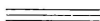


Letter of Right Rev. Peter J. Hurth

Bishop of Nueva Segovia

to the Superior of the Belgian Catholic Missionaries



March, 25, 1924

*Very Rev. A. Van Zuyt,
Baguio, Benguet.*

Very Rev. and Dear Father,

With all my heart I wish Godspeed to your project of publishing a periodical for the purpose of making known better and enlisting a wider interest in the great work which the Scheut Fathers are doing in the Mountain Province. The undeniable results of their apostolic labors among those Igorot tribes and the splendid possibilities which lie open before them need only be known, in order to make a strong appeal to those who are in a position to give aid towards a work, which shows itself so eminently deserving of the sympathy and support of all good men.

Sincerely yours in Xto.

✠ P. J. HURTH,
Bishop of Nueva Segovia

A Missionary

Before we come into contact with missionary labor in the pagan field, it may be good to know what a missionary is. Having finished his studies at the cost of much expense in a college for several years, at the moment he could enter the university and follow a career which might make him wealthy and cover him with honor, the candidate for missionary enters the seminary.

During another six years he is given a special training to acquire not only the sciences all priests must acquire to preach the gospel and administer the sacraments, but also to practice the special virtues a missionary should have for his hard and sometimes ungrateful labors among pagans.

In the meantime he makes the threefold vow of religion and the vow binding himself forever to the foreign mission. By the vow of poverty he sacrifices all the goods of the world. By the vow of chastity he sacrifices the joys and pleasures that are found in the matrimonial state and by the vow of obedience he sacrifices his will, ready to do God's will for His greater glory. By the vow to go to the missions forever, he makes the supreme sacrifice of his home, his family, his country. He gives his time, energy, talents for the rest of his life, perhaps even his life, to unknown pagans, to bring them into heaven. The day comes for him to make these last sacrifices.

Who shall describe the heartrending of the missionary when he receives for the last time the blessing of his father and mother? Never again to see them perhaps . . . and the missionary too has a loving heart for his beloved parents.

He arrives at his mission after a long arduous journey. What a task lies before him! He has to learn a language, perhaps two or more. And he studies day and night, because he knows that he must make himself understood to reach the heart of his unknown but already beloved flock.

He is sent to a mission. A few shacks surround his modest dwelling. What a difference with his own home, his own town. Nobody to welcome him. Nobody to give him an encouraging word except at the rare visits of a confrere or a superior. But that ice he will break through. He visits his neighbors. They do not care for him. Never mind, he will care for them.

Somebody is sick . . . the missionary has studied medicine. He looks after the sick, consoles them, tries to cure them and procuring their health, he sows the seed that must cure their soul.

He talks with the first frightened little children, he attracts them with the few trifles all children like, he teaches them the sign of the cross.

He hears of a man in distress behind a distant mountain, he jumps

on his horse or walks on foot to the spot where, healing the body, he may save a soul.

At home he has a poor bed, a poor kitchen, poor food, no comfort or what might be called by that name in this century of comfort, but he has God and, while his pagan neighbors honor perhaps the devil, he kneels down before the little tabernacle to implore strength for himself and light for those who sit in the darkness of hell.

He wins some souls. What a joy! There is no joy on earth like the happiness of bringing some souls into the outstretched arms of the crucified God-man. But there are more to be won for heaven. Farther and farther he spreads his activities. Often he is tired. His travels are exhausting in the mountains. Dangers surround him: precipices, sickness without help, unknown roads, perhaps enemies who hate him as does Satan their master. But there is a guardian angel to guide him and a Providence to take care of him as long as it shall please God.

He builds a more decent chapel, a modest school, he writes letters upon letters to expose his necessities to his parents and friends. How

often does he write in vain! How excruciating to see the good to be done thru schools and catechists and not to have the means to do it! But on he goes.

And when success has crowned his superhuman efforts, some day a letter arrives from his superior saying "go" and he is sent to another distant unknown place to find it in the same condition as his first mission.

Discouraged? -- No. He will begin all his work over again and later he will begin it a third time and more, till finally an unwritten letter arrives from his Great Superior not saying: "go" but "come".

And even there the work of the Missionary shall not stop. Yes, even there he will remain a missionary praying for the missions, praying for his benefactors. Must not these prayers be powerful before the Lord?

Yes, the missionary will remember you in his daily mass; the converts you make by your help, owing to you their salvation, will be grateful and above all, Christ Your Redeemer, Whom you help by redeeming others, will reward you here and hereafter.

If You Don't, Who Will?

The object of this monthly Review is shown by the title: "THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE." My dear readers: You are all acquainted with the Mountain

Province of Northern Luzon. It is inhabited by 300,000 non christian people, Filipinos as well as are the Tagalogs, the Ilocanos, the Visayans.

In the year 1907 the Belgian Mission-

aries of the Congregation of the Immaculate Heart of Mary were called by the then Bishop of Vigan, now Cardinal of Philadelphia, Monseñor O'Dougherty and the then Apostolic Delegate, Monseñor Agius, and were ordered by the Sacred Congregation of the Propagation of Faith and the Holy Father to undertake the conversion of these 300,000 Filipino inhabitants of the Mountain Province.

Eight Missionaries arrived during the month of November of the same year and went immediately to that uncultivated vineyard of the Lord. Since that time about 16,000 Igorotes have been converted at the price of great sacrifices, both in money and personal hard work.

16,000 out of 300,000 seems very few after 16 years. Little by little, however, this Review will show why no more than 16,000 have joined the Catholic Church, exposing the enormous difficulties in the conversion of that vast province, the Alps of the Philippines. But let it be said now that the strongest reason why only 16,000 have been baptized is: the lack of resources for real missionary work, especially schoolwork.

The Missionaries have sacrificed their personal fortune and income. Belgium, already supporting missions in China, Congo and other pagan countries, has backed its Missionaries as far as it could, especially before the war. The United States have contributed largely to the evangelization of the Igorotes.

But . . . yes, there is a but . . . but the Philippines could have done more. Certainly some good Catholics have sent in their alms to the organization of the "Union that nothing be lost." Lately too, many children from Manila have offered their mites for the building of a few chapels in God's desert of the Mountain Province. But more could and should have been done by

the brethren of the tribes of the Mountain Province.

And why is it that comparatively so little has been sacrificed by the Filipino Catholics? Because they have not been informed enough of the actual conditions of the faith among the Igorotes. Because they have not enough understood the necessities of the Missionaries among the pagan tribes of this country. Because the generosity of the Filipino Catholics has not enough been stirred up. Appeals to their Catholic faith and duty, to their high patriotism, to their noble charity, have been very few. Nevertheless whenever these appeals have been made, they have been answered immediately, alas! again to be more or less neglected later.

Therefore it is the purpose of this little Review to visit the Catholic homes and especially the Catholic schools of the Archipelago, to show the needs of the missions in the Mountain Province, the work of its missionaries, the conversion of the pagans, the results and success of both the Missionaries in the field and the missionaries at home, who are you, my dear readers, who by your generous help are really missionaries as well as those who sacrifice themselves personally: yes, without the missionaries at home, little or nothing can the missionaries in the field do. In you, Catholics, is their hope. In you is the hope of the 300,000 pagans of the Mountain Province: by your help shall the word of Christ reach them.

If then you have any interest in the work of Christ, in the Christianization and civilization of your brethren in Christ and your compatriots, read this little Review, make a subscription to it. After you have read it give it to a neighbor; be a missionary of the "Little Apostle of the Mountain Province" and you will be a real apostle to receive some day the reward of the

Apostles in heaven. Now is the time. The Mountain Province must be converted. It shall be converted, and that within a short time, if you, dear readers, do your part. Let more help come in and the missionaries in the Mountain Province shall be multiplied, their work too shall be multiplied thru more and better or-

ganization. It all depends on YOU, on YOUR apostleship.

Sure you will answer my appeal for a subscription to this little Review and for spreading it among your friends: for all this, rest assured, the Missionaries in the Mountain Province will not only thank you but they will pray for you.

A Letter from Father Claerhoudt,

Missionary in Bokod

NOTE: Bokod is a small Igorote town in the northern part of Benguet. In former years it was visited now and then by the Missionary of Itogon (near Baguio). But the people of Bokod and surroundings seemed to be so well disposed towards Christianity, that a year ago it was decided to send a missionary there.

And the means to support him? I, the undersigned, promised to collect a fund sufficient to provide the Father at Bokod with one hundred pesos a month. In the meantime he should live on camotes, rice and what else Providence would send.

So Father Claerhoudt, old soldier of the world war, was sent to that promising place. If he mentions a wonder in his following letter, he forgets to say that he himself he has been a continuous wonder in his work. Poor in health, he has worked day and night and that without the necessary food he should have had. He can easily figure out how often he tasted meat at his mission. — Why? — Well, the fund was not ready and is not ready as yet.

To tell the truth, ₱ 10,000 more are required. But now that THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE will make a little noise about the fund. I hope to complete it within a short time. May I be a true prophet! Any alms sent for this purpose will be announced in this review.—O. Vandewalle.

Here follows the letter of Father Claerhoudt.

Bokod, Feb. 11, 1924.

Dear Father Vandewalle.

I thank you a thousand times for the 50 yards of cloth you sent to cover the nakedness of the dear little Igorote angels of my mission. How they like to have a dress, but

they do not always have it: they are so poor!

Thanks be to God, there is progress at Bokod. It is true the old pagans of Bokod refuse still to be baptized, but those who are already baptized become more fervent. Several of them receive Holy Communion every day. You understand what a sacrifice it is for them to come to the chapel every morning. Very early they have to go to their fields and they return late in the evening to pound rice and do other heavy work, before they can take their well earned rest of the night. Now these fervent converts pray for their townmates. I am sure that, within a short time, Our dear Lord shall be loved and served here by all His children from Bokod and that with a pure heart.

Blessed Little Theresa of the Infant Jesus has cured here a young girl, a pagan as yet who, I hope, will later ask for baptism. It is not for nothing that the Blessed Little Theresa is the patroness of my mission. Yesterday I found a young boy, the

son of Andres Alvarez, I may say, dying. I said the prayers of the dying and put around the neck of the child a relic of the Blessed Little Theresa of Jesus. This morning the mother of the dying child came to the chapel, received Holy Communion and told me the boy was safe. She had received Holy Communion to thank the Lord, the author of all graces, and the Blessed Little Theresa of Jesus, such a powerful intercessor.

I have decided to take the Little Flower as patroness of Kabayan.

The pagans of Kabayan, humanly speaking, will not accept christianity. They are besieged by protestants and scientists. But I

will persevere visiting them. The Little Flower will help me and could I only convince the few catholics of Kabayan to receive the Sacraments more often, I am sure that, within a few years, the town will become Christian.

During the month of January, I distributed more than 200 Holy Communions. To-morrow I go to Adaway and Kabayan and hence to Daklan. From there to Libong and Bisale, and so I have continually to travel, and I thank the good Lord

He gives me good health: I am thin but strong. The climate of the mountains does me good. Later when the chapel shall be ready in Kabayan and another Father shall be here to help me: then we shall see great things!

Yesterday I baptized number 110. Herewith a picture of some adults I baptized. Thus I may say that at least a few will go to heaven who, without the grace of my vocation, would probably not have found their way there. Please send me some more relics of the Blessed Little



Father Claerhoudt and some of his new Christians.

Flower: they work wonders for both body and soul.

The chapel at Karaw paid by students of the Cathedral School Manila, is finished. I

am very poor but the Lord blesses me abundantly. *Facienti quod est in se, Deus non denegat gratiam.* Who does what he can is certainly blessed by God. All for the greater glory of God. The days of greater poverty and of the deeper sorrows and misery are the days of special blessings. There is no greater happiness of soul than that which I enjoy when I have suffered for the conversion of souls. There is not a more beautiful life than that of the mis-

Continued on page 14

The Psychology of the Filipino

By Hon. Norberto Romualdez

Associate Justice of the Supreme Court of the Philippine Islands

Lecture delivered in the hall of the Ateneo de Manila on February 13th, 1924



I. Preliminary Remarks

A story is told of a certain missionary who was asked to write his opinion of the Filipinos, and was given big books in blank for this purpose. The missionary accepted the task. Years elapsed and the

missionary died. Time and efforts were not spared in looking for the books to find what the missionary had written. The books were found; but upon turning over the pages, not more than a single line was written on the first page of the first volume. And it runs thus: '*Here is all that I have found about the Filipinos*'. The rest of the page, as well as the next succeeding pages and books, was in blank.

This was understood to mean that the Spanish missionary must have found it impossible to comprehend the Filipino, and that the same was for him a blank page, fittingly represented by the blank books. I cannot vouch for the veracity of this story, but I give it here merely to emphasize the fact that it is, indeed, difficult for the occidental to understand our idiosyncrasy.

The peculiar Psychology of the Filipino was recognized, although not fully understood, I think, by the Spanish legislators, as shown by the insertion in our Penal Code, of the provision contained in act. 11, which says: "*the circumstance of the offender being a native, mestizo, or chinaman, shall be taken into consideration by the judges and courts in their discretion, for the purpose of mitigating or aggravating the penalties, according to the degree of intent, the nature of the act, and the circumstances of the offended person.*"

I. The Need of Knowing the Filipino.

This difficulty of knowing the Filipino, is due, in my judgement, to the difference in the manner of thinking and acting between the occidentals and the orientals; and this is aggravated by the fact that, very often, we have to communicate our thoughts and feelings in a language not our own, and must make our manner of thinking and speaking to conform with it. I refer, of course, to the great mass of Filipinos, and not to some of the new generation who begin to grasp more readily American ideas and ways.

The present lecture is aimed at facilitating this knowledge of the Filipino, and is here given upon invitation by the Rev. Fr. President of the Ateneo, my *Alma Mater*. Our dear President wants the Americans, in general, and the American community in the Philippines, in particular, to know the Philippines and the Filipinos better, that thereby, out of this better understanding, mutual respect and esteem may grow between the two peoples.

I do not feel equal to the responsibility imposed upon me, but I shall try my best to respond to such a laudable desire of the Rev. Fr. President.

2. Explanation of the Subject.

The method followed in this lecture is more analytic than synthetic, because the subject itself so requires, it being a broad and fertile field not wholly explored; and right at the outset, I am thus giving you an instance of the manifestation of the Filipino psychology, which is that of leaving the observer to draw his own conclusions.

I shall talk to you about the psychology of the Filipino, as especially manifested in our literature and arts. I deem it necessary, however, to give first, the historical background of our islands, that you may better grasp the natural relations which our history has with our arts and literature. History and literature are kindred conceptions, both being the written story of the life that has been lived. While Philippine history places before us the life of the pioneers of our race, as exhibited by their action, literature presents the inner life, — thought, emotion, and ideals — of our people. Both history and literature reveal to us the life of a nation.

In giving some historical data, I shall not aim designedly at any particular epoch of history, but shall pick up those historical points which, in my judgment, may be taken as demonstrative of the Filipino idiosyncrasy. Thus, the data I shall give, refer more to the pre-Spanish times.

3. Historical Data.

a). Primitive Inhabitants and Immigrations.

There is a diversity of opinions among the historians as to the ethnology of the different races that people the Philippine Archipelago. Following, however, what we may consider well founded conclusions, we can say that, besides the aboriginal Negritos, there were two separate immigrations, the first being the Indonesian, and the next, the Malay, both occurring many centuries before Christ. Many of us have seen Negritos, the aboriginal race in the Philippines.

The Indonesians, forced the Negritos to the mountains, and, afterwards, the Malays came, and occupied, in turn, the coasts and plains, and compelled the Indonesians to work their way to the interior regions of the Islands.

The *Igorots*, *Ginanes* *Apayos*, and *Gaddans* in Luzon; the *Bagobos*, and *Mandayays* in Mindanaw; the *Tagbanwas* in Palawan; and the *Samals*, in the island of Samal near Dabaw, are the remnants of those Indonesians who formed the first stream of immigrants. The *Tingyans* are also Indonesians. But it must be observed that the name *Tingyans* (derived from the Malay 'tinge' which means "mountain")

means, in general, men of the mountains; hence, the word *tinge* or *tyange* has been used for market, that is, a place where people of the mountains bring down their products to the plains, to sell. However, nowadays, the name *Tingyans* is only applied to the inhabitants of some parts of Abra, the Ilokos provinces, and Union.

In the Philippines, we can see every day, types of the first immigrants, — the Indonesians. There are some of these types in this hall. I myself being a native of Leyte, might have something Indonesian in my type.

The Malays who definitely occupied the coasts and plains, are the predominant race among the Moros of Mindanaw, the Bisayans, the Tagalogs, the Pampangans, the Ilokanos, and the Kagayans.

The Malay race is a product of a fusion of different peoples of South-eastern Asia, and of Malacca, Java, and other Oceanic Islands.

Many of the Malay immigrants to the Philippines, came from Malacca.

With reference to the Malay immigration, there are certain accounts relative to the first Malay chiefs called *datus* who arrived at the island of Panay. According to one of these accounts, the said *datus* were called *Puti*, *Bankaya*, *Paiburog*, *Sumakwel*, *Padohinog*, *Dumansol*, *Lubay*, *Dumalogdog* and *Bakalsusa*, disgusted with their king named *Makatunaw*, who abused them cruelly. This information ap-

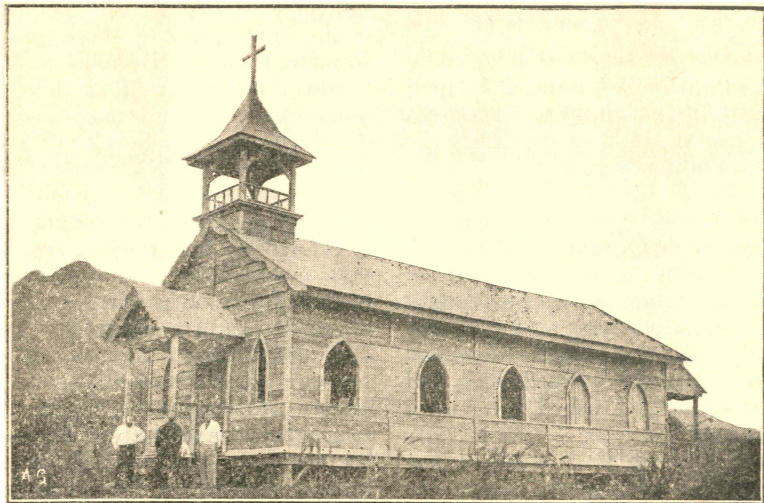
pears in a manuscript which may be found in the archives of the Augustinian Fathers. It is very probable that this same account was copied in a pamphlet entitled "*Maragtas*", published in Iloilo in the year 1907, with a prologue by the ex-Secretary of Commerce and Communications, Hon. Salvador Laguda. Mr. Manuel Artigas, a bibliographer in charge of the Filipiniana Division of the Philippine Library and Museum, makes reference to these names and manuscript in his "*Historia de Filipinas*."

b). Conquests.

There is a belief that, before the coming of the Spaniards, this Archipelago was subject to Hindu-Malayan empires in Sumatra, Indochina, and Borneo. In my opinion, the historical data available do not fully justify such a conclusion. As we have seen, the Malay *datus* just referred to, left their land, due to troubles with their king, for which reason it cannot be said that they conquered this Archipelago in the name of said king. There are historians, like Hervás y Panduro, who assure that the immigrations of the Brown or Mongoloid race into the Philippines was due, in part, to troubles with their country-men in their native land, which confirms the account about the immigration to the island of Panay above referred to.

To be continued.

Chapel Built at Mayaoyao, Ifugao



Thanks to the generosity and the missionary spirit of the Rev. Sisters and the student's of the Assumption College of Manila.

What a lovely chapel, is it not, my dear readers? It stands in the midst of God's wilderness at Mayaoyao, in the district of Quiangan. Do not think it is filled whenever the father from Quiangan visits the place.

Mayaoyao is one day's journey from Quiangan. Until lately the town was visited only rarely by the missionaries. As it is a center of many Ifugaos, none of them converted to the true faith, and as last year another Father was sent to Quiangan, it became imperative to extend the mission as far as Mayaoyao. But, on a visit to this pagan part of the Mountain Province, where would the Father pass the night, where could he offer up the

sacrifice of the Mass? In the house of an Ifugao? Impossible. Thus no other means were left but to build a house for the Father and another one for God.

Who would build it? Our lay-brothers and some other carpenters. All right. And who would pay the expenses? — Because to build such a chapel as this means an expense of over one thousand pesos. — A great, almost an impossible problem which was solved . . . guess by whom . . . by the students of the Assumption College of Manila and their virtuous teachers, the Sisters.

How? The students big and small, young and old, all of them, with an enthusiasm which only faith can create, set aworking. They sacri-

ficed themselves. They economized on their daily and weekly buying of candies and other delicacies, they begged from their generous parents, they spoke to their friends about their intention to build a chapel. Little by little a fund was started. It increased and, in no time, the great amount was gathered.

As soon as the money was given in, two laybrothers were ordered to proceed to Mayaoyao. With the help of some more or less skilled Ifugao carpenters, whom they taught how to handle a saw and a chisel, and, at the cost of much labor and patience, of many hardships and privations they finished their work in six months.

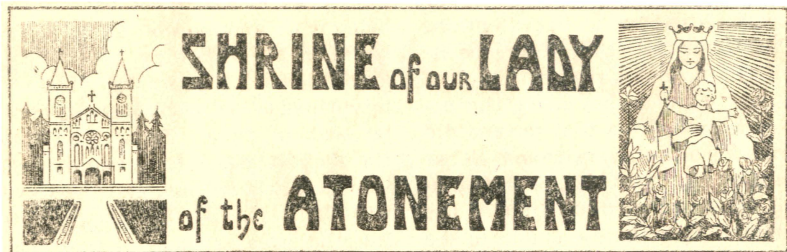
And there now it stands: the house of God at a place where God is unknown. The fathers from Quia-

ngan will visit that house. They will bring the God of heaven into that chapel. He will visit His house, take possession of it, take possession of the inhabitants of Mayaoyao and so bring them to His house for ever.

Reverend Sisters and dear students of the Assumption college, I congratulate and thank you in the name of God. No doubt, God's blessings will return to you a hundredfold, what you have so generously offered for His glory. I will ask you, nevertheless, something more: please, do not forget God's children of Mayaoyao in your daily prayers. The Missionary may teach and preach, but God has to grant the graces of conversion. You have begun the conversion of Mayaoyao by permitting God to reside now and then among His children, complete it by your fervent prayers.



The valiant boys of Room 11 of the catholic school of Kitchener, Canada, who sold iron, tires, etc. to support the missions of the Mountain Province.



Our Lady of the Atonement

Have you been in Baguio? Did you see on top of one of the highest mountains the beautiful but only half finished Church? It is the Church of Our Lady of the Atonement. Here with on top of this page go the pictures of the said Church and of the Statue of Our Lady of the Atonement. When St. John the Baptist preached the coming of the kingdom of Christ, he preached penance or atonement. Jesus came and He atoned for our sins. The Blessed Virgin appeared at Lourdes and three times she sighed for atonement. If unhappily in the Philippines our faith is being shaken, if we see religious duties neglected on Sundays and at Eastertime, but above all if we see that much has to be done in the Philippines to restore the Church of Christ, let us first begin by atoning for the sins committed: it is the will of God, the will of the Blessed Virgin. If Mary were on earth, how she would do penance for sinners! and try to satisfy for those who offend Her beloved Son day and night, year in, year out. This will of God and of the Blessed Virgin, that penance should be done, was the reason why the Church of Baguio was consecrated to the Blessed Virgin under the special title of OUR LADY OF THE ATONEMENT. But this is not enough. To make real atonement, each month of the year a solemn novena is celebrated at the church of

Baguio in honor of Our Lady of the Atonement to satisfy for sins and to obtain the conversion of sinners in general and to beg God's favors in particular for all those who make the novena. Moreover, anyone, interested in the conversion of a particular sinner or in need of a special favor, is requested to join the novena, by making it at home as explained hereunder. However as union in prayer gives it greater strength according to the words of Jesus: "that whenever two shall pray together He will be with them", we should not pray individually for the graces we need, but pray with all those who make the novena, to obtain the graces asked by each person in particular. Therefore whenever you are in need of some particular grace, send the intention per letter to the Rev. Father Carlu, rector of the Atonement Church, Baguio, or drop it into the box erected for the purpose in the said Church.

No names shall be published, unless desired. What should you write in your letter? Just mention the grace or favor you wish to be recommended to the prayers of those who make the novena. That intention shall be published in this review so that all the readers and others who make the monthly novena may know what they have to pray for.

The first novena of this kind began

January 5th, 1924, in the Church of Our Lady of the Atonement. Six intentions only had come in. But 15 persons attended the novena daily, although a few others claimed they made the novena at home. This first novena did not seem a success if one regard either the intentions prayed for, or the number of the faithful who attended the exercises. Nevertheless as four of the six who had brought in their intentions came later to announce that the favors they asked for had been granted, we may call the first novena a great success. Does that not show Our Lady wishes to be honored at her shrine of Bagoio? Does that not prove that atonement offered for sins pleases her immensely?

The novena of the month of February was a novena not only of petition but also of thanksgiving for the above said favors granted. This time 27 petitions were found in the box at the foot of the statue of Our Lady of the Atonement and a good number of Her devotees followed daily the exercises. Each evening at 5:30 the rosary was said, followed by the Litany of O. L. of the Atonement and the exercises closed with the Benediction of the Blessed Sacrament. On the 10th, how impressive it was to see many mothers present their babies to be blessed.

Thus every month the exercises are being more and more attended. They begin on the Saturday, following the first Friday of the month. Therefore intentions to be recommended should be sent in time. Those who obtain the request asked for, should, please, inform Father Carlu, and the Review will gladly publish the favor granted, for the greater glory of God and O. L. of the Atonement. Those who make the novena should, moreover, receive Holy Communion at least once during the nine days and, after the daily recitation of the rosary, should say the following prayer:

I salute thee, Holy Mary, Daughter of God the Father, and entreat thee to obtain for us a devotion like thine own to the most sweet Will of God.

I salute thee, Virgin Mother of God the Son, and entreat thee to obtain for us such union with the Sacred Heart of Jesus that our own hearts may burn with love of God and an ardent zeal for the salvation of souls. I salute thee, Immaculate Spouse of God the Holy Ghost and entreat thee to obtain for us such yielding of ourselves to the Blessed Spirit, that He may in all things direct and rule our hearts and that we may never grieve Him in thought, or word, or deed.

A Letter from Father Claerhoudt

Continued from page 6

sionary

I know already a little of the Igorote dialect, but the Igorotes know so well to turn the letters, to suppress and to add syllables, that they seem to me very handy to talk.

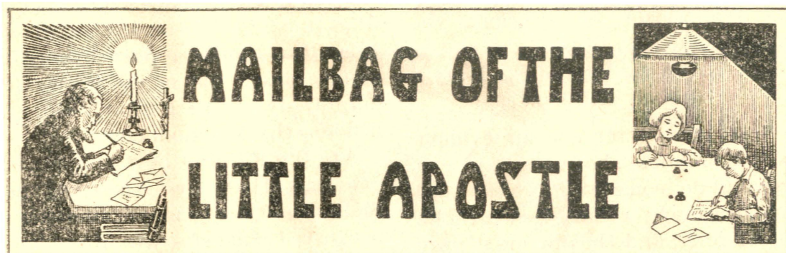
Thanking you again, dear Father,

and with best wishes I remain :

Yours in Jesus and Mary.

Alphonse Claerhoudt.

After such a consoling letter, expressing so much hope, showing such great poverty and activity, who would refuse some help to the Father of Bokod? The fund for his mission, the mission of the Blessed Little Flower of the Infant Jesus should swell to overflowing. Any help may be sent to Rev. O. Vandewalle, Her-ran 2020, Paco, Manila.



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

Dear Little Apostles of the Mountain Province:

I call you, my little friends, students of catholic colleges and schools, the Little Apostles of the Mountain Province. In you, the hope of the future of the Philippines, lies my hope for the future of the Mountain Province. In that big province are thousands and thousands of little children, your brethren in Christ, your compatriots. Of the same race, of the same country, created by the same God and for the same heaven as you, no doubt, you have an interest in those children and you love them.

Who does not love a poor, weak and, in a certain way, abandoned child? They are poor, these children of the Mountain Province, most of them without even the means to provide for a decent cover for their body. Have you ever seen the miserable shacks in which most of them live? Do you know that they live mostly on camotes and rice with some vegetables and only now and then a little meat? And yet this is not their real poverty. What makes them the neglected of the earth, is that they are born and reared pagans. And pagans they shall remain and die, if the Missionary can not reach them, teach them, and open catholic schools for them. And after such a death, what shall be their eternity? And have they not a soul made

to the image of God as is yours? And did not Jesus Christ die for them too as well as for You? Does Jesus Christ not love them? Does He not wish them with all the love of His tender Heart to go to heaven? You, who help to educate and christianize them, know ye this: that first you help them to better their material condition of life, for a better education means a less miserable life and more efforts to live according to a higher standard. But above all know ye that you bring at least many of them to heaven, into the outstretched arms of your Savior. After that could the Lord, your judge, refuse you an entrance into His paradise? It will be difficult to enter heaven without bringing a companion along. Here is your chance to bring in that companion, that "pass" which opens heaven.

But you might say: I am poor myself, what can I do? Read the letter which follows and which was sent to me, not by Filipino children, but by Canadian young students.

Dear Reverend Father:

We received your letter a few days ago. We are glad to be able to send you a money order for three dollars which we got by selling paper, iron, tires etc. We are beginning over again for you, Father. We are praying for you daily, Father, that all our

best wishes in your regard may be fulfilled. We beg for an occasional remembrance at holy Mass.

Your loving boys of St. Mary's school, Kitchener.

Is this nice letter not an evident proof that anybody, however poor, can and should do something for the poor pagan children? First, every catholic child can pray, and the prayers of pure children are all-powerful. Please, say at least one "Our Father" a day for the conversion of the pagans of the Mountain Province. But when you say: "Our Father, thy kingdom come", remember you talk to a Father, who is yours and the Father of the poor pagan children too, because these pagan children are your brethren in God and, consequently, you can not call on God as your Father, without recognizing the children of the Mountain Province as your brethren. Now, brethren of one divine family must help each other materially and spiritually.

Materially. Say how much do you spend a year in candies, and other trifles? I am not against your using candies, but a few less each month would leave you some surplus money which could help to make an Igorote's life sweeter and his eternity glorious. And at the end of the year, would you be less happy, less strong?

The other day I received a letter from a little boy from the United States. It was an answer on an appeal for the fund of the Blessed Little Flower. The boy was poor. He wished to do something for God. He had received from his mother a little chicken. He raised it carefully and, when it was big, he made a raffle on it. This brought him five dollars "for your missions, Father", he wrote to me. Say, when God from heaven contemplates such a noble disinterested deed, what a reward must He have put aside

for that generous American boy? And what must have been his satisfaction when that evening, after he sent the money order, he could say a little more truly: "Our Father, who art in heaven, thy kingdom come"?

Are the Filipino boys and girls less generous than the American boys? Should they not be more generous even, because their gifts are intended for their own country-people, for the conversion of their compatriots?

Thus, dear boys and girls, little apostles of the Mountain Province, in you is placed the hope of thousands and thousands of Igorote children. From you many, all of them, expect some help for the salvation of their souls.

Suppose now, you have something to sacrifice for them. How would you send it? Send a money order, send stamps even, or give it personally to the Rev. O. Vandewalle. Add a letter. The part of the Review entitled: "The Little Apostle's Mailbag" is at your disposition. In it you will read the answer to your letter if one is required and the acknowledgement of the gift.

But I dare to suggest a little more. When you have made a great sacrifice, when you have sent let me say five pesos, then if you happen to have any picture of yourself, add a copy of it. It will be printed in these pages. Because then you are an example. Good examples must be seen and known to be imitated. This way you send your picture at a low cost to hundreds and thousands of your friends and Filipino brethren. Good-bye, dear boys and girls. Look once over the house. No iron, no tires, no paper, no bottles for sale? I am waiting for your answer with the proof that you love your countrymen and women and, above all, God, for Whom you make the sacrifice, will reward you a hundredfold on earth and in heaven.

Father Vandewalle.
Box 1393 Manila.