

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



Catholic School Press, Baguio, Mt. Pr.

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.

Edited and published monthly

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

Publishers THE CATHOLIC SCHOOL PRESS, Baguio, Philippines.

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

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

Notice regarding change of address should be sent promptly.

All communications must be addressed to: THE LITTLE APOSTLE

P. O. Box 1393

MANILA, Philippines



Kilometreage Books

1,000 Coupons Each

*Good for 1,000 kilometers of travel within 12 months
from date of purchase*

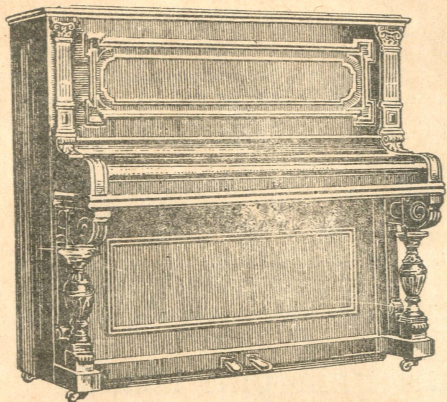
FIRST CLASS - - - P33.00

THIRD CLASS - - - P18.00

Coupons for passage are detached by Conductors on the train. Coupons for baggage are detached at time baggage is checked at the forwarding station.

These books are very convenient especially for merchants and other persons who travel frequently.

MANILA RAILROAD CO.



Cuando se discute la compra de un piano el nombre

“OLIVER”

es el que acude enseguida a la memoria y obtiene la preferencia.

¿PORQUE?

Sencillamente porque desde hace mas de 30 años ofrecemos las mejores marcas de pianos a los mejores precios y plazos mas llevaderos.

JOSE OLIVER. SUCCESSORS, CO.

Carriedo 317, Manila

A PROVECHEN la ocasion
del cambio para comprar en
condiciones favorables

Toda clase de objetos religiosos, imitacion Bronce
y Onix.

LA CENTRAL

JOYERIA -- ARMAS Y MUNICIONES

ESCOLTA 29

MANILA, P. I.

"AFTER-A-WHILE"

So many people think they will begin to save "after-a-while". In the meantime they go on exercising the spending habit.

This Bank will be glad to help you save by suggesting various plans of saving successfully.

Write us to-day and not "after-a-while".

The Bank of the Philippine Islands

Head Office:- Manila.

Branches

Cebu,

Iloilo,

Zamboanga.



LOST OPPORTUNITIES

You will often hear men and women say: "I wish I knew how to use a typewriter. There are so many times that I could save both time and money, but I haven't time to learn now."

They lost their opportunity to learn when it could have been done without any special effort or time. *When?* When they were in school they did a great deal of writing in preparing lessons just as you are doing and if they had done this writing on a typewriter they would have accomplished two things at one time, i. e. their lessons and the practice in typing.

**THEY LOST THEIR OPPORTUNITY --
ARE YOU ALSO LOSING YOURS ?**

An Underwood Portable Typewriter will help you now with your lessons and make you an expert typist for the future.

SMITH, BELL & CO., LTD.- Hongkong & Shanghai Bank Bldg.

GOOD BOOKS FOR EVERYONE

Good books are wonderful companions. Carefully selected they can be a source of inspiration, understanding, sympathy, instruction, entertainment.

WE HAVE ALL SUCH BOOKS

Our complete catalog will be sent you FREE if you will ask for it. We want you to have a copy.

Philippine Education Co., Inc.

34 Escolta

Manila, P.I.

SASTRERIA

DE

Eleuterio Méndez

Magallanes 106-108 Intramuros

Manila, I. F.

Telefono 3535

Antigua Botica Ramirez

(Antes Zobel)

Established in 1834

123-125 Calle Real (Intramuros)

Tel. No. 425

P. O. Box 929

MANILA

MAXIMO VICENTE

TALLERES DE ESCULTURA,
PINTURA Y PLATERIA

R. Hidalgo 830 al 834 Tel. 2-65-28
MANILA, I. F.

Se tallan con maquinaria moderna, Imágenes, Andas, Altares, Púlpitos y otros trabajos de Ebanistería, y Marcos artísticos. Ornamentos de Iglesia y Taller de bordados, etc.

Los encargos se cumplen con prontitud y esmero

A. GARCIA

PROCESS ENGRAVER

32 Sta. Potenciana.

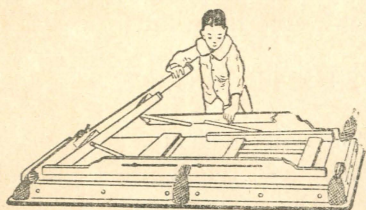
Manila, P.I.

Phone 2715

IN ALL COUNTRIES

most homes have Billiard Tables to entertain with. In the Philippines, many distinguished families cannot afford without Billiard Tables

and they chose the best



PUYAT'S

HOME POOL TABLES

Come and get one for your home. We can make some arrangements

GONZALO PUYAT & SONS, Inc.

Corn. Solana and Sta. Pontenciana, W. C., Tel. 1002.

Open a Savings Account TODAY, and become
a systematic saver!

Our Savings Department will pay you 4½% interest per annum on
Peso Savings Accounts, compounded quarterly

PHILIPPINE TRUST COMPANY

Monte de Piedad Bldg.

Phone 1256

Foreign and Domestic Commercial Banking of Every Nature

MARBLE

IRON & STEEL

WINDOW GLASS — COLORED GLASS

GLASS WARE

DISHES

GLAZED TILES

BOWLS

COLORED PAPER FOR WINDOWS

(Imitation of Stained Glass)

FOR CHURCHES, CONVENTS AND PRIVATE HOUSES

ROOM 205
HOGAR FILIPINO

M. VERLINDEN

P. O. BOX 123
MANILA, P. I.

VINO de MISA

MANUEL GUERRERO Y CIA

Con la Aprobacion Eclesiastica

En barrilitos especiales para
Provincias
á P36.00 el barril

Arzobispado de Sevilla.

Recomendamos el uso de este Vino para el Santo Sacrificio de la
Misa (f) Dr. Severo Dazal

GEORGE, O'FARRELL & Cie., Inc.

539 Calle Sales 540

P.O. Box 1801

MANILA

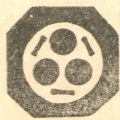
Tel. 1262



Kiddies build up splendidly with

LACTOGEN

*The Natural
Milk Food*



DEBILIDAD, CONVALECENCIA

ANEMIA

VINO Y JARABE
Deschiens a la Hemoglobina

Los Médicos proclaman que este Hierro vital de la Sangre es muy superior á la carne cruda, á los ferruginosos, etc. — Da salud y fuerza. — *PARIS*.

VINO - Hemoglobina 3 gr. Vino generoso 88 gr. Extracto glicero-alcohólico de cortezas de naranjas 10 gr. — **JARABE** - Hemoglobina 15 gr. Jarabe con extracto glicero-alcohólico de cortezas de naranjas 91 gr. — *Desconfiad de las Imitaciones.*

Deposito en Manila.

GEORGE, O'FARRELL & CIE., Inc.

540 Sales, Sta. Cruz

P.O. Box 1801,

Phone 1262

ALHAMBRA

CIGAR & CIGARETTE M'G. CO.

MANILA, P. I.

CIGARILLOS

CAGAYANES
ISABELAS
ENTRE LARGOS
ROYALES
IMPERIALES

TABACOS

CORONAS
EXCELENTES
ESPECIALES
BELLEZAS
PRESIDENTES



THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

Christian Parents

ON ONE of the first pages of the Portuguese edition of the Autobiography of the Little Flower, we read the following: "To the sacred memory of Louis Joseph Stanislaus Martin and Zélie Guerin, the blessed parents of Sister Teresa of the Child Jesus, for an **EXAMPLE TO ALL CHRISTIAN PARENTS.**"

Indeed, the parents of the Little Flower were real examples of truly Christian parents. If by the fruits one may know the tree, the consecration to God of all the children of Louis Martin and Zélie Guerin, and especially the holiness of their Little Flower is a striking proof of their true Christian character.

Parents are the divinely chosen instruments for bringing up their children in the fear and service of God. Woe to those parents who neglect this godlike duty! If great shall be the reward of parents like those of the Little Flower, who bring up their children for the glory of God, on the other side it will be extremely difficult for those parents

who do not bring up their children for heaven, to save their own souls. They were chosen by God for this purpose, to show their children how to walk in the footsteps of Christ and work out their salvation: woe to those who thru their fault are causes of the eternal loss of the souls entrusted to them by a decree of God's Providence. They are the cause of the loss and eternal punishment of souls made to the image and likeness of God: the souls of their own children. They are the cause of the uselessness of a God's Passion and Blood for the redemption of their children.....yesof their OWN children, the bones of their bones and the blood of their own blood, whom they ought to love best after God and themselves. How those children, eternally tormented thru neglect of their parents in educating them, will curse for ever the authors of their life, as the cause of their everlasting pains! And they will have every reason for doing so.

There is a society for protection

of animals which has persons arrested and sentenced for making brutes suffer. But, upon those who are the cause of the eternal loss of souls, the souls of their own children, whom they are supposed to love, only the offended and infinite Justice can impose an adequate and well deserved chastisement.

Nay, most of the animals take the tenderest care of their young as long as these little ones need it. They feed them, protect them, defend them against the harmful enemy it is only natural for a living being to love itself and its offspring, and consequently to provide what is needed for the well-being of self and its second selves. And should human parents, endowed with an intellect which speaks of an immortal soul and an everlasting life of either glory or torments for themselves and for their beloved children, leave their dear second selves without the necessary means which they need to fight their battle through life and above all to provide for their never-ending happiness in the other world?

See, how parents work and slave day and night to feed and clothe the bodies of their children. Do they strive in the same proportion to strengthen and protect their immortal soul against eternal death?

When one of their children is sick, how sad they are, how they run for a doctor, how they spare no expenses in trying to snatch their beloved ones from the brink

of the pitiless grave! And when their children are spiritually sick and dead thru sin, or in danger of losing their souls thru bad company, or lack of religious instruction, or laziness in fulfilling their duties towards God their Creator, what shouldn't parents do then, day and night, making possible and impossible efforts to save their children from eternal death far more terrible than the sickness and death of the body?

If one saw his dog running into a possible danger, he would shout a warning to save the poor brute, only a brute. What shouldn't parents do when they see their own children on the sure way of eternal perdition, if they are not instructed in the religion of God's Church and warned in time when they run into any danger of their soul?

Christian parents, learn from the parents of the Little Flower to bring up children for the glory of God. Learn of them to rear your children in the fear and love of God while they are stil young. It is when children are young and tender that they are molded as you would wish to have them when you depart from them to give an account of your most sacred duties towards your second selves. Aim high for the christian and virtuous education of your darlings. Teach them by your own words, deeds, advices and examples: their salvation will be thus insured and a more beautiful crown will be yours hereafter.

November 3, Saint Hubert

St. Hubert was born about 656, the eldest son of Bertrand, Duke of Aquitaine. The charming manners and agreeable address of the young Hubert won for him the esteem of Theodoric III, who appointed him "Count of the Palace". He gave himself over completely to wordly pleasures. He was particularly fond of hunting and the forests of Ardenne(Belgium)re-echoed to the sound of his bugle. Nevertheless behind his worldliness

reigned a latent deep nobility of soul which some day would respond and yield itself to be wounded by the shafts of the Divine Hunter.

Early one Good Friday morning, Hubert set out for the chase. He rode far into the forest when suddenly he came upon a snow-white deer. Never had hunter's eyes rested on so beautiful an animal. Immediately he shot forth in pursuit, but:

"What can ail
 The stag? Great heav'n! It turns, --
 Between its antlers, pure and pale,
 A cross, mysterious, burns!
 A cross of gold, whereon, behold!
 The bleeding Christ is hung!
 —The hunter bold, on the mossy mold,
 Hath bow and bugle flung.
 But clear and high from the rosy sky,
 Seraphic voices ring:
 Thrice-happy Hubert! Thou art nigh
 The footstool of the King!
 In this lone place, O child of grace!
 Henceforth in penance bide;
 Forsake the court,—forego the chase—
 And follow the Crucified!"

Obedient to the call of grace, Hubert went immediately to Bishop Lambert of Utrecht for direction. In due time Hubert was ordained priest. After the martyrdom of Bishop Lambert in 681, Hubert was chosen as successor as Bishop of Liege (Belgium). The great forest of Ardenne, was at

that time a shelter of idolatry. At the risk of his life, Hubert penetrated into the lurking places of paganism and converted the whole neighborhood to the Church. Hubert became thus from a hunter of wild animals a veritable hunter of souls.

THE MISSION

A Letter

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

(Continuation)

BAYOMBONG. Impossible to relate in a letter all the activities of the fathers in this town. A chapter ought to be applied to the lessons in doctrine given to more than a thousand pupils. Another chapter would be needed to describe all the meetings of old and young, men and women, each of them with an instruction in doctrine. Another chapter should speak about the numerous general Communions after well followed novenas. I resume all this in one word: Bayombong is, as it always was in our time: the town which practices best the Catholic religion.

The church you repaired has become a true gem, and might figure along the nice churches of Manila. The convent, you rebuilt after a typhoon blew it away from over your head, has been torn down to make place for a bigger and better.

Behind the convent is a large building called: the club. It is actually occupied by the Fathers but

will be used later by the students as a meeting and recreation place.

Friday, February 13. Today we go to Bambang. Chances are in my favor. I have a bus in the early morning that goes south.

Bambang. Here Father Devesse has been living for 13 years, always an example of patience and self-sacrifice. His work seems useless, but he holds on, he sticks to his place and he loves his people.

This town was once Catholic, but most of the inhabitants under the influence of a few, followed Aglipay and his sect. Those however who remained faithful to the Catholic religion have greatly consoled their priest by their ardent zeal and staunch perseverance: it requires courage here to remain a Catholic.

What strikes one at the entrance of Bambang is the sight of three churches near each other. First: the Catholic which dominates the others in size. This church and

its convent were built by the Dominican Missionaries in the Spanish time, but were burnt during the revolution unhappily we have been unable to restore them completely.

On the other side of the plaza rise the churches of the Aglipayans and the Methodists. Of this latter services I have nothing to say but that they consist of a little singing on Sundays and even on weekdays and of continual attacks against the Catholic Church and her ceremonies . . . they do here as elsewhere and . . . with that, God is according to them honored and served and, with that, the Protestant followers are quite satisfied. Poor followers whose religion has no expression in their daily life. Their religion is a dead one and brings death into the soul who should find life in the same.

But I have a couple of remarks to make about the Aglipayan church. Writing from Solano, I did not say much about it, because we can observe the Aglipayan comedy better here at Bambang. A comedy yes, which makes the heart of a true priest ache.

What a pity to see one of the Pari-paris (so called Aglipayan priests) passing over the streets in cassock, with a surplice and stole, covered with a Communion veil as if he were carrying the last Sacraments to an agonizing person. Not that the dying person needs these Sacraments, say the pari-paris, but they can not do him any harm and if the dying person likes this mimi-

cry, the pari-paris are always ready to act their part as comedians.

Poor soul which has to be saved by such mimicking of Catholic rites, and then to appear in front of the Eternal Judge who will ask her what she did to know the truth, how she used her mind to distinguish what even a blind person can discern i. e. that a church established 1900 years after Christ our Savior can not be the true Church, and consequently can not offer salvation.

This sacrilegious comedy has nevertheless its funny side. Very probably the aglipayan sacristan of Bambang has no watch, for about the time of ringing the bells for Mass or Angelus in the Catholic Church, he lurks near his bells and as soon he hears the bells of the Catholic Church, up he jumps and he, too, rings his bells. If the boy of the Catholic Church rings too soon or too late, then the aglipayan too rings too soon or too late. Should the bells of the Catholic church ring for mass, the aglipayan bells too ring for mass although no mass would be said that day. If the bells of our church announce a second mass, the aglipayan bells announce a second one too although the doors of the schismatic church remain closed the whole day. Should the priest be absent, the pari-pari too must be absent, for as the Catholic does not announce mass from the belfry, so do the aglipayan bells remain silent. It has happened that the bells of the aglipayan tower rang for a death or a burial just

because the bells of the Catholic church announced the death of a Catholic or his burial, or was it because they expressed the desire of having also to announce a death or a burial of one of their followers?

You wish to have a mass said at the aglipayan church? At what time? You can fix the hour: in the morning, at noon, in the afternoon, at any time. How many masses do you wish then? You can have two, three and more. Not long ago there was a marriage celebrated at the aglipayan church at 11 o'clock at night and of course with a mass.

To the great sorrow of my heart I have met here a pari-pari who was once our servant at Bayombong. He finished his fourth grade. After that he became a kind of a time-keeper, after which he became a sanitary inspector, changed this job for that of prestidigitator, later a policeman and finally he appeared in a black cassock like a pari-pari... but no, he has not been really... ordained as yet, although in case of necessity he may exercise all the functions of a real consecrated pari-pari. Before he receives the real dignity and his final consecration (he may receive this even by a telegram from his so called bishop as was the case with a certain pari-pari I know) he . . . studies ?????? But having served mass in former days, this facilitates much his higher studies and in his final examinations he may get a higher percentage than some other peddler candidates for the aglipayan priest-

hood. Here is a fact, but I can not say whether this fellow or one of his congeners of the Vizcaya province acts so: when people address him to ask a mass, he simply asks whether they wish a whole mass or only a part. If they desire a whole mass, they have to pay one peso, which he has to give to his pastor, for he can not say a whole mass as yet; he contents himself with saying a part or a little mass and this costs only ₱0.20. It seems that this business has become attractive and lucrative, for the methodist preacher of Solano was lately converted to Aglipayanism and became a pari-pari in less than no time.

What a responsibility for those who knowingly deceive the people in the most sacred task: that of saving or losing souls for ever. May God accomplish a miracle of mercy in converting them, for these poor people, too, have an immortal soul to save.

Saturday. Feb. 14. Today we visit Dupax. The horses got their rest, so they can bring us over to that quiet southern place, about 13 Km. distant. Here reigns peace and tranquillity. The inhabitants are staunch Catholics and fulfill their duties towards God and men. The Church and convent date from the Spanish time. But during the 10 years after the revolution when no priest resided at Dupax, these buildings have suffered much. Nevertheless the most urgent repairs have been made, the buildings are used, but more reparations are ur-

gently needed. Here lives Father De Wit as pastor since 1909: the true father of his Christians.

Sunday, Feb. 15. Today we return to Bambang but via Aritao, 9 Km. from Dupax. Aritao was one of the first, if not the first of the missions started in Nueva Vizcaya. The church is small, much smaller than the other churches of the province, also built by the Spanish missionaries, but although small it is truly a beautiful church. Father Giebens, actually in Aritao is very busy covering it with an iron roof. Near the church can be seen some foundations of once a big strong convent of which it would be difficult now to find the exact plan and dimensions.

The Fathers who lived here built a kind of a cart-house to live in. (Wasn't Our Lord born in a stable?) but impossible to pass the night in this shack. Last year I gave the father strong orders to build a decent house, but as I could not furnish the means and as he had not got them either, orders remained orders: Deus providebit.

The people of Aritao really merit an orderly church and convent.

They have been for twenty years without a priest, but they have always remained faithful to the religion of their fathers. Protestants and Aglipayans have often tried to settle here and seduce the people, but never did they make a single apostate. God bless the people of Aritao.

It is about 6 p. m. when we arrive at Bambang after a 18 Kms. ride. Father Devesse holds just his first meeting of the "Defensores de la Libertad" a Catholic Society for mutual help. Can you believe it? More than 70 members have been enlisted. May this society bring back some of the lost sheep into the true fold.

I meet here Father Pelssers, one of the missionaries from Itogon, who came to Bambang with an Igorrote guide, for I intend to go back to Baguio over the mountains instead of passing thru the Pangasinan province. This way I will have an occasion of visiting some of the Benguet missions. From Baguio I will send you a relation of my journey.

Your affectionate in X.

A. Van Zuyt

Uncle Sam

How the United States government received the name "Uncle Sam" is explained as follows:

During the war of 1812, Samuel Wilson, familiarly known as "Uncle Sam" was an inspector of provisions for the American army at Troy. The casks containing the provisions were marked

"U.S.", and one of the workmen being asked the meaning of the abbreviations said he did not know unless they meant Uncle Sam Wilson. The joke spread from camp to camp, and was eventually adopted as a pet name for the government.

Mission News and Notes

Bauco.

Father Portelange in charge of the Bauco mission since the death of the much regretted Father Legrand writes the following:

I am back from my monthly visit to Bauco. This time I baptized twelve babies and when the ceremonies were over, the Catechist told me with a radiant smile. "Now Father, there isn't a single unbaptized baby left in the whole village."

For many months an epidemic had been raging amongst the little ones and, as many were dying, I just made up my mind to baptize them all. Their parents, all Pagans, consented and during the period from July 1924 to July 1925, forty-five little angels went to heaven. Thanks to our Lord, the situation is now again normal.

I also availed myself of the opportunity of my visit to commemorate the first anniversary of Father Legrand's death. A solemn Mass of Requiem was celebrated, the chapel was crowded with the villagers. After Mass, all went to the cemetery to put flowers on dear Father Legrand's grave. And when we all knelt before the cross, I made them pray to our dear Lord that before long a new missionary be sent to Bauco, the most unfortunate of our missions; but going through her trials so bravely. When? When

shall the fund for the support of a missionary at Bauco be completed?

Quiangan.

Father Desnick writes: We had several earthquakes in Quiangan. The Government school and provincial building which had suffered already from the sinking of the mountain, have again suffered further damage. Thanks to God and the Little Flower, our Church which is also of stone like the above mentioned buildings, did not suffer at all.

Trinidad.

From Father Debrabandere. Last Sunday, Oct. 11, we baptized the first High school students of the Trinidad Agricultural school. They are boys from Kalinga. For months they have been studying the Catholic doctrine. When they return to their Province, they, in turn, will be able to help their fellow-men to enter the true Church. So, little by little, please God, the crown will be placed upon that glorious work of Spain in the Philippines and the last Pagans of the Pearl of the Orient will finally be converted and this nation will bear worthily in the eyes of the whole world the glorious and most coveted of titles "The first and only Catholic nation of the Far East."



COUNTRY AND PEOPLE

The Psychology of the Filipino

By *Hon. Norberto Romualdez*

Associate Justice of the Supreme Court of the Philippine Islands

(Continuation)

One of the most common native musical pieces in this country in modern times, and in which certain European influence is readily noticed, is the Philippine National hymn, known as *Aguinaldo's March*. This was composed by Prof. Julian Felipe, from the City of Kabite, some days before the proclamation in Kawit, of the Filipino independence from Spain, which took place on June 20th, 1898.

In order to give some idea of the prevailing sentiment in the community where the author of the Philippine National Hymn was at the time he composed it, let me give some data about the status of the Revolution at such period of time.

The Pact of Byak-na-Bato took place on December 8, 1897. The Revolutionary movement was resumed

in Kabite on May 29th, 1898. Some revolutionary towns of Kabite had been given since 1896, conventional names to be used during the revolution, said names being *Magdaló* for Kawit, *Haligiñ bató*, for Imus, *Mapalad* for Mendez-Nuñez, and *Arcangel* for Bakoor. Kawit was called *Magdaló*, a name taken from *St. Magdalene*, the Patroness of that town. Imus was called *Haligiñ bató*, which means column of stone, because the patroness of Imus is *Our Lady of the Pillar*. Mendez-Nuñez was called *Mapalad*, which means fortunate, because of the victory over Spanish troops on the banks of the Bombon lake, where the Taal Volcano lies. Bakoor was called *Arcangel*, because the patron Saint of said town is *St. Michael, the Archangel*.

Here is a picture of Biak-na-Bato:



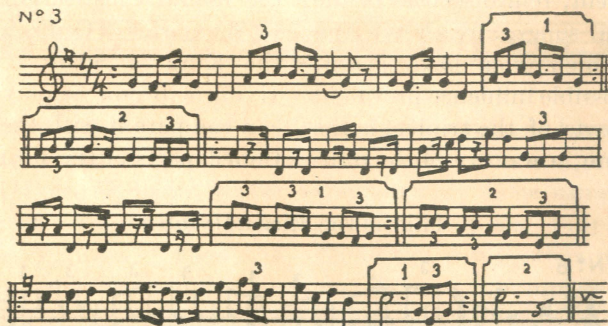
It is interesting to note, that Prof. Felipe did not compose the musical piece, now known as Philippine National Hymn, with a view of its adoption into such national hymn, but, rather, he composed it for a mere patriotic march. It was first played in the town of San Francisco de Malabon, on a Sunday, during the high Mass, on June 12th, 1898.

Judging from the modulations of this musical piece, it may be said that it was not only the native war music that influenced its composition, such as the *Estijaro* or its derivatives, which you have now heard, but also some European musical ideas properly adapted to the circumstances. Far from being a plagiarism, it is simply a coincidence of melody, based on the influence of the European music on our music, and prompted by the special circumstances of the occa-

sion. Instances of coincidence of melody are not rare. Mr. Frederic Corder, Professor of Composition at the Royal Academy of Music, London, in his article entitled "Plagiarism in Music" published in "The Etude" some time in 1912, points out several of these coincidences, like the melody of the intermezzo in *Cavalleria Rusticana*, which is followed for four bars in the *Adagio* of Gounod's *Symphony in E Flat*. The melodic fragment in Beethoven's *Eroica Symphony* appears similar in Mendelsohn's *Italian Symphony*, also in the *Prelude to Act III* of Wagner's *Lohengrin*, and again in the leitmotive that goes all through Gounod's *Redemption*.

To show this interesting and well explainable coincidence of the Filipino National Hymn with other known musical pieces, listen to it as will be played on the Piano by

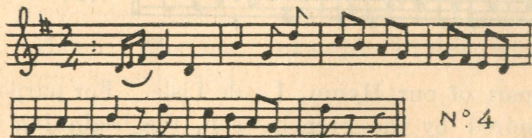
Prof. Alejo Carluen of the Ateneo Faculty:



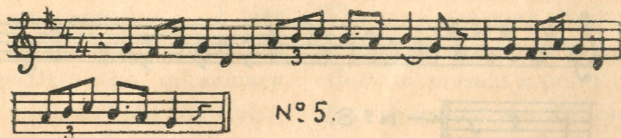
The above is the principal part of this hymn as published by Silver Burdett & Co. and Norberto Romualdez in the book three, pages from XXIII to XXV of "The Progressive Music Series" Philippine Edition.

The First part is inspired by the Spanish National Hymn, the beginning of which will be played, so that you may compare it with the first part of the Filipino Hymn, which will be again played immediately after:

This is the first part of the Spanish National Hymn:



Next is the first part of the Filipino National Hymn:



The triplets of the first and succeeding parts of this Hymn are, in my judgment, reminiscences of the Filipino war songs, already referred to, and which you have heard. Another possible influence prevalent in these parts of the triplets is the Riego Hymn, a war cry of the mili-

tary insurrection in Spain, in 1820, led by Rafael de Riego, who forced the liberal constitution formulated by the Cortes of Cadiz in 1812, upon the King of Spain. The Riego Hymn will now be played, and you can compare it with the above mentioned parts of the Filipino Hymn.

This is the Riego Hymn:

Nº 6

This is the second part of the Filipino Hymn:

The third part of our Hymn, I think, is inspired by the French Revolutionary song, known as the *Marseillaise*, composed by Rouget

de Lisle. For purposes of comparison, the beginning of this French song will be first played, and then, the third part of the Filipino Hymn.

Here is the beginning of the *Marseillaise*:

Here is the third part of the Filipino Hymn:

Nº 9



It must be observed that our national hymn recalls in its airs, first, the National Hymn of Spain, whose sovereignty the Filipino Revolution intended to overthrow. Then the music seems to be inspired first by the war music of the Filipinos, the people in revolt, then by the revolutionary airs from Spain itself, as the Riego Hymn, and, lastly, by the Marseillaise Hymn, since the Filipino Revolution, in its fundamental principles, was to some extent, inspired by the French Revolution, with the history of which, Andres Bonifacio was familiar.

I shall close these remarks on Music, with a mention of some names of Filipino musicians, such as Solis, Silos, Garcia, Lopez, Adonai, Bonus, Zapata, Tolentino, Estrella, Carluen, Hernandez, Abelardo, Santiago, Abdon, Eloriaga, Buencamino, Fuentes, Ignacio, Mos-

segeld, Doronila, and many others.

Of course, the airs presented to you are only some samples of the great bulk of the Filipino music. There are many other pieces sung and danced, a complete collection of which would make a respectable volume. You may have heard, perhaps the *carriñosa*, *kurratsa*, *katsut-sa*, *tirana*, *inkoy-inkoy*, *dal-lot*, *Dal-len*, *salampati*, *tiniklig*, and others which it would be tedious to enumerate.

And if we are to consider also the music of this country as it is being influenced by the North-American spirit, we shall find a new increasing variety in the form of one-step, two-step, fox-trot, and several others, without excluding the panting jazz, which is so widely in vogue these days, and too modern to require examples in this lecture.

VI. Closing Remarks

After talking to you for all this length of time, and taxing your patience, I submit all that has been said to your own scrutiny. I fear that, after all, I might have not gone farther than the missionary in the story related at the beginning of this lecture; only that I have

talked too long without probably having said much, while he wrote briefly, but meaning a great deal. Whatever you may think, take this lecture as an honest and earnest effort to present a point of view on some aspects of the Filipino psychology, drawn from some studies and

personal observation.

The Filipino is here presented to you in his origin, history and development, and in the artistic manifestations of his ideals and sentiments. You have seen that he belongs to a race which peopled countries that in times past enjoyed their own civilization, the existence of which, history confirms, and traces of which civilization, are being unearthed now and then by archeological discoveries. This ancient civilization to which I refer, and which you all know, is the Oriental civilization which served as a fundamental basis for the structure of what we now know as Occidental culture and refinement.

With all that has been said, I hope I have given you some data to make you fully aware of the reasons for the difference of psychology between the Filipino and the Occidental, and even between the Filipino and his very Oriental neighbors who surround him.

These various features of the Filipino temperament, which, generally speaking, is not of easy comprehension to the people of the West, may be summarized as follows:

A certain degree of reserve in intercourse, which it would be injustice to regard as hypocrisy or treachery, it being simply an unavoidable manifestation of our peculiar idiosyncrasy; a fancy for the weird and fantastic, probably inherited from the Indian and Malay forefathers, an inclination towards the spiritual and a taste and love for the abstract and unknown; a fondness for

mournful music, a possible manifestation of their traditional yearnings for home, — these are some of the characteristics of the Filipino, placed under the unique influence of this tropical sun.

As far as this College of the Ateneo de Manila is concerned, in respect to this peculiar way of thinking and acting of the Filipino, I think I can make some remarks, being an *alumnus* of this institution.

The Filipino idiosyncrasy in all its manifestations did not, nor could it, escape the subtle observation of the Jesuit Fathers of the Ateneo de Manila. The Spanish Fathers, first, and now the American Fathers, have both recognized the fact that our mind is of an oriental temperament, and both have aimed at a harmonious development of our faculties, — although each group may have employed different means for the attainment of a common end, — regard having been always taken of our peculiarities and characteristics.

The Spanish Jesuit Fathers gave lustre to our dignity, which, being originally built upon our own idiosyncracies, was very sensitive to extraneous influence. They impressed deep in the minds of the students the fact that men are created equal, that right is the patrimony of mankind, and wrong an incidental of human frailty common to all peoples. They especially insisted on these points so as to keep their pupils from falling into the possible extreme of believing themselves inferior creatures, due to their innate

reserve.

The American Fathers, in my observation, already comprehend the Filipino mind and heart, and are adapting accordingly their ideas and ideals to the need and conditions of their students. The American Fathers, impelled by the same desire to develop their students not only intellectually and physically, but also morally, are wisely insisting on the cultivation of moral character, by fostering in their pupils self-reverence, self-knowledge and self-control.

While the Spanish Fathers emphasized *dignity*, the American Fathers lay stress on *character*. One is a necessary complement to the other, and for this, we have every reason to be proud of this blending of two pedagogical systems in this institution of learning.

Ladies and Gentlemen: you have an ample opportunity to observe the Filipino idiosyncrasy of mind and

heart. You, who are in this country, have greater advantage than your own kinsmen at home in the appreciation of my people's life,—their customs, habits, traditions, and even their prejudices. Let us hope, that through your larger opportunities of knowing and judging the Filipinos and their idiosyncracies, you will be instrumental in bringing about a mutual understanding, sympathy, and appreciation between two peoples of distinct temperaments: the American and the Filipinos. You constitute an important element in the amelioration of our conditions; and placed as you are, in position to know and judge the Filipino more intimately, let us sincerely hope that between your people and my own, there will exist mutual trust and confidence, bred by a common understanding, such as will redound to the benefit and happiness of both.

I THANK YOU.



Table Rules for Youth

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait
Till I am asked to hand my plate.
I must not fret or whine or pout
Or move my chair and plate about.
With knife or fork or napkin-ring
I must not play; nor must I sing.
My mouth with food I must not crowd,
Nor, while eating, speak aloud.
I must not grumble at my food,

Nor fret if I don't think it's good.
I must not say: "The bread is old!"—
"The tea is hot!"—"The coffee cold!"
I must not speak a useless word,
For children must be seen, not heard.
Must keep my seat when I have done,
Not round the table sport or run.
When told to rise, then I must put
My chair away with noiseless foot,
And lift my heart to God above,
In thanks for all His wondrous love.

The Negritos of North-Eastern Luzon

By Father Morice Vanoverbergh

Missionary in the Mountain Province, P.I.

(Continuation)

MAY 1st. (Thursday): This morning, Kuliana washed our clothes in the river; unfortunately, nobody was able to iron them, so we had to use them as they were: they were clean, though: and that was all important.

I stated before that Mr. Padua received some preserved fishes (which people here eat as we do pickle) from the "teniente" at Malunog. Since then the house has been filled, especially at meals, with an indescribable odor. I do not know about their stomachs, but the noses of these people must certainly be of a special make. Formerly in the Ilokano provinces, I used that kind of pickle myself, and found it rather good, but the variety they made here in Apayaw had certainly an unusual flavor. Mr. Padua complained continually about his stomach (I could not see just how his fragrant condiment could help his digestion), especially when we had to hike or do something hard. This added to his desire to see his wife and children (that desire being perhaps the principal cause of his pains), made him talk every day about going home, finishing the work, and so on. As soon as all the pictures are taken, I shall

send him home down the river by Abulug and Aparri.

In the afternoon we photographed Sinda or Rita and her younger sister, Malela or Josefa; then arranged my diary, and in the evening we developed the plates; as we received no visits this time, we could retire early.

MAY 2nd (Friday): We bought several bunches of bananas and had a delicious breakfast this morning. When Asi came to get some salt, we took his picture, learned from him that to-day or to-morrow the Negritos would come to pray at his house.

In order not to miss the meeting, I crossed the river at half past four p. m. in a boat, I chanced to see, and at the other side, I found a couple of huts; one was a typical Negrito hut, while the other was provided with a bamboo bed. I felt sure that they were real Negrito huts and intended to take a picture of them. Later on I shall hear that they were built by Isneg to sleep in at night, when they come here to fish; they certainly imitated the Negrito style very closely. I took a quantity of rice and corn, a bunch of bananas and a candle with me, intending to pass

the night at Asi's, since I doubted if I could rely upon him to call me at the time of prayer; but this was a mistaken judgment, as we shall see later.

I waited at the afore-said huts, until Masigun's wife and children appeared. I explained my object and directly two children led the way, Herudis carrying the rice and the corn, Karmen the bananas, and I the candle. We found nobody at Asi's house except Asi himself and his wife, who were very glad to see me, and seemed to like even better the rice I brought. Asi shot some fishes and cray-fish this afternoon, so we expected a good dinner. While Karmen prepared the fire, and the others joined in the preparations, I talked with Asi, but very soon Masigun arrived with the rest of his family (of course, it is impossible to stay at home, when one knows there is rice in another house). I was very glad after all, since Masigun understood Ilokano, and I got a good deal of information from him, for instance: the text of the prayer the Negritos recite when offering meat after a successful hunt, something exceedingly valuable under the circumstances.

Three Isneg arrived later. They talked a little while and left before dinner. At dinner the Negritos were eager to satisfy my every want, and when everybody was satisfied, I saw that nothing was left, rice and corn having been devoured, and that the children

turned greedy eyes toward the bananas; so I tore off four for myself in the morning, and gave them the rest, which were equally distributed among all the inmates, the children, of course, getting the preference. They said the prayer meeting would certainly take place to-morrow evening, and, to tell the truth, I hope so.

We prolonged our conversation until they all laid down to sleep one by one, and what could I do but follow their example? I tried to find a place for my arms and legs; my head had been deposited on the outer beam of the floor, and I used my black cassock as a pillow. The starry sky above reminded me that I was still a mortal living on our planet. I tried to sleep, but was awakened often by the crying and the suckling or the retching of children. I touched human beings whenever I shifted the position of arms or legs.

MAY 3rd Saturday): After an almost sleepless night, I ate my bananas, thanked our little people and started for home. They all went with me, wishing to see their pictures, but near the river we met some Isneg fishermen. This proved too strong a temptation and they all remained there, except Masigun who took me over the river in the boat of an Isneg.

When I reached our house, Mr. Padua told me that he had gone to Nagan-yesterday evening and had seen there Rev. Father C. de Brouwer, the missionary from Bontoc,

who would pass here on his way to Abulug the same day. This was news, indeed, and very good news. I had not heard all the particulars of the story, before he arrived, accompanied by his catechist, Mr. Juan Andaya, and a number of Isneg rowers. This day ought to be marked with golden letters in our diary. We talked a good deal, took a picture of the whole expedition, received some canned meat and coffee, and finally separated.

his return to Bontok, through the Kalinga country. He offered to provide the horse and everything necessary. Who could refuse such a charming invitation? I could not. I could complete my knowledge of the Kalinga and the Negritos, and this in the company of a priest of our congregation!

In the afternoon I was put out because nobody came to announce the meeting, so Mr. Padua and I crossed the river in a small canoe,



Where Father Van Overbergh met Father De Brouwer and the catechist Mr. Juan Andaya, accompanied by the rowers (four Itnegs and one Ibanag) who brought them to the Negrito country in search of the first

The father insisted on my going with him to Abulug, but I objected because I could not possibly miss the Negrito prayer to-night; he readily understood its importance, but then practically forced me to promise him to accompany him on

and arrived at Asi's hut, where the woman was guarding the house as was her custom. We waited until half past five p. m. We left for home, not hoping to see the Negritos this evening. There was an abandoned house, belonging to

Abitto, between Asi's and the river, which till now had served as a landmark to show me the way; this time it was impossible to locate it, and we wandered for about an hour in the forest, trying all kinds of paths, till we were obliged to return shamefacedly to ask Mrs. Asi to show us the trail. She had a good laugh at us, but led us good-naturedly to Abitto's house, where we could continue our own way.

We waited for a conveyance to bring us to the other side, when Herudis came running and announced the arrival of the Negritos. At once I left Mr. Padua to his fate and followed Herudis. We passed by Bugayong's to announce the glad tidings, and, while I waited there, Herudis summoned his parents and the rest of the family. We started again, the second time to-day, for Asi's house and one of the little girls led the way amid continual shouts. It became dark very soon, and it was far from a pleasant sensation to feel oneself alone, at night, in a dense forest, far from any civilized people, surrounded by a tribe of black dwarfs; but I feared nothing on that score, as I knew no harm would befall me as long as the little people were with me.

The description of this eventful night vigil belongs to another part of this book, but I shall add here that I was about entirely broken down at the end of this experience.

MAY 4th (Sunday): In the

early morning a Negrito went to Siwan to call Mr. Padua, and about 8:00 a. m., the fellow arrived apparently more dead than alive. After having taken the necessary pictures, between groans and exclamations of pain on the part of my companion, we all started for home, thoroughly tired and exhausted, except Mr. Padua, who had revived in the meanwhile, as he had found a man who was willing to bring him down to Abulug that same day; this news cured him instantly. Several Negritos came with us, and Masigun found a boat for us to cross the river.

When we reached Siwan, I gave Masigun and his children a good deal of rice and salt. Then I made the necessary preparations for the departure of Mr. Padua, who would take most of my own belongings by boat and auto to Tagudin: I kept only one bag (belonging to my companion), which contained what would be most needed on my trip by land. After a bath in the river and the shadow of a breakfast, I tried to rest, but this experiment proved useless, as the Isneg came to entertain me nearly the whole morning.

At noon, when I thought Mr. Padua was already very far his way to Abulug, there he appeared again to take a hearty meal and strengthen himself for the voyage and cure the indigestion.

Kuliana, Sida and Karmen came to cook my evening meal, and they promise to continue this from now



A group of Negritos who came to the prayer

on. After the meal, of which my cooks partook, as I told them to do, I bade them take some liters of rice for their parents. Having no fitting receptacle to put it in, they used the coat worn by Sida; unfortunately, this vestment, being threadbare, was not able to hold its contents, and some rice was spilt amidst the exclamations of the girls. Kuliana had to lend her

coat for the purpose. This was a better arrangement, but the trouble now was that Kuliana had nothing to cover her chest. The problem was solved, however, to the satisfaction of everybody, by her using Sida's coat for the purpose, and Sida doing without, as she was not yet as fully developed as her companion.

MAY 5th (Monday): The three

girls were again, with Leonsia and two of the Negritas who came to the meeting two days ago. Iya with her son and Firmina: the latter washed my clothes in the river, and I gave Kuliana some money to go and try to buy something to eat. They returned with a half-rotten squash and some unripe bananas: nothing else was to be found. In the meantime, Toma, Iya's husband, had arrived, and he made a quiver for my arrows. All of them had lunch here, after which they went home promising to come back in the afternoon.

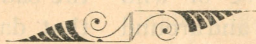
I was more or less feverish all day, and slept from 1 till half past 2:00 p. m. An hour later, I went down to the river, and to my surprise saw a boat, and in that boat our people were returning from Abulug. In a moment Rev. C. de

Brouwer was here with Mr. Juan Andaya, and they were very welcome. They prepared one of the best dinners I ever had in this wilderness; but, to my deep regret, I had no appetite at all, and had to content myself with some bread and butter brought up from Abulug.

No Negritos came this evening; why did they not keep their promise? Probably because they saw the father's boat, and scented danger at this side of the river; poor little men!

We then settled for the night as best we could; the good father had some extra blankets, so I was able to sleep in a more comfortable way than I had before. Nevertheless, I passed the night shivering with fever, and it was rather late before I fell asleep.

(To be continued)



Bontoc Legends

In the Town of the Spirits

ONE DAY a man from Chaklit, knimata (a double basket connected by a pole) on his shoulder came back from Sادanga, where he had gone to buy rice, for his own crops had all been destroyed by the rats. Near to Fowang he was joined by some other men. They must be stran-

gers, for he never had seen such tattooage and cut of the hair. So he was very cautious lest they might do him harm.

The strangers however were very kind to him. Coming to a wide spot in the woods where some old trees stretched out their giant arms protectingly over a noisy little brook

meandering down between huge boulders strewn pellmell around, they invited him to stop in their town. He accepted their kind invitation, tho' ever so much surprised for there were no houses around there. Then, all at once, he saw he was in the midst of a goodly town. He understood that this must be one of the towns of the spirits, people say are scattered here and there in the woods, all invisible to human beings.

He was invited to one of the houses, where he was royally entertained. There was plenty of rice and camote and good meat and a good draught of fayas (wine made of sugarcane) too. After taking his fill and smoking a pipe with his hosts, he laid himself down to sleep near the fire.

Then he heard strange noises around him. His hosts had disappeared. A whole drove of wild pigs was now tripping in and around the house, grunting and sniffing the air. The Chaklit man got awfully scared. But soon he was set at ease, for he heard one of the hogs singing out to his townmates not to hurt their guest, while they were out to prepare him a balon

(food for a journey) for next day. Thereupon the pigs ran off and everything became quiet.

When he awoke next morning, his host of yesterday had his breakfast ready for him. After which they saw him off to his own town. They were carrying plenty of rice and camote. Some way out on the road they suddenly were transformed into wild pigs carrying the provisions in their mouths. The Chaklit man could hardly keep up with them, so fast they were on the trail. Whenever they met some people they again took a human shape. At last, when they were near Chaklit, they asked the man where his alang (barn) was. He showed them. At once they stored all the provisions away in his alang.... "Now" they said, "you go and get a white chicken and sacrifice it in your alang to ward off the bad spirit". He did so. From that day no more rats came to destroy his crops. In course of time he became one of the Kachangyan (rich man) of the town.

That is why old people say that it is good to sacrifice a white chicken in the alang to keep off the bad spirits.

The Little Things

"Ever so little means so much

In the little world of workaday;
The lips that smile and the hands that
touch—

The easier things. Not many such,
Easy or hard, in the common way!

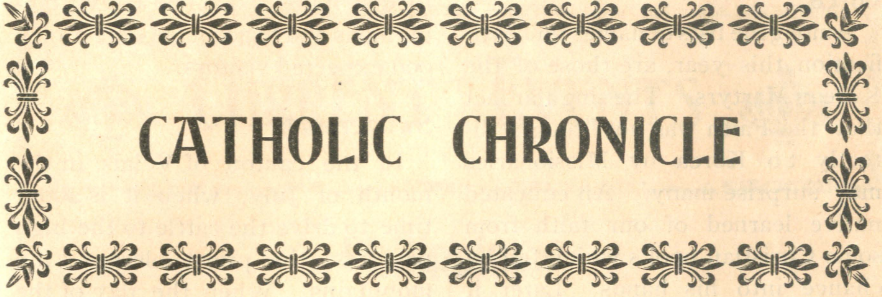
Ever so little means so much
In the little world of workaday!
Ever so little, but how they aid:

The kindly glance and the friendly
word!

The flash of an eye, and debt is paid;
A syllable uttered — a friendship
made

Or ever the syllable's clearly heard,
Ever so little, but how they aid;

The kindly glance and the friendly
word".



CATHOLIC CHRONICLE

England.

From Holywell where a shrine exists of St. Winefride, North Wales, comes a remarkable story of a reported apparition of Our Lady to six pilgrims, on the eve of the feast of Her Visitation, at 11 p.m. in the Hospice of the Sisters. The Blessed Virgen, says the report, appeared like in Lourdes as the Immaculate Conception.

Europe.

In some countries of Europe there exists the custom of saying: "God bless you" to a person who sneezes. It originated a long time ago when an epidemic reigned carrying away thousands every day. The disease manifested itself by repeated sneezing. Therefore when a person showed these symptoms, all present asked God's blessing on the unfortunate and this "God bless you" has remained in use until today, but of course without the former fear of seeing in a mighty sneeze the danger of approaching death.

Germany.

The Ku-Klux-Klan, an anti-catholic society of U.S. had organized a branch of their organization in Germany under the name of "The Knights of the fiery Cross". The Protestant Pastor Strohschein and his son, heads of the new society, were arrested by the police and it is understood they will be charged with conspiracy. A complete list of the German members of the organization has been confiscated, bearing about 1,000 names most of whom have been identified as ultra-nationalists.

Italy.

On the 6th of Sept. delegations of Catholic Boy Scouts were received by the Holy Father. They were from Italy, England, Ireland, Scotland, Belgium, France, Holland, Denmark, Czecho-Slovakia, Austria Hungary, Luxembourg, Spain, Portugal, Syria, Palestine, Brazil and the United States. In the evening the Holy Father witnessed their exercises in the gardens of the Vatican.

Korea.

Among the lists of names for beatification this year, are those of the Korean Martyrs. The singular fact that the Faith was not brought directly to Korea by Missionaries may surprise many. An educated native learned of our faith from some Christian books which fell by chance into his hands. Later it was propagated by another Korean who was instructed in the faith while in China. The first missionaries arrived ten years later, in 1794. After this, persecution was almost constant. More than a thousand converts died for their faith. Eighty-two of them were beatified, among whom were a bishop, three priests (one of them a Korean) and seven catechists. It is estimated that 10,000 suffered martyrdom in Korea. Of the 15,000 remaining, about two-thirds remained faithful during the time from 1876 until 1886 when the missionaries were driven out. Today in Korea, there are three Apostolic Vicariates, 100,000 Catholics, 60 missionaries and 42 native priests.

United States.

The yearly International Eucharistic Congress is to be held in Chicago next June from the 20th to the 24th. Preparations are being made

to distribute 1,000,000 Holy Communions and to accommodate 2,000,000 expected visitors.

Switzerland.

In the canton of Valais, in the month of July, when it is about time to drive the cattle to the high pastures, the priest blesses the mountains. When the day of the blessing is announced, the women don their holyday attire and the children gather flowers and adorn their house. In the morning the priest leaves the church, crosses the torrents and ascends the mountains, for hours and hours. At each house he passes, the mother and children stand in line before the door to welcome him. He blesses the water and salt and then the house. From the top of the highest mountain he blesses the peaks with a branch of rhododendron, used as a holy-water sprinkler. In the meantime all the people pray. At nightfall when the priest is back he hears the confessions of the people who pass the night in the church and attend mass in the morning to receive Holy Communion. This mass is celebrated in the open. How impressive this must be! High up the snow-clad peaks shine as silver and below the mountain torrents roar as thunder!

Doctor—Your throat is in bad shape. Have you ever tried gargling with salt and water?

"I should say, I've been shipwrecked twice".—The Pitt Panther.

He—Do you like candy, young woman?

She (calmly)—Thanks. I'm gathering statistics for a candy company.—The Jack o'Lantern.



CURRENT EVENTS

Philippines

Anthrax.

Since 1923 when this disease broke out, about 14,000 carabaos and cattle perished. Nine of every ten animals attacked died. And the disease is still raging in some provinces.

Counterfeit.

1—The discovery of several counterfeit 50 centavo-pieces in Manila set the police working day and night and in fact after a few days (was it perhaps because they had discovered already once before the factory of counterfeit money in that same place?) the counterfeiters were located in the great Bilibid prison under the very eyes of those who have to watch the convicts. And nevertheless more and more propositions drop in to set prisoners free "on parole" as if this were the remedy against crime. The peaceful citizens in P. I. do not think so.

2. Judge S. del Rosario of the court of first instance attacked openly the practice of some Protestant pastors who as a means of livelihood, perform illegal marriages of minors, sometimes even forced contracts, and he declared that such divines constitute a menace to the peace of many homes. Is it not sad for a Catholic population to read on top of the door of some houses in Manila this inscription: "ye can marry here!" . . . it looks so much like a "repairshop" or "tindahang pansit loglog.

Cholera

was brought to Manila from Shanghai where it developed as a consequence of the last civil wars. Happily it did not look much like an epidemic. It has spread to the provinces whereas in Manila only a few cases have been registered every day.

Making money now!

Since the Cebu Cement Company and the Uling-naga coal company who always lost money in the past were menaced by the Governor General of being sold, they have begun to make money, not much, but anyway they have made some. This looks promising for the future.

The Rubber Question.

Secretary Hoover of the U. S. and Governor General Wood are extending their efforts to better the rubber situation in the Islands from the standpoint of American rubber consumers, in view of the fact that the price of rubber became so exorbitant these last months and that the U. S. has no rubber growing on its own territory. Governor Wood suggests that the Legislature approve a bill by which 20,000 acres of public land may be leased to any American or Filipino applicant for 25 years with a renewal privilege of 25 years for the development of rubber. However the leaders of the Legislature

see in this move a certain danger of American capital taking possession of their public land and consequently of their Independence. Therefore instead of listening to the recommendation of the Governor General, the Legislature voted an amount of money not to exceed ₱65,000 with which to buy rubber seeds to be distributed among willing planters. Mindanao and other islands are ideal places for the rubber cultivation. However, to be profitable, it must be done on an extensive scale. Shall the bill of the Legislature make this possible?

Schools.

After next year the Insular Government will not provide for extension of high school work, definitely cutting off all aid in constructing buildings and gradually withdrawing assistance in the maintenance of existing provincial academic high schools. These will be turned over completely to the provinces: so says Vice Governor Gilmore. The reason is that the insular Government lacks income for any further support of these schools. Therefore he proposes an increase in land and cedula taxes with which to support and even in-

crease the elementary schools. But, if now already, a good many people in the provinces can not even pay their actual land taxes, what are they to do if these are still further increased?

The board of regents of the Philippine University voted to shut down the junior college at Cebu as soon as practicable. It was established in 1918 and authorized to give full courses in education and commerce, preparatory courses in law and medicine, and three years general course. With Cebu's junior college shut, the proposed junior college at Vigan may remain for ever a project only.

Notwithstanding the recommendation of the Monroe Commission that more trading schools should be opened, the San Isidro, Nueva Ecija, trade school has been closed due to lack of students.

Wealth wasted.

Data compiled by the Bureau of Forestry show there are approximately 5,548,838 hectares of cogon grass and open lands in the Philippines, or about 18.7% of the entire area of the Archipelago.

Foreign

China.

England, the United States and Japan sent delegates to Peking for a conference to be held together with a Chinese commissioner, in order to ascertain who were those responsible for the shooting at Shang-hai two months ago and in which several Chinese were killed. The foreign powers said the blame was to be put on the Chinese and these last say the foreign police

was in fault. What was more logic than to make an investigation? The Chinese however resisted and went as far as to call up a general strike again in Shang-hai, which failed entirely. United for awhile against the foreign powers, the Chinese factions are again at civil war. In the North Wu-peifu and the christian general once defeated by Chang-tso-lin the warlord of Mukden and who dominates Peking unite against their former victor Chang. In the South the Reds under Russian

leadership are at war with the Anti-reds under General Chen-chiung-ming. In the meantime preparations are being made for a conference between different powers and China about the extra-territoriality of foreigners and the customs' revision. Although asked by many, especially the student agitators, nevertheless other Chinese do not favor this proposition. That the leaders of China want a revision of the Custom tariff is only natural. Now all foreign products may enter China paying only 5% of their value. Much money is needed by the Chinese Governments for the administration and also to war against each other. In the meantime the people of Szechwan and Kwei-chow eat only the barks of the trees and grasses since their crops failed last year. Poor China!

Europe.

That there is an anti-war movement all over the world is a fact. Some try to make war impossible by disarming the nations: hence the league for disarmament. Others try to decide all international differences by arbitration: hence the Hague tribunal and later the League of Nations. But there have always been wars, and wars will continue until the end. If the nations were decided on everlasting peace, why should they daily strengthen their armies and perfect their deadly weapons? Lately Germany has been invited to become a member of the League of nations. Her entrance is subject to the signing of an agreement between herself and her neighbors guaranteeing peace. She agrees with France and Belgium not to construct any fortifications in the west. France being an ally of Poland who lately expelled 5,000 Germans and naturally fears Germany, asked from Germany some guarantees against a war between Germany and Poland. England and Italy back France. Of course the

"Little Entente" (France, Checko-Slovakia and Poland) backs the whole pact. On the other side France would before long withdraw at least in great part her armies from the Rhine and still be ready to return in case Germany becomes unfaithful to her word. If all these nations keep their word, peace may reign for long in Europe and the Western nations may stand united against the menacing Eastern Soviet.

France.

France's war debt for which Minister Caillaux went to the United States with the hope of obtaining some favorable conditions of paying as Belgium was granted, has been only temporarily fixed. She will pay annually \$40,000,000 for the next five years. This caused a decrease in the value of the French franc and may cause pretty soon a crisis in the ministry. France seems to have stipped the revolution of the Druse tribe against her protectorate in Syria.

Morocco.

The war of France and Spain against the Riffians, which the French predicted would be finished at the end of October, is still going on, although less vigorously on account of the rainy season in Morocco. This last month, Abd-el-krim suffered great reverses. His capital was set afire. He had to draw back on the whole line. If the Riffian leader holds on in a guerilla warfare, this war may last still for years. Krim is a skilled engineer who studied in European universities. He is backed by his people. Even women take active part in war. The Riffians have their unaccessible mountains as natural defenses. Famine however and exhaustion which must befall the blockaded Riffians may force them to an early peace.

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.

10. — *A certain man wishes to marry his second cousin. The parents of both are opposed to it because their son and daughter are relatives. Would it be a grievous sin to contract marriage under these circumstances without the consent of the parents?*

Ans. — No, provided there be no other reasons than these given.

Nevertheless, although the laws of the Church and State in the Philippines permit marriages between second cousins, it is unwise for such near relatives to marry.

11. — *What must I prepare at home when a person receives the last Sacraments?*

Ans. — Prepare a table in the room of the sick person where he or she can see it well. On the table spread a white cloth, place a crucifix in the middle with a lighted candle on each side. Have ready the following: holy water which you may place on the table, for the priest must sprinkle the room of the sick person with holy water when he enters; a glass of pure

water: for the priest must wash his fingers after having given H. Communion; a plate with six small balls of cotton, as the priest must clean his fingers after having administered Extreme Unction, besides have also ready a basin with water and some soap for the same purpose.

Don't forget to adorn the sickroom if possible, for Our Lord is about to visit your house. Meet the priest with lighted candles at the door to accompany him for he is bearing Our Lord Jesus Christ.

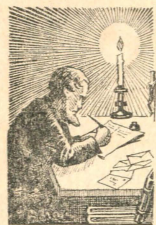
Arrange the sick person and his bed in such a way that the priest can easily reach the dying one. While he makes his confession retire far enough from the room so as not to hear what is being said in confession.

During all this time you would do well to pray for the sick person. If needed one of the persons present should help the sick one to present the members of his body to be anointed. After the ceremonies help the sick one also to pray.

World has 21,360,779 Autos

Revised statistics on the number of automobiles in use throughout the world at the beginning of the present year give a total of 21,360,779. Of this number 17,726,507 are in the United States, of which 15,525,733 were passenger cars and 2,200,774 commercial vehicles. This leaves, for all the rest

of the world, 3,634,272 cars. It is interesting in this connection to note that while the percentage increase in the United States was 15.8 per cent over the 1823 figures, the percentage increase for the remainder of the world in 1924 was nearly 21 per cent.



MAILBAG OF THE LITTLE APOSTLE



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

Manila, Nov. 1, 1925

Dear Readers of the "Little Apostle":

Here follows a letter signed and unsigned, clear but puzzling, from violets which are not violets and yet are, if «violets» stand for humility, which I see the thirty little tots who wrote this letter practise to perfection, by hiding their names when they mention the good they do.

Manila, Sept. 15, 1925

Rev. Father Vandewalle.

All of us have subscribed to the "Little Apostle". (I hope you will be a faithful subscriber to the "Little Apostle" all through your life) and we find great interest in reading it (many thanks for the compliment). We know now much more about the Igorrotes whom you are training. In order to help you a little bit (all bits help) a rule has been made that any one in our class (the class of the thirty violets.... I think I have a clue to your puzzle) who forget something will give a few centavos, at least two, to the Igorrotes, and the box will soon be filled (little violets, you steal the words from my mouth: however, I do not say this to make you conceited, but I suppose like many others I know, you, too, forget now and then.... perhaps even your rules of silence).

The other day we had a story contest.

Two compositions were chosen as the best and we send them in this letter to you, whether they help the "Little Apostle" or not (they are very nice, and some day they will be printed, but for the moment there are too many items for our little periodical, and to be able to publish all the incoming articles, the "Little Apostle" should have at least 64 pages). If they please you, please publish them and if not, please just throw them into the paper basket, so that they may not give you any further trouble, for we have done this only to give you pleasure, Reverend Father (Little Violets: you are very kind).

As we are very little and unlearned, we give ourselves the name "Thirty violets" (a nice name indeed). If you will reply to our letter, please call us by this name. When we become more acquainted with you, then we will tell you our real names (I think our real acquaintance will start if you frequently forget). But now, Father, guess, and see if you can get our real names. (I guess there are two Marias among the thirty violets, and guess further that the name of Mary is in part of the name of your college. Have I guessed right? If so, what is my prize?)

With best wishes to you and the Igorrotes:

Sincerely yours,

The "thirty violets"

The prize of an ivory cross given to the new promoters during last month increased the number of Crusaders of the Little Flower by the hundreds. A good system! Thus: during the month of November, *all promoters who send in ten new members*, shall receive a nice copper plate with the figure of the Sacred Heart in relief. This yellow artistic plate is round and measures seven centimeters in diameter. *Don't wait too long before sending 10 new members*, for the number of plates is limited.

I owe an answer to a question of a little Crusader. «Nena» asks me if during the self-denial week, she may ask her Mamma one peso to send to the "Little Apostle," for the missions. No, dear, not at all. You must make economies on your ordinary expenses by denying yourself some delicacies or pleasures which would cost you some money and you will send me the total of these small economies. Is this clear enough?

Miss Esnael, from Zamboanguita one of the most active promoters, did not only send in a long list of Crusaders,

but she has also already collected some gifts for the missions which the new members added to their entrance fee. Well done Miss Esnael and may God bless you abundantly for your zeal and charity as well as your Zamboanguita Crusaders who have found in you a worthy leader.

Dear Readers of the "Little Apostle". on the 2nd of this month begins the first set of 30 Masses to be celebrated for the relatives of the Crusaders of the Little Flower. Unite your prayers with those of the Missionaries who celebrate the 30 Masses: "it is a holy thing to pray for the dead". And if you are not enlisted yet as a Crusader, do it now, so that your departed relatives may partake of the merits of the 30 masses. Remember too that next month we have our self-denial week. More of this later. In the meantime accept the most sincere thanks of all the Missionaries of the Mountain Province and especially of

Yours respectfully in X,
Rev. O. Vandewalle

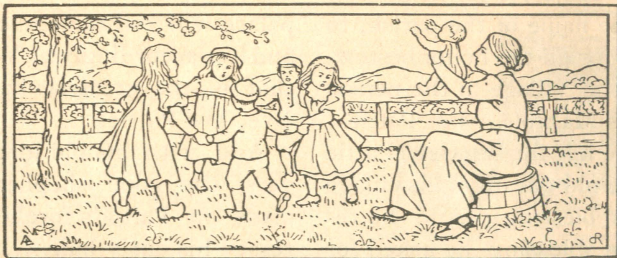
The Reward of Rectitude

One of the highly moral poems in Mr. Belloc's "Cautionary tales for Children" is called "Charles Augustus Fortescue" and runs:

The nicest child I ever knew
Was Charles Augustus Fortescue
He never lost his cap, or tore
His stockings or his pinafore;
In eating Bread, he made no crumbs,
He was extremely fond of sums,
For which, however, he preferred
The Parsing of a Latin Word.
He sought, when it was in his power,
For information twice an hour,
And as for finding Mutton-Fat
Unappetising, far from that!
He often at his Father's Board,
Would beg them of his own accord,
To give him if they did not mind,
The Greasiest Morsels they could find.

His later years did not belie
The Promise of his Infancy;
In Public life he always tried
To take a judgment Broad and wide;
In Private, none was more than he
Renowned for quiet courtesy.
He rose at once in his Career,
And long before his fortieth year
Had wedded Fifi, only Child
Of Bunyan, First Lord Alberlyde.
He thus became immensely Rich,
And built the splendid Mansion which
Is called "The Cedars, Muswell Hill"
Where he resides in Affluence still
To show what Everybody might
Become by Simply Doing Right.

For the Little Tots



Pattie

Why did Emperor Charles pass his last days in a Monastery to prepare for death.

MAY BE you do not find this story in great books of General History of Europe. Those who write history write ordinarily very little about the preparation for death of a king or an emperor....they are more interested in their glorious life than in their common death....and yet..... ought not man's life, be he a beggar or a prince, be a continual preparation for death? eternity?

So in 1555 Emperor Charles who dominated half of Europe and half of America gave up his armies, and his palaces, and he joined the ranks of poor monks in a dark monastery of Spain. Why? Let me tell you.

In 1550 Andes Doria, the Emperor's great-admiral, drove the French out of Corsica. Now this was not done without a fight and a fight between soldiers means wounded and dead. So it happened that General Makrol, "el Flamingo" as Doria called him, who was mariner

on the imperial fleet and formerly a peaceful boy and citizen of Lisseweghe in Belgium, was shot to pieces by the French on the very admiralship.

The sad news was brought to Lisseweghe and mother Makrol was so sorry at the death of her son that she became seriously sick and died nine days later in her bed. She died and she left an orphan boy.....eleven years old..... Pat.... otherwise: Pattie.

But Doria sent a letter to the Flemish Emperor in which he praised 'el flamingo', pitied his orphan and asked on account of the first some assistance for the second: Pattie.

Can you believe it? The Emperor wrote with his own hand and in golden letters the name of Gerard Makrol on a big ledger of honor, ordered a marble slab for the grave of mother Makrol and invited young master "Makrol Patricius" to come

to Brussels and live at the court of the Emperor as page of the crown.

The pastor of Lisseweghe wrote a nice letter to the Emperor to thank His Majesty, to thank him, yes, in the name of the parish, to thank him for all the honor bestowed upon the village in the person of Patricius Makrol.....i.e. Pattie.

Before he left for Brussels, Pattie went to the old curate of his village to ask his blessing. And he received that blessing he asked for and also a sermon he had not asked for.

"Pattie" said the venerable priest, "my dear Pattie, you go thus to the palace of the Emperor... the good Emperor Charles. Be good, my boy, be always virtuous and christian...You are clever enough....too much even. (Did the Pastor here remember how his yellow pears had disappeared last summer and a big hole had appeared on the same day in the fence around his garden? The chronicle does not mention it.) For you are the son of Gerard Makrol.....who lived thirty years on the water of the sea. And you know that "salty is the water of the sea and clever the man who sail on its waves"!... And you have a clever tongue too... wasn't your grandfather forty years the barber of the parish? And wasn't your grandmother a long time the best laundrywoman of the village? But, Pattie, listen now to my words of advice and remember them always: all things on earth are vanity, sand and water and vanity! Of course when over there at the palace they put something good

under your nose, don't refuse it... for the good of your stomach and humanity, but for your soul, that too is sand and water and vanity!... Say, Pattie, when you are at the palace will you remember this?..... and live accordingly?... Yes?... Well, that is the greatest happiness!... Bye, bye Pattie!....."

And with his old long bony fingers, the good shepherd made a cross on Pattie's forehead and caressed his curly hair....

"And before you go, Pattie, wouldn't you drink a glass of winewith a piece of a cake?"

"Well,....yes," said Pattie.... "I will, for the good of my stomach and.....humanity....."

When Pattie left the parsonage, a group of people had assembled in front to say farewell to the honor of Lisseweghe. The President said that Pattie was an immortal honor of the village. Farmer Pete said he was glad to see Pattie off, for there would be a naughty fellow less on the street; and the three little friends of Pattie; Dorie, Johnie and Lewis said just nothing, for Dorie was only too jealous of Pattie, Johnie was sobbing aloud because his mother cried aloud and Lewis was too busy with a little baby on his hip, his youngest sister, who cried with mouth and lungs and throat with a full grown lady's power... "Adieu" said Pattie, "I am going to Brussels" and he jumped into the miller's arms who lifted him up, placed him in his two-wheel-car under the white cover, and off went Pattie..... for Brussels.

(To be continued.)

Carnation Milk

Always Pure
Always Uniform
Always Safe

The red and white carnation label
guarantees milk of highest quality



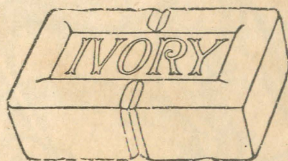
Always buy Carnation Milk

Pacific Commercial Company - Distributor

*Every Hour of the Day There's A use
For IVORY SOAP in Your Home*

For toilet and bath, for the shampoo,
for laundering silks and dainty fabrics,
Ivory Soap proves its cleansing qualities.
Its soft, creamy lather is a foe to dirt.
It gives the same results in warm or cold
water.

*Ask Your Dealer for
IVORY SOAP*



99—44/100% Pure

It Floats

Pacific Commercial Company - Distributor

—in Piedmonts

only!

The full mellow richness
of golden VIRGINIA tobacco

LIGGETT & MYERS TOBACCO Co., Inc.
PHILIPPINE BRANCH



The Standard Painter

M. Kraut

EL PINTOR ALEMAN

OUR SPECIALTY

CHURCH WINDOWS

ART GLASS

MANUFACTURER

EXPERT PAINTER

16 GRANATE

MANILA, P. I.

PRAYER BOOKS

for sale at

The Catholic School Press
BAGUIO, MT. PROV.

PRAYER BOOK for the Philippine Catholic, 128 pages

Cloth binding

One copy, postpaid ₱ 0.40

"MY COMPANION" a complete Prayerbook, by Rev. C. Jurgens, 230 pages

Cloth binding, one copy, postpaid ₱ 0.50

Fabricoid binding " " " 0.55

Send cash with order to

CATHOLIC SCHOOL PRESS
Baguio, Mt. Prov., P.I.

STUDENTS!

When buying your School Supplies, Pads, Composition Books, Drawing Paper etc., look for this

MARCA



LUNA

TRADE MARK

Insist on this Trade Mark and you may rest assured that you will get first class quality at very reasonable prices.

For sale everywhere in the Philippine Islands.

J. P. HEILBRONN Co.
MANILA, P.I.

El mejor y más seguro para purgar
y expulsar las lombrices en los niños
es la

CASTORIA

del Dr. C. Jahrling



BOTICA SANTA CRUZ
Plaza Goiti
Manila

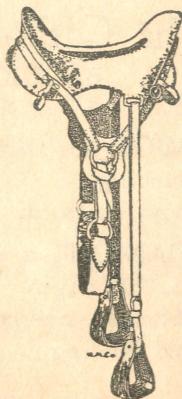
Tuts Cigarettes

*Steps out of its Class
and
gives a better smoke*

Made by

*La Flor de la
Isabela Fact.*

Guarniciones Monturas



Cinturones
y
Toda Clase
de
Articulos
de
Cuero.

Pedir
Catalogo

MANILA HARNESS COMPANY

P. O. BOX 1921 56-58 ESCOLTA MANILA, P. I.

== P 19.50 ==

POR su indisputable Exactitud Muchas Grandes Compañías Ferrocarrileras de los Estados Unidos, y de algunos Países Europeos y del Extremo Oriente, han adoptado el

“ O M E G A ”

como su hora STANDARD en todas sus líneas. Vd. puede hoy ser uno de esos MILLONES de orgullosos poseedores de relojes “OMEGA”: con P19.50 ya puede Vd. comprarse un reloj de bolsillo de níquel, de una tapa, con 15 rubies, con el nombre, “OMEGA”, desde luego en la esfera.

Tenemos también relojes de bolsillo “OMEGA” de oro, oro plaque, y plata, diferentes formas, tamaños y diseños. :: ::

También una buena existencia de relojes de pulsera “OMEGA” para Señoritas, Señoras y Caballeros. :: :: :: ::

LA ESTRELLA DEL NORTE

LEVY HERMANOS, INC.

46-50 ESCOLTA

TELS. 250 Y 251

ILOILO

MANILA

CEBU

Felicitísimo R. Feria
Gabriel La O

"FERIA & LA O"
ABOGADOS

China Bank Bldg. (5o piso), J. Luna,
Binondo, Manila—Tel. 1792

A. Luna de San Pedro
Architect

Speciality: Churches, Schools & Religious Buildings
15 P. de la Paz - Escolta

P. O. Box 2709 Phone 22907
MANILA P. I.

CAVANNA
ABOITIZ y AGAN
ABOGADOS

Roxas Building
Cuarto No 212 Tel. 572
Escolta -- MANILA

NIGHT SCHOOL SPANISH
JOURNALISM

and
DECLAMATION

Lucena, Tayabas,
Magallanes corner Dumacaa,
Opposite the Market.

Teléfono 1473

P. O. Box 433

E. DIAZ Y CIA
MANILA

COMISIONES, CONSIGNACIONES

IMPORTACION Y EXPORTACION

Compra-venta de productos del país.

16, Escolta (altos)

Dirección Telegráfica
DIAZCO

Claves ABC (5a. Ed.)
Al, Lieber's y Bentley

When buying Candies insist on

“MANOC” Brand always

Our Candies are made of first-class material in
a Sanitary Factory.

CLARKE'S, Incorporated

Oldest & Largest Candy Factory in the Philippines

425 Misericordia

MANILA

P. O. Box 599

DR. MIGUÉL DE LA CONCEPCION

DENTISTA

T. FINPIN. NO. 25

TELEFONO NO. 255-32

IMPRENTA SANTOS Y BERNAL

TIPOGRAFIA, FUNDICION DE TIPOS, ENCUA-
DERNACION, RAYADO, PAPELERIA, LIBRE-
RIA Y ESTAMPERIA.

MANILA

Avenida Rizal 528

Telefono 3270

Please

PATRONIZE

our Advertisers

and mention

“The LITTLE APOSTLE”

The
Hike
SHOE

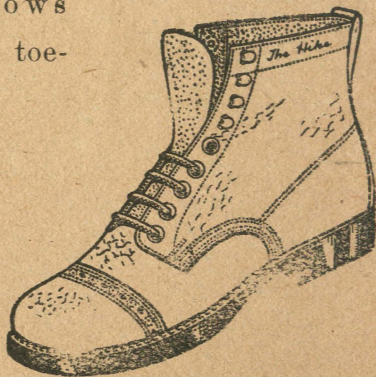
A HEAVY SHOE FOR PROVINCIAL WEAR

The Hike Tan Oil Grain Shoe is practically water proof, and with proper care, will last indefinitely. Made of heavy, full-grain calfskin, with double sewn sole, and broad leather heel. Has bellows tongue, and heavy toe-cap.

Price ₱12.00

Same Shoe with "Tap" sole (nailed and sewn sole) a little lighter in weight.

₱10.00



No. 21-733 **₱12.00**

No. 21-736 **₱10.00**

HIKE SHOE PALACE

R. E. McGrath, Mgr.

140-46 ESCOLTA

MANILA

Let us Help Our Cause — Our Just Cause — and PROTECT
PHILIPPINE INDUSTRY.

— IT SATISFIES —

DOSOL BRAND PRODUCTS

For Your Office

INKS: Writing Fluid; Fountain Pen; Stamping; Numbering; Duplicator; Mimeograph; Stencils; Marking and Cancelling

MUCILAGE. — PASTE — SEMI PASTE — BOOK VARNISH and LABEL VARNISH — SEALING WAX "PROTEX" (a genuine protector)

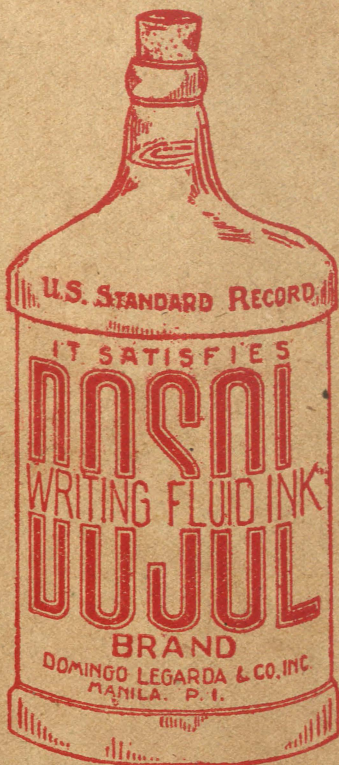
For Your Home

SOAPS: Laundry; Hand; Liquid; Green; Castile Scouring and For Other Purposes

FURNITURE POLISH — "It's Dust Proof.

BED-BUG KILLER—"Gets them everytime"

VARNISH and SHELLAC COMPOUND — FLOOR WAX: "will give a lasting luster without great effort"—**HAIR SHAMPOO.**



DOSOL writing fluid has stood the test of time for permanency. No other ink on the market can compare with it for easy flow and permanent color.

In school, in business **DOSOL** Ink is best. Use it. Those who are very particular about Ink, select **DOSOL**.

LEAD—OTHERS FOLLOW
DOMINGO LEGARDA & Co., Inc.
MANILA, P. I.

FACTORY & CENTRAL OFFICE:
Calle Pureza, Sta. Mesa
Tel. 67543

SAMPLES ROOM
123 Rosario, Binondo
Tel. 26949