

# 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.

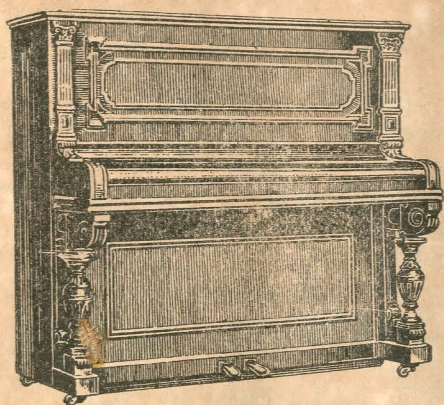
All communications must be addressed to: THE LITTLE APOSTLE

P. O. Box 1393,  
MANILA, Philippines.

## LEADING ARTICLES IN THIS ISSUE

Lent . . . . .	Page 205
Letter of Father de Brouwer . . . . .	" 208
A Rose from Heaven . . . . .	" 210
Fianza . . . . .	" 213
The Psychology of the Filipino, by Hon. Norberto Romualdez "	218
The Negritos of North Eastern Luzon . . . . .	" 222
Some Bontoc Legends . . . . .	" 225





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.**

## Save Every Centavo You Can

Then open a SAVINGS ACCOUNT with us. You need only P1.00 to start the Account and it can be done by Mail. It pays 4½% interest quarterly.

Write to our Savings Account Department for information.

## The Bank of the Philippine Islands

WILLIAM T. NOLTING,  
*President.*

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 done 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.

## MAXIMO VICENTE

TALLERES DE ESCULTURA,  
PINTURA Y PLATERIA

R. Hídalgo 830 al 834 Tel. 3528  
MANILA, I. F.

Se tallan con maquinaria moderna, Imá-  
genes, Andas, Altares, Púlpitos y otros  
trabajos de Ebanistería, y Marcos ar-  
tísticos. Ornamentos de Iglesia y Taller  
de bordados, etc.

Los encargos se cumplen con prontitud y esmero

## 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

## A. GARCIA

PROCESS ENGRAVER

32 Sta. Potenciana. Manila, P.I.  
Phone 2715

## BOOKS WORTH READING

Paul Son of Kish,

by *Lymum I. Henry.*

A story of the boyhood and  
youth of Paul brings the apostle  
Paul and the people of his time  
into the living present, and  
makes them seem as one of us.  
A story any boy will love.

Paul Son of Kish - - - - P 4.20

The Beauty in Religion --

*Maude Royden.*

All things bright and beautiful  
All creatures great and small  
All things wise and wonderful  
The Lord God made them all.

The Beauty in Religion - - - P 2.75

Parenthood and Child

Nurture, by *Edna Dean*

*Baker.*

A study of the raising and ed-  
ucating of a child from baby-  
hood to eleven years of age.

Parenthood and Child Nurture - P 3.30

Choosing a Career, by *Marden* 3.85

Woman and the Home " " 3.85

Stories of the Wagner Opera, by

*Guerber* - 3.00

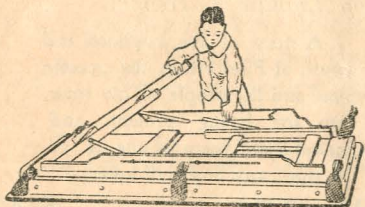
## Philippine Education Co., Inc.

34 Escolta Manila, P.I.

Messrs. Readers

Of "The Little Apostle",

whenever you want to keep yourself entertained, do it  
with



**PUYAT'S**

**HOME POOL TABLES.**

the choice of distinguished  
families who spend their  
leisure time pooling at home

**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  $4\frac{1}{2}\%$  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.

Taller de Fundición — HILARIO SUNICO

Especialidad en Fundición de Campanas y Grabados de Hostiarios.

Oficina: Jaboneros No. 503  
SAN NICOLAS MÃNILA  
TELEFONO 8082

## IMPRENTA SANTOS Y BERNAL

TIPOGRAFIA, FUNDICION DE TIPOS, ENCUADERNACION, RAYADO, PAPELERIA, LIBRERIA Y ESTAMPERIA.

MANILA  
Avenida Rizal 528 Telefono 3270

Probad las lociones de exquisita fragancia:

**Locion Lilacol**

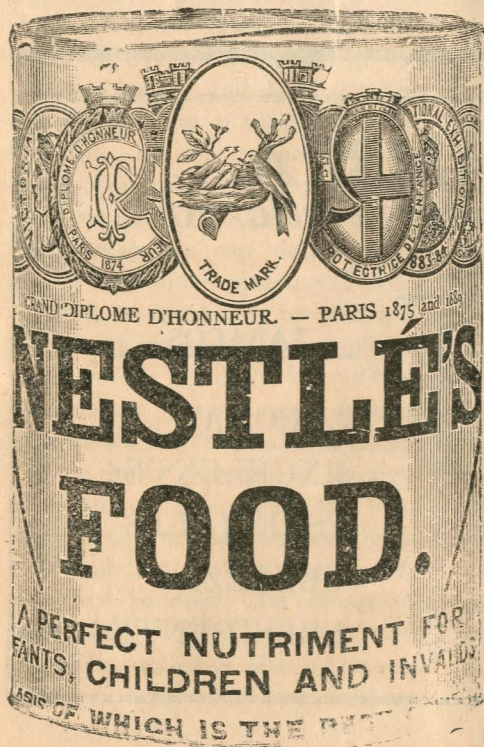
„ **Sampaguitol**

(Sampaguita)

7. **Dama de noche**

BOTICA DE SANTA CRUZ

DR. CARLOS JAHRLING  
MANILA



**T**HE MOST POPULAR  
Infant Food for Children  
over eight months.

Contains everything necessary  
for a child's perfect  
growth.



NESTLÉ & ANGLO-SWISS  
CONDENSED MILK CO.

MANILA



DEBILIDAD, NEURASTENIA  
CONSUNCIÓN, CLOROSIS  
CONVALESCENCIA

# ANEMIA

Hémoglobine

VINO y JARABE Deschiens

Todos 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.

Deposito en Manila.

GEORGE, O'FARRELL & CIE.

540 Sales, Sta. Cruz

P.O. Box 1801,

Phone 1262

## ALHAMBRA

CIGAR & CIGARETTE MFG. CO.

MANILA, P. I.

### CIGARILLOS

CAGAYANES  
ISABELAS  
ENTRE LARGOS  
ROYALES  
IMPERIALES

### TABACOS

CORONAS  
EXCELENTES  
ESPECIALES  
BELLEZAS  
PRESIDENTES



# THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

## Lent

**T**HE FORTY days of Lent or of penance have been instituted by the Church in remembrance of the forty days penance of Our Lord in the desert, just before He began His three and a half years' public life.

The Church does not ask her children to imitate Jesus in His terrible fasting and deprive themselves like Him of food and drink, but that we try to acquire that spirit of mortification in abstaining from some food on certain days in Lent when we can do so, and of giving up some pleasure in order to give us more time for performing works of charity, to supply for what we can not do by way of bodily penance. We are easily shocked at suffering and shrink from it, and are, no doubt, horrified at the sight of Jesus in the desert for forty days, taking neither food nor drink.

We should rather admire His spirit of penance, His courageous self-denial. How it must have cost Him to leave His beloved Mother, who, until now, had sat-

isfied all His bodily needs. But he fasted and prayed, fighting all the time against the feelings of loneliness and physical pains. His delicate sensitive and perfect body must have felt heavily the pangs of hunger and the burning thirst, far more terrible than anything we could endure, and nevertheless, day after day, He imposed upon Himself the obligation of continuing and prolonging this terrible penance.

His will was stronger than His body. His will was to save souls; He had promised to do penance when He asked to be baptised by John; and penance He would do, notwithstanding the suffering it entailed. This fast of Jesus was only the beginning and preparation of another and far greater penance: that of His three years, wandering over the Holy Land in search of souls, and His last hours of agony and suffering during His Passion for the salvation of mankind. Yes, the virtue of courage and strength cannot be developed unless by daily

practice.

To all Christians, St. John, inspired by the Holy Ghost said: "Unless ye do penance, ye shall all likewise perish." Jesus taught us by His example the necessity of doing penance. We have all sinned and found pleasure in sin, and consequently we deserve chastisement, even though the sin has been forgiven, and we may have through lack of sorrow in confession to satisfy for the forbidden pleasure in the sin committed. That pleasure is forgiven by its opposite: sorrow, suffering and penance. Therefore the Church preaches penance like St. John in his sermons and Jesus by His example. She even obliges Her children to do penance and prescribes forty days of fasting.

Of course like a tender Mother, she has mitigated her former laws of daily fasting and really the fasting prescribed in the Philippines is insignificant. But this does not mean that she does not desire to see Her children do some penance. She asks us to give alms, to abstain from certain pleasures. Indeed as Lent is the time of preparation for the celebration of the Passion and Death of Our Lord, we should at this time deny ourselves more than ever some daily pleasure. This selfdenial of lawful pleasures would not only merit forgiveness of tem-

poral punishment and a reward in heaven, but it would give more strength to our will to be able to resist the attraction of forbidden pleasures.

And why not add another fruit to the penance required of us during Lent? Giving up some pleasures which cost us some expense, why not offer that economized sum towards some good work? Would it be too much to ask the readers of the "Little Apostle" to give some extra relief to our brethren in Christ who hunger and thirst for the redemption of souls? Why not put aside the small sum we can save perhaps daily by giving up some innocent pleasure, to offer it to the missions? The Church sings during Lent: "ecce nunc tempus acceptabile, ecce nunc dies salutis" here now is the profitable time, here now are the days of salvation. Our penance during Lent, as suggested, would mean to us a profitable time of greater merits, and days of salvation for our poor Igorote brethren.

Dear Readers, does not the example of Our Lord, the sermon of St. John, the satisfaction for sins, the merits in heaven, and the appeal of the "Little Apostle" move your heart and will in favor of the Pagans of the Mountain Province and for the greater glory of God in heaven and on earth?



## Feast Of St. Patrick, March 17th.

Surely there was never a Saint more loved and honored than he, nor another more one with his adopted race. He was born towards the close of the fourth century, in a village called Bonaven Taberniae, which seems to be the town of Kilpatrick, in Scotland.

His name is given to many a son of Erin, and to daughters not a few. The shamrock, symbol of the Blessed Trinity and of St. Patrick's teaching on this great mystery of our Catholic Religion, is worn by the little and the great ones of the world. The soldier wears it in his cap, the civilian on his breast. Songs and hymns are sung in the Saint's honor wherever the English tongue is spoken.

Who was St. Patrick to draw so enduring a love to himself? "The best argument for love is love" the sages say. "I loved them with a

mother's love" he tells us, speaking about souls. And charity, which is holy love, is the everlasting bond of eternal souls. We have no space to tell of St. Patrick's labors as a missionary in Ireland, of his preaching and miracles, his sweetness and humility.

Let us but learn this one great lesson: to love each other as St. Patrick loved to make some sacrifices for the conversion of the Pagans, for devotion to a Patron is shown not only by prayers, but also by imitation of his principal virtues: then we shall win souls as that great apostle won them in his "Green Isle" so long ago.

"Cead mile failthe" to his feast, and blessings galore on his children at home and abroad, and especially to the Irish in "the Pearl of the Orient": the beautiful Philippines.

### Muire Mhahair!

On poor Erin's purple mountains,  
In her vales and by her fountains,  
Hearts will welcome dewy May,  
Irish hearts, whose native gladness  
Has been dimmed by clouds of sadness,  
Mother, hear them as they pray.



Mother have them in thy keeping,  
Guard them waking, guard them sleeping,  
To thy tender heart we pray.  
With thy love that cannot vary,  
Guard thy children, Mother Mary,  
Those at home and far away.



Ere the pearly dawn has risen,  
Till the day star sinks at even  
In the amber evening air,  
They, in all their deep affliction,

Blend thy name with benediction,  
Mother, hear thy children's prayer.



Hear the white lips on thee calling,  
Dry the rain of tear-drops falling,  
Give them smiles to welcome May:  
Hearts in sorrow need caressing,  
Give them of thy richest blessing,  
Those at home and far away.



From the shade of sin withhold them,  
To thy heart of hearts enfold them,  
Thro' life's dreary devious way.  
Till thou'lt hear in God's own dwelling  
All thine Irish children telling  
How they loved thee, Queen of May.

# THE MISSION

## A Letter

From Father de Brouwer, of Bontoc



*Father de Brouwer looks through the window.  
Father Ghysebrechts instructs the passing Igorotes.*

**S**O MANY nice pictures of nice chapels in our missions of the Mountain Province have appeared in the L. A., that maybe some of you think that we haven't here but nice cosy little chapels. Oh my! I wish it were true. In fact, chapels worthy of that name are still very rare compared with those we call "chapels", but....

Well, here is one out of many samples. It is our "chapel" at Kadaklan. You may judge for yourself if the shack deserves that name. Indeed, I can assure you, the architect is not very proud of this masterpiece. And yet, he has reason to be proud of it. Or could you build something better without money and having to transport the materials from distant places over

steep mountain trails? Well, whenever I say Mass in that and similar "chapels," surrounded by half naked people, I cannot help thinking of the poor stable at Bethlehem and its first poor visitors. For sure, you too pity the poor people very much who have to be contented with such a "church". And yet, do you know what people are still more to be pitied? Those of course who have no chapel at all in their town, as is the case for far the greater part of the people in our mission.

In our Bontok mission we have 10 chapels now, three of them with an iron roof. But if we want to work with some permanent success amongst the heathens here, instead of 10 chapels, we need three times that number. We are very badly in need too of more good catechists to help us instruct the people. The catechists we have do splendid

work, but they are very few. The priests can not do all the work by themselves, of course. Too much time is lost in traveling, for some of our mission stations here are about 80 Kilom. from the Center. During the rainy season, traveling here is very difficult and very dangerous because of the swollen rivers and the frequent mountain slides.

Well, I know numerous little Filipino Apostles who are helping us now by their prayers and by saving a few cents to help us build more chapels and pay the salaries of more catechists. This thought gives us courage, for certainly, if the Catholic Filipino children continue to help us in that way as they do now, the time will come, tho' we old missionaries may not see it, when all the poor heathens here will be converted to our holy faith.

CORN. DE BROUWER



## "The Little Apostle" Has Grown

adding 8 pages in which you find a Question Box and a Catholic Chronicle.

Dear Little Apostles, send in your questions about religious topics. But don't forget to send likewise some new subscriptions. Help the "Little Apostle" and the "Little Apostle" will help you.

## A Rose From Heaven

**I**HAD been away from home for a whole month. I was absent when a first storm swept over the mountains of Benguet and after that first storm came a second and a third which wrought a terrible havoc on the narrow mountain trail and made the river swell into such an unheard of height, as to carry away the bridge between Correl and Bokod. But, tired of my long exile, I took the risk of passing a muddy mountain slide near Intaeyec and so, here I was: at home again.

I was glad to be at home, in my humble little convent among my dear Igorote Christians. Yes, I had been far away from them in body, but my heart had remained in their midst, and every day I had prayed for them, for their perseverance and the conversion of others. . . . of all of them. . . . how glad also my faithful Christians were. . . . the whole day my convent was filled with visitors as happy as I was.

It was on that day that I heard of "Kamo's" sickness, a young girl of Karadig. The next morning I went to Karadig. Poor Kamo! Was that she? Hardly did I recognize her.

Some time ago little Kamo had come to the convent to study Christian doctrine: she wished to be baptised but when the time came, and I asked her if she agreed to being baptised now, Kamo said: "kai-nin. . .

nemanai. . . later" and so far she had remained a pagan.

And now Kamo was sick, very sick. How pale she looked; in her deeply sunken eyes one could read a far deeper and still more painful thought. Poor Kamo: there she suffered, on the bare floor of the dark hut.

The pain in her back was so acute. She could not even walk around the little shack. She seemed to me as if in despair of her recovery and as if she were watching her painful life wasting away.

Yes, the "mambunung" (the pagan priest) had come. He had killed several animals to pacify the ghosts of the departed members of the family, but, the sacrifice or "tchung-as" did not improve matters, for Kamo was as sick after as before, so she herself told me. And the continual cutting pain had left its traces on her pale face, which bore the unmistakable signs of approaching and certain death.

"Mankappi si tatang, sai unmap-teng-ak," whispered Kamo, "father will give another feast and will kill a carabao to cure me."

"Who told him to do that, Kamo?"

"The ghost told my father."

I foresaw that the sickness of the poor child would bring the whole family into extreme poverty. . . they had already killed one of their carabaos, later another one. . . if the girl did not recover, they would

kill pigs and more carabaos, and so they would go on incurring debts, which most probably, they would never be able to pay. . . . and after all this extravagance, the girl would die. . . .

"Listen to me for once, Kamo, you like to be cured?"

The suffering girl turned her worn-out face towards me and with her dark eyes fixed on me thoughtfully for a moment; then she let her head drop and sobbing aloud she murmured, "Pianko. . . I would like to be cured." But there was something in her voice that seemed to say: "Why do you ask this? You know but too well, Father, that I would like it."

And then I said to this little girl: "Kamo, Our dear Lord loves you. He wants you to become His child. It was for this that He spoke once before, a long time ago, to your heart, saying: Kamo, become a Christian, receive baptism. And then you came to the convent to study doctrine, and you knew Jesus, but alas! you turned your back almost immediately upon Our good Lord, and when I asked you to become a Christian, you answered: "Kainin. . . . nemakai Apo. . . later on, Father, later on." Is it not so, Kamo?"

Kamo sighed in approval.

"Now, Kamo, promise Almighty God sincerely that you will become His child at once, and I can assure you that you will be cured."

And again Kamo turned her pale face towards me and stared at me

again with those dim eyes.

I said a Hail Mary in silence. . . .

"Ikarik, Apo. . . I promise it, Father."



I placed a small relic of the Blessed Little Flower of Jesus under Kamo's pillow.

"Now, Kamo, leave this here. . . will you not? Do you understand me? . . . And ask Our good Lord to cure you. . . I will also pray for you every day. You will soon see a change for the better, Kamo."



The following day I offered up the Holy Sacrifice of the Mass for the poor girl, thus beginning a novena in honor of the Blessed Little Flower. Two or three days later, at about one o'clock in the afternoon, just as I was about to saddle my horse to go to Andaway, whom do you think I saw coming up to the convent running? The little Komeo, Kamo's sister.

"Apo Pari, mother says you must come immediately to see Kamo. . . she is dying. A big ulcer in her back has opened. . . . and, oh! so much matter is running out.

I was sure this meant the salvation of the sick girl. In no time I was beside Kamo. Her mother was nearly in despair, thinking the last hour had come, and she could hardly believe me when I said to her: "Our dear Lord has had pity on your child. Thank Him. . . . you will see, within four or five days Kamo will be much better."

When the novena was finished, and I was coming back from Adaway and Kabayan, I approached Kamo's hut. . . . Turning towards the shack, I saw, from afar, a girl sitting at the entrance and laughing: it was Kamo.

"How are you, Kamo?"

"Well, Apo, well."

In fact the pain was not yet completely gone, but Kamo could now stand up and take a little walk, make a few steps, but not without trembling. A few days later Kamo came to the convent and I saw that the little relic of the Blessed Little Flower was pinned to her blouse. . .

And young Kamo was baptized on Easter, together with Komeo, her little sister.



## The Little Flower's S. O. S.

Missionaries! Yes we must have Missionaries... "that through them we may inflame the multitude of poor sinners with love of Thee, O Jesus.... I would fain be a Missionary, not only for a few years... but to the end of the time...."  
—(*The Blessed Little Flower.*)

Help the Blessed Little Flower to continue her Missionary work; to continue "to

Heaven seems at an endless distance from us, and yet, it is so near us!

How often do we breathe the sweet-smelling perfume of Heaven's flower-garden! And often too on our climbing pathway, a precious flower from Heaven drops--a rose perhaps--to smooth our weary way. . . Heaven is so near us. . . and many there are in the Mountain Province who understand that at their joyful waking after their sleep of death, God will be waiting for them to bid them welcome home to sing the praises of the Immortal King eternal, the King of pure souls!

Father A. Claerhoudt,

Bokod, Benguet



spend her heaven doing good upon earth". We made her Treasurer of our Bokod Mission Fund. The cause we plead in her name is certainly dear to her. Will you earn her gratitude and secure a share in the blessings of this apostolic work? If so, read again the editorial and send to the "Little Apostle" the fruits of your penance during this Lent.





# Fianza

(Continuation)

I can not omit to write a few words about Fianza the Apostle of the Benguet province. Whenever I remember what he did for God, the Church and the salvation as well as civilization of my good Igorote people, I feel a lump in my throat and I have to pray God for help, if not, I might lose my courage. How often have we not strolled together on horseback over the steep mountains, the dangerous trails and through the swift torrents of the Benguet province in search of some soul, in quest of some conversions.

If at this time we have many Christians in Bokod, Daclan, Carao, Adaoay, Kabayan: after God, their conversions were the work of Fianza. He, the rich, the universally beloved, the most influential among the people not only preached the truth but his examples attracted the Pagans to God and Church. He had God and his law always on his lips and never lost the love of them in his heart. Two years after his baptism, he had banished all pagan customs and superstitions from his very soul, or changed them into real Catholic practices.

Never was he ashamed to show his Catholic Faith. On sundays when time had arrived for going to Mass, even if American Governors or other officials, Catholics or Protestants were at his house, he excused

himself begging leave saying he was a Catholic and had to go to Mass. Are there many so called, even staunch, Catholics who would have done so? He might have been surrounded by all the influential Pagans of the province at a feast: nevertheless before and after meals he made the Sign of the Cross and prayed or thanked His Creator. A fine example for many born Catholics. Even when he was at a distance of several miles from Church, even if he had to cross torrents and cañons, when it was a Sunday, he made his way to the church. He might have presided even the biggest gathering at which his countrymen danced and were merry, when the time had come, Fianza slipped unseen away to say his Angelus. And woe to the one who would have dared to say a word in mockery against the Faith. Then as a teased lion, he knew how to turn the mockery against his foe and so well that the unhappy slanderer would never try again his powder on Fianza.

Once upon a time the feast of St. Joseph, the patron of Fianza, was on Thursday. That feast was celebrated every year at Dalupirip amidst the concurrence of hundreds both Igorotes and Catholics from Pangasinan. It happened that some twenty Christians from Pangasinan were present. The next day, a Friday, was a fastday and day of absti-

nence. Consequently two tables were prepared: one for the Christians with only rice and coffee, and one for the Pagans with plenty of meat. Then Fianza told the people that the first table was for the Christians and the second for the Pagans. The Christians from Pangasinan were invited to take their seats at table. Immediately they all went to the best served table: to the meat, and the Pagans went timidly to the table with rice and coffee. When Fianza saw this, he was indignant and he ordered his servants to take away the meat from the table of the twenty said Christians and to bring it to the table of the Pagans, serving the Christians with rice and coffee. Of course these so called Christians from Pangasinan did not like very particularly the change of menu: but Fianza was not bothered by their sorry faces: Fianza was a Christian and he wanted the Christians to live as Christians.

While in the church Fianza was always to be found in front, amidst the small schoolchildren. In our poor mission chapels we have no benches nor chairs: everybody sits or kneels on the floor, or stands erect. Fianza always refused the honor of a chair. "What? he said, but a chair for me would mean as if I were a chief. God is my master and I am not His chief."

It was well known that Fianza knew something about medicines.

Indeed he cured a good many sick persons. But whenever he

administered some portion, he always made the sign of the Cross over the concoction or other medicine and said the Our Father and Hail Mary. When he handed the portion over to the patient, he asked him first, if he was a Christian, to say a prayer before taking it and often they said together the Our Father and the Hail Mary. He had great faith in holy water and was never without a blessed medal of St. Benedict. He had great respect for the priest and loved him with the heart of a child. Many times he prepared my food with his own hands, because "the others could not do it as well as I" he said. And when I took my meal, he would slip round to see if I liked the food or not. He would ask: "Well Father, is there salt enough in it?"

Whenever some work was to be done for the church, Fianza gladly offered one of his carabaos to help. To repair the roof of the church or of the convent, to fetch in boards for a school Fianza got the people to work and paid them with a cow which was slaughtered and divided among the laborers. Never shall I forget the conversation we had once together on our way back after a long mission trip. It was at noon on December 13th, 1921. We had stopped at one of the many mountain springs. Fianza opened the package of rice with cold meat we carried along for our meal. He looked for the hollow stone we always used at this same source and had hidden behind the bushes: the

stone we needed to make the sauce: water with salt and "sili". And we ate together on the same stone and had a brotherly conversation, about the mission work.

This time we had bad luck: the Pagans had been obstinate in their refusal to embrace our faith. I tried to animate my companion, lest he might lose his fervor and courage, which might more easily have happened with others than Fianza. I told him how not a single drop of our perspiration would remain without its reward in Heaven, how not a single word would be lost and that if we had not succeeded visibly at the place we came from, we might on account of our work be rewarded at other places. Fianza answered: "Father, God rewards all good. I have faith in the conversion of Adaoay. I have seen that many of the people there baptized by Protestants had an inclination to come over to us. I had a talk with Dansa and he promised me to think it well over... I would not be a bit astonished if he asked baptism in the near future. Next time we go, we will see..." Oh! the good Fianza, not only was he not

discouraged but he was already making plans of further conquests of souls. But alas!...

God's Holy will be blessed. This trip I mentioned was to be his last on earth. Less than a month later Fianza had made his last journey to Heaven, to receive, I do not doubt it, his great reward, the reward of a great apostle. Fianza became sick on Christmas '21 and died on January 10th of 1922. After an exemplary life, he was a model of all virtues during his last sickness. He was mourned by Christians and Pagans alike. He was mourned by all who knew him well, as a father is by his children. The Christians had lost their patron on earth, the Pagans their beloved master. And I had lost most of all... yes I have wept and wept bitterly during these days... and until now, every day my duty of gratitude towards Fianza prompts me to pray for the soul of the Apostle of the eastern part of the Benguet province. "God gave him. God took him: be His Holy will blessed for ever".

Leo Quintelier,

Missionary of Itogon, Benguet



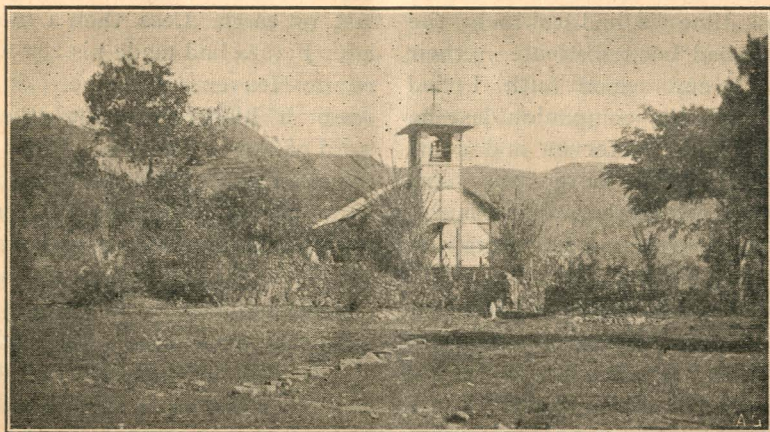
The five essential points for securing the health of houses are: pure air, pure water, good drainage, cleanliness and light. Without these no house can be healthy. And it will be unhealthy just in proportion as they do not exist.

Never use water that is not perfect-

ly colorless and without taste or smell. Never keep water in an open tub or pail in a sitting-room or bed-room. Water absorbs foul air and becomes foul and unwholesome in consequence; and it damps the air in the room, making it also unwholesome.

# Mission News and Notes

## THE CHAPEL OF BAUCO



*the town where Father Legrand was accidentally drowned.*

This chapel is dedicated to "Mary, Refuge of Sinners". A generous Catholic of Philadelphia, U. S. A. built it. Alas! its door opens only once a month when a Missionary of Cervantes pays a visit to the Christians of abandoned Bauco. "Leave a parish ten years without a priest, and the inhabitants will adore the devil" said the Blessed Curate of

Ars. What must happen at Bauco? What will become of the 800 Christians of the mission without pastor? And the fund to support a priest at Bauco grows so slowly, alas! so slowly. Will Lent open the door of this Chapel again for a permanent priest? Read once more the Editorial!

### **Baguio.**

During 1924, no less than 84 adults were baptized. It is a record in the annals of the mission. Thanks to the generosity of several benefactors from Manila, and thanks to the activity and ingenuity of our Brother Peter, we have a convent now worthy of the church. In a

few days the parish priest who until now, lived in the sacristy, and the two assistants FF. Cardyn and Cansse will take possession of the new building.

### **Bokod.**

It is not right, says Father Claerhoudt, to believe that the Igorotes do not care for clothes. All my people

want Sunday suits but the trouble is, most of them are so poor they can not buy the material. Where would they get the money from? Most of them find it even hard to obtain from their fields enough food to support them the whole year. They have nothing for sale.

### Lubuagan.

Father Billiet writes: no doubt much good is to be done at our new station. The people of Kalinga are clean and intelligent. I hope to be able to send very interesting news

about our mission to the "Little Apostle." If I had only a camera, I would send some fine pictures too, but.... Pray much for the conversion of the Kalingas.

### Pugo.

Father Depauw writes that the number of confessions increases every year, thanks to the Catholic Schools of the mission. Consequently during 1924 there has been a great increase of Holy Communions. The life of a mission and of a parish is the Catholic School.



## KINDNESS PAYS

### *The World Would Be a Dismal Place Without It*

Kindness pays. It pays because the world needs it as constantly as it needs the sunlight and the dew, and men could no more do without it than without food and raiment. It always pays to give the world what it really needs.

It pays because in kindness there is strength. It is not, as many suppose, a sign of weakness. It is a mark of that strength which is truest and best.

It pays because it wins the heart. There is no other such wealth as that of friendship, and there is no other such friend as the friend who remembers a kindness.

It pays because there is all too little of it abroad in the world, and what supply there is, is always at a premium.

It pays because no one is ever far from the shining way who carries a loving heart within his breast, whose lips are careful to avoid unkind words, and whose hands are trained to helpful things.

It pays because it knows a greater strength than that of force. It can melt its way through many a place where all the terrors of force cannot drive a path.

It pays because it never has an axe to grind. It wins the world's good opinion by avoiding the very appearance of selfseeking.

It always seeks to serve the other fellow, and, when it cannot serve him, it at least manages not to hinder him.

It pays because it is true, and men everywhere are looking for something that is really true. Whatever else it may not be, kindness is sincere.

It pays because it reacts on one's own character. Each time one remembers one kind, one makes another reach toward the height of real kindness. It is true that kindness never loses its reward.

It pays because it is often returned with interest, and if it is never returned at all, the angels do not forget to give credit.

# COUNTRY AND PEOPLE

## The Psychology of the Filipino

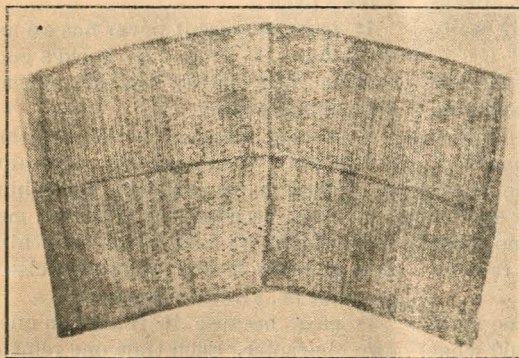
By *Hon. Norberto Romualdez*

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

(Continuation)

The third sheet deals with myths, and gives date as to some gods, beginning with *Bathalá*, the principal god in Philippine myths.

Here is the third document:



None of these documents bears any date. But, judging from the way they are written, they must have been prepared after the Spanish conquest, because the use of the Filipino characters is not according

to the old Malay system, but the letters are used as if they were Roman characters.

These last three documents were found in a cave within jurisdiction of the Municipality of Pontevedra, Occidental Negros about ten or fifteen years ago.

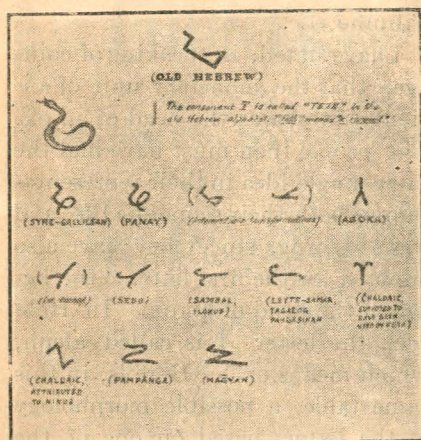
I had also the privilege of preparing the transcription, transliteration, and translation of these three documents, upon the request of Mr. Artias, the chief of the Filipiniana Division of the Philippine Library and Mu-

seum.

Such transliteration, transcription and translation were published in the September issue for the year 1919 of the "Philippine History Quarterly", a magazine published



With respect to the *T*, here is its possible evolution:



In old Hebrew, the *T* was called teth, meaning serpent, which is represented by this letter of which the other figures in this table appear to be some transformations of the original figure.

### 3. Orthography.

I shall now speak to you on Filipino Orthography.

In my discussion on orthography, I shall refer to that writing which we are now using, that is, the Roman characters, which is the native orthography in vogue since the coming of the Spaniards until the present time. Thus the subject is made of more practical interest.

Filipino orthography, in this respect, deserves special attention, for the reason that there is a confusion as to its proper use, due, first, to the fact that the Roman Alphabet is not exactly adaptable

to the sound of Filipino words, and second, to the inadaptability of Spanish and English rules on this subject, to the Filipino dialects.

The principal points which are orthographically discordant with our system as between the Spanish and English systems, are in the use of *c, f, j, ll, ñ, q, x, v, z*, the Spanish sounds of which are non-existent in our dialects, or else can be represented by other consonants.

We do not have the sound of *o*, nor *z* or of *v*. *Cecilia, zapato, Visayas*, all these words are pronounced by us *Sesilia sapato Bisayas*.

The sound of *c* as in *code* can very well be represented by *k*, in the same way that the Spanish sound *cu* may be represented. *Bulkan, Bicol, Antique*, - these may be written *Bulkan, Bikol, Antike*.

We do not have the true Spanish sounds of *j* and *g*; for such sounds we have the *h*, which is always aspirate in the Filipino dialects. *Eujol, Pambujan*, may well be written *Bohol, Pambuhan*.

Neither do we have the Spanish double sound of *ll*, nor of *ñ ch, x*, nor the English sound of *z*. *Mallari, bañaga, pucha, luxo, sahad*, are more properly written *malyari, ban-yagá putsa, lukso, sadsad*.

Because of these differences in the use of Spanish or English sounding-consonants, there arise different arbitrary ways of writing native words, which unnecessarily complicate our present orthography.



## 9. Printing.

There are informations that the art of impressing figures, pictures, letters, words, lines, whole pages, etc. on other objects, existed long before the 15th century. Block-printing and printing with movable types have been practiced in China and Japan long before they were known in Europe. It is probable that this art was practised in the Old India, wherefrom the Chinese Japanese culture originated, in which the culture brought to the Philippines by the Indonesians and Malays had its cradle. But we do not have any data regarding the existence of printing in the Philippines during the pre-Spanish times. In Europe, as we know, printing was only invented in the year 1434 A. D. in Mayence, Germany, by Johann Guttenberg.

According to the data furnished by some authors, like Medina a Chilean Bibliographer, Retana a Spanish bibliographer, and Artigas a Filipino bibliographer, there was no printing press of whatever kind in the Philippines, before the year 1593. Medina believes that the first printing press was brought here from Macao by the Jesuit Fathers. Retana assures that it was brought from Spain. Artigas follows the conclusion of Fr. Juan Lopez, Bishop of Monopoli, that the first Filipino printing press by typographic method, was that brought over by a devout Christian Chinese called

Juan de Vera, who prepared the types for printing, at the invitation of a Dominican priest, Fr. Francisco Blancas de San Jose. This printing press began to operate in the year 1602, and the first printed matter released by such press was a book entitled '*Las Excelencias del Rosario*', the press being then located in the convent of San Gabriel in Binondo, from which it was later removed to Abukay, Bataan, because the said Fr. Blancas de San Jose was transferred to that town. It was in Abukay that the book entitled '*Librong pag aaralan nang mga tagalog nang uicang castila*', was edited in 1610. This was the first book written by a Filipino and printed in the Philippines. Its author was Tomas Pimpin, in whose memory a street in Binondo, formerly called Anloague is now named.

## 10. Theaters.

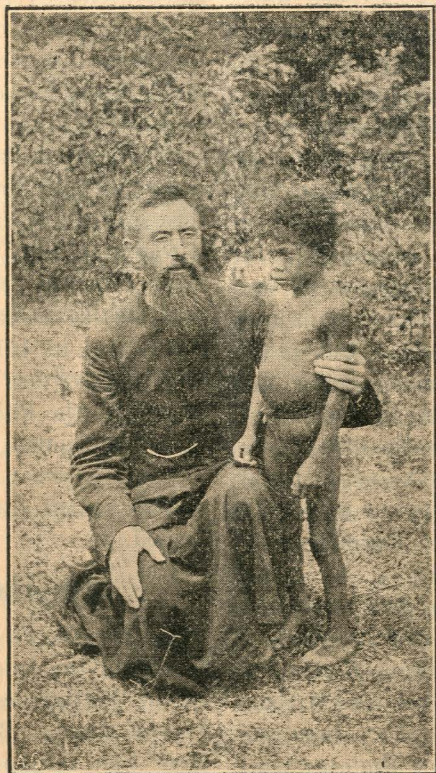
Neither do we have reliable data regarding the existence of theaters in the Philippines during the pre-historic times. But it is safe to believe that in those ancient times, the embryo, at least, of theater existed here, which must have developed in a form similar to the Greek drama, which was an outgrowth of the popular festivals at which rustic worshippers gathering around the altar of some deity, sang and danced; until Aeschylus, founded the dramatic art about five centuries before Christ.

(To be continued)

# The Negritos of North-Eastern Luzon

By *Father Maurice Vanoverbergh*

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



*Father Vanoverbergh and a little Negrito Boy.*

## INTRODUCTION

By order of my superiors, I left Baguio for an expedition to the Negritos of North-Eastern Luzon on the 5th of April, 1924, and came back on the 3rd of June of the same year.

During my residence of 15 years in the different provinces and sub-provinces of Northern Luzon, I have become rather well acquainted with the customs and the language of the two Christian tribes (Iloka-

nos & Kagayanos ), and the six principal pagan tribes (Isneg, Kalinga, Bontok Igorot, Ifugaw, Kankayan & Nabaloy) who inhabit that region, and so it will be rather easy for me to distinguish between an original Negrito custom and one borrowed from their neighbors. Especially with the pagan tribes, whatever one man or woman does is done by all of the same tribe, while the differences in habits and customs between the six tribes in globo is very well marked. So, whenever we find a Negrito practice identical with the practice of their neighbors, while Negritos living with other tribes do not follow the same practice, it will not be preposterous of course to conclude that that practice is not an original Negrito one. So, for instance, when Mr. William A. Read says that the Negritos of Zambales change the names of their children in case of sickness, and when we remember that this is a rather general custom with the pagan, and even the Christian tribes at least in Northern Luzon, while I could not find any trace of such a custom with the Negritos with whom I myself came in contact, here again it would seem at least very probable that that custom is not an original Negrito one. But more of this later.

I am obliged to say with St. Paul: "Ostium enim mihi apertum est magnum et evidens" (1 Cor. XVI,9). If I had been able to stay with the Negritos a much longer time, I should have been able to

know them more thoroughly, and under very easy circumstances, as I had won their confidence and had already been introduced to all of them from Nagan to Ballisteros, and would have been to the rest of them up the Rio Grande de Kagayan. Although they were very shy to approach me when I was accompanied by other persons, they were very much at their ease with me and on the day I left Nagan, over twenty of those living in the neighborhood came to say good bye, and when I came to the shore of the river and entered the boat, many of them wept. Anyway, I have been most fortunate, through a combination of circumstances, in finding out many facts which I believe were unknown until now, and I am able to give a rather detailed account of their persons and their way of living.

I have been fortunate enough to have had to do almost exclusively with Negritos of pure blood, as probably the only exceptions I met with were some of the children of Francisca, a Christian Negrita, who had been living at Tuaw since her babyhood, and whose husband was not a Negrito. On the other hand, it should be understood that it is impossible, I believe, to find Negritos in N. Luzon who have not come in contact at all with other tribes, because, as far as my knowledge of them reaches, there are no more of that kind in existence, and all of them have had at least some intercourse with others, either by

living in their neighborhood or by trading with them in some way or another.

I am much indebted to a book and a pamphlet, which I read before I started on my expedition:

1. Rev. P. W. Schmidt's: "Die Stellung der Pygmaenvölker in der Entwicklungsgeschichte des Menschen";

2. Mr. Joseph Halkin's: "Questionnaire Ethnographique et Sociologique";

and have been able to make some further conclusions through a pamphlet I read on my way back to Baguio:

3. Mr. William Allan Read's: "Negritos of Zambales".

Most sincere thanks are due to:

1. The Right Rev. Dr. D. Santiago C. Sancho Caragan, bishop

of Tugegaraw, Kagayan, who, although being a poor missionary bishop himself, made me many precious gifts, when I saw him at his house.

2. The very Rev. Zacarias de Luna, dean and parish priest of Tuaw, Kagayan, at whose residence I received most cordial hospitality and most valuable information.

3. Captain and Mrs. Clara C. Lizardo, Philippine Constabulary, lieutenant-governor of the subprovince of Apayaw, for the help they gave me when I went to Nagan, and for nursing me most affectionately when I came back sick and exhausted.

4. The Fathers of the Bontok mission and their catechist, Mr. Juan Andaya, for the splendid help they gave me on my return trip.

*(To be continued)*



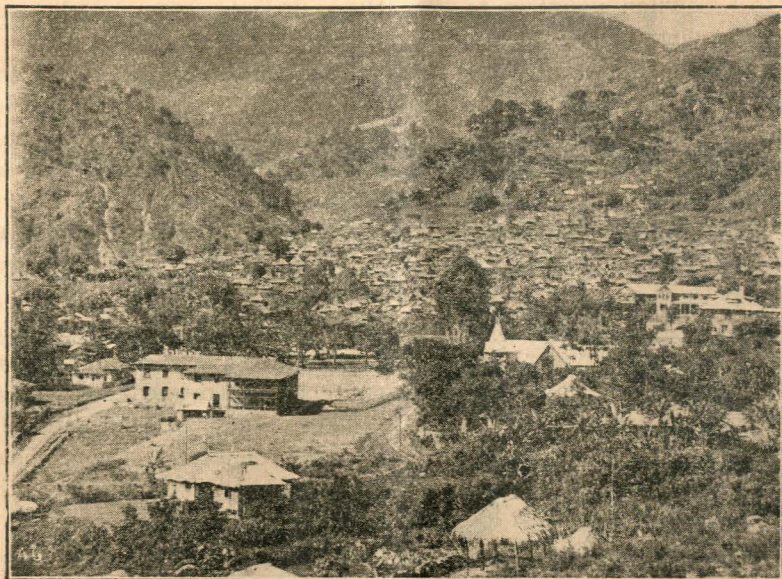
## Faithful to the Rosary

The spiritual testament of His Eminence Cardinal Dubourgh, Archbishop of Rennes, who died a few years ago, is as follows: "The devotion to the Sacred Heart", he says, "has been with the devotion of the Holy Rosary, the double great devotion of my life, in conformity with my episcopal motto, to which I believe I have always been faithful: "Per Matrem ad Cor Filii (Through the Mother to the Heart of the Son)", and one of the graces which most excites my gratitude to God is

that since my entrance into the big seminary up to the present day, that is to say, for more than 60 years, He has never sent me a sickness or extreme fatigue which has prevented me for one day—one single day—from saying my rosary, which I have always considered an obligation. All that I have been, all that I have received from God for my body, my soul, for my priestly and episcopal ministry, I attribute solely to this daily and faithful recitation of my rosary."



## Some Bontoc Legends



*General View of the Town of Bontoc*

**O**NE day two sons of Lumawig (a kind of god of the Bontoc people) went to earth to hunt. At that time there were no mountains on the earth. The earth was all flat. So they did not find a good place for hunting wild hogs and deer.

Then the elder brother said: "Let us inundate the earth, so that it may become rough and mountainous". So they did. The whole earth was covered with water. The elder brother said: "let us put up a trap". They made their sangì basket carried on the back with two handles slung across the shoulders) into a

trap and put it up at Mabudbodóbod (literally: mountain sliding down).

After a little while, they lifted up their trap and lo! they had an abundant catch of wild hogs and deer and people.

In this way all people of the earth perished. Only two persons a brother and sister, were still alive at Pokis (the highest mountain top around Bontoc town valley). Now it happened that Lumawig looked down and he saw that Pokis was the only place not inundated. He saw there the brother and sister still alive. Then Lumawig went down to Pokis and said: "How do you

do?"—"Well," said the man, "we are perishing with cold". Thereupon Lumawig sent his dog and his deer to Kalawitan mountain to get fire. The dog and the deer swam across to Kalawitan. It took them a long time, for Kalawitan is far from Pokis.

Lumawig grew impatient. "Goodness," he said, "it takes them an awfully long time to get that fire." Then he shouted to them: "Hurry up, both of you and bring that fire to Pokis". The dog and the deer with renewed vigor plunged ahead. Sometimes they were entirely covered by waves. So the fire they were carrying was extinguished.—"Gracious," Lumawig exclaimed, "now it will last longer. Get back to Kalawitan," he shouted, "and this time be more careful with your fire!"

The dog and the deer went back to Kalawitan and again they jumped into the water carrying the fire in their mouths.

The fire carried by the deer was extinguished again. "Oh!" said Lumawig, "surely the fire of the dog will be extinguished too". So he himself plunged into the flood and with a few powerful strokes he reached the dog, snatched away the fire and brought it to Pokis. There he

built a big fire. The brother and sister warmed themselves at the fire. The heat of the fire made all the water evaporate and the earth became dry again.

Then Lumawig said to the man and woman: "Both of you had better get married."—"For shame!" exclaimed the woman, "we are brother and sister."—"Never mind," said Lumawig, "you are the only people left. You must marry". So he married them.

They had many children. When Lumawig saw this, he cut off much reed. He said to two reeds: "Talk!"

They began to talk and lo! it was the dialect of the Kinaang people. He made again two other reeds talk. It was the dialect of Maligkong. Lumawig kept this up for a while and so got the Sadangan, Mayinit, Talubing, Barlig, and all the other dialects of the Bontoc language, now being spoken in the towns of the Bontoc province. Each time two reeds talked a new dialect, Lumawig sent a man and a woman to their respective towns to live there and talk the dialect they had thus learned from the reeds.

So the earth was distributed amongst the people, who multiplied very soon, each talking their own dialect.



One peso a year is the price of a subscription to the "Little Apostle."

But it is worth ten times its price.



# CATHOLIC CHRONICLE

## Canada.

One year ago, Cardinal Begin of Quebec issued an edict forbidding lascivious dances. According to the last circular letter of His Eminence read in all of the Catholic Churches of Quebec, the edict will be maintained and the Catholics in general have submitted to the rule. So must Catholics obey the orders of their Prelates who desire only their true welfare.

## Columbia.

The Superior of a religious Order of Sisters, with two other nuns, visited different houses of her Order in airplane, making a first trip of 285 km. from Puerto Columbia to Puerto Barrio and a second of 997 km. over the Andes to Baranquilla.

## Congo.

14 Missionaries in Congo received from King Albert of Belgium their nomination of Knights of the Royal Order of the Lion. 3 received the golden medal of the same Order. 10 of these Missionaries belong to the Congregation of the Immaculate Heart of Mary, Scheut, Belgium.

## Czecho-Slovakia.

A recent report of the statistical bureau of the Czecho-Slovakian Government shows an overwhelming predominance of Catholic students in 303 secondary schools and 79 teacher's training colleges with a total enrollment of 109,479. Notwithstanding the persecutions to which Catholics of this country have been subjected. It is said that Czecho-Slovakia is about to break off relations with the Vatican. Christ was always persecuted; so too will His Church always be, but He will be with her until the end of the world.

## England.

Father Pius Corolan, a well known Passionist preacher, speaking at Newcastle, made the remarkable statement that although the official total of Catholics in England is only 2,000,000, in his opinion the actual total is more nearly 5,000,000.

## Europe.

The membership of the Priests' Union for Missions has grown to 105,000. This union of Priests'

spread in almost every country of Europe and shows how the Catholic priests of Europe take to heart the conversion of Pagans in foreign countries.

### **France.**

1500 students from the colleges and high schools of Paris, young men from 18 to 25 years of age, met on November 26 in the basilica of the Sacred Heart of Montmartre to take part in a night of adoration of the Blessed Sacrament. A splendid example for men. Alas! how many Catholic men are ashamed to show their faith.

Lately, in the Cathedral of Carcassone, the three sons of Colonel de Charbannes la Palice, in command of the 19th Regiment of Dragoons, were ordained to the priesthood at the same hour. On the following day in the same basilica, Mademoiselle de Charbannes, their sister, took the habit of the Benedictine nuns. Blessed are the parents who give their children to God.

### **Germany.**

Statistics show that the percentage of Catholics in Greater Berlin's population has increased from 3,7 per cent before the war to 12 per cent. In the province of Brandenburg, outside the city, the figures have risen from 1 to 7 ½ per cent.

### **Holland.**

Devotion to the Blessed Sacrament is strong in Holland and a movement similar to that of the Guild of the Blessed Sacrament in England has a large following. It

is called the Guard of the Altar. Its object is to promote the hearing of Mass on week days and frequent daily Holy Communion. In the course of three years the Guard has been introduced into sixty-five parishes of the Archdiocese of Utrecht alone. The members in the Archdiocese alone number 20,000. All the parish priests declare that there has been a considerable increase in the attendance at daily Mass and Communion since the introduction of the movement.

### **Italy.**

The Mother General of the Franciscan Missionaries of Mary made a call to all belonging to the order, asking for volunteers for the heroic service among lepers. More than one thousand of the Franciscan Sisters offered themselves to serve the poor lepers. Love for God is shown by deeds.

### **Jerusalem.**

Since January 1st, bells must replace all horns on automobiles in Jerusalem, according to a decree issued by the Government. The sound of bells is more in keeping with the spirit of the Holy City than the harsh honking of horns.

### **Mexico.**

With regard to the situation in Mexico there has been a satisfactory exchange of views and an acceptance of the Vatican conditions. Consequently, the Holy See has appointed an Apostolic Delegate in the person of Fr. Cimino, formerly Custos of the Holy Places, and now Archbishop of Cirrus.





# CURRENT EVENTS,



## Philippines

### Conference of Catholics in Manila.

On the 10th, 11th, and 12th of February, Catholics from all over the Islands, to the number of 600, held a conference in the Capital. Different Commissions met in the morning. In the afternoon their conclusions with well-reasoned arguments were read before a general meeting of all the delegates under the Presidency of the Apostolic Delegate, and the Archbishop and all the Bishops of the P. I. The greatest enthusiasm reigned among all. The success of this year's Conference promises much for the Catholic Congress of next year. It is to be hoped that the work of all the delegates in their respective towns in carrying out the program of the recent Conference will be the best proof and assurance of the success of the more necessary and important coming Congress.

### "The Isles of Fear" of Miss Mayo.

No little indignation is felt and expressed by the Filipinos against some articles, "the Isles of Fear" written by an American Lady, Miss Mayo, in the Evening Post of New York and reproduced in certain dailies of Manila. Truly, the Filipinos have a right to resent the bitter tone of these articles. Miss Mayo passed two months in the Philippines: she was kindly received by Filipino Ladies. Of this reception she does not say a single word. Her articles published up to the present in

the Manila dailies contain only severe criticisms in which figure stories twenty-five years old and actual gossip trying to prove that the Government is a failure, that the Filipinos are little better than savages, that usury in the P. I. is most exorbitant and almost universal: in a word she writes all that she found low and mean in several cases, but in such a way as if these, supposed true facts, were most common and every day doings among all the inhabitants of the Archipelago.

Let us suppose that a Filipino goes to U. S. for two months and then publishes all that he finds to criticise in the country that gave him the kindest hospitality. No doubt, he could write terrible stories of lawlessness. If he continued making comparisons between the P. I. and the U. S., useless to say, that the P. I. would compare very favorably with the U. S. under more than one point of view: against the brutality of the caciques, as written by Miss Mayo, he could prove that in New York alone there are more murders than in all England, although New York is still better than some of the southern towns; that in fact in the U. S. per 100,000 inhabitants, 7.2 are murdered per year. Against the general peacefulness of the Filipinos, he could oppose the excesses of the KKK etc. But what would be the use of such articles?

As long as there remains so much dirty linen to be cleaned at home, one

should not go out to wash another man's laundry; or if he criticises a nation, he should also publish its good qualities. Those who live in glass houses must not throw stones. "Kind words are the music of the world" said a great Oxford convert Father Faber. Besides, Miss Mayo should remember that while she is scourging the P. I., she deals also a severe blow to her own Government under whose flag the Filipinos have been living for twenty five years.

In one of her last articles, Miss Mayo insults the Blessed Virgin. The Catholics of the U. S. have protested most energetically. Who insults the Mother of Christ, insults God in His most beloved Creature: take good care Miss Mayo. It is bad enough to insult a nation and our fellow-men, but it is far worse to insult God in what He loves most: His Immaculate Mother and the Queen of Heaven and earth.

### Bar Examination.

Out of 650 candidates who presented themselves at the Supreme court last August for examination, only 196 were successful: the first of them being Mr. Roberto Concepcion, the valedictorian at Sto Tomas University. Some candidates failed for the fourth time and are consequently permanently debarred from further examinations.

The total value of automobiles imported during 1924 was about P3,000,000 and of rice P13,000,000.

The Government has done well to decide strict supervision and auditing of all secret societies and mutual aid

organizations.

More than 300 Philippine organizations were incorporated last year. 46 of them were from private schools.

Regular airmail service between Manila and San Francisco is now being planned by the American Chamber of Commerce.

The Independence Commission of Messrs Quezon, Osmeña and Recto spent about P300,000. Each member received P180 a day. The total amount collected by subscription for the Independence fund was P626,000.

During 1924 Germany after the U.S. was the largest importer.

The recent Red Cross drive has collected about P125,000.

The province of Batangas, the home of Mabini and several noteworthy leaders of the P. I., stands at the head of all provinces in the proportion of taxes collected. Formerly it collected 94%, this year it is expected to collect 100%.

Sugar production in the P. I. is expected to be this: 425,000 tons: a true record. Unhappily for the planters the price of sugar has declined.

Hawai counts with 39,776 Filipino laborers, of which 21,105 work for the Hawaiian Planters' Association. Each month they send about 1,000,000 pesos to their families in the Philippines.

## Foreign

### China. The inside dope of the Chinese civil war.

When Lu became governor of the province of Chekiang in 1916, he had

been for some time Defense Commissioner of Shang-hai, Wusung and Sungkiang and as these three important places gave many revenues, he confided them to his friend Ho. How-

ever Chi, governor of the province of Kiangsu, to which the aforesaid three places belonged, and which continued to be administered by Lu thru his friend Ho, was very embittered at this injustice. Since that time war would have been declared between Lu and Chi, had it not been for the Chinese Chamber of Commerce of Shang-hai.

In China there are two political parties: the Chihli and the Anfu party. Wu pei fu, until last year the political boss at Peking, belonged to the Chihli party. So did Chi. But Lu belonged to the Anfu party. It was the Chihli party who two years ago dismissed the president of China, Mr. Hsu and had Mr. Ts'ao elected in his place by the Senators and representatives, who, for their vote, received each 5000 dollars. At the end of 1924 Wu pei fu forced Chi to attack Lu and his friend Ho. After one month of severe fighting the last two were beaten and they escaped over Japan towards Manchuria, where the opponent of Wu pei fu reigned, Chang tso lin, called the war-lord of Manchuria. In the meantime the soldiers of Lu remained around Shang-hai and to avoid their plundering the citizens, they were given food and other necessaries, by the Chinese Chamber of Commerce.

While war was going on around Shang-hai, Chang tso lin had come from Manchuria to attack Wu to prevent him from sending troops to help Chi. Chang tso lin won the war against Wu, who was betrayed by the so-called Christian general, Feng-yu-hsiang.

While Wu was on his way to Shang-hai-kwan, the Christian general took possession of Peking, sent the president of the republic into prison, and the young emperor Suan-tung away. Since his abdication he had been practically a prisoner in the winter palace with a pension of 3,000,000 dollars which he never received.

Wu, after this betrayal, returned towards Peking, but was immediately beaten by Chang-tso-lin and with 5000 of his soldiers he took refuge in the province of Honan. He hoped to compose a league of the governors of the valley of the Yangtze river, but in vain.

In the meantime Chang and the Christian general appointed as president one of the Anfu party Mr. Tuan, once a premier who never became rich while at the Government. He would call a general meeting of representatives of all the provinces of China, they would choose a president and re-establish order in China. This meeting took place at the end of January.

Once Wu was beaten, Lu was sent by the new Government to go to Shang-hai and punish Chi. Accompanied by the best troops among which were several regiments of Russian whites, he started his campaign against Chi, who took refuge in the concessions of Shang-hai. Nobody thought he would resist. But he had still his own soldiers and even most of those, once left by Lu.

Nevertheless, one day at the beginning of January, Chi was again at the head of his troops and fought his former general Chang, whom he had put in charge of the arsenal, but who had betrayed him to follow the party of the now victorious Lu. Chi won the victory. Chang's soldiers plundered what they could and then entered the concessions to be disarmed and sent back to their respective villages. Master of the arsenal, Chi attacked Lu but was beaten into retreat. Fearing an attack from the back by soldiers who might be sent in boats on the river, Chi examined all the passing boats and so it happened that two foreign boats were shot at for not having immediately obeyed Chi's orders to stop. Finally Chi fled to Japan.

And so Lu is again the boss of Shang-hai.

Does this mean the end of the civil war in China?

# 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.

1.—*Is it a sin to read another's letter?*

Except for a Superior, who may read the letters of one under his jurisdiction, it is a sin to read the private letters of another person without that person's permission. If the letters contain matter of private and confidential nature, it may be a mortal sin to read them. If letters of such nature have been read, the delinquent is bound to keep the contents secret.

2.—*My friend consults a fortune-teller and believes in palmistry. Is it a sin?*

Superstition in general is a sin against the first Commandment, which prescribes us to honor God and not to honor any false gods or bad spirits. Superstition consists in ascribing to certain things, actions or happenings, a power they do not possess by their own nature or from God. Thus if a person believes in the power of such things, actions or happenings, which they do not have either by nature or from the power of God, he must ascribe it to either a good or bad spirit. He can not ascribe it to a good spirit; it would then come from God who gives that spirit such power. But God can not be the play-ball of whims and erroneous imaginations; and thus would not give through his angels a power into the hands of quacks.

Thus whence comes the knowledge of a fortune-teller?

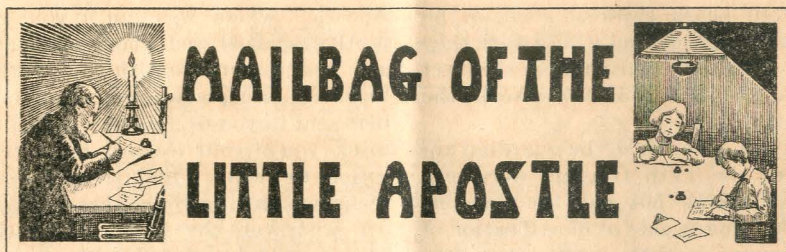
Of course knowing his dupe, he may often *guess* what in the future will or may happen. Or he may simply deceive his victim. If in such cases one believes the fortune-teller as a charlatan

or a mere deceiver, really he does not believe him. Naturally the knowledge of the fortune-teller can not come from the mere sight of the lines in a hand. Why? If the future events, which depend on many as yet undetermined circumstances as well as on our yet undetermined free will are unwritten in the mind of the interested, much less can the future be written in a few curves of the palm of a hand. If then nevertheless the consulter believes the fortune-teller, he must ascribe the knowledge of the quack to a communication with some bad spirit and so, while consulting that spirit through the charlatan, he shows a kind of honor to the bad spirit, which is forbidden by the first Commandment.

Usually the one who consults a fortune-teller does not commit a formal sin on account of his ignorance.

Can the fortune-teller have communication with some bad spirit? and consequently know some future events?

He may have such communication and in such a case, judging from the great knowledge of the fallen angel, who can more easily than we guess what the future happenings in a person's life may be, the fortune-teller may guess sometimes some events of the future. Of course it is a sin to consult a fortune-teller who is in communication with a bad spirit, for it would mean to honor a bad spirit by consulting him thru the fortune-teller, which is against the first Commandment.



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

Dear Readers of the "Little Apostle":

A curse upon the world is certainly gossip. To tear to pieces another's reputation is most often the topic of people's conversation. It seems so hard and so difficult to praise others, though it might do much good. So to give you an example of good gossip, the following is written:

Isabel is in the IVth Grade, at St. Theresa's Academy, Manila. She is about 13 years old: generous, kind-hearted and full of fun, but always getting into scrapes. She is the best of girls and has the best of hearts, but she is indeed the noisiest of chatterboxes and the busiest of prattle tongues. She continually puts her teacher's patience on a trial, unwillingly however, for not for worlds will she tease her teacher.

And like Isabel there are others in the same class, be they called Paz or peace, Leticia or joy, Felicidad or happiness, Gloria or glory, Consuelo or consolation who surely are sometimes to their teachers exactly the very opposite of what their worthy names mean. But after all, are not tongues made to prattle, to chat and give vent to joy? These little tots, notwithstanding their names, found it too difficult to keep silence. Nevertheless

they had to keep it: it was their duty. So they decided to tie up their busy tongues a little by doing something that would oblige them more efficaciously to keep silence, showing by this that after all they wanted peace in the class and desired to be the joy, happiness, glory and consolation of their teachers.

For some two or three days they were seen mysteriously talking together. No doubt that those little heads were planning something. And indeed they were, for some days later they asked their teacher's help to make them keep the resolution they had taken of paying one centavo whenever they would break silence against the rule. The centavos were to be dropped into a mite box which they presented to their teacher and which they unanimously called "the chatterboxes' mite box for the missions of the Mt. Province".

The self-imposed fine tied up the little tongues so very quickly that the generous hearts immediately began to think of something else in order to gather a little more. What new plan was it? Every day one of the lovely fourths would pass around the little mite box for the Igorotes, which meant for these little tots the sacrifice of a candy, ice cream etc., but which they gladly offered to help in a little

way the missionaries of whom they had so often heard and read about in the "Little Apostle" and whose work they have so often admired. So they set to work collecting in a few weeks the sum of P7.00.

In the meantime the guardian angels of the IVth Graders were very busy marking not only the alms but also the many acts of mortification of the tongue, and the merits of greater application. And the funny part of it was that the naughtiest were the best rewarded. I wonder if you can guess why, dear readers of the "Little Apostle".

You see, dear readers, after all our little gossip was not so bad. If one has indulged, as I did at the beginning, in speaking of his neighbors' defects and if at the end he covered the defects so well, making them appear as dispositions for becoming good and doing good, and if that kind of gossip were related to the neighbors spoken of, I would say: speak sometimes of your neighbors: it will do them good. Otherwise, if you have no good to say, at least keep silence: the golden silence of charity. But never be afraid to relate the good done by others.

And I am going to give an example of what I preach: since I announced that anyone may order numbers of the "Little Apostle" to be sold at P0.10, several requests for extra numbers of the "Little Apostle" have come in. And the best of this is that the sale price was mailed to the "Little Apostle" P. O. B. 1393, Manila, only a very few days later. This shows two things: first that there are many poor people in the Philippines, who are eager to learn a little more about the Igorotes and to have them converted. Second: that we may count on the Apostles of the "Little Apostle". So I await further requests for monthly extra numbers of the "Little Apostle".

Dear students, many of you have

taken a subscription to "The Little Apostle" which was sent to your respective schools and colleges. May I ask you to arrange with your worthy teachers to have your vacation numbers sent to you by them? It will remind you of your recently taken resolution to make a little drive for subscriptions during your spare time.

I wish you the happiest vacation you ever had. And I add, may the pleasure of being at home induce you to do some good for the sake of God and the conversion of His children in the Mountain Province. I thank you already in advance for your zeal. Happy vacation to the student subscribers. Thanks to all readers of "The Little Apostle" for their active cooperation with the Missionaries of the Mountain Province for the conversion of the 300,000 Igorotes.

Rev. O. Vandewalle.

P. O. B. 1383. Manila, P. I.

### CONTRIBUTIONS RECEIVED

Unless special request be made by the benefactor, no names of contributors shall hence be published in "The Little Apostle".

#### Blessed Little Flower's fund for the Bokod Mission.

Received :	P 40.00
Acknowledged before.	347.00
Total.	387.00

#### Father Legrand's fund for the Bauco Mission.

Received from P. Z.	P 2.00
Acknowledged before.	77.00
Total.	79.00

#### For the Missions.

From several. P 6.00

We gratefully acknowledge the receipt of canceled stamps from:

Rev. Ricardo Gattula, Pagbilao, Tayabas; Rev. G. Santiago, Saravia, Neg. Occ.; Eusebio Fuente, Legaspi, Albay; Sra. Felisa Rosales, Silay, Neg. Occ.; Unkown, Manila; Nestor Espedido, Manila; Aveliana Hermida, Magallanes, Sorsogon; Nemesio Rosimo, Manila; Cathedral Free School, Ambrosia Medallon, teacher: Camarse Timoteo; Maximo Ofracio; Isabelo P. Ronquillo; Nicanor Mañalac; Zoilo Arlalejo (2 times); Buenaventura Espinosa (2 times); Vicente Pusag; Romualdo Veridiano; Gregorio Espiritu.

# For the Little Tots



## Two Near Eastern Detectives of Days of Yore

(CONTINUATION. See *Little Apostle of January.*)

No 2 detective is of a hermit who lived in a desert. (Some of us would be afraid to live in a house or a room all alone in the Philip-pines, but this holy man lived alone in a desert).

One day he was met in the desert by a number of merchants.

"Holy man, they said, we have lost a camel".

This holy man who did not wear spectacles, but who saw more with-out them than with them, asked the following clever questions:

1. Is he blind in his right eye, and lame in his left fore leg?
2. Has he lost a front tooth?
3. Was your camel loaded with wheat on one side and honey on the other etc.?

"Yes, yes," exclaimed the company of merchants; "where is he"?

"I really do not know, for I have not seen him".

"Then tell us where the man is who described him to you, so that we may get some clue to his whereabouts". His laconic answers did not altogether satisfy them. The merchants grew very insolent and would perhaps have given the holy man a good thrashing for being, as they thought, in league with thieves, who, without doubt, gave him part of the proceeds of their robbery.

"Wretch that you are! come along with us before the judge".

The poor innocent man tried in vain to explain the matters, but the hot-headed merchants would not listen to him. When the judge came forward, the merchants spoke together like ill-bred people who have no manners, instead of speaking, each one in his turn, like polite and well-bred people do.

"Honorable Sir! May I have a

chance of being heard without being interfered with while I am speaking, not so much for having justice in my favor, but to show what one obtains by using one's eyes"

1. "I knew the animal was blind in one eye because it cropped the grass on only one side of the path".

2. "I knew it was lame in the left fore leg, because the impression of the left foot was fainter than those of the others".

3. "I knew it had lost a front tooth, because whenever it grazed, a small tuft of grass was left untouched in the centre of its bite".

4. "I knew it was laden with wheat on one side and honey on the other, for wherever the honey dropped the flies were at work, and where the wheat fell the ants were carrying off all they could".

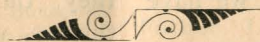
5. "The animal—this wonderful 'ship of the desert'—was not stolen, because I noticed there were no marks of any footsteps either

before or behind it.

"God is great and generous in his gifts to man," said the judge, "and this wise hermit is more deserving of reward than of punishment."

The merchants ashamed of themselves found their lost beast only a few miles from the spot from which it had strayed, and with him *peace of mind and soul* which they badly needed, and which is so necessary for all of us.

We may have and might have all the grand heroic saintly, apostolic priests, nuns and educators of every country in Christendom in the Philippine Islands—the land of progress—but if we do not *look, listen think and ask questions* on what we require to know for the training of *mind and heart*, we might and may as well stay at home and help our parents, rather than waste the precious time God has given us.



In his account of a murder, a reporter wrote: "Fortunately for the deceased, he had deposited his money in the bank the day before. So he lost practically nothing but his life."

"One-knee" is the Hartford Catholic Transcript's name for people who linger at the back of the church during Mass, refuse a seat, and follow the Mass perfunctorily. Any in your church?

## Riddles

Answers to the Riddles of February:

Q. 1. Because we can not get on without them.

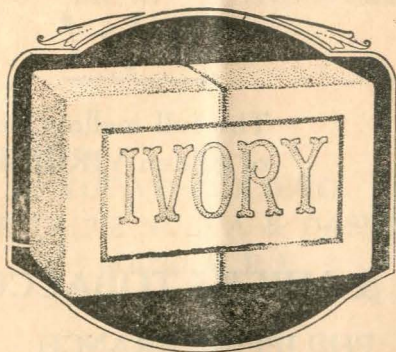
Q. 2. When it runs down and strikes one.

Riddles for this month:

Q. 3. Why does a sailor know that there is a man in the moon?

Q. 4. What four letters would frighten a burglar?





## IVORY SOAP

The one thing that you can  
ask of good soap is—

*to cleanse*

Because Ivory Soap does just that, and does it more quickly and thoroughly than other soaps, it has won an ever increasing popularity. IVORY costs no more than inferior soaps. Ask your dealer for it.

**99- $\frac{44}{100}$  % Pure---It Floats.**

**PACIFIC COMMERCIAL CO.**  
Distributors

—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

and specially

**CHURCH WINDOWS**

ART GLASS

MANUFACTURER

EXPERT PAINTER

16 GRANATE

MANILA, P. I.

# YUTIVO SONS HARDWARE CO.

YUTIVO BUILDING  
CORNER CALLE NUEVA & DASMARINAS  
MANILA, P. I.

TELEPHONE No. 178 & 977

P. O. Box 47

---

## “Bear Brand” NATURAL STERILIZED MILK

is the Best Food for  
Children and sick people.

*Always Ready. Always Dependable.*

**F. E. ZUELLIG, Inc.**

*Tuts Cigarettes*

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

*Made by*

*La Flor de la  
Isabela Fact.*

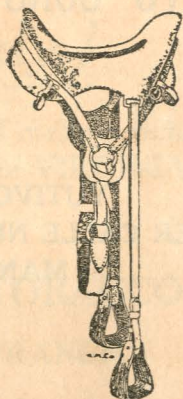
**Guarniciones**

**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**

**P**OR 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 tambien relojes de bolsillo “OMEGA” de oro, oro plaque, y plata, diferentes formas, tamaños y diseños. :: ::

Tambien 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**

Felicísimo R. Feria  
Gabriel La O

“FERIA & LA O”  
ABOGADOS

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

A. Luna de San Pedro  
Architect

Speciality: Churches, Schools & Religious Buildings

1230 Pennsylvania Ave—Phone 6839  
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.)  
AI, 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

---

---

### "E1 82"

ALMACEN DE PINTURAS

Plaza de Binondo,

MANILA

---

---

Please,  
PATRONIZE our ADVERTISERS

and Mention

"THE LITTLE APOSTLE"

# You can help the Missions

in the Mountain Province, by having your printing done by

THE CATHOLIC SCHOOL PRESS

PACK ROAD, BAGUIO, MT. PROV. 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.

---

---

# PIONEER

---

---

**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**.

ORIGINAL PRODUCTS -- NOT IMITATION

DOMINGO LEGARDA & Co., INC.  
MANILA, P. I.

Calle Pureza, Sta. Mesa.

Tel. 67543.

**DOSOL**  
IT SATISFIES

