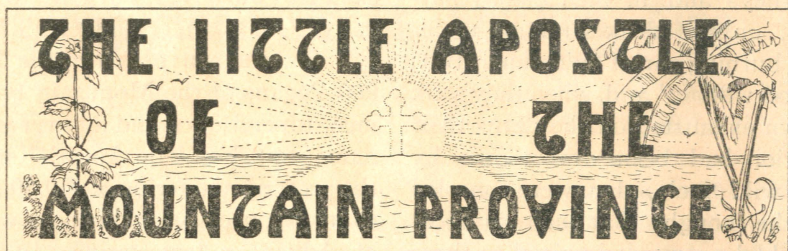
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# THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

The title is enclosed in a rectangular border. In the center, a sun with rays is positioned above a cross. To the left of the sun is a small plant with leaves, and to the right is a palm tree. The text is arranged around these central elements.

## Crusaders

**A**BOUT 900 years ago the Turkish hordes in the near East crushed the Empire of the Arabians, who during their domination in Palestine had entertained friendly relations with the Catholics of the Occident. It happened that at that particular time numerous pilgrimages of devout Christians visited the Holy Places of the Passion and Death of Our Lord. The Turkish fanatic warriors not only desecrated the most Sacred Places which had drunk the Blood of Our Savior, but they persecuted cruelly the pious pilgrims.

"Can you stand such any longer?" cried Peter the Hermit before immense crowds of slaves, free men and princes of Europe? — "No!" they shouted full of indignation. — "Then, to Jerusalem, to war, against the enemy of God!" replied Peter and the masses as one man in an outburst of christian valor repeated again and again: "God wills it!" Thousands and thousands left their father and mother, brothers and sisters, many

even their beloved children, and they went to the Holy Country to chase away the Mohammedan fanatic from the tomb of Christ, from Calvary, from Bethlehem, Nazareth, Jerusalem, from the Holy Land where a God had lived and died and where that same Savior ought to reign undisturbed.

Weren't they grand, noble, valiant, those heroic christians of the Middle ages, those Crusaders? Their departure meant a farewell, perhaps for ever, to all that they loved most on earth. Who shall tell me what bloody tears were shed when the brother said farewell to his sisters, the son to his mother, the husband to his wife, the father to his children? But "God wills it!": so had they understood and, God willing it, they took up the cross, they became Crusaders to fight and even die for the Cross, or rather for Him who had died for them on the Cross.

Who shall relate me all the privations they sustained from hunger and fatigue on their long dangerous



journeys and in their bloody battles, on the bleak sand and under the burning sun of Palestine? But: "God wills it" and, when they sank down exhausted on the paths their Savior had been drawn over by the wild mob, they were consoled at the thought that their sacrifices would be rewarded united to those of their eternal Judge. And, when they mixed their blood with the soil that was once moistened by the sweat and blood of the Redeemer, as Jesus they could say with confidence that they recommended their soul safely into the hands of their generous Father.

In our dear Philippines, there is a land in the grip of God's enemy: Satan. Still 300,000 people of the Mountain Province are sitting in the darkness of hell and sighing in the slavery of religious ignorance. Each one of these 300,000 has a soul in which a God, a Savior who died for them, ought to reign. But God's enemy, our enemy, dominates these kingdoms for which we pray daily "Thy Kingdom come." Christians, God's children, can you stand that any longer? No? Then to war against God's and our enemy: Satan. God wills it! Become Crusaders of the Little Flower of Jesus for the conversion of the Mountain Province! God wills it. You are not asked to leave your dear beloved ones, your home, your country. You are not asked to lay down your life in the fight. Nay, you are not even asked to

exhaust yourselves, but only to say daily "Our Father" and "Hail Mary" for the conversion of the 300,000 Pagans of the Mountain Province, to send once and for ever your name to "the Little Apostle" with the prescribed offering of ₱0.50 and to make once a year during a week of Advent a few sacrifices to economize a few centavos with which to support the Missions. What does your heart say? God wills it! If so, DO IT NOW, and you partake of all the benefits of the Association of "the Crusaders of the Little Flower" which are:

1. From November 2, Holy Souls day, a set of THIRTY MASSES will be celebrated for the deceased Crusaders and for the beloved departed of every Crusader.

2. From November 1 to November 30, special prayers will be said for the spiritual intention of the living Crusaders, by the Missionaries and Christians, and especially by the Catholic Children of the Mountain Province.

3. All the Missionaries of the Mountain Province will remember daily at Mass the enlisted Crusaders of the Little Flower.

4. At the notice of the death of a Crusader (which will be published in the "Little Apostle") a Requiem Mass will be celebrated for the repose of his or her soul and all Crusaders will be invited to pray for the deceased member of the Association.

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## September 2. St. Stephen, King

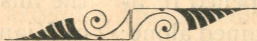
St. Stephen was the son of two converted to the Faith: Geysa, fourth Duke of Hungary and his wife. His father saw St. Stephen the martyr in a vision and was told that he should have a son who would perfect the work of the conversion of Hungary he had begun. Indeed, in 977 young Stephen was born. Carefully educated, he succeeded his father at an early age.

From the very beginning of his reign he became a true Apostle. He began to root out idolatry, suppressed a rebellion of his pagan subjects. To educate and civilize his people, he founded many monasteries and churches all over the land. He sent to the Pope Sylvester, begging him to appoint bishops over the eleven sees he had endowed and to bestow on him for the greater success of his work the title of king. The Pope granted his request and sent him a cross to be borne before him, saying that he regarded Stephen as the true apostle of his people.

Throughout his life he had

Christ on his lips, Christ in his heart and Christ in all he did. His only wars were wars of defence and he was always successful. However, God sent him many sore trials. One by one his children died but he bore all with perfect submission to the will of God who knows best what is good for His children. On his favorite feast of the Assumption in 1038 he died in peace.

St. Stephen has now enjoyed the glory of heaven for about 900 years. No doubt many of those he converted are now with him. How they must praise and thank him and consequently increase his happiness. The time will come that we too shall have passed away from this earth for some 900 years. Where shall we have been during these 900 years? How many in heaven shall confess that they owe us their heavenly glory? And yet, it is in our hands to help to convert others. What shall we think of our neglect of the conversion of others, once we shall be in eternity?



—Who is so considerate as God? He never lets us lose sight of Him. He never disregards our requests. He cheers us under failure, He is in His own world almost the solitary example of the beauty of fidelity. He forgives offences as soon as we commit them, and appears to forget as soon as He has forgiven.—Father Faber.

—There is a religious community composed entirely of deaf-mutes, that of Our Lady of the Seven Sorrows, founded in 1851 by Abbé de Larnay at Poitiers, France. Since that time fifty deaf-mutes have entered the community. Half of this number have already passed to their reward. Twenty-four religious and one novice remain.



# THE MISSION

## A Letter

From V. R. F. Van Zuyt, former Provincial Superior

*(Continuation)*

Wed., Feb. 4, 1925.

**L**ET US pay a visit to the Kiangan mission. It was founded in the Spanish time by the well known Father Juan Villaverde of the Dominican Order. The older people are never done speaking of him. He worked hard and much. He made the road between the Ifugao and other provinces. The trail he made bears till today his name.

The mission was abandoned during the revolution and it was only in 1910 that Father Moerman as the first Missionary opened it again. For years he remained alone; he has now two assistants FF. Desnick and Lambrecht.

Kiangan is known for its quarries of a blueish granite stone which the inhabitants know how to cut into shape. Father Moerman used it in the construction of his church and convent, which look both pret-

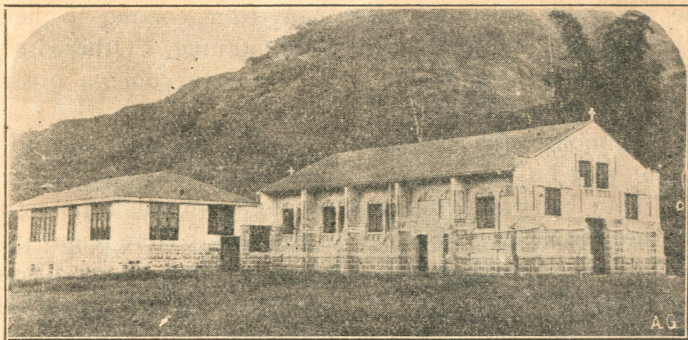
ty nice and are admired by all who pass, including the good Bishop of Tuguegarao who had never dreamed of finding such a gem of a church in the mountains when he came here the first time to confirm. Looking from the convent towards the south, we find on our right a school and dormitory for boys and on our left a school and dormitory for girls: thus all children are welcome here at the mission.

But let us question the Fathers of Kiangan about their works.

Let us omit Banaue: we saw that mission yesterday.

The Fathers will indicate first the mission of Legawig in the east of Kiangan, at a distance of 5 Kilometers, on a big flat at the foot of a mountain and bathed by a river to be crossed when one comes from here; being deep and swift, it can be crossed on horseback during a short dry season, but when it is swollen, one may use a galon-galon at the loss of much time.





*Convent and Church of the Kiangan Mission*

Five Kilometers farther to the north lies the mission of Burnay. Opened only since two years, it counts already 400 Christians. Last year I visited Burnay on an ordinary day and when the Father was not expected. About 150 attended the lesson in Christian Doctrine, the next morning the chapel was crowded and 50 people received Holy Communion: here reigns a great devotion to the Blessed Sacrament.

One day farther is the mission of Mayaoyao. Just imagine how hard it must be for the missionaries to visit this mission regularly, but they do it and whenever they go there, more than 50 children attend regularly the lessons. This mission was founded by the pupils of the Assumption College of Manila. They may be proud of their work: great will be their reward.

To the west of Kiangan is the mission of Bolog or the mission of the Blessed Virgin of Lourdes, for she has her grotto at this place

and a good many new servants whose devotion to the Mother of the Savior keeps them fervent and pious.

You, dear Readers, who have attended Mass at Baguio, you were perhaps astonished to see so many Christian Igorrotes receiving Holy Communion on Sundays and Holydays. Some of those Communicants are from Bolog and Kiangan, which shows that away from home they do not neglect their christian duties.

Thursday, Feb. 5. Let us take a walk in the town. What strikes us first is the public school building made of granite cut by the pupils. This school is certainly one of the nicest of the Philippines. Higher up stands the government building, also made of granite stone.

Unhappily Kiangan town built on the slope of a big mountain, is quite unsteady and little by little sinks down towards the deep valley below. Part of the mission ground is on the unsteady slope; the school



for girls which stood on that spot had to be removed and was built nearer the convent and church which happily resist the land-slide.

This afternoon, eve of the first Friday of the month, the Fathers were all kept very busy in the confessional. They had thought, seeing that the people are working their ricefields, of having few confessions to hear. But as soon as the classes were out, the children came to the church: later came other people after their work was finished in the fields and the confessions lasted until very late at night.

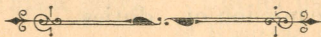
Friday, Feb. 6. I just arrived from the church. The children sang the solemn Mass. About 200 people received Ho'y Communion. I was about to congratulate the Fathers when Father Moerman told me: "Father Provincial, you must excuse our Christians for not having come up as numerous as ordinarily: the work in the fields and

the rains have prevented a good many from coming to the church this morning. Otherwise there would have come a great many more."

When I see and hear all this, I understand why the Fathers enjoy themselves so much among the new Christians. Here reigns piety and fervor. Here reigns Christ the Lord of the world. Here fall God's blessings from heaven in abundance, for here reigns love for the Love of Love, the Sacred Heart of Jesus and, where love for God reigns, there too are happiness and joy. Sacred Heart of Jesus continue to bless the Ifugao mountaineer.

But I must finish, the horses are saddled, we must go to Bagabag, Nueva Viscaya, where I will take up again my pen. Goodbye, pray for us Missionaries and for our Igorrotes.

Faithfully yours in X.  
A. Van Zuyt.



## Lake that Sharpens Razors

One of the most curious lakes in the world is to be found in Ireland.

This lake has the power of petrifying any substance that may fall into it. Of course, the petrification is not absolute, but the substance is coated with a layer of stone, which is found dissolved in the lake, and the stone then hardens and forms a shell over the substance.

A well-known cutlery firm in England heard of this, and sent a man over to inspect it. He selected several

pieces of hard wood, which he sank with weights, and then marked the place with small buoys.

A fortnight later he returned and took up two pieces of the wood, which he found to be partly petrified. Two weeks after he drew up the other pieces and found each to be as hard as flint.

The firm then made several experiments with the wood and found that at a certain stage of petrification an excellent razor hone could be manufactured from it.



## Mission News and Notes

### Bokod.

From Father Claerhoudt:

Last Sunday I celebrated the first mass in the new chapel of Lutap, and during the days I staid at Lutap I had the Blessed Sacrament in the little Church. *Christus regnat!* How happy I was to work under the eyes of the Master. I baptized ten persons. Several families are instructed. I hope to be able to offer Our Lord a rich harvest next December on the feast of St. Francis Xavier. A small harmonium would be welcome at Lutap.

### Lubuagan.

Brother Edward writes:

I accompanied Father Billiet to Balbalan and Balinsiagew and the next day to Abbe and other places. Everywhere we received the most hearty welcome. The Father had a conversation with the people every night until at least 11:00 o'clock. Men, women and children, all wished to learn their prayers and doctrine. Of course, as there was no chapel at these places and in order to give these good people a chance of attending mass, the Father celebrated on an altar placed at the entrance of a small house. All who could, assisted and said the rosary together. How they listened to the sermon! It happened that the real conviction of some of the catechumens became so strong that they gave vent to it in a loud voice to

approve the Father....Many asked for baptism immediately. Two old men went after mass to fetch there and then all their superstitious manequins and other paraphernalia. God's blessing is upon the new Lubuagan mission.

### Santiago.

Father Bamps writes:

In the mountains and forests between Nueva Viscaya, the Pacific, and Isabela lives one of the wildest tribes on earth: the Ilongotes. 20 Kilometers south of Santiago is one of their settlements called Diffun. Already in 1673 stood a stone church on this very place, but the Dominican Fathers who built it, abandoned this mission a few years later on account of the continous danger of being murdered by the Ilongotes. How bloodthirsty these savages have remained is proven by a triple murder they committed on the 30th of June on three of my best parishioners: Capitan Francisco Abauag, Bartola Dumelod and her six years old son Antonio. These three persons were traitorously attacked by some Ilongotes in a hut not far from Diffun, where they had taken up their abode to exchange salt, rice etc. against wax, honey and other products of the Ilongote country. When found, Capitan Abauag had three lances and two arrows in the back. His head was cut off and had disappeared. His fingers were split. His hand-



palms were pierced in the form of a cross. The woman and the child were beheaded and covered with wounds.

The Ilongotes kill their victims with an arrow thrown into the back after which they ordinarily slash the corpses in the most abominable way. Has this been an act of vengeance? For the father of Abauag was a kind of governor of the Ilongotes during the Spanish time. Is some superstition behind all this? Or

was the head needed to buy a girl in marriage? Nobody knows the murderers. Most probably, seen by the shape of the arms and lances left on the spot, they are from the south. Useless to say that the whole town attended the burial.

After the rainy season I hope to visit the Ilongotes of Diffun. Sixty of them are baptized. I will remain a few days with them to instruct them further and baptize their children.



## An Irish Mother's Rosary

She had one sweet little custom that I never can forget:  
 And a gentle benediction crowns her memory for it yet:  
 I can see that little mother still, and hear her as she pleads  
 "Now it's getting on to bed-time: all you children, get your beads."  
 E'en the traveller who stayed the night upon his journey knew  
 He must join the little circle, aye, and take his decade too.  
 And I believe she darkly plotted, when a sinner hove in sight,  
 Who was known to say no prayer at all, to make him stay the night.  
 Then we'd softy gather round her, and we'd speak in accents low,  
 As we prayed as sainted Dominic prayed so many years ago.  
 And the little Irish mother's face was radiant, for she knew  
 That where "two or three are gathered", He is gathered with them too.  
 O'er the Paters and the Aves how her reverent head would bend,  
 How she'd kiss the cross devoutly when she'd counted to the end.  
 And she lit our drab existence with her simple faith and love,  
 And I knew the angels lingered near, to bear her prayers above;  
 For her children trod the paths she trod, nor did they later spurn  
 To impress her wholesome precepts on their children in their turn.  
 Ah, those little Irish mothers, passing from us one by one!  
 Who will write the noble story of the good that they have done?  
 All their children may be scattered, and their fortunes windwards hurled,  
 But the "trimmin's" on the Rosary shall bless them round the world.



# COUNTRY AND PEOPLE

## The Psychology of the Filipino

By *Hon. Norberto Romualdez*

*Associate Justice of the Supreme Court of the Philippine Islands*

(Continuation)

Other authors, like the Jesuits Chirino and Delgado, and Wals y Merino, Mallat, have also dealt with Filipino music in their works.

Among the natives, mention may be made of Hon. Isabelo de los Reyes, and Mr. Epifanio de los Santos. The latter published in "El Debate", of Manila, in its issue of November 28, 1920, an interesting article on musical folklore of the Philippines, wherein he describes some native instruments used in some Filipino regions among the Ilongots, Tingyans, and Negritos, such as the instruments called *katalag*, *dyodioas* and *kutibeg*.

In Mindanaw, the *agog* is used up to the present time, and in Palawan, the *kudyapi*, referred to by Mr. Delgado and other historians, is still in use among the Tagbanwas.

Here are agongs from Mindanaw,

and a *kudyapi* from Palawan.

These instruments, as many others, are kept in the Museums of this very College, the Ateneo de Manila. The *kudyapi*, was brought here by myself in 1914. It was presented to me by some Tagbanwas when I was at Puerto Princesa in said year 1914.

There is another Bisayan instrument called *lantoy*, which resembles a flute.

In this connection, mention must be made of an instrument which, although not Filipino in its original plan, was made, however, in the Philippines, of Filipino bamboo. I refer to the bamboo organ which may be seen and heard (I saw and heard it) in the Catholic Church of Las Pinias, province of Rizal. This bamboo organ was constructed in that locality in the year 1818, i. e. 106 years ago, under the direction



of the Parish Priest of that town, Fr. Diego Ciera, Recoletano, the Church of Las Piniás having been built in 1762.

We may also mention those bamboo musical bands, known in Tagalog as "*musikog buhó*", composed of instruments made of bamboo.

Filipino music has been undergoing modifications, due to foreign influences, especially from European music.

We all know that the great distinction between the ancient and the modern music lies in the peculiarity of the scale. You will remember that it was only in the beginning of the 11th century, when Guido Aretius invented in Europe the musical scale of six notes, taking the names of the notes from the first syllable of each of the six verses of the hymn to St. John: "*Ut queant laxis—Resonare fibris—Mira gestorum—Famuli tuorum—Solve polluti—Labbii reatum.*"

You will also remember that, afterwards, when the scale was made of seven notes, as it is now, the name of the seventh note added to the scale, was taken from the first let-

ter of the said hymn to St. John, to wit: "*Sancte Ioannes.*"

Some primitive Filipino music, like the *saloma*, is composed of six notes. The regular Chinese scale has only five notes, and the modern European scale seven notes. I do not think however, that the Chinese influence has been greatly felt in the Filipino music. The fact that some primitive Filipino airs, have only six or four notes, does not prove any relation with the Chinese scale. The six or four notes of the primitive Filipino scale, are not the same as the five notes of the Chinese music. The musical thought and modulations in the Filipino music is languid, but spontaneous and natural, while in the Chinese music, the modulations are not, in my judgment, spontaneous nor natural, but arbitrarily distorted. In order that you may make the comparison yourselves, a Chinese piece will be played, and then some primitive Filipino airs.

Here is a Chinese music in a scale of five notes which will be played by the Ateneo Orchestra:

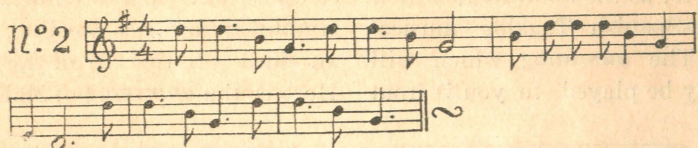
*Andte*

N<sup>o</sup>. 1.



Here is a Filipino piece common among the Tagbanwas in Palawan, and called *Dalupan* which means *alternate*, from *dapun* or *tapón* to pass from one place to another. I

personally heard this song from the Tagbanwas themselves at Puerto Princesa, and took it down then and there. Here it is in a scale of four notes:



Note. This piece is published with permission of Silver Burdett and Co., of New York, and Hon. Romualdez who published it in the book entitled "The Progressive Music Series, Philippine Edition," Book one, page VII, where it is presented in the Key A flat.

Here is the Filipino *saloma* in a scale of six notes:



Note. This piece is published with permission of Silver Burdett and Co., of New York, and the Hon. Romualdez, who published it in the book entitled "The Progressive Music series, Philippine Edition," Book Two, page XX, where it is presented in the key of G natural.

Until the end of the past century, it was not rare to hear a young man sing a serenade while pounding rice or *pinipig*; or to hear a farmer, mounted on his *karabaw* sing a *balitaw* or *kundiman* during his early morning ride to the farm; or some *managuete* (tuba gatherer) sing some verse composed extemporaneously from the top of a coco-tree while gathering *tuba*; and even to

this day, we hear the familiar lullaby called *hela* in Tagalog, and *duyóg* in Bisayan, sung to lull a baby to sleep; or some traveler hum the *saloma* at the beat of his oars, or when pushing forth a raft across the river or some mariners or sailors raise a boat in coastwise ships in rhythm with the rustle of the ropes.

But the Filipinos are such lovers



of music, and so well developed is this taste among us, that it becomes difficult to give a detailed account of the variety of our melodies.

I shall simply give you some typical pieces, as the *kumintag*, which is a pre-Spanish Tagalog musical piece. The *kun.intag* which will presently be played to you is from

Mallat, a French author.

These musical pieces will be played in their original form without much attempt at an application of the occidental rules of harmony and composition. The orchestration is simplified, as far as possible, to give an idea of the air of the music. Here is the *kumintag* of Mallat:

CANTO

And<sup>te</sup>

CHITARRA

And<sup>te</sup>

CEMBALO

And<sup>te</sup>

Si mor a un Cayo

sa sandaig di san ang may di sa mi kina a sung ca li ya pin Di mo na ti lin got

pi na lungai lu ngai pag sun ta sa i yong va lang ca li lo han di mo na mi lin got

pi na lungai lu ngai pag sun ta sa i yong va lang ca li lo han



NOTE. This piece is published with permission of Silver Burdett & Co. of New York, and of the Hon. Norberto Romualdez, who published it in the book entitled "The Progressive Music Series, Philippine Edition", Book Four, Page XVI.

Undoubtedly, the *kumintang* was one of the most popular Filipino songs. The musical characteristic of the *kumintang* prevails in many native songs and dances.

The Samboangan *biyae* must be undoubtedly inspired by the *kumintang*, although its air is rather Spanish. The orchestra will now play it to you:

Tempo di valse

N<sup>o</sup> 5

NOTE. This piece is published with permission of Silver Burdett & Co. and of Hon. Norberto Romualdez, who published it in the book entitled "The Progressive Music Series, Philippine Edition" Book Four, Page IX.

(To be continued)

—“Was Jack cool during the big ambush the other night?”

“Rather! Why, he was so cool his teeth were chattering all the while.”



—“I say, dad,” said Arthur gravely, “if I planted this pip would an orange tree come up?”

“In time, my son,” was the reply.

“That’s funny,” said Arthur, “‘cos,—‘cos its a lemon pip!”

—The Pullman porter stood before the traveler in an expectant attitude.

“Well, George,” said the traveler chaffingly, “can I give you anything?”

“Whatever your generosity permits, sir,” answered the porter.

“Well, boys,” replied the traveler, turning to his companions and winking, “what do you say to giving the porter three cheers?”



# The Negritos of North-Eastern Luzon

*By Father Morice Vanoverbergh*

*Missionary in the Mountain Province, P.I.*

*(Continuation)*

Formerly, they say, in Spanish times, a fine road ran from Futtul north toward the sea, but now no trace is to be found of it.

Late in the evening, there was a prolonged session, at which were present all the men of the settlement, and over which the president of Tawit presided nominally, but really the teniente of Malunog; that affair kept us awake till about 10 p.m., when we finally got our dinner. Mr. Padua then prepared his photographic plates, and we left the parliamentarians to themselves.

APRIL 24th (Thursday): After breakfast, we waited with the utmost impatience for Allapa, who failed to appear as early as he had promised; but just when I started to go and see him at his hut, he arrived, apologizing for his tardiness. Then, before we left, he told us there were three brooks to be passed and that he would not be able to carry me over; to reassure him, I answered that if he could pass them, I could try to do the same, and that he should not mind it if my feet got wet.

So we left Malunog at about half past seven a. m., and when we, that is Mr. Padua, myself and Allapa, who had the camera strapped

around his shoulders, had gone some ten yards, on turning my head, I saw a man following us; at once I asked for explanations, and learned from Mr. Padua that he had invited the old man, an Ilokano and a relative of the teniente, to accompany us, as he was afraid to trust his precious anatomy to the Negrito. I told him that we should be more annoyed by that one man than by all the Negritos of Northern Luzon, and really we had not been gone for half an hour, when he began to complain about the roughness of the trail, to lag behind, to stop now and then, in a word, to give us lots of trouble. At that time I knew already that there was no direct route from Tumok to Futtul, and that we should be forced to come back by Malunog.

The tropical forest consisted of several species of giant trees covered with orchids, lichens and mosses, and an undergrowth of shrubs, bushes, briars, ferns, and all kind of herbs, forming an inextricable mass of vegetation. Earth and sky were obliterated in these primeval woods, where nothing was to be seen but bark and leaves and flowers. This lasted until we reached the Negritos, who here and there made a



small inroad into that mighty creation still untouched by the hand of man. Our path led over a rolling country, low hills succeeding one another at irregular intervals, and several brooks cutting their way through the hills and forming comparatively narrow valleys.

happened that Mr. Padua and the Ilokano got lost and had to shout to find us, although we were all very near, certainly not over ten yards away from them; the fact may serve as a practical illustration of the kind of forest we had to traverse. I did not get lost, because I followed



*"An abandoned Negrito Hut"*

After an hour or so, we encountered an abandoned Negrito hut; this was too precious to be passed without notice, and although light was very dim under these wooden arches, we did our best to photograph the ruin habitation of these real children of the virgin forest.

When passing the first brook, Allapa caught with much dexterity a kind of crayfish, which he handed over to the old Ilokano, who also carried our provisions; graciously furnished us by the teniente before we left Malunog. Now and then it

Allapa very closely, while the others were not so prudent. Finally, after having marched from half past seven till half past eleven a.m., through a network of bushes and briars, over sharp stones and projecting roots, along endless brooks and treacherous marshes (the trail we followed did not deserve the name, as it could surely never be seen by any other than a Negrito eye), we came into a little clearing where several Negrito huts occupied the open space, the never absent brook running alongside. How



beautiful the sky seemed to us, after we had been deprived of its sight for so many hours! This place was called Agingay, and nobody but Negritos ever came here, as we learned by and by.

Allapa shouted our arrival before emerging from the woods, and so nobody ran away, but dogs barked in unison and all eyes were turned towards us, those of the children especially expressing the most intense fear. But very soon after we had been sitting down for a while on the floor of one of the houses, they all came, and stood or squatted around our place, the children not excepted, and they never left us for an instant, except when we took our lunch. Not intending to lose this opportunity of getting some souvenirs from an unexplored country, we took pictures of the different families that composed the agglomeration, no changes being made in the dress or undress of any of their members, and then also of one of the houses which were unusually well made, at least in comparison with most of the other huts we should see later.

After having secured a good deal of very valuable information and bought some bows and arrows, we left our good people about 2 p. m., walked over the same highway with which we became acquainted this morning, and arrived at Malunog literally tired out. We told the teniente that we should take pictures there the following morning and then start for Futtul, and he prom-

ised to accompany us. He also begged our pardon for not having gone with us to Agingay, as the visit of the president obliged him to stay with that worthy; we readily excused him, for he would have been only a hindrance to our movements, had he been able to go with us.

APRIL 25 (Friday): After breakfast we went to Allapa's house, where we saw him make fire in the Negrito way. We took several pictures, one of himself and his family, one of his neighbors and one of their houses. Then we left Malunog guided by a Negrito who carried the camera, and accompanied by the teniente and several other Negritos, who intended to go fishing. We passed the Malunog river over a bridge that consisted of a tree thrown over the chasm, and at the other side our Negrito guide shot a young wild pig, before we ever noticed its presence. Farther on the road we saw some snakes, and, near Futtul, I passed a brook on the back of the teniente.

At Futtul, we passed several Negrito huts had a chat with one of the inmates, and got an okoñg-egg as a present from one of them. At that moment, our astonishment was supreme when we saw Allapa emerging from the thicket and, all out of breath, running toward us: it seemed that Mr. Llameg had given some salted fish to Mr. Padua, and that they had forgotten all about it when taking the pictures at the fellows hut; he now came to restore to us that precious condiment, which



would fill our house with a characteristic smell for the rest of the month. We thanked him most profusely and, after some more walking, came to the house of the consejal or councilman, Mr. Manuel Llaño, an Ilokano, where we had a very welcome lunch.

After a little rest we went to the abandoned church, which we had some difficulty in locating, for a whole thicket had sprung up inside

more decent surroundings.

The teniente of Futtul had promised to bring us to Nagan in his frail boat, but the day being far spent, he asked us to wait till the following morning; we readily agreed as we preferred rest to anything else just then. At this juncture, Mr. Llamag went away, and we thanked him most sincerely for his kindness in our behalf.

Then Mr. Llaño gave us some



*Abandoned Church of Futtul*

as well as outside. We tried to clear it sufficiently to be able to make some pictures, and got thoroughly wet in the effort: a steady drizzling rain made matters bad, and the absence of any roof whatever made things still worse. All the time our feet were covered with leeches, an experience we had whenever we had to walk on wet soil, from Talifugu until we returned to

precious hints about Negrito life, as he was an old timer and had been living there for over ten years. At night we were very much annoyed by mosquitoes, and heavy showers, a strong wind driving the rain into the house.

APRIL 26th (Saturday): We were anxious to go home, so we paid the consejal and left Futtul early in the morning, on a river palace, of



the same variety as the one we embarked on when going from Siwan to Malunog. After having followed the bendings of the river for some time, we came to a place where we had to leave the boat and go on foot; a carabao or water buffalo was ready to drag the vessel over the gravel. At that particular spot we took a picture of one of the several typical Negrito huts we had found, and after having walked for an hour or so, wondering where we were and whither we were going, we reached the Abulug, where we were met again by the teniente and his boat. We left her and walked at the most dangerous places, although it seemed that it was safer to go up than to go down the stream. At our arrival at Siwan, we thanked the teniente, who went higher up toward Tawit.

Once at home, we saw with the utmost satisfaction that all our belongings were untouched; very soon one of our neighbors came to see us, and he said that Masigun had been there, just after our departure, to look for us, and that he had even followed us for some distance in the hope of meeting us at Futtul. Well, we certainly could not blame the fellow for not finding us when we were wandering in the forests of Malunog river and the Tumok river; this, together with the finding of all our valuables without the least thing having been stolen, was a practical proof of the honesty and faithfulness of our Negritos.

We ate some concoction prepared by our neighbors, after which we

borrowed a lantern for the night, and Mr. Padua prepared all necessary implements for the developing of the several pictures we had made on the preceding days. At nightfall we were able to do the work, and saw that all the plates were in good condition.

APRIL 27th (Sunday): I was able to offer the H. Sacrifice in the morning, but with much difficulty. It was sad to see that nobody assisted at mass here, all being pagans, where formerly two large stone churches were daily filled with worshippers. But God is All-powerful, and let us hope that the day will soon appear, when fervent communities will replace our pagan Isneg and Negritos, and offer to the Lord their innocent hearts unshattered by any refinement of false civilisation.

The monotony of the day was broken only by the visit of the old Asi, who lived at the other side of the river, and came to beg for a little salt; for the rest, the day passed uneventfully.

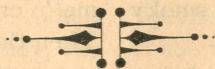
APRIL 28th (Monday): In the morning I asked an Isneg to bring me on a little bamboo raft to the other side of the river, where our nearest Negrito neighbors lived. The raft consisted of seven half-rotten bamboos and there was no question of getting over without wetting my feet. At the other side, very near at the bank of the river, we came to the house of Bugayong, had a little talk with the man, who was a well built Negrito indeed and,

asked Masigun's son, Herudis, to go with us and show the way to the house of Asi. The Isneg accompanied me, and, after a long and tedious walk through the forest, always attended by a whole company of leeches, who ornamented our feet, we arrived at the house of Asi. It is not so difficult of getting rid of these obnoxious little blood suckers when one goes barefoot, but otherwise there is no other remedy than to have patience and to take off one's shoes and stockings now and then, though, in such a way much blood is spilt, as it continues trickling for a long time after the cause of the wound has been removed: those

leeches have certainly a fine pumping system.

Asi's wife was alone and guarding the house, but after a while he came home, and after some rest, we all went to Siwan, I and the Isneg by raft; Asi waded. We had a prolonged talk with the old man and a good laugh at Mr. Padua's expense, who, knowing nothing but Ilokano, did the impossible to make himself understood by Asi, who knew only Ibanag of the Negrito variety. Asi told us that many Negritos would come to his house this evening to pray, and he promised to call me in case they arrived.

*(To be continued.)*



## Try Again

'Tis a lesson you should heed — Try again;  
 If at first you don't succeed, — Try again;  
 Let your courage then appear,  
 For if you will persevere,  
 You will conquer, never fear, — TRY AGAIN.

Once or twice though you should fail, — Try again;  
 If you would at last prevail, — Try again;  
 If we strive 'tis no disgrace  
 Though we do not win the race,  
 What should we do in that case? — TRY AGAIN.

If you find your task is hard, — Try again;  
 Time will bring you your reward, — Try again;  
 All that other folks can do,  
 Why with patience may not you?  
 Only keep this rule in view — TRY AGAIN!



# Bontoc Legends

## The Rainbow

A long time ago, there lived a famous hunter at Tokokan. (1) Far and wide he had not his equal in trailing wild pigs and deer. The pitfalls he dug and cleverly covered up with small branches and sods, deceived even the most suspicious old boar. And when he and his dogs were tracking a deer, he never gave up until with an unflinching throw he had speared the tired out animal. Tied with rattan to the rafters of his lowly roof there was a big collection of hunting trophies; antlers and skulls and bones, some freshly gnawed off, some as smoky and black as his sooty hut.

One day the hunter went to see a pit he had dug on the wild hogs' trail that led to his camotefield. Great was his surprise to see sods trodden in and the pit empty. On closer examination he found that indeed some animal had been impaled, for the sharp pointed stick at the bottom of the pit was red with blood.

He kept silent and let some time pass. Then he made a new pitfall. The next night he stood on watch, hidden in the dense shrubbery. Before long he heard a drove of pigs tripping by. Sniffing suspiciously they headed straight for his field. Then, a sudden crashing of branches and...plump! one pig was trapped. While its frightened companions

broke away thro' the thicket, the impaled beast set up a terrible shrieking. But our hunter waited. He knew his quarry could not escape.

He waited and waited. At last, when the moon had come peeping out over the mountaintops, he saw somebody sneaking near and making ready to pull out the trapped pig. With a few leaps the hunter reached the pit. Catching hold of the thief, he brandished his murderous battleax, decided to make short work of him. "Do not kill me" cried the frightened thief. Then the hunter saw that the thief was a woman, he did not kill her but took her home and married her.

For years they lived happily together. They had several children. During all that time there was one thing which often surprised the hunter. Now and then some of the bones, he kept tied to his roof, disappeared, tho' he knew no dog could reach so high. But he kept silent, not knowing what to think of it.

One day he was coming home unexpectedly from a trip. At the entrance to the village he saw his wife burning some bones. "Oh my! he said, are you the one who is always taking away the bones?" "I am, she replied for I am not a woman. I am the rainbow. If you



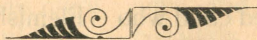
do not like me to take the bones, all right. I am tired of you anyhow. But, for the sake of our children, listen to my advice. When they will marry, take some bones and burn them at the entrance of the town. Otherwise I will appear in the sky and bring them ill-luck." Thereupon she was changed into a rainbow.

The man took good care to follow the rainbow's advice. When his children were to be married, he first burnt some bones outside the town, that no bad luck might befall the newly married couple.

However, the descendants of the rainbow were not like other people. When one of them came near the little spring above the village, the water would soon dry up. When one passed thro' a ricepaddy, the crop would be much less than on other paddies. They became very ill-famed among the villagers. The old men never would favor a marriage with a "tilag" (2); neither would they allow any "tilag" to build his house up-hill above the other houses. So in course of time the "tilag" formed a clan apart in the village.

All this happened very, very long ago. Since many years the "tilag" have mingled with the other villagers. But still some bones are burnt at the entrance of the village, whenever a marriage is going to be celebrated. For, if not, the rainbow might appear, and bring some ill-luck to the couple. And may be, some very wise amama (3) or inina (4) when consulted on the advisability of a projected marriage, might still ask amongst many other important things, whether any of the parties has tilag blood. And of course at the time of the sowing of the rice seedlings, bones have to be burnt outside the town to keep the rainbow away while the inina, who alone goes to sow the seeds in the "pachekhan" (5) is at her work. If the rainbow would appear in the sky while the seeds were being sowed, the "pacheg" (6) would be no good. Nobody would wish to plant them in his field. They would produce but empty ears. For the rainbow is a bad omen.

(1) a village near Bontok. (2) rainbow in Tokokan dialect. (3) old man. (4) old woman. (5) paddy where the seedlings are sowed. (6) seedlings to be transplanted.



## Any Disproportion?

How much time do you give to the reading of the secular papers, and how much to your Catholic paper? A very logical course is yours, no doubt, and a fine example of the carrying out of

one of the first elementary principles of the Catechism: "We should take more care of the soul than of the body." Honestly, do you ever think seriously of this?





# CATHOLIC CHRONICLE

## Catholic Missions.

According to the *Revue Apologetique*, The Catholic Missions count 382 dioceses, vicariates, apostolic prefectures and missions, 32,000 missionaries (priests lay-brothers and nuns). According to the same review of the 1,700,000,000 inhabitants of the world, 304 millions are Catholics, 212 millions are Protestants, 157 millions are Schismatics, 15 millions are Jews. Together 688 million people recognize the true God.

227 millions are Mohammedans, 510 millions are Boudhists, Taoists, Confucianists and Shintaoists, 205 millions are Brahmanists and 70 millions are Animists. Thus 1,012 million people ignore the true God.

## France.

At the beginning of the month of May, the body of Bernadette Soubirous, the privileged child who had so many visions of the Blessed Virgin at Lourdes, was exhumed at the Mother House of the Sisters of Charity of Nevers. Under the presidency of the Bishop of Lourdes and in the presence of the members of the Ecclesiastical tribunal instituted to examine the life

and virtues of Bernadette, the casket was opened and the body was found intact, but the flesh had turned very dark, almost black. The examination was made by physicians who drew up a statement testifying to what they had seen. After these formalities the body was brought to a private oratory of the convent and at six o'clock in the evening seals were placed on the door of the oratory and will remain until such time as the body may be exposed to the veneration of the faithful.

## Germany.

Luther gave the Bible its publicity, say Protestants, by translating it into the native tongue for the first time. Before the first Protestant Bible version was printed, there were 30 printed editions of the Bible in German, 19 in Flemish, 26 in French, and, in all, 104 complete printed editions, besides the 94 partial editions of the Bible in modern languages. And all these editions before Luther's of 1534. These were printed in various vernaculars and do not include the many editions of the Bible in ancient languages,



such as Latin and Greek. In the face of 343 editions of the Bible in ancient languages and 198 editions in modern languages, thirty of which were in German, together with the many illuminated manuscripts of the Scriptures own by monasteries, one of which was Luther's home, is it not absurd to claim that Protestants have opened the Bible to the public? Is it not absurd too that Protestants should distribute pamphlets among the Filipino Catholics with an engraving showing a big Bible with a key that opens it, as if Protestants had been the first to publish the Holy Scriptures? There is a Commandment of God that says: "thou shalt not lie" and a sect that lies officially dooms itself.

### Portugal.

At Fatima, twenty miles from Lisbon and far away from any railroad, exists a big plain: it is the "Lourdes" of Portugal. It is said that Our Lady appeared there to some children, after which a source began to flow, some wonderful cures were registered and, notwithstanding the prohibitive measures of the anticlerical Government the number of pilgrims increases more and more. From May until October, on the 13th of each month, from

30,000 to 40,000 pilgrims arrive at Fatima to honor the Blessed Virgin. **Rome.**

Here follow the amounts in francs contributed by the most important countries since 1845 until 1923 towards the work of the Holy Infant for the missions.

France:	72,258,850.
Germany.	46,072,727.
Belgium.	21,850,067.
Italy.	19,199,135.
United States	18,856,557.
Holland.	11,220,159.
Austria.	6,643,652.
Switzerland.	6,096,897.
Great Britain.	5,173,478.
Canada.	3,401,604.
Spain.	2,575,840.
Argentine.	1,285,052.

The total contributed by all countries during that same lapse of time was 228,484,000 francs.

### United States.

The Catholic Church has gained 4,429,137 members in the last ten years, according to the Catholic Press Directory, published lately in the U.S. The directory shows there are 60,155 nuns, 23,697 priests, 216 seminaries, catholic universities and colleges, 208 monasteries, abbeys and scholasticates and 508 hospitals and charitable institutions in the U.S.



—Who is the Catholic Filipino who would not gladly sacrifice one peso a year for a subscription to the Little Apostle? It means a little help for the civilization of the last pagans in his beloved country.





# CURRENT EVENTS

## Philippines

### Commerce, Agriculture.

During the first six months of the year, the Philippines exported more sugar (396,614 tons) than during any previous year. Europe having bought much sugar on the New York market, prices in sugar may rise a little. It has been ascertained that the Philippines can produce much rubber. Mindanao seems to be an ideal place for this product. The British owing 60% of the rubber trees of the world, having put restriction upon the exportation of rubber from the Malay States and Ceylon, efforts are being made in the Legislature to grant greater facilities to foreign capital to raise rubber in great quantities in the Islands.

Famine menaces the province of Nueva Vizcaya. The people have sold great quantities of rice in Nueva Ecija and consequently prices have risen considerably so that the poor people can not afford to buy the cereal. Famine menaces also the provinces of Camarines, owing to the havoc played by a storm in that province last June. The Governor General urges the people of these afflicted provinces to raise quick growing crops.

These last years great areas of cultivable land have been washed away by overflows of rivers. One of the causes of these annual destructions is the deforestation of mountains. Therefore it is urged by many officials that the barren mountains ought to be again planted with valuable trees.

### Politics.

The opposition between the Governor General and the Legislature continues but there exists a tendency to mutual understanding. The Governor General submitted a list of 224 appointments, some of which were approved others rejected (f. i. that of Mr. Canon as subdirector of the library). The Secretaries of the different departments rejected by the Legislature will continue their functions ad-interim.

Mr. Osmeña, floor leader of the Nacionalista-consolidado party in the Senate has gone to the U. S. and will be followed later probably by Mr. Quezon, President of the Senate and others, to put the claims of the Legislature against the Governor General before the U. S.' Congress and the President himself, and also to do what can be done in favor of the Fairfield bill, or any other granting more autonomy, or independence to the Philippine Islands.

During the first session of the Legislature many bills have been introduced. Let us note only a few: one making divorce easier (this comes up at every session), another granting Municipalities more autonomy, especially to levy more taxes; one barring members of the Legislature from collection of their per diems during absences from the sessions; one granting women the right to vote; a resolution urging that all bills deposited shall be brought to discussion a few days after they



have been introduced, in order to avoid that many be pigeonholed or rushed through without discussion at the end of the session; an act creating a committee which shall look after the interests of the Government in its industrial enterprises which have often been the cause of great financial losses.

In a partial election for a substitute to Mr. Reyes, representative of Cavite province, the Nacionalista-consolidado candidate Mr. Soriano was elected.

## Schools.

There are unusual difficulties this year in the public schools, on account of the large number of enrollments of students, lack of proper facilities, in many cases lack of teachers and a shortage of funds, says Dr. Bewley, director of the Bureau of Education. In some schools tuition fees were asked to pro-

vide the necessary funds for the support of the institution. In some places students who failed in the intelligence test were refused or advised to follow a trade course instead of the high school. In Nueva Vizcaya only a few schools were re-opened.

The Monroe commission's report has been widely discussed in the Legislature. It is found that it criticizes much but does not forward the remedies to the evil. In answer to its criticisms of some private schools more funds were asked by the bureau of private schools to support more supervisors of the private institutions.

A bill was proposed by which co-education in the Moro schools should be suppressed. Why must the Moros alone be favored under this point of view? The Catholics too demand the suppression of the co-education system for their own children?

# Foreign

## China.

The Chinese embroglio continues, less fierce in the north, more menacing in the South. The Cantonese republic is bolschevic and her army is officered by Russian Bolshevics. These officers like many other Russian emissaries are paid by Moscow to stir up the Chinese against the foreigners. It seems that the Yunanese troops beaten lately by the Cantonese are preparing another attack against Canton. If the former succeed in driving out the Cantonese rulers, the Bolschevic rule in the south would receive a deathblow. In the meantime the Chinese demand the suppression of foreign concessions and extraterritoriality. The concessions of certain territories to some foreign powers in particular (like France in Shang-Hai) or to all alike and called "international" were granted by China by way of treaties after wars in

which she herself was beaten or as indemnities for certain injustices committed against foreigners. The right of extraterritoriality, by which foreigners in China are judged by their own consuls or ambassadors, was imposed upon China as a guarantee against unjust sentences imposed upon foreign subjects. A few years ago, the Chinese had been promised at a conference at Washington, the revision of these former treaties. What shall be the issue of this long Chinese antiforeign movement?

## England.

What is said to be one of the greatest steps toward world prosperity since the World War was taken last April by the Government of Great Britain, when it returned to the gold standard of money value. Australia and New Zealand returned to the gold standard



on the same day as Great Britain. Before long all the states of the Dominion shall have taken the same measure. What does this gold standard mean?

To be on a gold standard a nation must permit the free export and import of gold and its treasury must be prepared to exchange gold for paper money on an equal basis. Great Britain had not been able to do this for ten years. A nation under the gold standard must always have a large amount of gold on hand to act as security for its paper money, if not, the value of the paper money drops. Italy, France and other European countries have their money unit below its face value, just because they have not gold enough in their vaults to guarantee the payment of their paper money in gold or silver coins.

When one country buys goods in another country, those goods have to be paid for. Usually they are paid for by other goods sold; that is by goods going in the opposite direction. That is called international exchange. But when anything happens to upset the "balance of trade" money has to be shipped: usually gold. During the war Great Britain bought millions of dollars' worth of war supplies in the U. S. but sold very few things to the new world. Gold began to flow out. Great Britain passed thus laws preventing too much gold from going out of the country. At the same time the government refused to pay out gold in exchange for the British paper money. As a result of this action the pound sterling fell in value. The pound sterling is nominally worth \$4,8665. After the war it fell below \$3,50. That was because the British Government and the British merchants owed so much to the United States. American creditors held drafts payable in London, but could not get the money for them. So they sold them at a discount.

Recently the pound has been steadily climbing. The returning of Great Britain to the gold standard makes it certain that the pound will now remain at its normal value. However Britain has not yet returned to a system of free exchange of paper money for gold.

New York banks are helping Britain by granting a British credit of 300 million dollars. That is: they are willing to lend that amount to be used in the U. S. if needed. This prevents too much gold from being exported from Britain to the U. S. Britain instead of shipping gold to the U. S. in payment of merchandise, will draw on her credit in the New York banks. The example of Great Britain may soon be followed by other European nations.



England has serious interior trouble. More than 1,000,000 coalminers menaced to strike. The Government voted an amount of money to be given to the direction of the mines with which to satisfy the claims of the workers for a few days and avert the strike. She has 1,200,000 unemployed. Most of them can not find work. Others can, but since the war the unemployed receive a certain allowance from the Government, wherefore some prefer to live on that pension. What will England do if tomorrow the railroad workers menace with a strike, if the day after tomorrow the laborers at the docks refuse to work etc. etc. Will the Government continue to pay the strike off?

## Mexico.

Since a quarter of a century in the throes of civil war and revolution, Mexico received a warning statement of Secretary Kellogg, U. S. against her increasing lawlessness. The seizure of lands by agrarians goes on without check. No attempt is made to reimburse the owners. Agriculture has



been diminishing steadily and in the face of this progressive economic dissolution the government seems to be helpless. Mexico, according to competent observers, is suffering from the rot of bolshevism and as the Catholic Church stands for right and justice, she saw her churches and other properties confiscated. The agrarian confiscations may become an international problem which concerns Great Britain, Spain and other countries.

### **Russia.**

Several countries have expressed publicly their regret of having entered into negotiations with Russia, and recognized the Soviet Government. The intervention of Russia in China against the English, may lead Russia and England to war, in which case England would blockade all Russian ports until Moscow has given satisfaction to the English claims. Japan tired of the propaganda of Russian Bolshevics in China and Manchuria may before long declare war against Russia and profit by the clash to take possession of Manchuria which she needs for her overpopulation and where the Russians actually try to dominate.

### **United States.**

The Government's debt collecting drive, started in April under the direction of President Coolidge, has not brought any money into the treasury of the United States from European nations, but has brought the assurances that virtually all the 12 billion dollars owed the U. S. on account of war loans will be paid.

England was the first European country which before the drive made arrangements for paying and effectively

paid, while she herself was not paid by other European countries who had borrowed of her sterlings. Five nations owing a total of five million dollars — Great Britain, Finland, Hungary, Lithuania and Poland — already are making regular payments on principal and interest.

Of the twelve other European nations which owe the U. S., all except the Russian Bolshevich paradise have now made some move looking toward the adjustment of their debts before the end of the present year.

The principal debtors — France, Italy, Roumania, Belgium and Czechoslovakia — preliminary conferences looking to the concluding of funding agreements have been held. Last year the European nations had expected if not the whole at least the partial remission of their debts under pretext that the war of the Allies was a common war and its burdens were to be carried by all alike in the same proportions. They further said that the money borrowed from the U. S. had remained where it was as payments for food and war paraphernalia. But Uncle Sam remained deaf to these reasons. France hoped to receive better conditions of payment than England, but then John Bull objected and said that if France were granted better facilities of payment, he urged the same. What may be the end of the going-on negotiations? That the U. S. grant moratoriums to some of the indebted countries, knowing well that no oil can be got from a dry stone. Anyway the move of the different European countries to fulfil their obligations shows that Europe is little by little recovering from her downfall after the world war.







# QUESTION BOX

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

8.—*A person who suffers much from tuberculosis and who is incurable, would prefer to die rather than remain in this state; so he asks another person to kill him. Does he commit sin by acting so?*

*The other person obeys him. Does the latter commit a sin?*

Ans.—Nobody has the right to take away his own life or the life of another (except the Government in some cases, and persons in self defense). Our life belongs to God who grants it to us to serve Him. By taking away our own or another person's life, we deprive God of His right to the service of the person killed and we commit a mortal sin. Thus the sick man in question commits a mortal sin, by taking away his own life, if not by his own hand, at least by asking another person to do it for him; besides he commits a second grievous sin by inciting another person to perpetrate a great crime; for who incites his neighbor to do wrong is guilty of the wrong done,

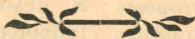
or to be done.

The second person, it is clear, commits homicide, which is a mortal sin.

One might object: the sick person is incurable, suffers much and must die before long.

God's claim upon the sick man's service, which is submission to His holy will, must remain God's undisputed right. At this moment of his life which is ebbing away, the sick person serves God and has to serve Him as long as it pleases our Creator and sovereign Lord. In this case, the sick serves God by his patient suffering and persevering submission to the will of the Almighty, who in return will reward Him for this service by granting him pardon of a part or of all the temporal punishments due to his sins, and by increasing his reward in Heaven, if he be in the state of Sanctifying Grace.

NOTE: Several other queries have arrived. They will be answered in the next issue.



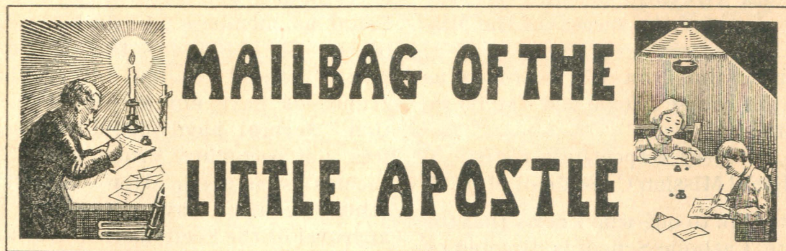
## Communion Prayer of an old Irish Woman

“My loving Lord, a thousand welcomes! Cead mille failthe! O Son of Mary, I love you, indeed I do. Who am I at all, that you should come next or near me? O God of heaven, make a little corner for me in your heart, and never while there is life in me let me lose my place there, and after death

may I still hide there.” Amen.

“Have pity on me, O Blessed Mother! Talk to my God for me. Tell Him I'm a poor ignorant creature, full of nothing but sin and misery, but that I love you, His own dear Mother; that I am a poor servant, and for your sweet sake, to help and pity me. Amen.”





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

The "Little Apostle" is now printed on 6,000 copies. It does not mean that there are 6,000 subscribers. It does not even mean that all the subscribers of June, last year, have already sent in their renewal (let us hope that those who forgot to do so, will send it in right NOW, for otherwise the good cause among the Mountaineers is the loser and.....well: debts are debts) but it means that already more than 5,200 numbers are sent out every month to all parts of the world, and, if examples attract, the following letter should double the number of subscribers to the "Little Apostle."

Dear Father Vandewalle.

With much interest we have been reading your "Little Apostle" which the Reverend Father gave us. We enjoy reading it and prefer it to other publications, for all the places mentioned and sometimes even the people talked about in the Magazine are known to us. We thank you for the noble work you are performing and for all the benefits we derive for our souls from the grand examples set before us in the interesting "Little Apostle."

We Igorrote girls wish to contribute a small part to your appreciated work. Therefore we send you inclosed one peso for a subscription to the "Little Apostle." That's all our small means

can afford but we supply this lack of means by fervent prayers for the conversion of our dear brethren of the Mountain Province.

Some Igorrote girls of Bontoc.

Of course these children are baptized, but what one ought to wonder at is that they are of the poorest of the Philippines and nevertheless they have gathered a few centavos here and there, deprived themselves of what is more than necessity and they want to read the "Little Apostle" and contribute to the conversion of their brethren.

And as if the best examples had always to come from the poor children, so dear to the Sacred Heart, what do you think of the following letter?

Dear Reverend Father.

We have been reading the "Little Apostle" since last year and have liked it immensely, especially the stories. Following the examples of some colleges, we the 7th. Grade and First year girls of the Malate Catholic School formed last March the "Girls' Mission Crusade of Malate Catholic School" and succeeded in raising the enclosed sum of ₱6.30. It is very little (but like the mite of the widow it is more meritorious owing to the sacrifices and mortifications you had to practise to save these pennies) but we hope it will be of some help to the



Missions. We also promise to pray every day for the success of the Missions.

Hoping that you will hear from us again (of course I hope and like it) we remain :

Very respectfully yours,  
The Girls' Mission Crusade of M. C. S.

After all, to one who knows that the Malate Catholic School is directed by Missionaries, it is no wonder then that the Missionary spirit is found in the hearts of the Malate School pupils: the pupils are what the teachers make them and teachers who would neglect to teach their pupils to help the missions, would forget an essential part of catholic education.

If I had to give here all the letters of correspondents who have sent in

their names and fees asking to be enlisted as members of "the Crusaders of the Little Flower", the "Little Apostle" would be one big mailbag. Hundreds have entered the Association. Several have offered their services for becoming Promoters. The success is assured. How could it be otherwise after having received the approval of the Ecclesiastical Authority of the Philippines, the encouragement of our Dear Apostolic Delegate and certainly the blessing of the Little Flower, and Jesus Christ Himself.

Dear Readers: God is with us, for God is with His works. May He bless you all and especially those mentioned in this mailbag.

Respectfully yours in X.

Rev. O. Vandewalle.

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## Judge Not and You Shall Not Be Judged

A certain zealous and energetic priest went about collecting for his little church. His sacristan accompanied him, for he knew everything and everybody's business, perhaps even better than his own. How many there are like him!

As they were going about on this mission of charity, they heard the sound of coughing, coming from a rather poor-looking house. "That person who is coughing seems to be on the road to the other world" said the priest. "The world will not lose much if he goes to the other side of the grave" answered the sacristan, "he is rich, but so stingy that he denies himself every comfort in food, clothes etc., and that it would be useless to ask him anything" continued the sacristan. "Ah well, said the priest, even a small coin will be of some use; and in return for his help, I may be able to help him. Let us go in."

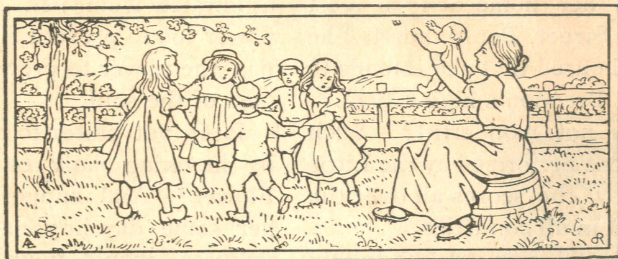
So saying, he knocked at the door and entered the house. Its occupant rose from his chair as they entered and in a courtly way, at variance with his surroundings, bid them welcome.

It was rather dark, for it was towards evening and he apologized while he struck a match to light a candle. Then turning to the priest he asked him politely what he could do for him. The good priest's errand being made known, he remained for a moment thinking, then said: "I know I am called a miser, but why should I spend on this miserable body, what will do so much good to others? And if, by doing without many things for my self-satisfaction, I can help my suffering fellow-creatures, how little should I regret my daily deprivation!!! Here, Reverend Father, he continued, this is all I possess; had you come a few days sooner I could have given you what I gave to a poor family."

On his way home, the father opened the box and found, to his great surprise, many gold pieces. It was found out that this sick man's life had been one continual act of charity, given in an anonymous way, known to the great God for Whom alone we should all work, and not for fame, so as to be spoken of in this and that paper.



# For the Little Tots



## Power of the Little Flower

**R**OBERTA Wagner is a young girl of Bensonhurst, Brooklyn. In 1923 at the age of 11 years, she was stricken with appendicitis and rushed to the operation table of a private hospital in Brooklyn. Unhappily after the operation was performed serious complications set in: she got tuberculosis of the bones. Two of her ribs had to be removed and her spine too became tubercular. Four physicians declared that her entire system was poisoned and there was no hope for recovery. Poor girl, to have to die so young.

For two years she remained in bed waiting upon death. After many consultations it was finally agreed by all the doctors who saw her that she had only a few months, perhaps a few days only to live.

Roberta had been educated in St. Mary Mother of Jesus' parochial school in Bensonhurst and the parish priests and Sisters in the school had often talked about the power of the Little Flower, St. Theresa of Jesus.

About ten days before the canonization of the Little Flower, Roberta, her mother and other members of the family started a novena in honor of the Little Flower asking her to cure the little girl. Shall the Little Flower remain deaf to so many prayers and such great faith? She loves so much the little children. Did not Jesus too love them much? And now here was a little sick girl showing confidence in her words that she "would spend her heaven doing good upon earth".

While making the novena, Roberta who had been unable to talk distinctly for almost two years, all of a sudden shouted to her mother that she was better.

"Mother," she said, "I know I am better now, I feel that St. Theresa has obtained for me my cure."

Mrs. Wagner called in the physicians who had treated her and they declared a wonderful improvement had been made in the child and that the change was simply miraculous.



A few days later Roberta was out of her bed for the first time in two years, in her home at 1730 West Eleventh Street, Bensonhurst. She is so well cured that she intends to enter St. Brendon's high school.

Is this not wonderful? Such miracles are performed by the Little Flower by the scores all over the world and in all countries.

Say, would you not like to join the crusaders of the Little Flower as established by "the Little Apostle"? The day may come for you too to need the Little Flower's powerful intercession. Of course if you were sick right now, you would promise immediately to become a crusader.

But is it not best to show your

devotion to the marvelous little Saint already now, before you need a miracle from her. She has the power too to prevent sickness. She has the power to prevent the sickness of the soul.

Is it not better to prevent both by invoking daily our dear Little Flower? And suppose you need her some day in your affliction or sickness, would your previous devotion not be a guarantee of her efficacious intercession for you?

Dear Little Tots, now is the time to join the crusaders of the Little Flower. Read the conditions of becoming a crusader in this number and send in immediately your enlistment to the "Little Apostle" P. O. B. 1393 Manila.



## Charity\*

A sigh or a smile may awaken  
Suspicion most false and untrue,  
And thus our belief may be shaken  
In hearts that are honest and true.

How often the friends we hold  
dearest,

Their noblest emotion conceal?  
And bosoms, the purest, sincerest,  
Have secrets they cannot reveal.

Leave base minds to harbor sus-  
picion,

And small ones to trace out defects;  
Let ours be a noble ambition  
To love as our Savior directs.

## Tot's Jokes

—"My son," said the irate parent,  
"I am surprised, mortified and  
amazed to find that you are the last  
of the class. I can hardly believe  
it possible."

"Why, father," replied the son,  
"it is the easiest thing in the world."



—"Now, don't be greedy with your  
roller skates, Bobbie," said mother.  
"You must lend them to Ethel  
sometimes."

"I do, mother," said Bobbie.  
"She has them up the hills and I  
have them down."



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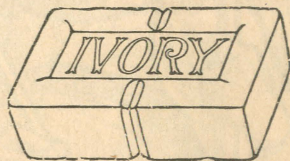


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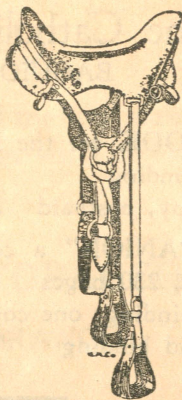
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