



A Catechist

A CATECHIST is the legs, the lungs, the brain and the heart of the Missionary priest among the heathens.

He is the precursor, and apostle of the priest and is for the Missionary what John and Peter were to Christ: he is a Missionary, minus the power of the priest, but a Missionary with some power which a foreign priest lacks among pagans.

The Missionary, as Jesus in the Holy Land, wanders around through valleys and mountains, stopping a few days here and preaching a week there, instructing, encouraging, sowing the good seed on the barren field of the pagan's ignorance and heathen morality.

What does the poor Igorote understand about God, His infinite goodness, justice and mercy? What does he know about Christ, the Savior and the practice and belief in His divine doctrine? The Igorote never or rarely studies, reading for the most part is unknown to him, and his untrained brains, hardened by years of intellectual rest and rust, are hardly fit to receive the

sublime godly instructions, which tend to christianize and civilize him to make him worthy of God and Heaven. Little by little and often must he hear and be shown the way to heaven.

The priest who enters a pagan village for the first time is a foreigner. Alas! the poor children of nature have perhaps been despised, perhaps been abused by strangers. They distrust him, and trust only their fellow countrymen whom they know. The Missionary knows all this and previous to his arrival he first sends or brings with him the native catechist.

He is usually a pious man, trained by the priest in virtue and knowledge of the doctrine he has to teach so as to touch the heart and captivate the mind of the heathen. Next he introduces the Father, then all prejudice against the minister of Christ disappears. Little by little the Father may speak. They listen.

But their unretentive memory soon forgets the instruction, when the Father is gone. But the catechist remains. He repeats the words of

the priest. First he is John the Baptist, to announce the priest, then he continues the work of Christ as Peter did when His Master was gone to heaven. Jesus was followed by thousands day and night. The poor Igorote has to give his time during the day to his daily labor. At night he has patience to listen and to learn. The Father may pass a few nights amidst his wondering listeners, but others wait for him on the other slope of the mountain: he must needs go.

But the catechist remains. He stays for weeks and months. He instructs, he gathers the catechumens, prepares them for baptism and finally, thanks to his patience and perseverance, the catechumens can receive the waters of baptism which make them children of God.

In the meantime a child was born in the small town. Poor baby! death accompanied its beginning of life. But before the first and last sleep closed its innocent eyes, the catechist baptized it and opened its way to heaven and eternal happiness.

In the meantime, too, malaria or another disease brought one of the inhabitants to the brink of eternity. The catechist visits him, calls the priest: before death deprives the miserable sick person of life, the catechist and the priest have assured his pardon before God and his glorious resurrection for ever.

The recently baptized unknowingly celebrate some superstitious feast. The catechist shows them the futility of their vain observances and in-

forms the priest.

On the day when the missionary visits his neophytes again, the catechist has prepared them for confession and Communion, he presents the catechumens he instructed at night. He takes care of the priest, adorns the altar, serves the Mass, helps the Christians to pray, presents the children he has instructed for first Communion, and when the priest is gone to some other field in God's vineyard, he repeats his words, reminds the faithful of their duties, calls them together on Sundays in the chapel or in the biggest house, recites with them the rosary, gives the signal for morning and evening prayers and . . . and . . . what does a good catechist not do to double the priest's activity, zeal and success? Churches, hospitals, dispensaries, asylums, necessary though they be, are of secondary importance, when compared with the work of the catechist, for his is essentially the propagation of the Faith.

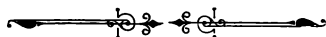
Is it then any wonder that all Missionaries beg for Catechists? The Missionaries are few, the harvest is ripe, the catechists can be multiplied to gather God's crops.

But . . . a catechist must live, must be paid. He does not ask much. Forty pesos a month and a high place in Heaven are all he asks and surely deserves . . . but yet . . . there are the forty pesos to be found. Give me fifty good catechists and I can convert the whole Mountain Province in a few years. Or rather give me the salary of fifty cat-

echists and . . .

And you who shall have given the monthly salary of a catechist, who shall have given in this way to God the souls He thirsted after on Golgotha, do not be afraid to appear

before your Judge, when He calls you: you have given Him what He as Savior died for, He will grant you what as a Christian you live for: heaven multiplied by the number of souls you help to save.



What the Mission of Pugo Has Cost

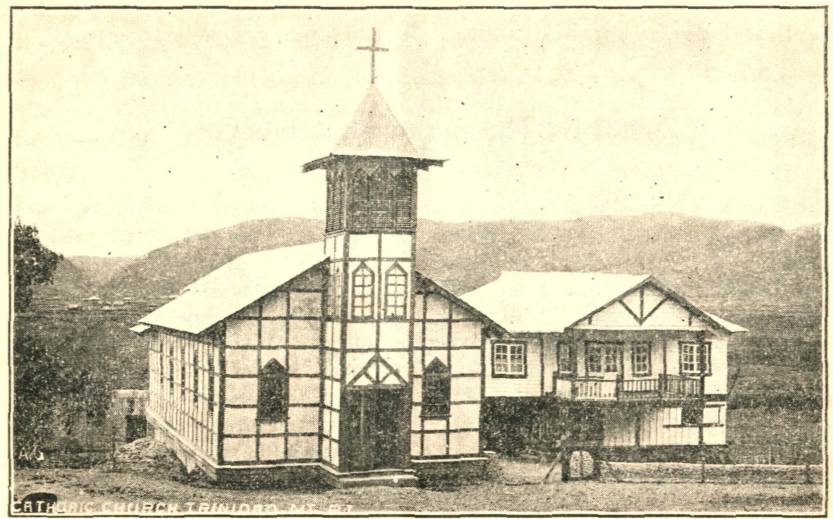
during the last ten years.

The Pugo mission is one of the best organized missions of the Mountain Province. Its center has a primary school and an intermediate too. The hamlets of Ambangonan, Maoasoas, Cuenca, Llaban and Linapao possess a primary school. Thus Pugo is endowed with six schools. In 1914—1915 425 pupils attended the classes. Every year the number increased and in 1923—1924 the enrollment was 781 pupils. From 1914 till 1924 the exact expenses were ₱ 43,970.27. During the year 1923—1924 they were ₱ 8,397.92. Thus Pugo seems to be a rich parish with many revenues? To be exact: the revenues of the Pugo mission can not keep one Father's body and soul together and there are two Fathers at Pugo. Not even twenty pesos a month enter the mission as revenues to support the Fathers and their schools. Now note that in all these expenses there is not at all included what was paid for the support of the two missionaries, for the building of their house (some of the schoolbuildings of Pugo are in better conditions than the convent) and for the construction of the nice chapel (this alone costs more than 6,000 pesos). In round sums the Pugo mission has cost during these last ten years nearly ₱ 80,000. And where did that enormous sum of money come from? Tuition fees and industrial work produced in 10 years some ₱ 10,000. The rest had to come

and came from Providence, from charity, but, alas! very little from the Philippines. Was the result worth all these expenses? First: the salvation of a single soul is worth much more than all the money in the world: one soul is worth the price of the Blood of Our Savior. When the mission of Pugo was opened, very few of its inhabitants had been baptized, or if they had, they had received little or no instruction. Actually very few heathens remain to be converted. For a population of about 3,000 in 1910, only 84 baptisms and 47 Holy Communion were registered that year. But in 1910 there was only one Catholic school at Pugo. In 1913 there were three Catholic schools and the baptisms numbered that year 212 and the Holy Communion 900. And so the increase went on until 1923 when we can count 6 schools, 16,111 Holy Communion received and 205 baptisms administered.

The number of Holy Communion is the barometer of living faith and devotion in a Christian town. To show how at Pugo Holy Communion are on a rapid increase. I quote here the numbers of the latter years: 1920: 5,900; 1921: 7,820; 1922: 9,635; and 1923: 16,111. Such an increase deserves the blessings of God upon the mission of Pugo, its benefactors and its catholic schools: true factories of practical catholics.

A LETTER from Father De Brabandere, Trinidad, Benguet



Church and Convent of Trinidad, Benguet.

TRINIDAD! A nice name, eh? But a nice mission too, indeed. Not only do we attend the well known valley near Baguio, but Father Deldaele and myself visit the whole eastern part of the Benguet Province.

You know Tublay, 15 Kilometers from here, with its 2000 inhabitants. Last year a wave of conversions passed over the place. Actually 168, nearly all adults, have been baptized, and believe me: they are good christians. Providence is with us. We have received some help from here and there, and we have started the building of a nice chapel. No doubt we shall inaugurate it next

Christmas, giving to God a house when 1900 years ago He choose a stable for His birthplace (if I could only receive some ₱400 more to finish the chapel).

You ought to see these new Christians, how they consider it a point of honor to attend Mass regularly, which we offer now and then in one of the biggest shacks of the town. How seriously they pray not only at Mass, but also in their regular Sunday-meetings, when the priest does not visit them. What faith they have in God's goodness. Of course the devil shows his tail as much as possible. He will not give up the place without a fight. But I hope

in God's help and grace and before very long Tublay will be one of the finest mission places of Trinidad, and of the whole Benguet province.

Even Trinidad, where old Christians dwell among neophytes and unbaptized, deserves this year a special applause. More and more people come to Mass on Sundays. 248 made their Easter-duty this year. The few Ilocanos of the place have constituted a society approved by the Bishop of the diocese and called: the Defenders of Liberty. Of the 30 Ilocano families 63 persons are active members. Only 5 heads of families until now have not been initiated, but they have sent in their application, so this makes Trinidad count more members of the named society than even towns in the lowlands with 10,000 and more Catholics.

Of course we had to celebrate this success. On the first of July we had a High Mass and a solemn procession to commemorate the anniversary of the establishment of the Defenders' society. The whole feast was set on foot mostly by Mr. Doro-teo Flores K. o. C. and Mr. Vicente Sales, the president of the society, together with the board of Directors. After the "Te Deum" the feast was closed by a meeting in which mutual support as well as our Holy Religion found the warmest defenders among the several speakers. This example of the Catholics of Trinidad will greatly help in the conversion of the Pagans of this valley of Trinidad.

About 30 Kilometers from here, at Atok, we suffered a temporal reverse, lately, due to the attacks of some Scientists. People had been told that the religion of the Scientists would cure all their sicknesses and even prevent them from dying. But the opposite results have stopped further progress of Scientism. Scientists die as other people: so the deceived have opened their eyes. Each time I visit Atok I hear of more and more who have forsaken Scientism and come back to the Church they had abandoned for a while.

Our catholic school at Atok is full to its utmost. Never did so many attend it as this year. At my last visit, the most important people of the place asked me for one more teacher. "Well, I said, it is very easy to find you one more teacher, but to pay him . . . I can not . . . can you?" And the old people kept silence for a while. Then one of the eldest looked at me and said: "Father, perhaps you can not pay one teacher more, perhaps you can". "How is that, my friend?" "See Father, we believe you do all you can and more and we know you have not got the means to pay one teacher more. But we are the brothers of the Catholic rich Filipinos of our country. They send their children to Catholic schools. These Catholic schools and colleges might perhaps help you to pay for one teacher more, just to help their ignorant brothers and sisters of Atok. You Father, you can write. Ask the Catholic schools and colleges to

keep together to help you. A little offering from each child would make a big sum every month, more than enough to give us one extra teacher. And then our children would study one year longer, and more of them will become Catholics". A general approval followed the impromptu speech. Sure nobody among my old friends in the audience doubted the truth of their leader. I said to myself: should I doubt? Is not his speech an inspiration from Provi-

dence? Anyway I will try "The Little Apostle" and so it came I wrote this long letter. The next time I visit Atok I will tell my people whether they can have or not one teacher more, but of course my answer lies with . . . well read once again what the old man said and... well... make a prophet of him.

Maurice De Brabandere.

Note: Father De Brabandere has just received from the United States a gift of \$100. Thus ₱200 more, and he has enough to complete his chapel at Tublay.



Receipts of the Propagation of Faith

from different Countries in 1922

EUROPE		Lira	ASIA	Lira
Albany		75.00	Divers	45,687.90
Austria: 9,000,000 crowns			AFRICA	
Belgium	868,690.50		Divers	77,632.85
Bulgaria	820.00		AMERICA	
Tcheco-Slovaquia	24,085.40		Canada	224,248.55
Denmark	3,359.10		Mexico	282,595.70
France	5,144,263.95		United States	10,496,766.00
Germany: 14,528.093 marks			Tierra del Fuego	10,670.10
Greece	810.30		West Indies	11,436.45
England	1,663,359.40		Central America	47,052.75
Ireland	521,268.40		Argentina	1,040,955.35
Italy	871,178.95		Bolivia	15,231.15
Yougo-Slavia	580.00		Brazil	111,083.85
Luxemburg	41.10		Chile	152,654.55
Monaco	6,165.00		Colombia	24,316.10
Norway	1,651.05		Ecuador	274.00
Holland	580,000.00		Guiana	356.20
Poland	9,458.45		Paraguay	2,153.25
Portugal	8,340.70		Peru	26,322.15
Russia	61.00		Uruguay	94,532.25
Spain	603,082.45		AUSTRALIA	
Sweden	137.00		Divers	129,661.95
Switzerland	493,667.55			
Turkey	4,554.10			
Hungary	1,500.00			

A Conversion

obtained through the intercession of the Blessed Little Flower of Jesus



Mrs. Martin Buance with her two little grand-daughters, Rosalia and Serafina Buance

DURING more than four years, Father Leo stationed at Itogon, had been the only missionary for all Benguet, and on various occasions the zealous man had asked his superiors to provide him with at least one companion, that they might labor with more profit in the Vineyard of the Lord. Through his persistence, Father José was put in charge of all the part of Benguet to the west of the river Agno, while the east side remained in charge of

Father Leo. This was about 7 years ago.

The two missionaries went exploring one day and, passing through the towns of Atok and Kapangan, arrived at last at Tublay, at the house of an Igorot named Buance. At various times before, Buance had been visited by Father Leo and pagan though he was, he had always received the priest with Christian hospitality. On such occasions he had been the chief listener to the instructions of Father Leo, but the

poor man had never been able to make up his mind to wash his immortal soul in the saving waters of Holy Baptism and to become a child of God and of the Holy Catholic Church.

It had happened that the poor Igorot fell sick and suffered much from cancer in the stomach. Without doubt the good Buance, so far a pagan, had to die. Said Father Leo: "We must prepare our friend Buance to go straight to Heaven." The husband of one of the daughters of the house promised that he would be moved the next day to the Baguio hospital, where Father José might baptize him, since the sick man did not wish to receive the Sacrament of Redemption that day.

Because of some pressing business, Father José had to go to San Fernando, La Union, and Father Leo had to return to his home at Itogon. Father José had a great devotion to the Servant of God, Blessed Sister Theresa of the Child Jesus, and before he left for the town mentioned, he knelt and said with all his heart: "O God, our Father, let Buance be my first convert! Blessed Sister Theresa of the Child Jesus, take care of the poor Igorot; if I am able to baptize him, I will give him the name Martin, in memory of your noble family."

It was the month of August, the time of typhoons, and all day torrents of water had fallen. Spent with weariness and drenched as well by the constant rain, Father José, returning from his journey to San Fer-

nando, reached Baguio at night. Here the Parish Priest said to him: "They have come from Tublay to summon you; Buance is dying. I went myself but, alas! he does not wish to be baptized; his married daughter is the chief cause of his obstinacy to the grace of God."

"What a shame! But I will go and see what I can do tomorrow," replied Father José.

"God bless your undertaking! I will order prayers for the poor creature."

Tublay is three hours' journey from Baguio. The next day the typhoon had become stronger; the narrow, rocky path had become a very torrent of water. Wet to the skin, Father José arrived at the summit of the mountain, from which he was able to see, below, the house of the poor dying man. First he had to drive evil spirits out of the house and, in spite of the violent rain, he stopped and began to recite the short formula of exorcism. After he had sprinkled holy water which he carried in a small bottle, he descended the hill and entered the house. Poor Buance was in the center of the house upon the floor. Around him was his married daughter and other Igorots, who gazed defiantly at the Father with a meaning look, as if to say: "It is our turn now — we do not need you here." The Father spoke directly to Buance's daughter and in a sweet but firm voice said: "Rise, sit there, and not a word." Then, with a relic of Blessed Theresa (sweet lily!)

hid beneath the pillow, and the image of the Servant of God upon a small table, he sat beside the sick man, and a tender and important conversation began.

Not more than half an hour passed, when there resounded in the room the words of salvation for the happy Buance: "Martin, I baptize thee in the name of the Father, and of the Son and of the Holy Ghost."

Ten days after, Martin died; Father José arranged the burial and, before he closed the coffin, he placed in the hand of his convert, the image of the Flower of Jesus (fair

Dove of Heaven!).

He was the first adult Igorot baptized by Father José, and he went quickly to heaven to plead the cause of his unfortunate countrymen. Without doubt, Blessed Theresa helped him much, for the result has been splendid; all the Buance family is now Catholic, many Igorot families of Tublay have been converted since, and in that steep mountainous country covered with lovely evergreen pines, a chapel will be erected, the first perhaps in the whole world to bear the name of The Blessed Little Flower of Jesus.

Englands' first Martyr

His name was Alban. It was a time of persecution. A Christian priest came flying from his pursuers and took shelter in Alban's house. Alban was still a heathen, but he hid the Christian priest, out of pure kindness and pity for a hunted man. He observed the devotion of his guest. How fervent it was and how firm. What a consolation and joy the priest seemed to find in prayer. Alban's heart was touched. He listened to the priest and became a believer.

Meanwhile the persecutors had found out where the Christian was hidden, and came to search Alban's house. Then Alban, putting on the dress of his hidden teacher, delivered himself into their hands, as if he had been the fugitive; and in this way the priest could escape. But Alban, because he refused to betray his guest, and say where he was gone, and because he refused to offer sacrifice to the idols he used to worship, was scourged and led forth to be put to death. The spot

for the execution was a beautiful meadow, clothed with flowers, on a little rising ground: a fit theatre for a martyr's triumph. He was unmercifully beheaded and, where his blood was shed, there now stand a church and town which bear his name.

The soldier who was appointed to put Alban to death was so moved by his victim's resignation and greatness of heart that he chose rather to suffer death with Alban than to have the guilt of being his executioner.

Let us remember this when we are tempted to be selfish. Let us remember that the first great deed of Christianity in England, the first instance in which it showed its power, was in making a man die to save a stranger's life, and draw on another to die with him. And if a God-man died for us all on the cross of Calvary, it was to win us all for heaven and to teach us by His example that christian charity shows itself by deeds and sacrifices.

The Psychology of the Filipino

By Hon. Norberto Romualdez

Associate Justice of the Supreme Court of the Philippine Islands

(Continuation)

As to Anatomy, it seems that there was a belief among the early Filipinos that brothers and sisters were parts of one and the same intestine, so that when brothers or sisters quarrel among themselves, the parents, by way of rebuke admonish them saying, in Bisayan of Leyte, for instance: *ayáw kamó hin áway, kay magsumpay man lá kamó hin tinae*. (Do not quarrel, because you partake of the same intestine).

Thus, in Sebuán and Panayan Bisayan, a brother or sister is called *ítod*, which means *to cut* or *part cut from a whole*. In Leyte and Samar Bisayan, a brother or sister is *bugto*, which means *to break*. In Tagalog, brother or sister is *kapatíd*, which means *to break*, and is called also *kaputol*, because *puíol* means *to cut*. In Pampangan, brother or sister is *kapatád*, from *patád* which also means *to break*. In Pangasinan, the natural brother or sister is called *agin kapullot na pait*, and in Bikolan *kaputol sa púsod*. Either of these two phrases means literally *brother or sister partaking of the same intestine*.

The liver was considered one of the most important organs of the human body. The word *patáy*

(dead or to kill) is a contraction of *pa* (an old preposition indicating direction) and the word *atáy* (liver). In some Bisayan regions, it was believed that the liver comes out from a big wound on any part of the body.

As far as morality is concerned, our customs and laws clearly show that our notion of right and wrong, of what was just and unjust, were highly developed.

Attempts against life, person, honor, chastity, and property were severely punished, as we find in the Code of Kalantiaw, which I mentioned before.

Permit me to cite some statements made by foreign writers about the Filipino morality and honesty.

The Spanish orientalist, Pedro Ordóñez de Cevallos, says the following about the Filipino woman in his "*Viaje del Mundo*", edited in Madrid in 1614:

"The women are extremely chaste, and no kind of lewdness nor faithlessness against their husband will be observed among them; on the contrary, they are ordinarily virgin, and the married woman have but one husband; in spite of all, God multiplies them in large number by His Divine Decrees, and in a town

of about 1500 inhabitants, there can be found more than 2000 boys and girls, none of whom is illegitimate.”

The early Indonesian immigrants did not practise polygamy, which exists only in some regions of Mindanaw, such institution having been imported there with the Mohamedanism. Incest was believed to be punished by God, as we have indicated.

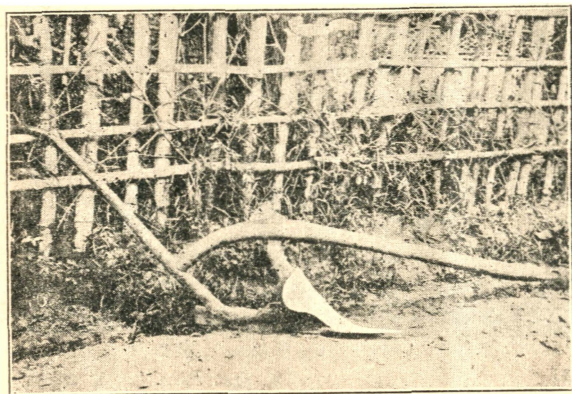
With regard to good faith and honesty in contracts, the following account of the Chinese trader Wan Ta-Yuan, written in the 14th century, is worthy of note. This trader says:

“The natives and the traders, having agreed upon the price, the former were allowed to take away the goods, and later, they brought the amount of native products. The

traders trusted them for they never failed to live up to their stipulated bargains.” This is confirmed by another Chinese author, named Ghan Ju-ka, in his work on Chinese and Arabian Commerce written in the 13th century.

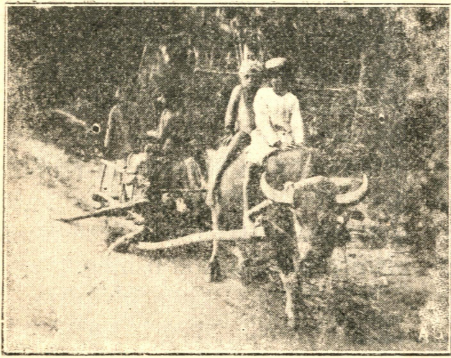
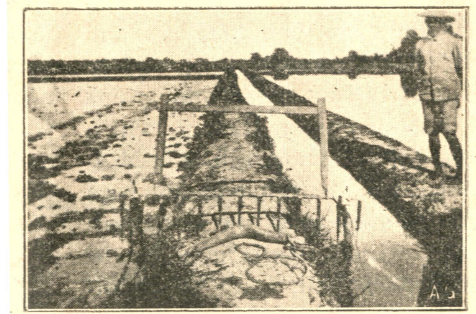
h). Economics.

As to economics, the Filipino had limited needs, and had and still has, these fertile lands where Nature generously and perennially offers him her fruits and products. During the pre-Spanish times, agriculture chiefly consisted in the cultivation of *palay*, which was, and is, the commodity of first necessity in Filipino life. He had the karabaw for a working animal. Industry then was mainly weaving and fishing.



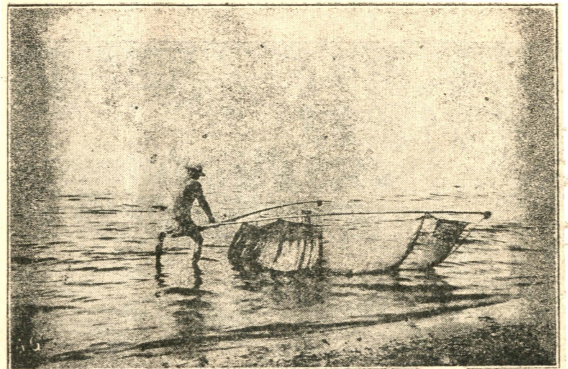
**This slide is
a plow,**

Here is a flax-comb.



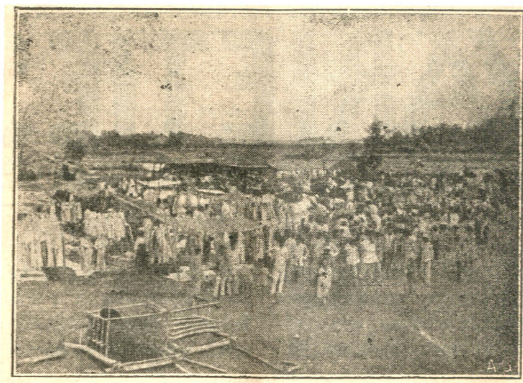
Here is a cart called "kanga":

Here is a fisherman:



Commerce consisted in the sale of wax, honey, and such raw products of the forest, sold in *tyangis* (open markets), and in markets proper.

This is the picture of a *tyangi* or *feria*:



Commercial relations with foreigners were chiefly with Chinese traders, many of whom permanently settled in this country and brought with them their ideas of carpentry, agriculture, black-smithing, and even their superstitions. Hence it is that in our dialects we have many Chinese words incorporated into our native speech. The words *uysit* (fortunate), *buisit* (unfortunate) are Chinese words very much used in the Tagalog dialect.

The last word *buisit* is sometimes used in Tagalog to mean troublesome, molestful, or vexatious. The Chinese words *sinké* (new), *tampo-wá* or *tampo* (excess of something) are also much used in the Bisayan of Leyte. Some Tagalog names for relationship like *koya*, *ditse* and others are pure Chinese words. *Ti-ghoy* (a lamp) *pothaw* (hatchet), Leyte Bisayan name for *iron*, are also Chinese.

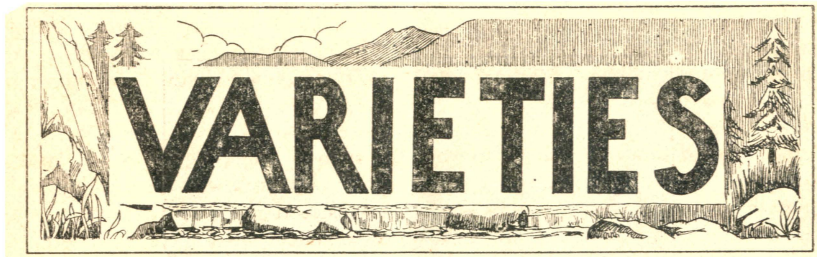
(To be continued.)

What a Dilemma!

A good little boy, not long ago, was out in the forest gathering flowers. A terrible storm came on. In order to keep dry he crawled into a hollow log. When the rain began to fall, the log began to swell, untill the boy could get neither one way nor the other. He thought his end had come. He thought of all the wrong he had

done and the good he could have done but which he neglected. And when he recalled to mind that he had not asked his friends to subscribe to The Little Apostle and to become himself a little Apostle, he felt so small that he could crawl right out of the log without any difficulty.

If the cap fits you, wear it!



From a letter written by F. Degryse, Missionary at Bagabag, Nueva Vizcaya.

Many emigrants from other provinces came to settle in Bagabag. What miseries! Sometimes there were even 150 people sick in the town. The record has been 15 in one house. The poor are starving: they have nothing to eat. A sick woman to whom I gave some quinine, returned the medicine to me, sobbing: "for God's sake, Father, she said, give me something to eat".



From Father Depaue, Pugo.

The other day I had a sick call. I had to cross the river. Two men helped me to swim across. The son of the sick man was an old student of our Catholic school; he was one of those who helped me through the torrent, saying: "Father, although I have been only a short time at school, I did not forget you taught us to call the priest when somebody is dangerously sick".



From Father Waffelaert, Solano.

The mission of Solano these last months suffered a double handicap by losing its two best cooperators: John Paladin, a man of character, and Carmen Lumicao, who for 16 years helped the Missionaries of Solano to save the few remnants of our Catholic Faith. Since the arrival of the Missionaries in Solano in 1909, she never failed to attend Mass and receive Holy Communion daily.

Father Leon Quintelier promises to write the life of Bianza, a converted Igorote from Itogon, who after baptism, received from the hands of Mgr. Agius, then the Apostolic Delegate of the P. I., became a true apostle of the eastern part of Benguet and brought many into the Catholic Church. But Father Leon says: "do ut des", (I give to receive) and adds: «I am badly in need of a veil for Benediction with the Blessed Sacrament at the mission of Dalupirip and . . . of another one for the mission of Bokod». The readers of the "Little Apostle" must not be afraid to send one to the address of the "Little Apostle" thinking two others have already sent the asked for veils, for other Fathers in the Mission need said veils as badly as Father Leon.



The mission of Bauco had been without a priest for 6 years. Lately, thanks to the help of some friends of the missions, Father Leon Legrand was sent to reopen the Bauco mission. He writes: "I have been very sick, but am well again. I hope my sufferings have been profitable to the people of my mission. A few days ago I sent to Heaven the first angel since my arrival. See here under what circumstances. I admire the wonderful ways of Divine Providence. A certain man came to ask me some medicine for his child. I went to see it. Seeing the child seriously sick, I proposed to baptize it.

The father asked to wait until the next Sunday. I insisted and promised to complete the baptismal ceremonies on the next Sunday. The father agreed and I baptized the child.

But the night before that Sunday the child passed away; an angel more from Bauco, the first I sent, had gone to heaven. If I had waited as the father of the child asked . . . How I thanked the Lord for having insisted.

Alas! I lost the soul of an old woman who absolutely refused baptism at the last moments of her life. Whenever I insisted on baptizing her, she always fanatically answered: «madiac», (I refuse).

More and more people attend Mass and even Benediction. The same at Guinsadan (a distant hamlet of Bauco). Every time I visit this place I always discover new faces and the most consoling thing, in both places, is that at least half of those who come to church are men. Please say a prayer for my mission.

Father Jurgens from Bayombong writes: Thanks to God, our efforts to give religious instruction to the youth are crowned with success. In the town 325 girls and 376 boys attend regularly the courses in religion. More than 300 children from the surrounding hamlets also attend the courses regularly: that makes more than 1000 children who receive regular instruction in religion.

After the last typhoon, Father Beurms of Pugo writes: "the day after the typhoon I, more than ever, remembered the story of the Holy man Job, receiving one after another the most sorry messages. The teacher from Ambanganon came to me and said: "Father, half of the south-east wall of the school is demolished. What must I do?" Five minutes later arrived the teacher of Linapao, "Father", he said, 'the school of Linapao is a complete

wreck, I think we had better move to some other building." He left and the teacher of Maoasoas entered saying: "Father, some damage was done to our school." I closed the three short speeches, thinking: "Seen that the solid school-chapel constructed, thanks to the help of some Manila benefactors, has resisted perfectly during the typhoon, hence I will construct only solid buildings" and immediately I ordered the necessary materials from . . . Providence; unhappily until now I did not receive an answer to my order.

Mayaoyao. Father Moerman, superior of the Kiangon Mission, writes about Mayaoyao: "I passed several days at Mayaoyao. Morning and evening I had from 40 to 50 children in the chapel, attending my instructions. Pray for this new mission".

An old preacher used to say that a wife should be at once like and unlike three things. First, she should be like a snail, always keep within her house: but she should not, like a snail, carry all she has on her back. Secondly, she should be like an echo, to speak when she is spoken to; but she should not, like an echo, always have the last word. Thirdly, she should be like the town clock, always keep time regularly; but she should not, like the town clock, speak so loud that all the town may hear her.

HOW PAT WAS IMPRESSED

"Was the sermon to-day to y'r liking, Pat?" inquired the Priest.

"Troth, y'r Riverence, it was a grand sermon intirely", said Pat with genuine admiration.

"What seemed to take hold of ye?"

"Well, now, as ye are for axin' me, begorra, I'll tell ye. What tuk hould of me most was y'r Riverence's parseverance — the way ye wint over the same thing agin, and agin, and agin."



CURRENT EVENTS



Philippines

With the Legislature.

Most of the bills presented are petitions by representatives for insular aid in their respective districts.

A higher tax on money lenders may be voted.

A report on the illegality of Auditor Wright, withholding the ₱1,000,000 for the Independence Commission, was approved of.

The calamity fund, previously vetoed by the Governor General, was again voted for.

Much time was spent in the Senate to censure the Secretary of the Interior, Hon. Mr. Agoncillo, and the fight between the Legislature and the Secretary has not come to an end yet.

More taxes may be imposed on luxuries, such as automobiles and jewelries (up to July 30th. 13,563 motor vehicles have been registered in the Philippines).

Senator Fonacier would cut five per cent all Government salaries above ₱1,200 a year to save ₱1,000,000 a year.

A plan is under consideration to extend primary instruction, but would cut the allowances for high schools.

30 representatives asked an investigation of the insular penitentiary and its administration of the penal colonies in Zamboanga and Palawan.

Fonacier says ₱1,000,000 or more are wasted by the Government Bureaus.

Additional funds were asked to reinforce the insular personnel, which

has to watch the increasing number of secret societies.

Legal age for both men and women to marry would be 18 years. Before that age, the consent of the parents or tutors would be required, but marriage would be absolutely forbidden to boys under 14 years of age and to girls under 12. Nobody would be allowed to marry, except after having obtained from a judge a due license and after the proposed contract has been made public for a certain number of days, in the places where the candidates live and have lived. More changes may be added but, seeing the opposition of the lower house to certain measures rendering divorce easier, the discussion may last so long that the legislature has no time during the present session to vote the final bill.

Senator Alejandrino having been deprived by the Senate of his emoluments for one year, appealed to the Supreme Court which deemed she had no power to interfere in this senate's decision, wherefore Alejandrino will appeal to the Supreme Court of the U. S.

A move to reduce the number of representatives in the Legislature was defeated. The reduction would have made an economy for the taxpayers of more than ₱200,000 a year.

A bill will be introduced asking for compulsory teaching of religion in the public schools, the parents and pupils having the right to ask for religious instruction if they prefer.

Are better times for the Philippines in view?

The famine in Cagayan and Nueva Vizcaya has ended: these provinces had an abundant crop of corn. Northern Luzon has besides an excellent crop of tobacco which sells at good prices.

A great increase of sugar production is foreseen for the coming year and sugar prices are going up. The Government will inspect more closely the copra for exportation: this will restore the confidence of the buyers in this Filipino product.

The anthrax epidemy which killed thousands of labor animals these last months in Central Luzon has been wiped out.

The Antamok (Benguet) goldmine made a net profit of about half a million pesos during the first six months of the year.

The Government economized ₱27,000,000 from January to July. The railroad made a profit of ₱1,300,000 during 1923. The Philippine National Bank made ₱2,700,000 in sugar but ends 1923 with a deficit of ₱600,000.

The first big shipment of Cebu cement has left for the U.S. If the foreign sources of fresh beef are eliminated, as intended by Congress, the livestock

industry will increase rapidly. (The total number of cattle excluding carabaos in the P.I. was only 810,000 in 1922, while the number of those slaughtered during the same year in Manila alone was 24,888).

Agriculture should be more developed: of the 55% agricultural land in the P.I. only 15% is cultivated. The 60,000 unemployed actually in the most important cities of the country could easily find a good living in agriculture, and contribute to the welfare of the Islands.

Last July the import exceeded exports to the amount of ₱7,000,000. If ₱500,000 loss was caused by the last typhoon, the earthquakes, which lasted several days since the end of August on the eastern coast of Mindanao, caused much more damage.



From here and there.

Senators Quezon and Osmeña were received by the League of Nations at Geneva on the 25th of August.

Senator Osmeña visited the Holy Father in Rome.

Young ladies of Manila have organized a crusade to teach every Saturday afternoon Catholic Doctrine to poor children. May their example spread over all the towns in the Philippines.

Foreign

The most important international event this last month has been the agreement between the former World-war-allies and Germany upon the Dawes' plan of payment by Germany to the Allies. The German and French

premiers had some difficulties in having the agreement approved by their respective legislatures, but the universal desire for some definite conditions of peace gained the upperhand. So even the legislatures of the countries

concerned in the new treaty approved the London conference.

As a consequence France and Belgium evacuated a few towns of the occupied Ruhr.

At a certain moment peace seemed to be endangered by the threat of the German chancellor to proclaim to the world that the responsibility of the world-war was not on Germany's side. A well directed note of England and France drove away the thunderbolt.

Germany according to the Dawes' plan wrote out a 40,000,000 gold mark loan, and even France promised to subscribe for a part of it.

If Germany has won in the deal, the Allies have won in this way that they stick now closer together to enforce upon Germany the faithful execution of the London conference, a thing which was not done to enforce the Treaty of Versailles and which was the cause of the long delay of Germany to pay her debts to the Allies.

As a consequence of the London conference, it may be said, France and England through the mouth of their premiers, pledged their willingness and invited other countries of Europe, before the League of Nations at Geneva, to submit to forced arbitration in case of a dispute between the different nations who adhere to the League; but the question was left unsolved, as no agreement could be arrived at about the forces to be sent by each nation, member of the League of Nations, in case one of the disputants refused to abide by the decision of the arbiter.

This is perhaps the beginning of the establishment of a kind of United States of Europe and a security for a more lasting European peace.

For weeks many of the Filipino laborers at Hawai have gone on strike. Of course much misery exists among the strikers. Lately some Hawaiian

policemen were sent by the local authorities to deliver from a camp of strikers some laborers willing to return to work. A row followed in which 4 policemen and 19 Filipinos were killed.

It has often been seen that after some bloodshed, strikes came to a sudden end. Let us hope that the Filipino laborers too will soon get satisfactory conditions, enabling them to return to their work and lessening their hardships.

Morocco has been a thorn in the foot of Spain for a long time. These last days Moroccan rebels again and again have attacked the Spanish forces and at the beginning of September killed 70 Spanish soldiers.

China is again in the grip of civil war. In China, although there is a central Government at Peking, each province is more or less independent in proportion to the ambition of the provincial Governors, who of course may clash with their neighboring Governors.

This happened between the Governors of Chekiang and Kiangsu. Since the last half of August these two provinces are up in arms against each other.

Shang-hai being near the battlefield, the foreign powers gathered a few battleships and landed a few hundred marines to defend the interests and the lives of their subjects in that town and around it. The Central Government would help the Kiangsu Governor, but the governor of Manchuria threatens the Peking Government with his armies in case the Central Government aids Kiangsu.

Up to the 15th of Sept. little real fighting has been done, but nobody can foretell the future consequences, if the foreigners be attacked. This civil war will have at least this immediate effect

that most of the bandits, who are legions all over the celestial empire, will enroll as soldiers with the belligerents, hoping for some free abundant looting and a general pardon of their crimes in the past as bandits.

Once the civil war is over, most of the soldiers dismissed will become bandits to plunder the innocent citizens and some missions.

If, however, the foreigners intervene, the consequences for foreigners in China might be terrible for some time.

The revolution in Honduras seems to have come to an end, thru lack of ammunition among the rebels. Nevertheless the U. S. has landed 100 marines to protect American lives and properties.

In the mean time, the revolution in Georgia and Arzubijan (two former independent states in south eastern Russia, taken possession of by the Soviet Government) seems to have won an almost complete victory against the Soviets.



Is It Myself or Somboddy Else ?

In a certain hotel, an Irishman, as gay as a lark, and as witty as Irishmen alone can be, passed a great deal of the evening telling stories and cracking jokes to his cosmopolitan audience teeming with laughter. The hotel was about a mile from the town where he had to take an early train next morning.

On going to bed he beckoned to one of the servants to call him early in the morning. All right, said the servant. Then the servant thought a plan. A nigger as black as a chimney lodged in the same hotel. At midnight—the golden hour for sleep, and when Mr. Pat was sleeping the sleep of the just, snoring like a rhinoceros with a cold in his head, the servant stole in noiselessly with a pot of black lead and brush in hand. She well knew how

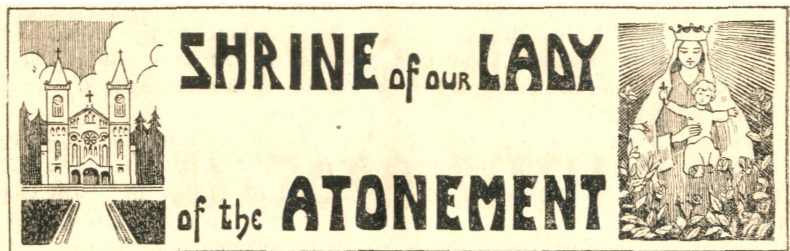
to paint and polish her stoves, so she did the same trick on Paddy, painting his face and hands, leaving only the white of his eyes and pink of his lips untouched.

At 3 o'clock a. m., a very dark and early hour for Irish people, she knocked violently at Pat's bedroom door, saying, "Quick! quick, Sir, it is past time."

No doubt, Pat jumped up, seized his clothes, jumped into them, took his suit-case, and off he went without even washing himself so as to be in time for the train. Passing by a glazier's fabric he was tempted to look at himself to see if he were up to the mark before getting into the train. "How unfortunate I am! cried he." "That crazy servant instead of awaking me, awoke the nigger."

Faith comes by hearing, says the apostle: not, therefore, by sight. Faith comes first, then understanding.

The Catholic Church makes her children chaste by giving them the Bread of Angels for their food and Mary for their nursing Mother.



The Novena of Atonement

Dear Father Carlu:

Encouraged by two graces received during the two last novenas to Our Lady of the Atonement (recovery of one who was paralyzed and the cure of one who had suffered for a long time of headache) I forward you herewith another petition.

S. R.

170 intentions were recommended during the novena of September. The above letter of acknowledgment shows that Our Lady of the Atonement is not invoked in vain. It would be too long to publish the many letters of acknowledgment of favors received. Petitions must be sent in before the Saturday after the first Friday of the month.

Rev. Father Carlu.



In Disguise

While visiting the poor of the town of Eisenach one day, St. Elizabeth of Hungary found a leprous child that needed care. Lifting the loathsome, suffering little body into her own arms, she bore it to the castle and laid it in her own bed and comforted its pain.

This made the mother of Louis, who was St. Elizabeth's husband, very angry. To think of bringing the sick child into the house and even into her own bed! And when Louis came home she complained bitterly:

"Elizabeth has lost her right mind. Look what she has done now. She has brought a leprous child into the house and laid it in her bed."

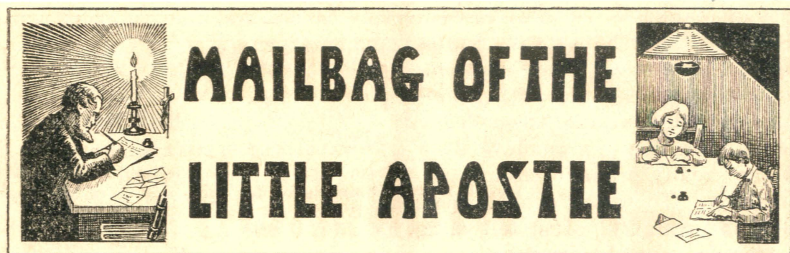
Louis did become impatient and went to remonstrate with his wife.

"Did you bring a leprous child into the house?" he began.

"Come!" said Elizabeth sweetly; and she quietly led the way to her room.

Lo! what they saw! How all eyes opened wide with wonder! There lay a child, a smiling child, fair and soft, and beautiful beyond telling, who faded from their sight and left the bed empty even while they looked on.

The child was Our Lord in disguise, who wished to assure them of the truth of the words He spoke when on earth: "Whatsoever you do to the least of my brethren, you do it to me."



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

Dear Subscribers:

If I had time enough, I would write to you all a personal letter to thank you most sincerely: you have made "The Little Apostle" a success. Already "The Little Apostle" has more subscribers than any other review in the Philippines. That shows how popular the efforts of the Missionaries are in the Philippines. It shows how the Catholic Filipinos have an interest in the conversion and civilization of their brethren of the Mountain Province. Many have sent in several subscriptions.

Dear readers, let me now ask a personal sacrifice of each one of you. What is it? Five minutes of your time to speak with a friend or to write to somebody asking the person mentioned to take a subscription. No doubt, if you recommend the review and, above all, the work among the last Filipino Pagans thru the review, that the person you invite to subscribe will take a subscription. May I count on you?

Some of you, especially the students in the Catholic schools and colleges, will write or speak to more than one friend: simply say that by subscribing they help the missions, spread God's Church, relieve the poor Igorots and consequently draw down God's blessing on themselves and their country. Are you determined to do this aposto-

lic work? Then, do it now, not tomorrow. But I must add an advice: tell them to send their peso or dollar for the subscription *by registered Mail, or by M. O.* Then the letter is sure to arrive safely.

The other day I received perhaps the most enthusiastic letter I ever received asking for subscriptions. It came from a Missionary: parish priest of Dapa, Surigao. Do you not feel enthusiastic when you read it? Here it is:

Rev. and dear Father O. Vandewalle.

Long live the newborn baby in the Catholic Newspaper-family! And long live the good Missionaries of the Mountain Province and all the School and College girls and boys, ready to help them, under the leadership of their good teachers.

May your endeavours in this new field meet with all the success worth so noble a cause! It is the first Philippine Missionpaper. So let us help it along.

C. W. Van Berkel M.S.C.

A few hours after the letter had left Dapa, a terrible earthquake destroyed much property in the province of Surigao. The Church of Cantilan built by a confrere of Father Van Berkelen crumbled.

What is consoling, is that "The Little Apostle" found a footing in several

colleges of Manila it had not reached yet. Some girls from Santa Rosa, Santa Isabel, etc. have taken a subscription. No doubt they will become little Apostles among their friends of the college. I give them the title of promotors, provided they really promote this grand undertaking. To work, dear ladies, for God and country! Just tell your little friends to put by ten centavos a month; may be when they ask their parents for the sum of one peso for the Little Apostle, Mamma will immediately and generously open her purse: it is a duty of the educational work of the parents to help their children to do a work of charity.

Space forbids me to give the full details of the Contest in subscriptions. I will say only this: the first of last month remains the first and a high first with exactly 100 subscriptions, which mean 100 pearls in the winner's crown in heaven. Number two is a one whose name did not appear yet. He ordered one hundred letters to be printed in order to send them to his friends to ask their subscriptions. Can you guess who this is? He is a Filipino priest from the North. Priests can do much for the mission work and whatsoever is taken away from their parish for a good work in another field is returned a hundredfold to their own work. No less than an American Bishop said this publicly three months ago, and anyway any Catholic, who understands God's power and generosity, sees it must be so: God was never beaten in generosity.

I resume: to all subscribers, my heartiest thanks. All subscribers try at least to bring in a new subscriber. The subscribers partake of the sacrifices of Mass celebrated every day by all the Missionaries in the Mountain Province. God bless your efforts, dear

subscribers, and above all your persons and enterprises.

Rev. O. Vandewalle.

P. O. B. 1393, Manila, P. I.

While going to press, St. Scholastica College, Manila sends 208 more subscriptions. Three cheers for the students of St. Scholastica College.



CONTRIBUTIONS RECEIVED Blessed Little Flower's fund for the Bokod Mission.

Anonymously by mail: -----	P 2.00
Previously Received: -----	.. 126.90
Total	P128.90

To support a catechist at Mayaoyao: from Assumption College, Manila.	P 30.00
St. Paul's Institute, Dumaguete. -----	" 0.50
Miss Juanita Javellana. -----	" 4.00
St. Paul's Institute, Manila. -----	" 9.50
Miss Lottie Trosky. -----	" 4.00
Mrs. Gardner. -----	" 2.00
Miss Car. Roth. -----	" 1.00
Miss Emma Smith, and some other working girls, for F. Claerhoudt. -----	" 90.00
Miss K. Guttenbergh. -----	" 10.00
Total	P141.00

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

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

Josefa Prudencio, Pasig, Rizal (2 times)
Irenea Prudencio, Pasig, Rizal.
Silvestra Prudencio, Pasig, Rizal.
Juan Genegaban, Carles, Iloilo.
Clemente Aradillos, Legaspi, Manila.
Ignacia Garcia, Sto. Domingo, Ilocos Sur.



There is a charity which consists in withholding words, in keeping back harsh judgement, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart.

For the Little Tots



Echoes of a Dialogue

between two little girls at X . . . , P.I.

MARY.—The other evening Father told me that the grand Cathedral of St. Patrick in New York City, was built by the pennies of the poor, especially the Irish Catholics.

JOSEFINA.—I never heard of a Church built with pennies.

MARY.—How silly you are! I do not mean the Church is made of pennies, but that every little penny put together made a mountain of pennies, then dollars, which bought the materials for building the Church.

JOSEFINA.—I beg your pardon for being so stupid at my age.

MARY.—Let us run a race.

JOSEFINA.—Whcreto?

MARY.—To the mite-box of course . . . One, two, three and away!

JOSEFINA.—How much are you dropping into the box?

MARY.—Every coin big and small that I have, but I want only the Infant Jesus to know how much.

JOSEFINA.—Suppose we do some-

thing else for the missions!

MARY.—I must examine my conscience to see what faults I could avoid for the missions.

JOSEFINA.—I have nothing to examine; I know too well already.

MARY.—No. 1. I must never put out my tongue at any body, only at the "blacks" in hell and to (not at) the doctor and nurse, to see if it is in good condition.

JOSEFINA.—No. 2. I must never grin at anybody, for it hurts my nose and makes it ugly and shapeless.

MARY.—No. 3. I must never make a face at anybody, but keep a bright and cheerful face to please Baby Jesus.

JOSEFINA.—No. 4. I must never push in the ranks, nor pinch my companions, for only savages, not little ladies, do such vile things.

MARY.—No. 5. Suppose we take a triple resolution to PRAY WELL, STUDY WELL and PLAY WELL during the year.

JOSEFINA.—"This is the best

thing" Mother and Teacher say, "for keeping away from sin." The devil seeing us always occupied, will not dare to approach. Should he come, say "Jesus and Mary", take Holy Water and make the sign of the Cross, for he is more afraid of these things than you would be of a gun pointed at your head.

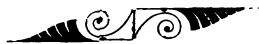
MARY.--You will see that I shall have good marks for everything in the future.

JOSEFINA.—So shall I, to please

Baby Jesus and all at home.

MARY.—The hard-working Missionaries in the mountains, how tired they must feel every evening, after their great work for little boys and girls who know not Baby Jesus like we do.

JOSEFINA.—Let every thought, word and action be for Baby Jesus to draw down endless blessings on God's Church and His Missionaries. Let us help them like the "Blessed Little Flower" who is styled the "Sister of the Missionaries."



Prayer to Baby Jesus

Little Jesus, Infant mild,
Listen to Thy little child.
I my prayer would make to Thee
With Thine own simplicity.

Little feet of Jesus dear,
I would follow You so near;
Your petter-patter in the street
Is to me such music sweet.

Little hands of Jesus, pray
Hold me fast, nor let me stray.
Little arms my neck entwine,
Tell me Jesus I am Thine.

Little eyes of Jesus meek,
Oh, what love to me they speak.

Little mouth of Jesus mild,
Sweetly kiss Thy little child.

Little Jesus, ne'er will I
Sin again and make Thee cry;
Little Jesus, smile on me
For I will be true to Thee.

Little Son of Mary fair,
Take me to her tender care;
Little Brother, treasure mine,
I am ever wholly Thine.

Little King of Heaven above,
Bring me to Thy home of love.
With Thy Saints to sing Thy praise,
Through eternity's bright days.

