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Little Apostle
of the Mountain Province



Merry Christmas
1924

Happy Newyear
1925

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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE



His Excellency, Mons. Piani, Apostolic Delegate
blesses the "Little Apostle"

A Most Merry Christmas

to My Dear Little Friends the Readers of "The Little Apostle."

Allow me to take the opportunity by the title you are so proud of, of "*Little Apostle*", to animate you to really be such, pointing out some ways how to easily obtain it.

Little Apostles means little missionaries, because the word "apostle" signifies "messenger." You know very well that Our Lord chose twelve apostles and sent them to preach to all nations.

The word "missionary" also means "messenger", and the missionaries continue to do what the apostles did.

My Dear Children, I want you to be *little missionaries*. The missionaries work amongst people and tribes that don't know yet nor love Jesus, Whom you are so lucky to love and know.

They have left their parents, relatives and friends, their country and comforts, consecrating their lives to the salvation of souls. But they need somebody to help them and, my children, notwithstanding your littleness, you can help them efficaciously. This is why I tell you that you must really be *little apostles*.

You may ask me: and how can we be so?

Here there are some ways, which you can take advantage of, still remaining with your parents or at School.

1) Every day say a little prayer for the missionaries and for the souls entrusted to them.

2) Read and make your little friends read the "*Little Apostle*", that every month visits you so kindly.

3) Save a few cents even at the expense of some sacrifice or mortification and keep them for the missionaries.

4) With permission of your parents or superiors put apart for the missions some little gift or thing not necessary to you.

5) Helped by your parents, superiors or some good friends, prepare at home or in your College some entertainments with songs, poetry and speeches about the missions. Perhaps some of you could celebrate the "Missions Day".

6) Try to have and keep always some little picture, medal or souvenir to remember you the missions and the holy missionaries and pray for the conversion of heathen children.

7) You could also send to the missionaries or to the Director of "The Little Apostle", enclosed with your alms, your name in order that the missionaries give it to some of the children they baptize.

8) Finally, try to excite in your classmates and friends the spirit of charity and zeal which animates you and the desire to work for the missions.

Doing so you will greatly please the Friend of the Children, Jesus Christ, and the Holy Father Pius XI who is the Pope of the Missions.

Blessing you all most heartily, with best wishes for a Merry Christmas and a Happy New Year, I am

Your affectionate friend in Christ,

† WILLIAM PIANI

Apostolic Delegate.



"Falling Down, They Adore Him"

When you bend the knee as you enter the church, do you realize what the act means? Not all Catholics do if we may judge by the quick little jerk that they give by way of genuflection. We are instructed to bow the head with respect to the house of God, even if the Blessed Sacrament is not there, but in the presence of the Blessed Sacrament we must give a greater mark of reverence. That is why we are told to bend the knee to the ground. The lighted lamp, glowing on the altar, proclaims that the Blessed Sacrament is in the tabernacle. Surely no other warning should be needed to draw from us every outward mark of love and reverence. "When you see this lighted lamp on entering the church," says a zealous prelate, "bend your right knee to the ground—down to the ground, remember. That is the rightful way to adore Our Lord present in the Sacrament. It is an act of the

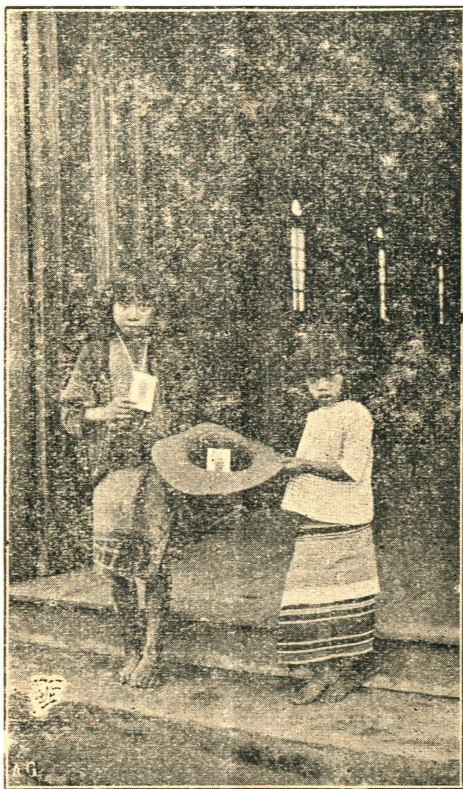
highest worship and you should make it with all reverence. If you do not call to mind or notice that you are in the presence of Our Lord Himself, you will not feel humbled as you ought, or show the reverence you owe Him all the time you are in His House."

When the Wise Men came to Bethlehem, what was their first act? The Scripture tells us, "Falling down they adored Him."

We do the same thing before the Blessed Sacrament. Therefore, when you come into the church, never forget this act of reverence, never forget the homage due to the great God, Who reposes there in the tabernacle waiting for you and for me to come to Him. He watches with a Father's love for the little signs of true Catholic devotion that prove how close He is held in the hearts of His children. If we truly love God, we can never be heedless of His Presence.

A Merry Christmas

is the wish of the "Little Apostle" to all its subscribers



MERRY Christmas! Yes, Christians, you have a right and a duty to be merry. To you as to the shepherds was brought the good news of the birth of your Savior: a

God-man. And as the Shepherds you answered the good tidings, you took refuge in the trembling little arms of the Baby, soon to be nailed on the shameful Cross, to untie your bonds of infernal slavery and open

the gates of Heaven.

The Kings brought their royal gifts to their Master, and then they returned to their country like Saints, determined to work their way to Heaven. But to you Jesus Himself has sent His divine presents of faith and grace, the road to the eternal Paradise. Have you been, are you the men of good will to whom He promised peace? Have you the good will, that is the will of Our Lord, who came down from heaven to convert infidels? Can there be found a better will than the will of

divine Baby? How much of this will have you shown until now? How far have you imitated the good will of Christ? What sacrifices have you made? For a good will must be efficacious and not stop at mere desires: Jesus willed our salvation and He worked it out at the price of His cruel Passion and shameful Death.

Here, in the Philippines, live 300,000 Igorotes, Pagans, under the flag of your country. No, for them, there is no Merry Christmas. You enjoy the light and gifts of the Lord. They sit in the darkness of their spiritual poverty. Is it their fault they had no Missionaries to show

them the road to Bethlehem, Golgotha and Heaven? Send them catechists and priests and they, too, like the Pagan Magi, will bring to the Lord the royal gifts of their faith and service. But give them this chance. Without your help no missionary can live among them, without your alms, they are doomed to weep forever over their own blindness.

And does their miserable temporal and eternal condition not appeal to your Christian heart, to your good will? You are daily receiving God's divine presents for here and hereafter. Show you really appreciate such favors and for the sake of the Giver of all gifts, help others to partake of the good tidings of Bethlehem by giving them spiritual and material alms.

And the thought that you cooperated with the divine Baby in realizing the purpose of His descent from Heaven and His elevation on the Cross, would it not make you happy and merry, now, later, when you die, and hereafter? Merry Christmas! and truly merry shall it be to those of good will: this is the word of God Himself: **Merry CHRISTMAS!**

As others saw him

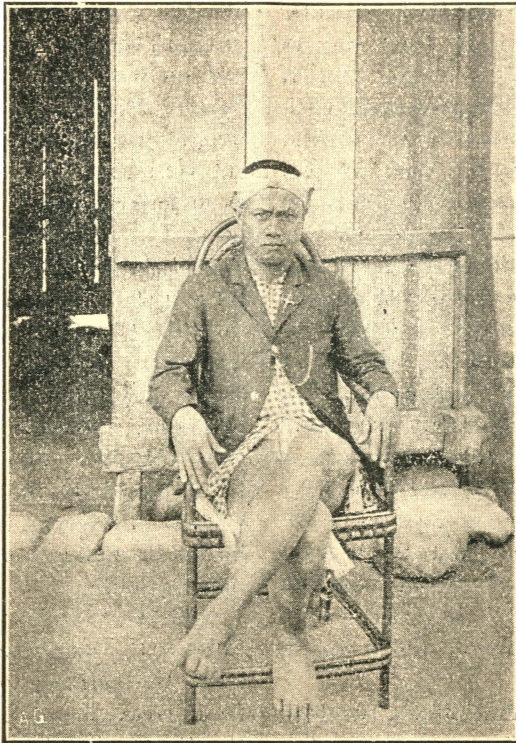
A rather pompous-looking pedagogue was endeavoring to impress upon the young minds of a class of boys the importance of living a Christian life. "Why do people call me a Christian, Children?" the worthy

master asked standing very erect and smiling down upon them.

A moment's pause—then a shrill little voice was heard to say: "because they don't know you, sir".

Fianza, the great Apostle of Benguet

By Father Leon Quintelier



José Smith Fianza

Fianza was an Igorote from Itogon, Benguet. A convert since 1907, he became the right hand of the Missionary of Itogon and a true Apostle of the whole eastern part of Benguet. He died in 1922 on the 10th of January, of typhoid fever, and although I am an old Missionary, for 15 years in the mountains of Itogon district, although I am accustomed to the sacrifice of my dear father and mother, I have to avow that, on the day of Fianza's death, I shed many tears. I knew what I had lost as a friend, as a Catholic, as an apostle and, I was about to say, as a saint of my beloved mission. "God

gave him, God took him: blessed be His Holy Will", but part of my heart was buried with Fianza.

Already under the Spanish regime Fianza had desired baptism. He intended to go to Trinidad to ask this grace from the Augustinian Missionary of that place. But his wife was an obstacle: she refused baptism and opposed that of her husband under the false but at that time common impression that all who received baptism were to be buried at Trinidad after their death. No, the woman would not allow that: united together at Itogon, in Itogon she would remain with her husband

even after death.

But Fianza was not the man to give up his conviction. More and more he learned of the Christian doctrine. More and more he insisted on his faithful wife becoming a Christian. Finally in 1907 he won his victory over the good wife: she consented to become a Christian. To Baguio he went where he knew Mgr. Agius, then Apostolic Delegate, spent a vacation. He told the prelate that he and his family wanted to be baptized. He said he wanted a priest at Itogon because he wanted all his countrymen to be baptized. He added that he wanted to go to Heaven with his whole family and with all his neighbors. What simple faith! How grand in the heart of an Igorote who had seen only the corruption of Paganism but had learned the value of Faith in God and the Catholic Church!

Mgr. Agius himself went to Itogon to baptize Fianza with his wife and five children. Governor General Smith was Fianza's godfather and he gave his godchild the name of José (Joseph). Fianza was then 45 years of age, the most influential man of Eastern Benguet. If up to now he had been a man of character, kind and jovial, energetic and thrifty, he would henceforth put these noble qualities at the service of his apostolic soul, to work out his plan told in simple words to the Apostolic Delegate: he wanted his countrymen of the Itogon district to become Christians, to go with them to Heaven after a truly Christian life on earth:

Would he be true to his word?

While Fianza was still a Pagan, he had, nevertheless, said farewell already to many pagan superstitions. His clever mind made him understand the futility of such sometimes barbarous practices. Many new born babies would on account of some superstition have been buried alive, had not Fianza forbidden this inhuman murder by

ignorant superstitious parents.

It happened during the Spanish regime that two Igorote sisters were supposed to be witches, causing sickness and death among their neighbors. This was enough to be not only hated, abandoned by the Igorotes, but also to be accused of false crimes before the Government. Only one man in the district, notwithstanding the fear and hatred of all, notwithstanding a possible revenge, only one man among the Igorotes who knew the supposed witches, was clever enough to see the ridicule of the imputation and only one man was courageous enough against everybody to defend the two poor women: it was Fianza. He went to the Commander of Trinidad, exposed the case, asked the liberty of the poor prisoners and said he would be responsible for them in the future. He was allowed to take the sisters with him to Itogon where one of them is still living and a Christian mother of eight Christian children.

A light in the darkness shines with double brightness. So Fianza, clever and right as he was, became naturally the universally acknowledged Judge of rich and poor, of young and old, of Christian and Pagan in the eastern part of Benguet. Even the northern inhabitants of the province called upon him to judge their many differences and quarrels. Wherever he went at the occasion of Igorote feasts or for private affairs, with the priest or without him, there was always some dispute brought before him. When the old men, the ordinary judges of each town, could not clear up a case, they sent for Fianza and he settled the dispute after an impartial but thorough investigation, and when it seemed almost impossible to do justice to both parties concerned in the quarrel, then Fianza tried to bring them to reason inviting them to give up part of rights they were claiming and to live hence-

forth as friends in peace and good understanding. But whenever he saw the injustice of one of the parties, he might be rich, or old, or for another reason feared or respected, Fianza told him the truth. If the loser was poor, Fianza gave his just sentence too, but then he pleaded pity for the destitute. Often have I been a witness not only of his humanity, but, of his Christian charity.

Here follows an example among the many: it was at Bokod. Two old people, brother and sister, appeared before him to expose their quarrel and ask justice. The man accused his sister of stealing the water he needed on his own ricefields and which he had

brought thru a canal he made at his own expenses, from a great distance upon his properties.

The witnesses were heard. It was that the woman, a poor widow, had no right to the water. Thus declared Fianza, but immediately he added the following: "Pintian, he said, have a heart for your sister. Let her have some of the water, on her ricefield. She has only one. If one of your ricefields remains dry, you have others left. When your sister has nothing to eat, it is your duty to feed her. Better if you give her the means to produce her own food". Fianza was a right but charitable judge of peace.

(To be continued)



Blessed Eve

Eve was born at Liége, Belgium, at the beginning of the thirteenth century. Her parents' names are not known. Her rank assured her a brilliant future, but at the age of twenty she felt a profound disgust for the world and wished to consecrate herself to the service of God. The life she chose was that of a recluse. She had a closed cell constructed near the Church of St. Martin in her native city and shut herself there.

The particular life of Blessed Eve is but little known to us. We learn that as a result of her prayer, God enriched her with treasures of grace. She found near the sanctuary something of those joys which the blessed know always in

heaven.

When St. Juliana came and made known to her a vision which had to do with the establishment of a new feast in honor of the Blessed Sacrament, Eve entered into the idea with enthusiasm. Finally, between them, they convinced the ecclesiastical authorities of Liége and then the Pope at Rome, that God willed the establishment of the feast in honor of the Blessed Sacrament, and Corpus Christi was celebrated first in Belgium and then throughout the world.

It appears that Eve died about the year 1265 after having passed thirty or forty years of her life in profound and austere solitude.

The Psychology of the Filipino

By *Hon. Norberto Romualdez*

Associate Justice of the Supreme Court of the Philippine Islands

(Continuation)

2. Filipino Dialects.

It has been said that there are many Filipino dialects. But if one studies these dialects scientifically, he will inevitably find that all of them have a common origin. It does not take the Ilokano many weeks to talk Bikolan or Bisayan, or a Bagubo to talk Pampangan. It did not take long for the thousands and thousands of Bisayans, Bikolans, Pampangans, Pangasinans, Ilokanos and Kagayans who are now living in Manila to talk the Tagalog dialect. It is because the nature of all of these dialects is the same.

Of course, there are some accidental and superficial differences which are due, in my judgment, first to the fact that the population of this Archipelago, was formed, as we have seen, by distinct and successive immigrations, and, even in the same immigration, there were different groups, the *balagays* in each boat, establishing themselves independently from the other groups; and second, to the topography of this country which is divided into islands with mountain and sea barriers.

As we go deeper into the study of the grammar and vocabulary of the dialects, they show to have a common origin, which is no other than

an old language from which were formed the Persian, the Arabian, the Hebrew and the Indian tongues, some characters of which predominate in our dialects even at present.

The Filipino dialects, however, have sprung from the Oceanic family because the immigrations to these Islands ante-date the diffusion of the Sumatran people. Mr. A. H. Keane says, in his work on *Ethnology* (Cambridge, 1909): "Thus may now be understood the otherwise inexplicable phenomenon, that the Malagasy language has on the whole perhaps more intimate relations with these of the Philippine Archipelago, of Melanesia, and even of Easter Island 'within measurable distance' from South America, than with the standard Malay of Menangkabau, almost the nearest land in Malaysia to Madagascar. All are independent offshoots of the common Oceanic speech, which has its roots in Central Asia, and of which Malay proper is relatively speaking quite a recent development." — Of course, in speaking about the Malay proper, this author refers to the later malays, the Orang Malays in the strict sense of the term, and not to the Malays who had immigrated to the Philippines

many centuries before.

We know that five great families of human speech have their homes, as vernaculars, in India, such families being the *Aryan*, the *Dravidian*, the *Munda* (probably the oldest language), the *Mon-Khmer*, and the *Tibeto-Chinese*. It seems clear that our dialects belong to the *Dravidian* family. (See an article written by G. A. Grierson, entitled "The Indian Empire", published in "The Imperial Gazetteer of India", Vol. I, Descriptive, Oxford, 1909, pp. 349-394).

For this reason we find in our dialects some words of the languages derived from these five big families of languages in India, and even from the Arabian tongue.

From the Persian, for example, we have *shalwar* (trousers) which is *sarúwal* in Bisayan, and *salawál* in Tagalog. *Pa* (foot) which in Tagalog is *páa*, a word that in Bisayan means thigh. From the Sumatran, we have *baláy* (house) which is the same in Bisayan, although in Tagalog is *Bahay*; *dulag* (low table) the same as in Tagalog; *Kwált* (frying pan) which is also *kwált* in Pampangan, and *kawált* in Tagalog; *sulu* (torch) the same in Bisayan and Tagalog. From the Arabian language, we have *sutat* (to write) which is also *surát* in Bisayan, and *sulat* in Tagalog; *pikir* (to think) which is also *pikir* in Tagbanwa; *sambak* (a flower widely known in the Philippines) which is called *sampaga* in Tagalog.

From the Tibeto-Chinese family,

we also have some words in our dialects. The word *Siam*, the name of one of the old kingdoms in the Southeast Asia, is used in Bisayan, Tagalog, Pampangan, Pangasinan, and Ilokano, to mean *nine*. The word *Annam*, the name also of one of the countries on the south of China, and the capital of which is Saigon, is the word for *six* in Pampangan, as it is in Malay, transformed into *anim* in Tagalog and Pangasinan, into *anum* in the Panay Bisayan, *innom* in Ilokano, and *unóm* in the Leyte and Cebuano dialects.

Coming to a comparison of the Filipino dialects as between themselves, with a view of demonstrating a common linguistic origin, I can say that there is such an abundance of old Malay words in them all, that such linguistic origin cannot be denied. There are some differences between the modern Malay and the Filipino dialects, and this difference is explained by the fact already indicated that the Malay immigrants to this country are not the Malays existing after the diffusion of the Sumatran people, which took place only about eight or nine centuries ago; but the earlier Malays, one of the more remote and more archaic members of the Oceanic family. Thus, as Professor Kean observes, the numerals *seven* and *eight* correspond in all these languages (the Filipino dialects, the Javaneese, the Maori, Tahitian, and other Polynesian tongues) to the words *pitó* (seven) and *waló* (eight), but not in the comparatively recent Malay

where *seven* is *tujoh*, and *eight*, *de-lapan*.

As to grammar, all the Filipino dialects are based on common basic principles. None has a special verb corresponding to the English *to be*. The etymology is also common as to the formation, derivation and grammatical accidents of the words, all these dialects being agglutinating. As to the vocabulary, there are, as I have indicated, some accidental differences consisting mainly in the phonics and in some changes in the use or meaning of the words. The main phonetical differences between the Tagalog, the Bisayan and the Pampangan dialects, is found in the pronunciation of the old Filipino *u* the original sound of which may be as yet detected in some remote regions in these islands, sound somewhat similar to that of the French *u* or the Dutch *U* at the end of words. This sound is differently emitted now among the Tagalogs, and among the Bisayans and Pampangans, the difference having been accentuated by the influence of the occidental phonetics. Thus, the Tagalog words *amin*, *atin*, *atáp*, are pronounced in Bisayan *amon*, *aton*, *átóp*. The Tagalog word *lalim* (depth) is *lalam* in Pampangan; the Pampangan word *maslam* (acid) is *maa lum* in Bisayan. One of the differences between Pampangan and the other dialects, is that the sound of *ay* is emitted in Pampangan as the English *a* in *paper*, and written in said dialect with *e*. Hence the Tagalog word *palay* (rice), in the

Pampango dialect is *palé*, and the Bisayan *balay*, in Pampango is *balé*. There is also in Pampango some repugnance to the aspirate *h*. The Tagalog *halagá* (price) is *alagá* in Pampangan. One of the peculiarities of the Ilokano dialect consists in preserving its character of being an agglutinating tongue; thus, in Bisayan we say *si ako* (I), but in Ilokano we say *siak*. only one word. The Bisayan phrase *na surat akó* (I am writing) is only one word in Ilokano: *agsuraták*.

3. Grammar.

The use of the article in our dialects is much like in Greek, Italian, French, Spanish, English, and German. We have also two articles, the determinate and the indeterminate, although we have only one and the same form for the masculine, feminine and neuter genders, and also for the singular and plural numbers. In the plural, however, the article is followed by the word "*mga*" composed of the particle *ma* which indicates abundance, and the word *ga* which in itself is a relative pronoun equivalent to the English "*that*" or to the Latin *qui*, *quae*, *quod*.

But, unlike the European languages, we have an article which may be called *personal*, for it always precedes the names or the personal pronouns. Thus, except in the vocative case, we do not use proper nouns without this article, which is the word *si*. We do not say *Pedro* alone; but *si P.dro*, in Tagalog and

in Bisayan, and *i Pedro* in Pampangan. The reason why this article is only *i* in Pampangan, is because in Pampangan, the aspirate sound of the *h* is usually avoided, and in Bisayan this article *si*, especially in Oriental Leyte and Samar, is pronounced *hi* in conversation.

In order not to lengthen this lecture too much, I shall confine myself to some interesting peculiarities of language, observable in the following:

In personal and possessive pronouns, we have for the first person in plural, a special *we* and *our*. In English and other European languages *we* and *our* express persons and property of persons, respectively, either excluding or including the person spoken to. In the Filipino dialects, we have for each of the two cases, that of the inclusion of the person spoken, and that of his exclusion, the proper independent forms. When *we* or *our* includes the person addressed, we say in Tagalog *tayo* (*we*), *atin* (*our*), and in Bisayan *kitá* (*we*), *aton* (*our*). But when *we* or *our* excludes the person spoken to, we say in Tagalog and in Bisayan *kamí* (*we*), and *amin* (*our*) in Tagalog, *amon* (*our*) in Bisayan.

Thus, when, speaking to another, we say in English *we are debtors*, then, under ordinary circumstances, and without any previous or contemporaneous understanding, the person spoken to may not know whether he is included or not among the debtors spoken of. But in our

dialects, there can be no such uncertainty and confusion even in the absence of any determinative circumstance. The pronouns alone, give certainty. If in our statement *we are debtors*, we mean to include the person to whom we are speaking, we say in Tagalog *may utag tayo*, and in Bisayan *may utag kitá*. But if we mean to exclude the person to whom we are speaking, then we say both in Tagalog and in Bisayan *may utag kamí*.

With respect to verbs, I have already indicated that we have no independent root for the verb *to be*. Essence, existence, or quality are expressed by the qualifying adjective, and status or condition, by adverbs of place, or nouns used in the form of verbs.

I must mention an ingenious remark which Dr. Rizal, made about the Tagalog verbs in his inedited work "*Estudios sobre la Lengua Tagala*", the original of which you have here in this very Ateneo, presented by Rizal to his beloved Professor Fr. Sánchez. Rizal said that in the formation of tenses in the indicative mode, the Tagalog first forms the future tense, by repeating the first syllable of the root, then the past tense with the particle *um* inserted in the root, and it is then that the present tense is formed by combining the future tense with the past tense, because, according to him (and here lies his ingenuity) the present is nothing but the future which is passing. Hence for example, the verb *kain* (*to eat*), forms



CURRENT EVENTS



Philippines

At the end of October, the Philippines had its race-riot, against the Chinese. It started at Manila and had its repercussion in several other towns. Several Chinese shops were looted, many Chinese were wounded and one killed. Some Filipinos too were bruised and many were put into jail. What was the cause? What is the lesson? A quarrel started between a Filipino and a Chinese. In the row that followed, between Chinese and Filipinos of the gathered crowd a policeman got shot and a Chinese was killed. Hence the anger on both sides. Later a Manila paper published a false telegram saying that 80 Filipinos had been killed in China. Hence the desire of the Filipinos of a terrible revenge. When the falsity of that telegram was discovered, peace was reestablished. Never should an individual take the law into his own hands. A private quarrel between two different nationals is not a reason why the members of these nationalities should fight each other: the tribunals are established to punish the delinquents. Above all, papers should be very careful never to print any false news against a nation that may stir up the spirits of the paper's country, and if the paper does, it should be severely punished.

Political controversions.

MM. Quezon, Osmeña and Roxas the leaders of the dominating party having returned from United States where they went to ask immediate Independ-

dence, declared that instead of immediate independence, the Philippines were promised the Fairfield bill (which seen the great majority of Republicans in Congress and Fairfield not being reelected, will very probably be pigeon-holed). In substance they declared to the people: "We do not approve the Fairfield bill." Mr. Recto, democratic member of the Independence Mission, arriving shortly after, said: "Messrs Quezon, Osmeña and Roxas while at Washington approved the Fairfield bill." "It is a lie," said the former. "I will prove what I say," answered Mr. Recto, and to begin: Please show me for once the text of your radiograms sent to Washington when still on the ship. After, I tell you: some of the telegrams published in Manila and supposed to have been sent by Messrs Quezon etc. were made here in Manila." Finally the four Missioners held a public discussion about their differences, voting all for immediate independence, but each one of them sticking to his former declarations.

The Fairfield bill in a nutshell.

Mr. Fairfield, American Senator, drew up the following bill granting the following kind of independence to the Philippines: Within twenty years the Philippines shall be independent. As soon as this bill is approved, the Filipinos will call up a constitutional convention whose duty it shall be to redact a constitution, in which shall be set forth that the Filipino Government

shall be a republic, that Americans and Filipinos shall have equal rights, that there shall be complete religious freedom, that trade relations between the U. S. and the P. I. and all foreign affairs shall remain in the hands of the U. S., that the P. I. shall not make any foreign loans without the consent of the U. S., that all laws concerning tariffs and currency reserves must be signed by the President of the U. S., that Congress has a right to approve or disapprove all laws enacted by the Filipino legislature and that U. S. troops shall remain in the Philippines to watch future developments.

Then the Constitution must be approved by a popular vote, a Governor

General must be elected and this fore-going must be done in four years. Twenty years after, the Philippine independence will be proclaimed.

An American Commissioner will be appointed to watch the Philippines. A Filipino Commissioner will be sent to the U. S. to defend the interests of his country. During this time of probation the President of the U. S. may take over any branch of the Philippine Government, he may veto any measure, may take over the customs to pay debts in case the Philippine Government fails to pay them.

Such is in substance the Fairfield bill about which Mr. Quezon and Mr. Recto have their row.

Foreign

United States.

President Coolidge, Republican, has been elected as the immediate and capable successor to the late President. Previously to President Harding's death, when the Tea-pot dome scandal was investigated and when at some partial elections, Democrats had been victorious, it had been pronosticated that a Democrat President might have been elected last November. Hence why that complete victory of Mr. Coolidge and the Republicans? For Mr. Coolidge has 392 votes in the electoral college against Mr. Davis, the Democrat candidate who has 136 and Mr. Lafollette, an independent candidate only 13, while the Republicans have a majority of 29 in the next house of representatives, and they may have a majority of one vote in the Senate.

First: it seems that the American people reward ordinarily a vice-presi-

dent who finishes the term of a deceased President by electing him to succeed him in turn. Such was the case with Vice-President Coolidge who finished the presidential term of the deceased Mr. Harding. Second: Mr. Coolidge had the whole administration in his favor, and besides was the most popular candidate of the Republican party at its convention, so that he got elected at the convention with a great majority. Besides his administration as President had pleased the country. Last but not least, the Democrats did not present their most popular man at the elections. In their convention after more than one hundred elections for a candidate, the deadlock between McAdoo and Smith, forced them to elect a less known man, Mr. Davis. Many democrats went home sore at heart because their candidate had not been chosen. Hence at these last elections

they did not support with all their strength the official candidate of the Democrats. Many even may have voted against Mr. Davis for the same reason. This perhaps explains why at New York Mr. Coolidge won against Mr. Davis, while Mr. Smith, the democrat candidate for Governor, was elected by a majority of 150,000 votes against Mr. Roosevelt, Republican, the son of the popular President Roosevelt.

May the administration of Mr. Coolidge be a great success.

England.

in England have given the Conservatives, the overwhelming majority in parliament of 412 against 152 members of the Labor Party and 42 Liberals. The English people are by nature conservative. The Labor Party, or the moderate socialist party, had been in power for several months while the Liberals and Conservatives could not agree to rule the country together and wished to give the Laborites a chance to do in exterior politics what they themselves could not do, after their former statements about the policy to be followed with France and Germany. In the meantime the English people began to dread the socialist policy. The unemployment had not bettered and this is a real burden on the country.

Taxes become higher and higher. The commerce does not improve as it should. So the people have expressed in these last elections that they want a stable Government which does not fraternize too much with the Soviets of Russia, finds a solution against the English boycott in Egypt, a wise administration to quell the continual unrest in India and a good understanding with the Colonies, now and then not at all very submissive to the Mother Country. May the Conservatives succeed in these wishes.

Spain.

Rumors of a coming revolution in Spain are heard. After several years of disturbances by several provinces asking autonomy, after the Militarists replaced both Chambers to do away with a too lenient Government, after many reverses in Maruecos, it is rather natural that the ousted-out politicians, the dormant nationalism of the provinces, and democracy under the heels of the Militarists talk about revolution. But the Government has taken steps to quell it by preventing the entrance of arms thru the Pyrenees: there may happen some local fights, but in general the country wants peace and prosperity thru peace.

China.

As said in the "Little Apostle" of November, the one who receives less foreign help will lose the war in China: thus Wu Pei Fu lost against Chang Tso Lin more favored by foreigners than the first. Wu was betrayed by one of his lieutenants, the Christian General who took possession of Peking while Wu was on the field. With the remnants of his beaten army Wu went south and this same south declares now separation from the Government of Peking as constituted by the Christian General. In the meantime there is a general claim by the different Chinese warriors and chiefs for a reunion of north and south. There may be some talk about this union.

In the meantime, as ammunitions may have been greatly reduced as well as the finances necessary for serious fighting, there will be a lull in the civil war, during which dismissed soldiers may find a living in looting and killing innocent civilians, to become again soldiers as soon as one or more military Governors have become strong enough to start a new civil war.

Practical Sermon

preached by Very Reverend Jose Cuenco of Celu to the Children of the Assumption College, 18th. Nov: 1924.

“I take a great interest in the Filipino girls and I have always heard that the girls in the Assumption were well educated, spoken very highly of, therefore I accepted with great pleasure the invitation to come here to say mass this morning.

The Europeans are talking a great deal about their rights, but are forgetting their responsibilities, their duties.

It is the same in the Philippines: you hear so much of Independence, of liberty; how will that liberty be used?

We, Filipinos, in wanting liberty, are forgetting our duties.

We have duties towards God, our parents, our social duties and towards ourselves. One hears the girls from the public schools say: Oh yes, we worship God. it does not matter in what way or religion, it is all the same. That is false, God must be worshipped properly; we must worship Him as members of Catholic Church, outside of which Church there is no salvation.

You girls will have your social duties, you will mix in society, give your ideas, your impression on all you have been taught, to others.

The sin of the Filipinos is disobedience. The girls and boys think

they know better than their parents. They will not obey them—and what about getting married? Many of our Catholic Girls marry protestants and are married by the protestant minister or a judge.

You have duties towards yourselves, you must not take anything that will be obnoxious to your health, but take more care of your soul.

The young people take so much care of the body, which is corruption, and live like animals, but no thought or care is given to the soul which is immortal.

All that is good, noble and beautiful in our country has come to us from the Catholic Church, and this is why you, Filipinos, are so widely known, and you, who are so well instructed, must instruct others by teaching them Catechism. You must obey your parents, your teachers and those who have authority over you, and love them too, even when they scold or correct you, for all this is for your good. Be very pure, for purity is the most beautiful of all virtues; if you are pure, humble and modest, you will be the pride and glory of your homes and of your country.



A Letter from Brother Edward

Who constructed the Chapel at Mayaoyao (see "Little Apostle" of the month of June) to the pupils of the Assumption College, Manila

Dear Benefactresses:



HAVE just received number 3 of the "Little Apostle". I was glad to see you asked for some news about the chapel in Mayaoyao, to which each one of you has contributed at the price of great sacrifices but with a noble and generous heart. To introduce myself (forgive my pride) I tell you: I was in charge of the construction of your nice chapel in Mayaoyao. Would you like to have some news about the people here? It was the first time Father Moerman from Quiangan (to arrive here he had traveled one day and a half on horseback) would say mass in your chapel. Of course nearly the whole village filled up the little church. The Father put on his vestments. How the people wondered. What? The Father put on one, two, three dresses. "He must be very rich" they whispered. For poor people who have only a narrow piece of cloth around their loins or a single shirt on their body just because they are too poor to provide more clothes, to put two dresses more above the ordinary ones, a priest wears, must be the acme of wealth. So they thought. When the Father put on the red chasuble, their stupefaction knew no limit. The people of Mayaoyao are simply in ecstasy before the red color.

Poor simple people.

The Holy Mass begins. No one of the pagans (and they are all pagans) loses sight of a single movement of the priest. Ignorant as they are, some men and women, sitting on their heels, fill up their small earthen pipe to have a smoke while they enjoy the wonderful sight. I have to tell them they are forbidden to smoke. They obey immediately and hide their pipe.

Then it is the turn of the little children to disturb the ceremonies. Their greatest pleasure is to creep on hands and feet between the altar rails to peep at the Father. When the Priest turns round they hide their brown faces behind their blacky fingers. "Chut, chut," I say when they laugh too much and calm is restored for a few seconds or a minute. You may be scandalized at such unheard of disrespectful behavior of people during Mass: but remember they are all Pagans and know nothing of Jesus about to visit them in your chapel.

Now that the Mass is finished, wait, you must attend in spirit the lesson in Christian doctrine. The Father sits down at the altar rails. In front of him sit the children. The lesson begins. The Father shows them a nice picture and explains it with the patience of an angel. At the first sight, all look intently up. But bye and bye some

feel other attractions. One touches the shoes of the missionary. Another tries to untie the laces and a bolder one follows with his fingers the thread lines in the back of Father's cassock. It looks altogether so much like Jesus surrounded by little children, does it not? In the meantime the older children follow attentively the whole lesson. Actually more than 50 of the bigger children of Mayaoyao attend the lesson in Christian doctrine regularly whenever the Father comes to visit them. You may say they are few. But know well that the whole of Mayaoyao, comprising 23,000 people, are Pagans; excuse: twenty little children have been baptized; the older people have first to know as well as they can the Christian doctrine before they can be baptized.

You will say perhaps: "Here at the Assumption college we are many more to study Christian doctrine." But Mayaoyao is not Manila. Suppose when you go to school you may be killed, would you go to class every day without being accompanied by your Papa? Here the children are afraid to go out alone, and even grown up people are afraid to go out, because they might be killed. You must know that among the Pagans here it is considered an act of heroism to cut off somebody's head. That is until now the spirit of the Pagans. But make them Christians and they will practise charity like Christians. And you can help greatly to make them Christians by your prayers and by

sacrificing now and then a few centavos to support a catechist among them.

Do the people of Mayaoyao desire to become Christians? Yes, very gladly. See here what they will answer when you ask them whether they would like to become Catholics, or not. "Yes", they say, "but then you must give us clothes, for we have none." Truly. And after that they add: "And you must give us also a rosary." Not that they understand the meaning of a rosary, but they use it as a necklace. However this is a precious help for their conversion. You know only too well how the Blessed Virgin is very powerful and when the heathen wear her rosary with her medal, Our Blessed Mother must pity them and pray for them: Unhappily the rosaries do not grow in this wild country, neither do the medals. Do they grow in Manila? Then I will call that plant that produces them a Little Apostle. Let that plant grow in Manila, but send me the rosary and medal-fruits: Hum, hum!

I thank you most sincerely for all the help granted until now to build a chapel and to support a catechist at Mayaoyao and why should I not thank you now beforehand for rosaries, medals, clothes etc.? But may God thank you all in a more practical way than I can:

Yours gratefully,
E. Cools, C. I. C. M.



The Burial of Father Legrand



The last farewell to Father Legrand, on the cemetery

Judge of the sorrow of the Missionaries of Cervantes and Bontoc, when the terrible news of the death of Father Legrand was told them by phone on Sunday Oct. 12th at 5 p.m. Notwithstanding the danger of traveling at night in the Mountain Province, one Father from Bontoc and another from Cervantes arrived at Bauco at 9 p.m. On Monday morning the three other Fathers from said missions arrived.

The body had been placed in the chapel of the mission. The whole night the chapel was filled with Christians, neo-converts, who had come to bid farewell to their beloved Father and pray for his soul. They shed many tears. Grateful people! Young but Christian hearts! May Providence provide them soon with another Missionary.

On Monday at 2 p.m. Father Legrand was brought as solemnly as possible to

his last resting-place. Not only the Christians, but even the Pagans followed the corpse to the local Catholic cemetery. Again many tears were shed on that grave which will hide until the last day the remains of a young though very promising Missionary.

At a word from one of the Fathers, all the people of the town, as one man, went down the mountain to the river to bring up the nicest white stones they could find, and, over the remains of their Father, they built in no time not a mausoleum of art, but a monument according to their heart, a monument of love and gratitude for one whom they knew had loved them not only in words but in deeds.

Lately an epidemic had broken out at Bauco among the little babies. Father Legrand had baptized many of them before they died saving their souls forever and thus making them

eternally happy in heaven. Among these little babies his body now rests on earth. How the souls of these little ones, Christ's beloved children, must have already welcomed him who made them God's friends forever.

And in the meantime a cold condensed telegram was sent to Belgium: "Father Legrand drowned". What a shock it must have been for his young confreres and his superiors. Only last year they had said farewell to him and now "au revoir" in Heaven.

And sadder still, when the mother of our dear Father Legrand, his brother and sister too and other relatives had the unbelievable news broken to them; who shall describe their sorrow: Great was the wrench when they gave him whom they loved so dearly to the Philippines. Only one thought shall have then consoled them: they had given a grand Apostle and zealous priest to God, who has now taken him to his real home: Heaven. "May His Holy Will be blessed".

And you, dear readers, who attended this death and burial in spirit, you especially Filipinos (for Father Legrand loved you), what does your heart say? Will you too like the converts of Bauco say a prayer for one who gave his life, his all to God, yes, and not alone for Him, but also for the welfare of your and his adopted country?

If you asked Father Legrand in his tomb what he wishes you to do for him, no doubt, judging from his apostolic

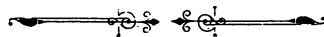
zeal, his pleading voice would answer: "may my unfinished work at Bauco go on; help the mission of Bauco, support a priest in my mission, and from Heaven I will pray God to bless abundantly those who take up my work and help it according to their means".

If ever a voice was worth being heard, surely it is his.

Filipinos, Christians, who have at heart the conversion of Father Legrand's mission, shall this appeal fall in vain, upon the road, the rock, or among the thistles and thorns? Is it too much to ask each of you, in the name of our dear Father Legrand to contribute towards a FUND, which will help forever to support a priest at Bauco?

The Igorotes have already built their monument of gratitude over the grave of their Father. Could you not also build one of admiration and gratitude in the shape of a fund, whose revenues will help to keep another missionary at Bauco?

Send in your stone, your penny. Ten thousand Pesos are needed, the interests of which will forever support a missionary at Father Legrand's mission and bring upon its benefactors the blessings of God and the conversion of loyal infidels and many spiritual and temporal graces on all the Philippines: for God is generous and grateful beyond words towards those who help to spread the Faith by prayer and sacrifice.

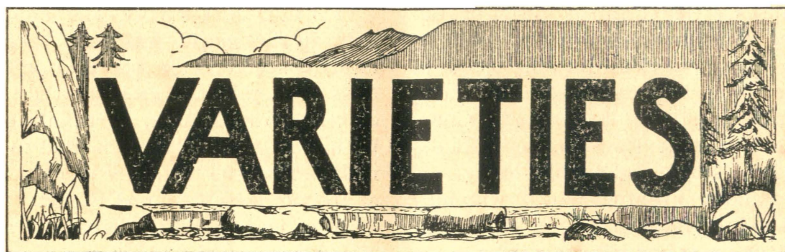


In the Last Hour

Oliver Wendell Holmes, was once asked his opinion as a physician, on the effect of beliefs on the minds of those approaching death. He replied:

"So far as I have observed persons nearing the end of life, the Roman Catholics on their dying beds, are the

most resigned, and it always appears to me that they accepted the inevitable with the composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."



Bauco.

The obsequies for our deeply-regretted and dearly-beloved Confrere Rev. Father Legrand lasted nine days at Bauco, Cervantes and Bontoc and closed with a solemn requiem service on Tuesday, October 21st, at Cervantes and Bontoc, and on Thursday, October 23rd, a second solemn service was held at Bauco, the mission of the deceased Father.

Their Excellencies the Governors Luna of the Mountain Province, Balingag of Bontoc, Blanco of Kalinga and Gaerlan of Benguet have given marked proofs of sympathy in our recent sorrow by attending the requiem service for Father Legrand. We extend to them our most cordial thanks.

Father Legrand is the second of our Missionaries who has given up his life in the service of the Bauco mission, Rev. Father Sepulchre being the first who died there in 1911. This makes it in a special way very dear to us.



Nueva Vizcaya.

Good news continually reaches us concerning religious instruction in this province. Rev. Father Glebens, missionary at Bambang-Aritao, writes that nearly all the children come to him to be taught their catechism. At Bone, considered for a long time entirely protestant, there are only a few children who do not attend the catechism class. At Almaguer: every child attends catechism.

Bambang, one of the strongholds of Aglipayanism in this province, is gradually coming back to the one fold from which it had drifted away. Many more children come to catechism, even non-catholic parents are asking that their children may follow the religious instruction given by the Father.

Tabneng: every child assists at Catechism. This "Barrio" deserves special mention. The parents must have taught their children the first principles of religion, for at the very first Catechism lesson, when the Father made the sign of the Cross, the children did the same. In other parts the children are so ignorant that they do not know even this.

Trinidad, Benguet.

On Thursday, October 23rd, we had the Blessing of the new school at Tumay, near the mountain trail, about two kilometers from Trinidad. It is a good construction, built of solid materials and will render great service to the mission. Its site is ideal, for being in the center of several hamlets, it will be the means of inducing many pupils to come to it. When this school opened for the first time, there were eighty three pupils present. May Almighty God reward J. R. of Iloilo, who helped us so generously for the building of this school.



Baguio.

The knights of Columbus have al-

ready taken possession of their new premises, situated in the heart of Baguio. They have also begun their usual active services for the good of their fellow-townsmen. Mr. Reymers, the able president of the Baguio Chapter, gives a gratuitous course of Book-keeping, single and double entry, every Sunday evening to all who may wish to take it.

Later on other lessons will be given too. The knights of Columbus at Baguio have proposed to answer the calumny and criticism of their opponents not by words but by deeds, and invite friends and foes alike to come, see and judge for themselves what the Baguio Chapter of K. of C. is doing for the spiritual and material welfare of the Philippines.

Three new Missionaries and a lay brother have just arrived from Europe: Rev. Fathers P. De Meester, Lambrecht, Poot and Brother Christian. Father Lambrecht has been sent to Kiangnan, to help two other Fathers who are doing mission work among the Ifugaos. Brother Christian is at Bayombong, Nueva Vizcaya, helping in the building of a new Convento. The two other Fathers are at Baguio preparing for the missions and studying the Mountain dialects. The arrival of these new Fathers and Brother, so soon after the unexpected and sad death of Father Legrand, is a great boon and a blessing from God on the mission.

Itygo:

Father Depauw has organized a society of Children of Mary and will pretty soon have his Defensores de la Libertad. Father Beurms, after a short stay in Manila, arrived safely at Pugo, ready to build a new school at Linapao, if Providence helps him just a little bit more. All gifts for this new building may be sent to the "Little Apostle".

Itogon.

Father Quintelier was the happiest man in the world when he received lately three veils for benediction from Miss P. E. y C. and from another benefactress from Manila. He thanks them both most sincerely and is glad to announce that the veils are already used at Itogon, Dalupirip and Bokod.

Note: more veils for benediction are always welcome.



Touching example of Fraternal Union.

The Priests of La Union Province assembled at San Fernando, for their theological Conference, on hearing of the death of their fellow-missionary Father Legrand, whom they considered as one of their own brothers, sent the following letters in Spanish to Very Rev. Father Provincial. They are left in their original form.

San Fernando, La Union
Noviembre 3, 1924

M. R. P. Alberto Van Zuyt.
Baguio, Mt.

Mi siempre apreciado Padre Superior:

Con la presente me honro mucho en remitirle a V. R. la adjunta resolucion de condolencia por la sentida muerte de aquel abnegado Padre Misionero Rev. P. Pablo Legrand.

Aprovechando de aquella nuestra reunion que tuvo lugar el 31 del mes proximo pasado, bajo la presidencia de nuestro querido P. Vicario For., su servidor presento la mocion de enviar al M. R. P. Superior una carta de condolencia y tambien aplicar una misa en sufragio del alma de aquel que en vida se llama Padre Pablo, todos unanimes se conformaron con esta resolucion. Por lo que tengo el sumo honor de enviar a V. R. para su conocimiento.

Muy sinceramente
P. Quintan Donato.

San Fernando, La Union
Octubre 31, 1924

M. R. P. Van Zuyt
Baguio, Mt. Prov.

Amadisimo Padre:-

Por cuanto los Padres reunidos en la Conferencia vicarial han tenido noticia de la sentida muerte del M. R. P. Pablo Legrand, Misionero de Bauco, Provincia Montañosa, Islas Filipinas,

Por cuanto apreciando los meritos prestados por este Padre por el servicio que ha tenido en bien de las Misiones de Filipinas, sacrificando sus comodidades para el bien de nuestros hermanos en la obscuridad de la fe,

Por tanto dichos Padres reunidos en la conferencia han tenido a bien remitir esta resolucion de condolencia para demostrar el sentimiento

que tienen por la perdida de uno de sus dignos hermanos.

Firmados

P. Quintin Donato
P. Anastasio Bigornia
P. Norberto Tomayo
P. Jacinto Rapadas
P. Jacinto Garcia
P. Sotero Dario
P. Teodosio Ageaoli
P. Alberto B. Zabales
P. Celedonio Albano
P. Enrique Dulay
P. Mariano Dacanay
P. Joaquin Florendo
P. Crisanto Padernal
P. Juan R. Bello

May our brothers-priests find here our most grateful thanks for the part they took in our sorrow.



A Pause in the Prayer

"If I should die 'fore I wake," said Danny, kneeling at his grandmother's knee; "if I should die 'fore I wake—"

"I pray," prompted the gentle voice. "Go on, Danny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space, he was back again, and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop.

You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. If I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don' want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."



The Novena of Atonement

No less than 230 intentions were laid at the feet of the statue of Our Lady of the Atonement during the novena of November: 39 for the conversion of sinners, 44 to obtain peace and happiness at home, 27 for cures of sick, 8 asking employment, 34 to persevere in purity and grace, 40 asking God's blessing upon the success of studies, 21 for the souls in purgatory, 6 to ask the grace of receiving the last Sacraments before dying, 8 begging God's blessing for enemies, 23 special intentions. These intentions came from the Philippines, the United States and Canada. If the novena of October was greatly prevented from being attended on account of the rain and storms, the novena of November was doubly attended.

Some asked me what atonement or penance they can offer to strengthen their prayers. Let me recommend the following: in the "Little Apostle" you read the appeal for a fund for the support of a priest forever at Bauco, where during these last 16 years two Fathers have given their life to God for the conversion of the heathens at that mission. Send your offering for that fund to the "Little Apostle". Your gift will profit you eternally; it will forever help a missionary at Bauco, his merits will partly be yours, his work and success will be partly your continual prayer; your offering for the Legrand fund will be the guarantee of your prayer during the coming novenas.

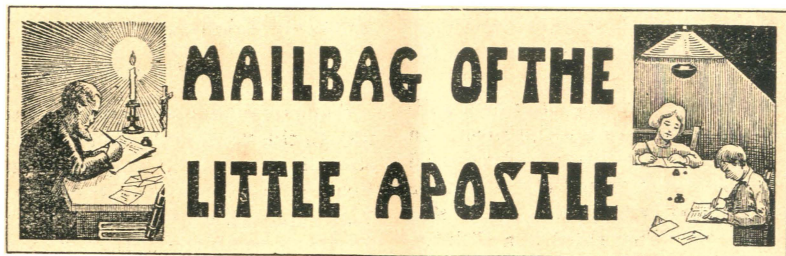
Rev. Fl. Carlu

We gratefully acknowledge the receipt of canceled stamps, for the benefit of the Missions, from:

Juan Andaya. Lubuagan
 Rev. Padre A. Incarnacion. Batangas (2 t.)
 Buenaventura Esquino. Manila (3 t.)
 R. Valde. Manila. (2 t.)
 Clemente Aradillos. Manila.
 Antonio Pasilaban. Manila.

A special mention for the Cathedral Free school to be represented in this list by the following students of that institution:

Fernando Cleveland: Alparaque Jesus (2); Manuel Angel (2); Ofracio Francisco (2); José A. Gallardo (2); Andres Mercado (2); Bonifacio Olivarez (2) Rodriguez Quintin (2); Maximo Ofrasio (2); Camarse Timoteo; Cadiz Arcadio; Bonos Pablo; Tomas San Jose; José Igualada; Pejoro Gregorio; Ramos Santos; Roman Sumandal; Fortutunato Samson; Sarte Antonio; Felix del Rosario; Sicat Francisco; Federico Santulle; Umarog Juan; Feliciano Lupiba; Florentino Redoña; José Rodriguez; José Majarreis; Celso Punit; Eliseo Santos; Eleuterio Carraça.



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

Dear Readers:

Here follows a letter with the most ingenious, the most advantageous means of collecting some help for the missions.

Carear, Cebu.
St. Catherine School.

Dear Rev. Father Vandewalle.

I think you do not remember me anymore, as it is more than two years since I left St. Teresa's Academy. We have organized a kind of society against speaking Visaya. There are only twelve members (all the pupils able to speak a little English should enter your society, Miss Aldanese). Any of these members who speaks Visaya has to pay a centavo for each sentence (you who watch the transgressors, patience! let the offender finish all her sentences and count well the number of . . . centavos). The money collected, we would like to send to you (Miss Aldanese and the other eleven little Apostles, this is an excellent idea) as a contribution to an Igorôte school or church you wish to construct (I would suggest to call that school the school of the Visaya sentences, but I am afraid you twelve can never during your school life make sentences enough to build a school. What? You can?) We also collect some centavos from fines for unmarked clothes coming from the laundry (I wish my Chinese laundrymen paid a centavo for each

button he breaks on my clothes; after a while together with your revenues we could build a church).

Perhaps at the end of this month, we shall be able to send our little contribution. I am still a naughty girl (you get a general absolution for that right now).

Hoping our plan will please you (if it pleases! I wish you found worthy imitators in other colleges and schools) I remain:

Very respectfully yours,
Margarita Aldanese.

Of course these ingenious children of the new society will try their very best to speak English always. They will have in mind the fear of a fine. Of course now and then they will speak some Visayan and pay a few centavos, but anyway that fear . . . to do some good? will do them much good; they will speak more and better English.

A group of little Apostles wrote: The little Apostles for the missions were sad to hear of the death of Rev. Father Legrand and have prayed often since for the repose of his soul. The "Little Apostle" thanks you most sincerely.

And how stands the contest in subscriptions? You know it closes, on December 25th. Of course if more subscriptions arrive later from some

American benefactor who may have sent them in before said date, they may still be counted as sent before the 25th.

The first is still the unknown Filipina lady with 115 subscriptions. An example for other ladies. The second has not been mentioned in the former lists: she too is a Filipina lady. She collected 50. The third is a Filipino priest from the North. He collected about 40 but will send more before the 25th of December. The fourth is Mr. Lora with 33 and the fifth Mrs. Katie Guttenbergh from the U. S. with 27. Shall these five be the prizewinners?

Dear children of the Catholic Colleges, I gave you already a twofold hint asking you to try and find more subscribers to our "Little Apostle". Within a few days you will be at home, at the merry time of Christmas, when merry gifts and presents will be yours. Sometimes you are at a loss in selecting a gift for your friends. Here now is the "Little Apostle" which, at one peso a year, will visit your friend twelve times a year, and also furnish agreeable reading. Would the twelve times a year 'Little Apostle' not make a nice Christmas present? Anyway I count on you during the coming vacation. Show at once, if you have not done already so, what you have acquired in your Catholic college or school by cultivating a truly Catholic, that is an Apostolic spirit. Do your utmost to get one or more subscriptions from your relatives and friends. You can do it if you only will do it, and God will bless you. It is very easy to pray and it is good too. But to sacrifice yourselves for the success of a good work means a greater effort, and the efforts done for God show your real love for God. May I count on at least one extra subscription to our "Little Apostle" from each one of you? May I count on your serious efforts at least? If so, accept my most sincere thanks

and those of all the Missionaries in the Mountain Province.

O. Vandewalle.

Some of the big and small contributors to the "Little Apostle" send their cordial greeting to very Rev. Father Provincial for Christmas and the New Year and acknowledge their heartfelt gratitude to all the Missionaries of the Mountain Province for the great work they are doing for God and souls in our dear Philippines.

CONTRIBUTIONS RECEIVED

Blessed Little Flower's fund for the Bokod Mission.

Corming,	P6.00
Mr. Th. J. G.	10.00
Mr. John L.	8.00
Miss Marg. E. R.	4.00
Miss L. M. McC.	18.00
Anonymous.	2.00
An American lady visiting Manila	5.00
Acknowledged before:	130.00
Total	183.90

Mrs. M. Ray	P2.00
M. Cog. . . .	10.00
Mr. Edw. W.	2.00
Mrs. Kiernan.	8.00
Mr. John B. D.	8.00
Mr. Joseph Rice, Bagulo	10.00
St. Paul's Inst. Manila, for Dalupirip	13.00
For a Catechist at Mayaoyao, Assumption College, Manila	30.00
Miss Marie H.	4.00
Miss Marg. Rice	2.00
Sisters of Mercy	4.00
Miss Elsie D.	4.00
For the chapel of Lutap Benguet by Mr. J. Rice, Baguio	20.00
For the Trinidad mission by Miss L.M.C.	30.00
For Father Wins by Mr. J. Rice, Baguio	20.00
Total	P166.00

All the Missionaries of the Province recommend their benefactors at each mass.



For the Little Tots



To-morrow I Will be Good

(Continuation)

As soon as the door was opened, he stole out of the church: he would see his mother, and then he would find a convent willing to accept a penitent sinner. In fact after breakfast he went out on his way to the nearest monastery.

And here let us see the bad influence of bad companions. One who wishes to be good, must absolutely stay away from bad company, if not, bad companions will soon have changed the best resolutions into vain useless desires. This happened with Jean.

On his way he met some of his former bad companions who said: "well, Jean, you look so serious this morning. What is the matter? Are you thirsty? Come in, here with us, let us have something to chase away—sorrow". "No," said Jean, and he even told them he was about to enter the convent. How they laughed! They asked him whether he lost his mind completely in yesterday's party.

In the mean time they had reach-

ed the door of the tavern. Jean had thought. "After all" he said to himself, "if I do penance for six months, that will be enough to prepare my death". And he entered the tavern with his old friends. For six months Jean was as ever before a drunkard and the rest.

At the end of this time, Jean reasoned again, as drunkards can reason and said: "if I do penance for three months, that will do" and for another three months more he followed his bad companions. The three months had passed soon and again Jean put off his conversion for later, so that finally there were only eight days left before the fatal date, announced by the ghost he had once served at night.

That same morning Jean felt some headache. He knew the meaning. How he had abused grace. If he had done penance, but no, as a brute he had lived, as a brute he did not deserve further grace. That day he drank more than ever, to drink away his fear of death, he

thought. Four days later Jean was unable to leave his bed. Nobody thought he would die, not even the doctor he had called. Finally the last day before the dreadful midnight at which he would die, he was burning with fever. He called his pious mother. He told her the whole story of that terrible night a year ago.

She thought her son was delirious. She called a priest. Jean refused to confess. He said he would die that same night and he wished to die as he had lived. The priest insisted. Jean got mad. Nothing could be done that whole day to make him change his mind. Jean became worse and worse.

The poor mother was at a loss. She too as well as the doctor saw Jean was at his end. She believed now the story told by her son. Again the priest was called. It was 11 o'clock at night. Jean had one hour more to live. Shall he confess now? St. Augustine says that the conversion of a sinner who has passed his life in sins is a greater miracle than the resurrection of a dead. Jean refused to be reconciled with God.

The mother could cry, the priest could pray, Jean turned his back on both. The clock pointed to five minutes to twelve. There was a heavy darkness in the streets. But greater was the darkness of Jean's soul. He looked at the clock. "Five minutes more", he groaned

and he shivered. The priest had gone. It would have been useless to remain. A few relatives filled the small sickroom. "Four still" shouted Jean. "My son, cried the mother, keep quiet". And the finger of the clock drew nearer and nearer, alas! so quickly to the fatal twelve. "One minute more", sighed Jean. And it was true. One minute more and he would be at the place he deserved.

And that last minute too passed soon. The clock struck twelve. At the first strike, Jean opened his big bewildered eyes. In front of him appeared mysterious ugly fiery spectres. Yes, they were there, terrible, horrible, gnashing their teeth, he saw them. From under his bed rose a black smoke. He looked down. He saw a precipice of fire.

The last stroke of twelve sounded. As if a signal were given, all the spectres jumped at the throat of Jean, at his limbs, at his whole body; fire and smoke with a thundering noise redoubled. Jean gave a tremendous yell, and in a supreme effort, he jumped up . . . he would escape his pursuers and the menacing precipice . . . but he could not . . . one yell more and he fell down . . . heavily . . . on his bed . . . in his night-cap . . . awake . . . all had been a dream . . . a terrible dream . . . how he sighed . . . how he perspired . . . how glad he was all had been only a passing dream!



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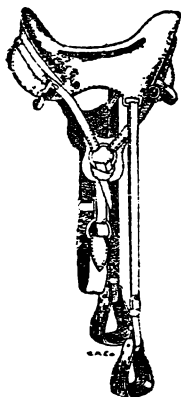
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