

## Why I Should Cooperate with the Missionary

I am a christian. I have been regenerated by the waters of Baptism. God could have created me a pagan as the Igorotes in the Mountain Province. In the world there are 1,000,000,000 people who have never been baptized and never will be. I could have been one of these many.

But God selected me from among so many millions to be baptized. And thru baptism I received sanctifying grace. I became a child of God. To be a child of God is worth infinitely more than to be an offspring of the richest and noblest family in the world.

A child of a rich powerful family may inherit the world's goods and honors. A child of God that is faithful to its heavenly dignity shall inherit eternal riches and infinite happiness. The child of the well to do may lose its whole inheritance, or, in the midst of wealth, lead the most unhappy life. But I, a child of God thru baptism, once in heaven, I shall never be despoiled of my inheritance

and I shall always enjoy the happiness of God Himself without even the slightest shadow or possibility of sorrow or pain.

All this I owe to the infinite goodness of my God and Creator. I did not do anything to merit these privileges. Quite the contrary: on account of my sins, I should have been punished for ever. But then again God's love stepped in and spared me from eternal chastisement. How God must love me! But as He loves me, so does He wish to love all people.

Did not Jesus the son of God die on the cross to save all people, to make them all christians? Did Jesus not shed His blood for each living soul on earth? Who then can describe the desire of God to have pagans baptized? What a pleasure it must be to Jesus to see the fruits of His passion and death applied to a pagan soul thru baptism.

And I, who received the benefit of that salutary desire and the bloody sacrifice of Jesus, what have I done till now to satisfy the heart of Jesus

in its desire for more and more souls? If Jesus asked me to suffer and die to confer baptism upon a poor pagan, perhaps thru want of faith I would refuse to do it. But what He asks of me, what gratitude for all the benefits I have received from heaven dictates to me, is at least to help to save souls, to make a little sacrifice now and then for the conversion of those, who can become, like me, children of God and heirs of heaven.

I admire the Missionary who says farewell to his family and all he loves on earth, to consecrate himself to the redemption of pagans. I avow it, I have not that courage. But, can I refuse to help the missionary in his noble task? Can I refuse to try by

the means I have at hand to help the missionary to bring souls to the cross of Calvary, to the heart of Jesus, to heavenly glory? And if I pray for the conversion of pagans if I offer my alms, am I not a missionary too? and shall I not receive the reward of a missionary?

*Caritas Christi urget me:* the love of Christ forces me: after all God has given me and sacrificed for my supreme happiness, yes, I too, I should and must become an apostle, a little apostle of the Mountain Province, by my daily prayers for the conversion of its pagans and by the little alms I can afford to help its Missionaries.

## LETTER

*published in the Review of the Missionaries of the Immaculate Heart of Mary of Scienc (Belgian Missionaries), by the Very Rev. Father A. Van Zuyt, Provincial Superior, after his annual visit to the different missions in the Mountain Province in the year 1923.*

The Belgian Missionaries have their central house at Baguio, Governor Pack Road. It is the residence of the Provincial and of Father Schipman. Here the new missionaries come, when they arrive in the Islands, to begin their study of the dialect, and the older ones when they need a rest. It is an ideal place for a tropical country. In the center of the town Fathers Carlu and Wins are the happy possessors of a splendid, I may say cathedral. Part of it, not half as yet, is finished, but time and money will achieve it some day.

It is a gem, designed by Father Vendelmans and built by our laybrothers and Igorotes. Stately it rises on top of a hill above the many other surrounding hills of Baguio, and from its door one beholds the nicest panorama which can be seen at Baguio.

But we may not stay to enjoy it. Let us go to the north west for a distance of 7 kilometers and we shall arrive at the valley of Trinidad: where we have the mission of Fathers De Brabandere and David. Their house and chapel were built



with the gifts collected at a feast given by prominent Manilans for the benefit of our missions among the Igorotes. The simple style of both house and chapel are quite in harmony with the pine-covered mountains which engirdle the valley of Trinidad.

Going down from Baguio to the east for a distance of 16 kilometers, we come to the mission of Itogon. Here Father Quintelier, lately helped by two young missionaries, FF. Pelsers and Claerhoudt, has done wonderful work and, finding it necessary to extend his work, notwithstanding his continual lack of funds and support, he has sent Father Claerhoudt to Bokod far away north in the province of Benguet.

Travelling north from Baguio for two days and a half, we arrive at Cervantes an old spanish mission where at present Father Portelange directs the work helped by Father De Clercq. From Cervantes they visit regularly the mission of Loo, which connects the province of Benguet with the province of Lepanto. Besides, they administer the mission of Bauco, 25 kilometers north-east of Cervantes.

From Bauco we go to Bontoc, visiting on our way the school, established by the missionaries of Bontoc, at Sabangan. Bontoc is our most northern mission.

FF. Billiet, Anseeuw, Ghysebrechts and brother Cools give us here a most hearty welcome, and give us the most consoling news about their success in the mission and their plans

for the future. At Tucucan, two miles farther, where the same Fathers have a school, there exists a grotto erected to Our Lady of Lourdes. Later they will open a school at Teteplan.

Let me here say something of the inauguration of the above mentioned grotto. On my last visit Father Billiet came to me and said: "Father Provincial, one of these days we will bless the new grotto of Lourdes at Tucucan. We must go there all together with the children of our schools of Bontoc." You must know that the Bontoc and Kalinga peoples are not on very friendly terms with each other. Peace among them has yet to be established on christian principles of real charity. How could these two tribes be linked together better than by a common devotion to the Blessed Virgin, the Queen of peace? So to Tucucan we must all go.

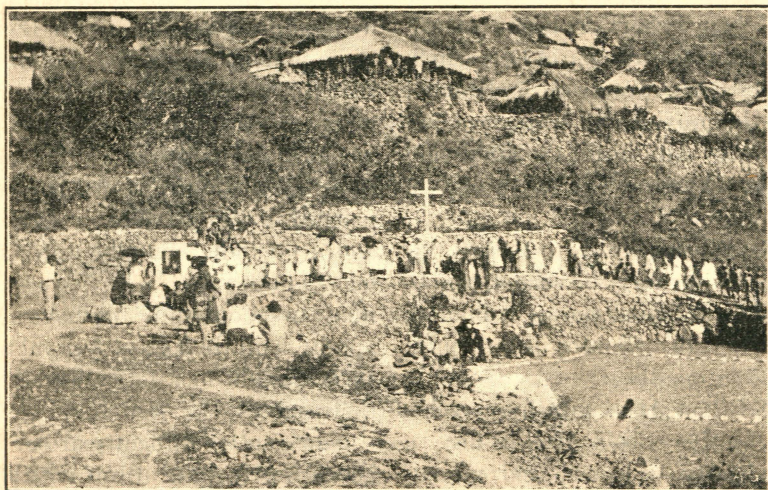
But we cannot go on a pilgrimage without a big candle: and in Bontoc there is not a single big candle. All that it can produce is a tiny wax taper. Brother Cools however helped us out of our perplexity. He got a stick, a big stick, rounded it nicely, painted it in imitation of a richly adorned candle, put the wax taper on top under such nice flowers that many first Communicants have never appeared on their great festival with such a bright-looking big candle in their hand.

Now another difficulty arose. Tucucan was in state of war with Bontoc. That means, so they say, that every child of Bontoc caught in Tu-

cucan territory is in danger of being cut to pieces without much ceremony. Hence on the eve of the inauguration many pagan parents of the children to go to Tucucan, came in dire alarm to us, begging us not to take their children along for the excursion, saying that if they went and escaped alive (a thing they seemed to doubt seriously) they would nevertheless return possessed by a bad "anito" which would drag them to the grave for having passed thru an enemy territory. To reason with most of them, would have been to lose time. Therefore children of our Bontoc schools did not accompany us. In spite of this, however, on the morning of February the 11th we saw that a long procession of children had come and were following us on the narrow mountain road towards Tucucan. We felt sure no evil would befall them. Nobody would kill them

for the Igorotes respect the missionary. And just to show how even our unknown religion would extinguish Tucucan hatred and how no anito would injure those who violated the superstitious laws of war between these two towns, we were indeed glad to have with us at least some children in fact we had many from Bontoc. The kindness of the Tucucan people towards the children of Bontoc during a time of war would in turn induce the people of Bontoc to behave in the same way towards their Tucucan neighbors.

Preceded by a number of flag-bearers, behind the mysterious big or small (as you like) candle, the pilgrims followed in two lines with the rosary in hand, four missionaries closing the procession. Now we sang, then we prayed: such was the first pilgrimage ever seen in the wild mountains of Bontoc.



*The Procession on its Way to the Sanctuary of Lourdes at Tucucan*



# The Psychology of the Filipino

*By Hon. Norberto Romualdez*

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

*(Continuation)*

Besides, we must not lose sight of the fact that the first immigrants were daring sailors and fearless people, and such character of theirs may be, in part, responsible for their adventure on unknown lands where they might settle freely and unmolested by their sovereign.

I am unable to find any real indication that the inhabitants of this Archipelago ever paid homage or performed any act of subjection to any foreign sovereignty before that of Spain. The fact that, in the year 1570, Radja Soliman who had jurisdiction over the territory from the southern banks of the Pasig river southwards, was a son-in-law of the Sultan of Borneo, does not in itself constitute an evidence of sovereignty of Borneo over the Philippines. The fact that the King of Spain, Alfonso the Thirteenth, married a grand-daughter of Queen Victoria, of England, did not make Spain subject to England, or vice-versa.

It must not be forgotten that during those early times of the Indonesian and Malay immigrations and settlement in the Philippines, territorial expansion of sovereign states was effected only by occupation, accretion or conquest, that is, by means of an actual physical imposi-

tion of sovereignty over a conquered, acquired or occupied territory. There was then no possibility of acquisition by Treaty, because no Law of Nations was then as yet recognized.

Neither the Indonesians or the Malays came for purposes of conquest for any king or sovereign. If they did conquer these Islands by the superiority of their culture, it must have been of, and on, their own right and account, and only for themselves.

We positively know that the Chinese pirate Limahong tried to conquer the Philippines, but was repelled by the Spaniards. We also learn of some fruitless attempts of the Dutch and English for the possession of these Islands.

I feel safe in concluding that the first foreign sovereignty established in the Philippines was the Spanish, and that the first settlers of these islands were liberty-loving people, who, groaning under the oppression of their kings, left their native country for lands more free.

## **c). Population.**

The primitive population and the succeeding immigrants, just spoken of, may be represented as shown in some maps which I am going to

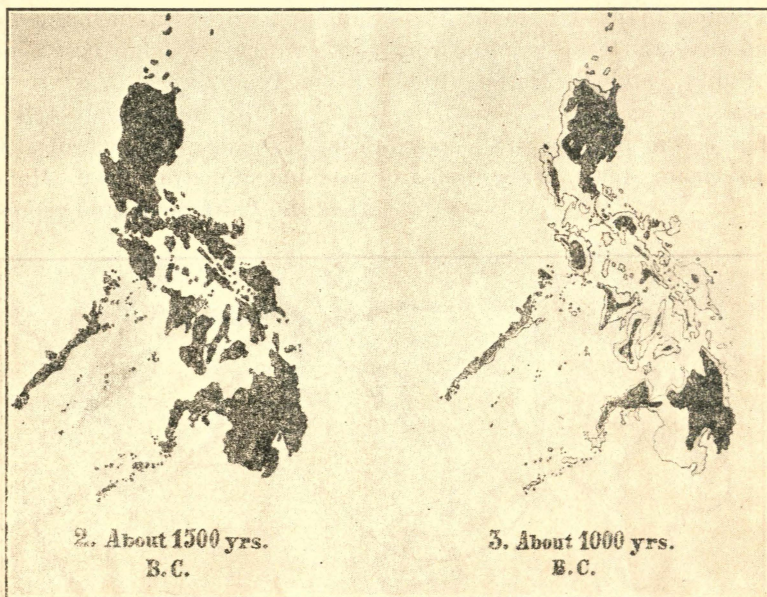
This map shows the third stage of population. The Malays are represented by the light brown portions along the coasts and plains. The Indonesians are indicated by the dark brown spots. And the Negritos, by the black dots scattered here and there in some of the mountains of the Archipelago.

For purposes of comparison, the last two maps are presented together in this slide :

said king having imposed the Arabic alphabet on his people after his conversion.

Besides these aboriginal and immigrant peoples, the Chinese, who came to the Philippines, several centuries before the Spaniards, formed part of the population of these Islands.

This accounts for the fact that the Spaniards, upon their arrival in the Philippines, in the 16th century,



These immigrations must have occurred before Christ, and certainly, before the 14th century, because the immigrants, especially the Malays, brought with them the Malay alphabet, which ceased to be used in Malacca in the 14th century, upon the conversion of their king to Islamism by Makdum, who came from Arabia,

found here a population composed of Negritos, Indonesians, Malays, and Chinese.

Dr. H. Otley Beyer, in his work entitled '*Population of the Philippine Islands in 1916*', gives an account of the present distribution of these different races in this Archipelago.

Map No. 4



present to you.

Here is the first of said maps :



Map No. 1

This map represents the Archipelago occupied only by the primitive inhabitants, the Negritos, before any of the known immigrations.

Here is another map :

(See map on top of second column)

This map represents the Islands after the first immigration, that of the Indonesians, and before the Malay immigration. The black dots showing the Negritos to have been driven to the mountains, and the dark brown portions, indicating the coasts and plains occupied by the Indonesians.



Map No. 2

Here is the third map :



Map No. 3



Just how the Negritos came to settle here, is a fact not as yet explained clearly. Of course, it is known that they belong to the branch of the human race called the stem of the prehistoric Black race, its division being the Eastern and Oceanic Division, and that they reached the territories occupied by the Veddas and Pelagian Blacks, the Philippines, and Japan, where they are called *Ainos*.

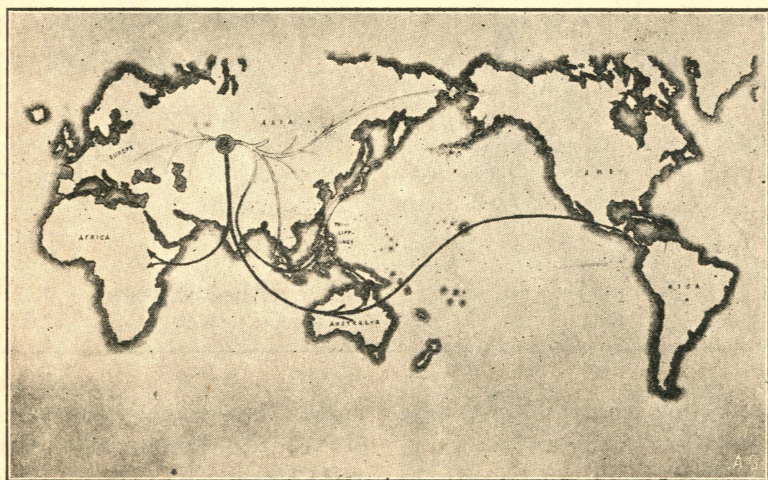
The Indonesians and the Malays both belong to the stem of the Mongoloid races, the former coming from the Indies, and the latter, from Malacca.

Here is a map of the world, showing the main stems of the human race :

Northeast, and Northwest, is the stem of the prehistoric Ruddy or White race, which is that of the Arians and the Hamites.

The black line which runs South and branches off at the Indies, one branch going to the West and another to the Southeast turning to the North, represents the stem of the prehistoric Black race that spread and reached Africa and Oceania, passing through Australia, where the *Papuans* are found, then to the Philippines, where we have the *Negritos*, and thence to Japan, where the *Ainos* live.

The third line which is brown, runs East and South of central Asia, reaching Sumatra, then Malacca, then the Philippines, and represents



Map No. 5

These stems are graphically represented in this map of the world, which shows approximately the three main directions in which the human race spread over the earth.

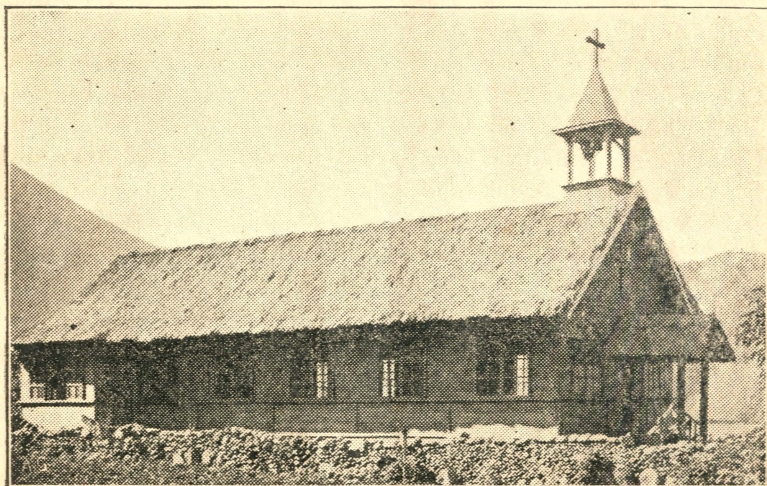
The white line which runs North,

the stem of the prehistoric Brown or Mongoloid races, to which belong the two streams of immigration to these Islands, — the Indonesian and the Malay.

(To be continued)



## Chapel Built in Dalupirip, Benguet



*by the pupils of St. Paul's Institute, Herran Street, Manila.*

Jesus during His public life always showed a particular predilection for little children. They are so pure, so lovely, so virtuous. And today His Love for children is the same. Quite recently in one of the churches of Rome a big image of Christ was seen lowering Its right arm from the cross to embrace a little girl who had been praying to Jesus crucified. Jesus loved that prayer because it came from a virtuous pure little girl.

And during the past months how Jesus must have bestowed His blessings upon the little ones of St. Paul's Institute! And why? In a few months they gathered up, cent by cent, and peseta by peseta, enough to build a gem of a chapel (as seen on the picture above,)

which is now erected at Dalupirip, Benguet.

When one considers that by far the greater number of pupils of St. Paul's are little children, one can hardly realise how these 500 pupils managed to build a church. No doubt the good Sisters impressed upon the minds of their pupils that they must economize and give for the sake of God. The good Mere Marthe always so generous preached to her pupils' generosity by word and example. And animated by such a Superior and by such teachers, the little girls set to work to have their chapel somewhere among the pagan Igorots: the chapel of St. Paul's Institute, which would stand and remain as a proof of its pupils' love for God and their brethren in

Christ.

But, how could the fourth Grade gather ₱ 160.00? How could the fifth grade bring in ₱ 100.00? How could the little ones of the third grade collect ₱55.00? In the fourth grade there were Misses Amalia Urquico and Carolina Torres and others who became leaders and organizers among their classmates. Following their example the other children organized little feasts at home. The children who concurred had a pleasant time and gave some alms. Now and then it was an innocent raffle for little trifles which brought some gain to the charitable organizer.

Can you believe it, you who know how children like pictures? Some

of the children of St. Paul's sold their nicest pictures, just to have some money to offer for the building of God's house. That was the way St. Paul's Institute gathered in the big sum which the chapel of Dalupirip has cost.

After such sacrifices Jesus must bless more than ever the pupils who built Him a house, and the whole Institute which knows how to implant generosity and charity in the tender hearts of those, who responded so well to its teaching. Whenever Jesus uses His house of Dalupirip, may He at the same time shower His choicest blessings on the Reverend Sisters and the pupils of St. Paul's Institute.

## A Little Flower Among the Igorotes

Ines was a lovely little Igorot girl from Itogon. Her black eyes which peeped out under the blacker hair, that covered her open face, showed life, spirit and purity.

Ines had been baptized; she was a christian and as a christian she behaved. She did not go to school for a long time, oh! no, when father and mother are poor, when their rice and camote fields are few and high in the steep mountains, an Igorote girl has to work hard and early in life.

But Ines had studied enough to know her duties as a catholic girl. Every morning, before she took her basket to the hills, she went to mass. How could she miss the renewal of the sacrifice of the cross, once offered for her by Jesus Himself whom she loved? And after mass, happy, she went to the far away fields and towards evening, sing-

ing or praying her rosary under a heavy load, she slipped down the narrow mountain path homewards.

And will she go to rest now in her poor shack? Not yet. The rice must first be pounded and the evening prayer said. Now and then she talks with her few neighbour girls about God and heaven, and the happiness on earth of those who serve God, and the glory in heaven of those who lead a pure life. Ines was happy, very happy the result of a pure God loving conscience.

Ines had reached the age at which Igorote girls are given away in marriage by their parents to a boy. Ines had dreaded that moment. That moment came. She must marry. But her future husband was a pagan. One evening, her father called her and said: "Ines, next week you will have a



husband. You will go and live with N.'

Ines did not answer but that night she did not sleep and, instead of stretching out her tired body on the wooden

mass very early, she received Holy Communion, but, instead of singing while at work, her lips formed in silence the prayer she had offered that



floor, she passed the dark hours in prayer. Did not our Lord also pray while in agony? And while in prayer, did He not accept death? Was it not preferable for Ines to die than to have to live with a pagan, in sin? What a terrible agony she endured!

The next two days, Ines went to

long lonely night, after the terrible news of her coming marriage had been broken to her. Four days more and she would be forced to live with her husband. She shivered at the thought. She passed another night in prayer, her prayer was always one and the same

The next morning Ines was tired



Her head was hot and weary. Her limbs refused to carry her to church. Ines lay down on the carabaoskin, her bed, on the floor. She smiled. No, she was not sorry she could not go to church. Had the priest not often said how good God is, how He always hears a fervent, confident prayer?

The father and mother of Ines were not anxious about their girl. Fever often prostrates the overworked Igorote. No, tomorrow, or the day after tomorrow, Ines would be better.

The priest did not see Ines at the Communion rails that morning. Another morning dawned, Ines felt hotter and hotter. She shivered thru her whole body. But Ines smiled while her father and mother gave her the food she needed while they would be in the mountains for the whole day.

Nevertheless they came home a little earlier that evening. Ines might need water. How her eyes shone under the black hair that covered her face. She smiled a heavenly smile. Her parents would call the Father. The Father has wonderful medecines, oh! he cured so many who otherwise would have gone to the pitiless grave.

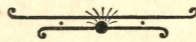
The Father came. Ines was perspiring. Smiling, she said she was

well, very well, but she would like to confess. After her confession she told the priest the news of the last four days, she told even how and what she prayed for. What? Ines would rather die than marry a pagan. She preferred a cold grave to what her parents deemed a happy marriage. God would have pity on her, she said she had prayed fervently, God could not refuse her demand.

The next morning, after mass, the Father brought the heavenly Master of life and death to Ines' poor shack. The girl smiled from under the shadow of approaching death. He could not repress a tear. He knew Ines' prayer was heard though yesterday he could not believe it.

That same morning, at the time Ines usually climbed the mountains after mass, Ines climbed again, higher and higher, smiling, glorious: the angels of the heavenly Sion sang a welcome to a voluntary martyr of purity: an Igorot girl from Itogon, Mountain Province. Ines' prayer was crowned.

Say, are there not saints still? and do not the Igorotes deserve the help of their christian brethren of the Philippines?



## Suicide of a Little Missionary in Baguio

All those who visited Baguio this year must have seen Father Carlu, the pastor of the summer capital of the P. I., driving an auto, his own flivver, on his way to some of his schools, or to the hospital, or on some other errand. Everybody at Baguio knows that Father Carlu is rarely at home (if one may call a sacristy a home) and is nearly always in a hurry on the street.

Do not be scandalized, dear reader, when you read that Father Carlu has

an auto! First: Father Carlu works daily six hours overtime and will continue that antihygienic system his whole life, as long as he can move. Second: Father Carlu is a youngster who made his first Communion a great number of years ago. So he well deserved a better conveyance than a St. Francis train: a reason why, some months ago, he received an auto, a Hupmobile. And if you need a third reason to let a poor missionary possess an



auto: the hupmobile was not a luxury, but quite the contrary: it was as old as its master or at least looked as old. Many even said it was a shame such an active Missionary had no better machine. It rattled and sighed with a terrible noise from start to stop, so that its driver hardly ever had to blow his horn, to announce his rather slow coming up from behind the sharpest curves on the mountain roads.

Anyway that hupmobile had become during these last months a nearly inseparable companion to the pastor of Baguio; it helped him greatly in his missionary work, it meant Father Carlu doubled, it was a second little missionary but of course of a special kind: an old Hup.

Once upon a time Father Cardyn, the assistant of Father Carlu, having received a license to drive an auto, went out on the old cripple hupmobile of the Baguio mission. How lovely that machine soared! so does it seem to a new driver on his first expedition.

Father Cardyn made a stop in front of the Baguio station, jumped out of the steaming overheated Hup and entered the station, just for a couple of minutes. Then back he went to his machine. But, oh! horror, the Hup had disappeared, leaving only some marks of the wheels on the sandy road.

Who might have stolen an auto, only worth the price of its scrap? But the thief could not be far. He might still be caught.

Immediately Father Cardyn ran on his tracks. And see: a little farther

the Hup had turned to the right, taking the entrance road towards the Hotei Pines. But . . . was it possible? In front of a tree there stood, there lay, there was the lost Hupmobile: a total wreck!

What had happened? When the Father had left the machine, the Hup had thought (if Hupmobiles can think): I am old and stiff, unfit for work, more unfit to climb mountains. I am ugly and rusty, everybody mocks me. My limbs are weak: they may give way and break at any time, on any road and send my driver and passengers to left or right into any precipice. . . . and at this terrible thought, the thought of killing a missionary, old Hup had shivered.

But this trembling had set the machine arunning and . . . down the road it went, taking the curve towards the Hotel Pines, and heading for a huge tree. Into the tree it bumped with all the force of its own weight and the acquired force of a hundred meters' dash downwards.

The tree in selfdefence gave the Hup a terrible blow on its face: it meant a perfect knockout.

The Hup was beaten, terribly beaten, breathless, noiseless, wheelless, shapeless; in one word: everything, less a Hup! •

Poor thing: but a few months ago, a faithful little missionary, it had now committed suicide, to save the life of its master, a great missionary: Father Carlu.

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## Our Lady of the Atonement

In the Old Testament, whenever the Jews had offended God greatly, they were severely punished. But whenever they did penance or atone-

ment, God blessed them abundantly. Atonement seems to have a special power to obtain favors from heaven. Was not mankind redeemed by the

Atonement of Our Lord? And is not prayer accompanied by penance all-powerful?

The novena offered at the Church of Our Lady of the Atonement, Baguio, during the month of May has been once more a proof of this admitted truth. Before the novena 51 petitions had been sent in, all asking for special favors. 13 were received to obtain the conversion of sinners and non-catholics. 10 asked temporal favors, such as improvement of health, the finding of a good job, and other blessings in enterprises. 9 prayed for a vocation or progress in virtue. 13 begged the Lord for the extension of His reign thru catholic education or the establishment of catholic societies.

Several of the temporal and spiritual favors were granted during the novena, others were obtained after the novena. So it was announced and it may easily be supposed that other favors were received which were not related.

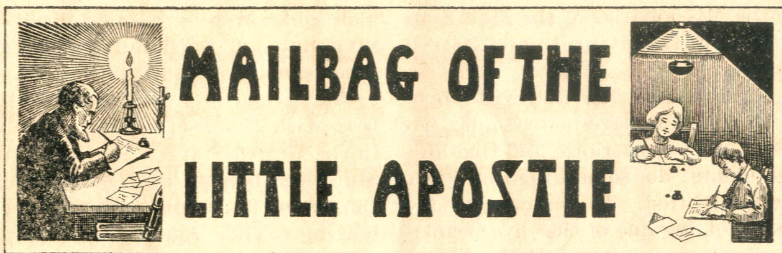
A large congregation of men and women followed the novena. The songs were beautiful. Flowers and candles adorned the altar and church. It was very typical to hear how the rosary offered in english was answered in spanish, english, ilocano, tagalog etc. But God understands all languages. The closing of the novena was an exceptional success. The church was crowded. Many pious mothers had brought their little children to be blest.

The devotion of the Atonement pleases the people who spend a few days vacation in Baguio. At any time of the day till darkness had set in, one could always find some persons kneeling at the feet of the divine Atoner and the dear Mother of the Atonement. What a consolation this must have been for Jesus and Mary, alas! so offended even by those who call themselves christians. What graces must have been bestowed upon these pious visitors. Some lady told Father Carlu, expressing her grief and hope: "my husband is not converted yet, but I will do for him what Saint Monica did for her son Augustin. I will offer atonement and continue offering even for years if needed. I will pray together with my children for the conversion of their father. Grace MUST convert him". If we had some more of this kind of pious mothers, God would be less offended and many families would be happier in this world.

You, readers, who are in need of any grace, please send in your demands per letter to Father Carlu, Baguio. Your intention will be added to the many other intentions of the novena. And if you obtain the favor asked, please send a notice so that it may be published in "The Little Apostle" for the greater glory of God and the spread of the devotion to Our Lady of the Atonement.







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

Dear Little Apostles of the Mountain Province :

When the Independence Commission started its famous drive for P500,000 three months ago, I watched carefully the papers of the different political creeds. Some said the Filipinos would never raise that sum. Others answered they would oversubscribe it. Here was at stake one of the noblest ends a people can foster: the independence of their country. Nevertheless some papers repeated the Filipinos would not make the sacrifice of P500,000. I watched and saw how from the very first days the Independence Commission organized a Committee. This Committee organized others all over the country. At this sight I had no doubt but that the subscription would be a success and a great success. The results have shown I was not mistaken. Why that success? First: the end in view was a vital one. Second: a great many individuals took the collection to heart. Third: the Filipino citizens were organized.

Here now comes "The Little Apostle of the Mountain Province". Its purpose is the conversion of 300,000 Filipinos, of the Mountain Province. Instead of asking P 500,000 for the redemption of 300,000 souls, it asks only 5,000 subscriptions. Shall this appeal be a failure or not? Some say :

yes, others say : no. "The Little Apostle" says : it all depends on the organization that works for that number of subscriptions.

If each catholic school and college of the Philippine Islands had one or more active students willing to collect subscriptions : the number 5,000 would pretty soon be reached. One parochial school subscribed already for 25 copies and the director said : it was only a beginning. A certain catholic college of Manila hoped to reach the number of at least 250 subscriptions. One very active girl brought in 25 subscriptions from a single town : several of the subscriptions were paid for two and more years. She said she would send in more. A teacher of a catholic school in a far away province writes to "The Little Apostle" that she hopes to collect a good number of subscriptions. An American lady asked for 27 copies. And yet when all these subscriptions were taken "The Little Apostle" was still unborn.

With such enthusiasm, at the very beginning, no doubt the number 5,000 will soon be reached. So "The Little Apostle" feels enthusiastic and therefore promises the following: five prizes shall be sent to the five patriotic and God-loving subscribers who on the 25th of Dec. shall have sent in the greatest number of subscriptions. "The Little Apostle" calls these subscribers

patriotic, because they will cooperate with the Missionaries of the Mountain Province for the civilization of 300,000 Filipinos.

And at the same time they will cooperate with God to save many souls. To work then, you patriotic and God-loving students: do something for your country and God. If you do not succeed in getting one of the five beautiful prizes, you certainly will be rewarded by the satisfaction of your conscience and by God who will not leave without its reward even a glass of water given in His name to a poor person.

“The Little Apostle” is also glad to announce the receipt of the first gifts collected for the mission of the Mountain Province.

*For the fund of the Bokod or Blessed Little Flower's Mission.*

Miss Emilia Laranang, Lipa: P0.50.

Miss Rita Katigbak, Lipa: P0.40.

The brave boys of St. Mary's school of Kitchener, Canada: P 10.00, a sum collected thru the sale of old tires, papers and other such things. May God bless those generous benefactors as well as those who subscribe to “The Little Apostle” and above all those who send in the great numbers of subscriptions as given herewith.

Catholic colleges and schools: do something for your country and God. Catholic boys and girls: to work. Where there's a will, there's a way. Remember the prizes, but remember above all God's reward and the good done to poor souls for which a God-man gave even as for you His own life.

*O. Vandewalle.*

P. S. LATEST NEWS. The Little Apostle is glad to announce the names of those who won the honor of the greatest number of subscriptions sent in and who, consequently, would have won also the five promised prizes if the contest only were closed right now.

A Filipino lady who wishes to remain unknown sent in 44 subscriptions. Students of catholic colleges and schools, can you beat that?

The second is Miss Katie Guttenberg with 27 subscriptions. She lives in the United States. Yes, the United States' catholics take interest in the conversion of pagans, although not belonging to their country.

The third is Father Hubaux from Pasig. He spreads the review among the pupils of his school: a good idea: it helps to teach the children charity.

The fourth is Father Graham, the American pastor of Olongapo. Missionary himself, he helps the Missionaries of the Mountain Province: such disinterested financial help must bring God's blessing over his parish. Everything given to God is returned a hundredfold.

The fifth is Father Martens from Tubao. He could easily use the price of these subscriptions to support his schools. May God bless his sacrifice.

The interest in the missions must first be shown by the priests. In many European countries exists the Union of the Clergy for the Propagation of the Faith, a society of priests who help the missionaries in foreign countries. These priests not only help thru their personal contributions but they beg for the missions, they preach about the missions: in one word they are active missionaries at home.

To the five above mentioned active promoters the most sincere congratulations and the heartiest thanks of the Little Apostle! May others imitate their example, for the glory of God and the conversion of pagans.

