

From the entrance to the cave opposite the large tree where all had congregated finally came the sound of sharp hissing. *Bayawak*, the monster monitor lizard; and captain of Her Majesty's bodyguard, was announcing the arrival of the Queen. At this signal sudden silence descended on the multitude. The huge lizard slowly

emerged from the cave, followed by six other enormous monitor lizards of the Queen's bodyguard, and then came Saua herself, surrounded by thousands of smaller lizards, snakes and frogs. A rearguard of six large, saw-crested, green iguanas, under the command of their chief, *Ibid*, brought up the rear of the procession.

(Please turn to page 22, col. 1)

## Origins of the Roman Catholic Church

GIBBON—(Continued from August)

V. But the human character, however it may be exalted or depressed by a temporary enthusiasm, will return by degrees to its proper and natural level, and will resume those passions that seem the most adapted to its present condition. The primitive Christians were dead to the business and pleasures of the world; but their love of action, which could never be entirely extinguished, soon revived, and found a new occupation in the government of the church. A separate society, which attacked the established religion of the empire, was obliged to adopt some

form of internal policy, and to appoint a sufficient number of ministers, intrusted not only with the spiritual functions, but even with the temporal direction of the Christian commonwealth. The safety of that society, its honor, its aggrandizement, were productive, even in the most pious minds, of a spirit of patriotism, such as the first of the Romans had felt for the republic, and sometimes of a similar indifference in the use of whatever means might probably conduce to so desirable an end. The ambition of raising themselves or their friends to the honors

and offices of the church was disguised by the laudable intention of devoting to the public benefit the power and consideration which, for that purpose only, it became their duty to solicit. In the exercise of their functions they were frequently called upon to detect the errors of heresy or the arts of faction, to oppose the designs of perfidious brethren, to stigmatize their characters with deserved infamy, and to expel them from the bosom of a society whose peace and happiness they had attempted to disturb. The ecclesiastical governors of the Christians were taught to unite the wisdom of the serpent with the innocence of the dove; but as the former was refined, so the latter was insensibly corrupted, by the habits of government. In the church as well as in the world, the persons who were placed in any public station rendered themselves considerable by their eloquence and firmness, by their knowledge of mankind, and by their dexterity in business; and while they concealed from others, and perhaps from themselves, the secret motives of their conduct, they too frequently relapsed into all the turbulent passions of active life, which were tinged with an additional degree of bitterness and obstinacy from the infusion of spiritual zeal.

The government of the church has often been the subject, as well as the prize, of religious contention. The hostile disputants of Rome, of Paris, of Oxford, and of Geneva, have alike struggled to reduce the primitive and apostolic model to the respective standards of their own policy. The few who have pursued this inquiry with more candor and impartiality are of opinion that the apostles declined the office of legislation, and rather chose to endure some partial scandals and divisions, than to exclude the Christians of a future age from the liberty of varying their forms of ecclesiastical government according to the changes of times and circumstances. The scheme of policy which, under their approbation, was adopted for the use of the first century, may be discovered from the practice of Jerusalem, of Ephesus, or of Corinth. The societies which were instituted in the cities of the Roman empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. The want of discipline and human learning was supplied by the occasional assistance of the *prophets*, who were called to that function without distinction of age, of sex, or of natural abilities, and who, as often as they felt the divine impulse, poured forth the effusions of the Spirit in the assembly of the faithful. But these extraordinary gifts were frequently abused or misapplied by the prophetic teachers. They displayed them at an improper season, presumptuously disturbed the service of the assembly, and, by their pride or mistaken zeal, they introduced, particularly into the apostolic church of Corinth, a long and melancholy train of disorders. As the institution of prophets became useless, and even pernicious, their powers were withdrawn, and their office abolished. The public functions of religion were solely intrusted to the established ministers of the church, the *bishops* and the *presbyters*; two appellations which, in their first origin, appear to have distinguished the same office and the same order of persons. The name of Presbyter was expressive of their age, or rather of their gravity and wisdom. The title of Bishop denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care. In proportion to the respective numbers of the faithful, a larger or smaller number of these *episcopal presbyters* guided each infant congregation with equal authority and with united counsels.

But the most perfect equality of freedom requires the directing hand of a superior magistrate: and the order of public deliberations soon introduces the office of a president, invested at least with the authority of collecting the sentiments, and of executing the resolutions, of the assembly. A regard for the public tranquility, which would so frequently have been interrupted by annual or by occasional elections, induced the primitive Christians to constitute an honorable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyters to execute, during his life, the duties of their ecclesiastical governor. It was under these circumstances that the lofty title of Bishop

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began to raise itself above the humble appellation of Presbyter; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president. The advantages of this episcopal form of government, which appears to have been introduced before the end of the first century, were so obvious and so important for the future greatness, as well as the present peace, of Christianity, that it was adopted without delay by all the societies which were already scattered over the empire, had acquired in a very early period the sanction of antiquity, and is still revered by the most powerful churches, both of the East and of the West, as a primitive and even as a divine establishment. It is needless to observe that the pious and humble presbyters who were first dignified with the episcopal title could not possess, and would probably have rejected, the power and pomp which now encircles the tiara of the Roman Pontiff, or the mitre of a German prelate. But we may define, in a few words, the narrow limits of their original jurisdiction,

which was chiefly of a spiritual, though in some instances of a temporal nature. It consisted in the administration of the sacraments and discipline of the church, the superintendency of religious ceremonies, which imperceptibly increased in number and variety, the consecration of ecclesiastical ministers, to whom the bishop assigned their respective functions, the management of the public fund, and the determination of all such differences as the faithful were unwilling to expose before the tribunal of an idolatrous judge. These powers, during a short period, were exercised according to the advice of the presbyteral college, and with the consent and approbation of the assembly of Christians. The primitive bishops were considered only as the first of their equals, and the honorable servants of a free people. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrage of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character.

Such was the mild and equal constitution by

which the Christians were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. As the numbers of the faithful were gradually multiplied, they discovered the advantages that might result from a closer union of their interest and designs. Towards the end of the second century, the churches of Greece and Asia adopted the useful institutions of provincial synods, and they may justly be supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achæan league, or the assemblies of the Ionian cities. It was soon established as a custom and as a law, that the bishops of the independent churches should meet in the capital of the province at the stated periods of spring and autumn. Their deliberations were assisted by the advice of a few distinguished presbyters, and moderated by the presence of a listening multitude. Their decrees, which were styled Canons, regulated every important controversy of faith and discipline; and it was natural to believe that a liberal effusion of the Holy Spirit would be poured on the united assembly of the delegates of the Christian people. The institution of synods was so well suited to private ambition, and to public interest, that in the space of a few years it was received throughout the whole empire. A regular correspondence was established between the provincial councils, which mutually communicated and approved their respective proceedings; and the catholic church soon assumed the form, and acquired the strength, of a great federative republic.

As the legislative authority of the particular churches was insensibly superseded by the use of councils, the bishops obtained by their alliance a much larger share of executive and arbitrary power; and as soon as they were connected by a sense of their common interest, they were enabled to attack, with united vigor, the original rights of their clergy and people. The prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied, by Scripture allegories and declamatory rhetoric, their deficiency of force and of reason. They exalted the unity and power of the church, as it was represented in the EPISCOPAL OFFICE, of which every bishop enjoyed an equal and undivided portion. Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion; it was the episcopal authority alone which was derived from the Deity, and extended itself over this and over another world. The bishops were the viceregenters of Christ, the successors of the apostles, and the mystic substitutes of the high priest of the Mosaic law. Their exclusive privilege of conferring the sacerdotal character invaded the freedom both of clerical and of popular elections; and if, in the administration of the church, they still consulted the judgment of the presbyters, or the inclination of the people, they most carefully inculcated the merit of such a voluntary condescension. The bishops acknowledged the supreme authority which resided in the assembly of their brethren; but in the government of his peculiar diocese, each of them exacted from his flock the same implicit obedience as if that favorite metaphor had been literally just, and as is the shepherd had been of a more exalted nature than that of his sheep. This obedience, however, was not imposed without some efforts on one side, and some resistance on the other. The democratical part of the constitution was, in many places, very warmly supported by the zealous or interested opposition of the inferior clergy. But their patriotism received the ignominious epithets of faction and schism; and the episcopal cause was indebted for its rapid progress to the labors of many active prelates, who, like Cyprian of Carthage, could reconcile the arts of the most ambitious statesmen with the Christian virtues which seem adapted to the character of a saint and martyr.

The same causes which at first had destroyed the equality of the presbyters introduced among



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the bishops a preeminence of rank, and from thence a superiority of jurisdiction. As often as in the spring and autumn they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less invidious distinction; the office of perpetual presidents in the councils of each province was conferred on the bishops of the principal city; and these aspiring prelates, who soon acquired the lofty titles of Metropolitans and Primate, secretly prepared themselves to usurp over their episcopal brethren the same authority which the bishops had so lately assumed above the college of presbyters. Nor was it long before an emulation of preeminence and power prevailed among the Metropolitans themselves, each of them affecting to display, in the most pompous terms, the temporal honors and advantages of the city over which he presided; the numbers and opulence of the Christians who were subject to their pastoral care; the saints and martyrs who had arisen among them; and the purity with which they preserved the tradition of the faith, as it had been transmitted through a series of orthodox bishops from the apostle or the apostolic disciple to whom the foundation of their church was ascribed. From every cause, either of a civil or of an ecclesiastical nature, it was easy to foresee that Rome must enjoy the respect, and would soon claim the obedience, of the provinces. The society of the faithful bore a just proportion to the capital of the empire; and the Roman church was the greatest, the most numerous, and, in regard to the West, the most ancient of all the Christian establishments, many of which had received their religion from the pious labors of her missionaries. Instead of one apostolic founder, the utmost boast of Antioch, of Ephesus, or of Corinth, the banks of the Tiber were supposed to have been honored with the preaching and martyrdom of the two most eminent among the apostles; and the bishops of Rome very prudently claimed the

(Continued on page 28)

## Haphazard Studies in the English Language

The *University Dictionary* which is sold by the MANILA DAILY BULLETIN at two pesos the copy, contains an essay on *Common Errors in English* by Dr. Farquason Johnson that will be run in installments in this department, commencing with this issue. For it is at once interesting and instructive; indeed, the editor of the JOURNAL, benefited by it greatly in his own diction, has seen nothing comparable to it anywhere. For this essay alone, he would not part with his own copy of this convenient English vocabulary at any price—unless he might, for the pittance at which it sells, obtain another. Dr. Johnson's pages fairly glow with linguistic erudition, as the student will observe. But the original was proof-read carelessly, and the errors which therefore appear in it have here been corrected. Where there are references to the *main vocabulary*, etc., any standard English dictionary may be consulted.—ED.

(Continued)

**at auction.** In England they say "by auction," but in America we say "at private sale" and "at auction." Johnson says, "the verb auction means to sell by auction," that is, by offering to the highest bidder. "At an auction" and "at a private sale" are common and correct expressions.

**at length, at last.** The difference in meaning between these two phrases often escapes all but the most careful speakers. "At last" implies difficulties overcome, impediments causing unforeseen delay, or disappointment by having had to wait longer for an object than we expected. "At length" is not necessarily final, but implies long continuance of effort, mental or physical, for a definite end, or long continued hope, expectation, suspense or suffering. "At length his wishes were realized and he went to Europe." "At last he died."

**at you.** Not "mad at you," but "angry with you," will correct two common errors.

**attache.** Although this is purely a French word, we have adopted it for want of a better one. Pronounced a-ta-shay, with the first two a's short, and last a long; only slight accent on last syllable.

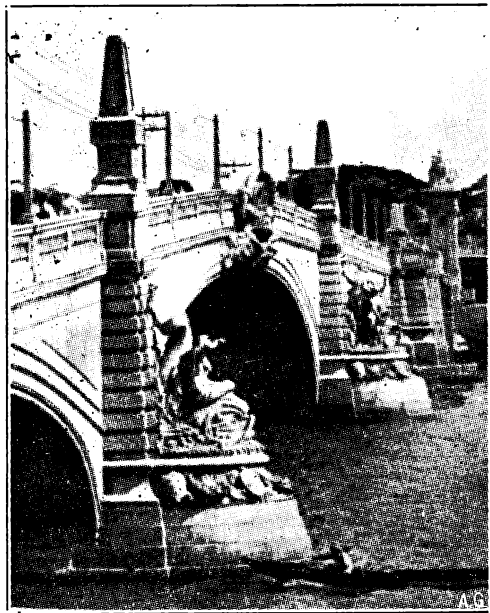
**auxiliary.** Pronounced aug-zil'yari, not auks'il-ary.

**avenue.** Often mispronounced av'noo or av'e-noo; should be av'e-new.

**avocation.** To be distinguished from vocation, which should be used of a man's daily business or calling in life, while his avocation is his recreative employment, or, it may be, his hobby. Thus we say correctly, "The law is his vocation, politics his avocation"; "Her vocation is teaching, her avocation pyrography." As Alfred Ayres clearly puts it, "Our avocations are the things we do for the love of doing them; our vocations are the things we do for gain." The two words are frequently confounded, but careful speakers will avoid the error.

**awful, awfully.** Colloquialisms that grate upon the ear in such phrases as "awfully good," "an awful headache," and "Thanks awfully!" Their use, even when regarded as slang, is always in poor taste, and generally betokens a limited vocabulary.

The common misuse of such strong words as "awful" results unfortunately in lessening their strength and value for legitimate use. There is surely nothing awe-inspiring about the ordinary social bore, but he is flippantly and frequently called "an awful bore," which robs the word "awful" of its significance when properly applied to a truly awe-inspiring spect-



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**AUGUST SUGAR REVIEW**

By **GEORGE H. FAIRCHILD**



**NEW YORK MARKET:**  
—Contrary to expectations, the circulation in New York of the news regarding Cuba's "single seller" arrangement was followed by a decline in sugar values and during the latter part of the week ending August 2, business was at a standstill with a quotation for Cubas at 2-1/16 cents c. and f., equivalent to 3.83

cents l. t. Holders' anxieties to dispose of their stocks before the 31st of the month, on which the single selling agency was rumored to take effect, materially contributed to the decline in prices. Cuban holders however were reluctant sellers at prices below 2-1/16 cents c. and f. and there were no pressure from that quarter.

Two clouds appeared in the horizon of the New York market, namely the proposal to introduce a sliding scale of sugar duties in the U. S. Tariff, and the opposition of certain New York bankers interested in the Cuban sugar industry to the proposed central sales' control. Although there were no sellers of Cuban sugar at less than 2-1/16 cents c. and f. 3.83 cents l. t.) Porto Ricans reduced their prices to 3.77 cents l. t. On the other hand, September shipment Philippine sugars were nominally worth 3.90 cents l. t.

In the third week, the market became firmer and on the 15th there were buyers of Cubas at 2-1/16 cents c. and f.

The abandonment of the sliding scale proposal was officially announced and the Finance Committee recommended to the Senate a full duty rate of 2.75 cents per pound, or 2.20 cents per pound for Cuban 96°. The market in the fourth week opened and closed at 2-1/16 cents c. and f. (3.83 cents l. t.), intervening prices being 2.00 cents c. and f. without fluctuations.

In the last week, the market, being overshadowed by the imminent prospect of the Cuban single selling agency coming into force, was unsettled and irregular. At the opening of the week, present shipment Porto Ricos were sold at 3.77 cents l. t. Sales to refiners of Cubas for late September and October shipments were effected at 2-1/16 cents c. and f. (3.83 cents l. t.)

The visible stocks in the U. K., U. S., Cuba and European statistical countries are 3,407,000 tons as compared with 3,136,000 tons at the same time last year and 2,926,000 tons at the same time in 1927.

**Futures.** Quotations on the New York Exchange during August fluctuated as follows:

	High	Low	Latest
1929—September.....	2.17	1.97	2.06
December.....	2.25	2.09	2.17
1930—January.....	2.26	2.13	2.18
March.....	2.30	2.20	2.23
May.....	2.36	2.27	2.29
July.....	2.42	2.34	2.36

**Philippine Sales.** During the month of August, sales of Philippine centrifugals in the Atlantic Coast—afloats,—amounted to 5,500 tons at a price of 3.77 cents l. t. as compared with sales amounting to 10,000 tons at prices ranging from 4.05 cents to 4.27 cents l. t.

**LOCAL MARKET:**—Small transactions in centrifugals were effected at ₱9.50 in the second week. Exporters were quoting ₱9.00 to ₱9.35, at which prices, holders were indisposed to sell their small present-crop stock. In the last week, exporters' quotations ranged from ₱9.00 to ₱9.25, at which they were unable to attract any of the small stocks of sugar, as Chinese dealers would pay ₱9.35. There were little or no transactions in the muscovado market during the month.

**Crop Prospects.** According to the reports of the Research Bureau of the Philippine Sugar Association, prospects for next year's crop are not as bright as last year's due to the unfavorable weather conditions during the month under review both on Luzon and Negros.

In all parts of Negros, rainfall was excessive in August, the rains not only being rather continuous but on some days torrential. As an example, in one period of 24 hours Bacolod received 9.6 inches of rain and on the same day Hawaiian-Philippine received 7.4 inches of rain. Talisay-Silay on one day received 8.5 inches, while La Carlota received 7.00 inches of rain. This was greatly in contrast to last year when many planters were complaining of drouth. Unless very fine weather prevails in September, October and November, it is considered probable that the crop on Negros will be considerably below that of last year. It is hoped, however, that this may be partially compensated for by an improvement in weather conditions between now and harvesting. The cane in the Laguna-Batangas districts is

somewhat behind this time from that of a year ago, so that there is a slight decrease in estimates as compared with last year's production. Up north, in Bulacan, Pampanga and Tarlac the stand of cane is uniform and looks as good as last year's. The superiority of the newly introduced varieties, particularly B-147, N. G. 24A and M-1900, over the native varieties, is noticeable in the stand of the foreign cane which is far advanced. In places where the native cane is very much affected by rust, it can be seen that the foreign varieties standing side by side with the native, have remained free from the disease.

**Philippine Exports.** Exports of sugar from the Philippines for 1928-1929 crop, from November 1, 1928, to August 31, 1929, amounted to 639,937 tons, segregated as follows:

	Metric Tons
Centrifugals.....	609,752
Muscovados.....	22,945
Refined.....	7,240
Total.....	639,937

**JAVA MARKET:**—The Javan market was reported as steady at more or less unchanged quotations which were as follows:

	Per P. I. picul	f. o. b.
Superiors—Spot.....	Gs. 12-5/8—	₱6.83
September.....	" 12-3/4—	6.89
Oct.-Nov.-Dec.....	" 13-1/8—	7.09
Jan.-Feb.-March.....	" 13-1/2—	7.28

**Origins of the Roman Catholic Church**  
(GIBBON—Continued from page 21)

inheritance of whatsoever prerogatives were attributed either to the person or to the office of St. Peter. The bishops of Italy and of the provinces were disposed to allow them a primacy of order and association (such was their very accurate expression) in the Christian aristocracy. But the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced from the nations of Asia and Africa a more vigorous resistance to her spiritual, than she had formerly done to her temporal, dominion. The patriotic Cyprian, who ruled with the most absolute sway the church of Carthage and the provincial synods, opposed with resolution and success the ambition of the Roman Pontiff, artfully connected his own cause with that of the eastern bishops, and, like Hannibal, sought out new allies in the heart of Asia. If this Punic war was carried on without any effusion of blood, it was owing much less to the moderation than to the weakness of the contending prelates. Invectives and excommunications were their only weapons; and these, during the progress of the whole controversy, they hurled against each other with equal fury and devotion.

(Continued in October)

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