

THE LITTLE APOSTLE of the MOUNTAIN PROVINCE



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THE LITTLE APOSTLE OF THE MOUNTAIN PROVINCE

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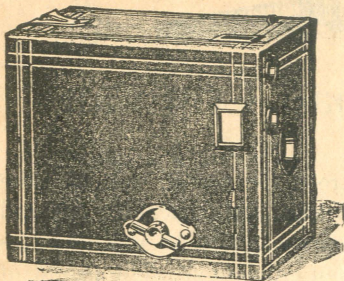
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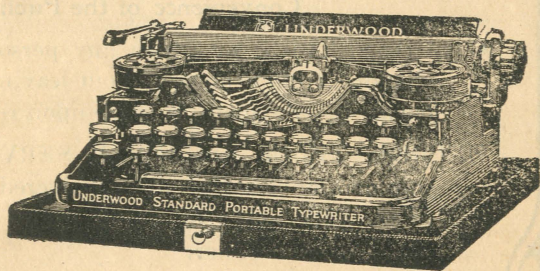
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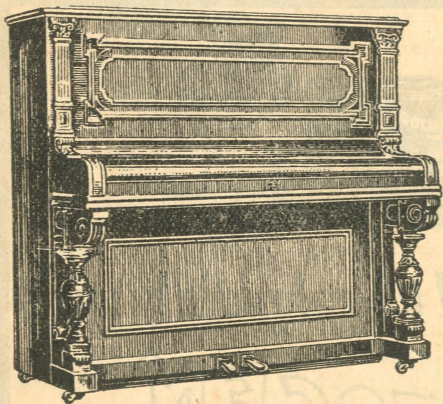
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Are Saints Born Such?

Oh, if Parents Only Knew to Teach Their
Children Love for Heaven!

"Baby (the little Flower) is the dearest little rogue; she comes to kiss me, and at the same time wishes me to die. 'Oh, how I wish you to die, dear Mamma,' she said, and when she was scolded she was quite astonished, and answered: 'But I want you to go to Heaven, and you say we must die to go there,' and in her outburst of affection for her father, she wishes him to die



too. The dear little thing will hardly leave me, she follows me everywhere, but likes going into the garden best. When I am not there, she refuses to stay, and cries so much that they are obliged to bring her back. She will not even go upstairs alone without calling me at each step. 'Mamma! Mamma!' and if I forget to answer 'Yes, darling!' she waits where she is, and will not move."

(From a letter written by the mother of the Little Flower to Pauline the Little Flower's sister, then at college.)

W

HAT A DEAR LOVING child Little Therese was! Parents, would you not

like to have such children?

And you, children, would you not like to have such dear loving

sisters? Whence that loving sweetness of the very Little Flower?

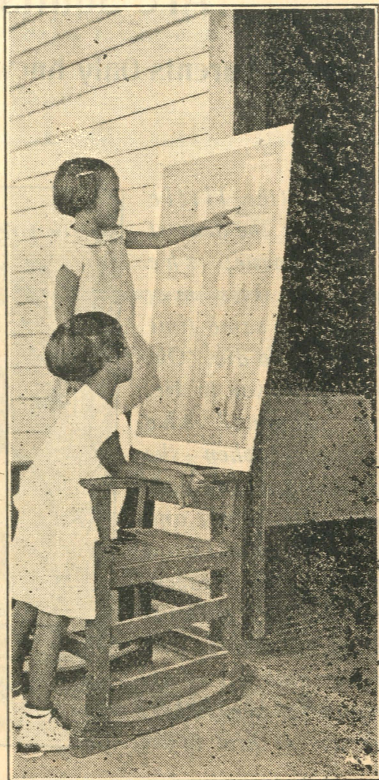
Read first again the editorial of last month!

Little Theresa had been made to understand that Mamma and Papa wanted her to go to heaven, to be infinitely happy and glorious, to be infinitely loved by "le bon Dieu" the good God. And she had understood the happiness of heaven as children can understand it, but at the same time she understood all the love of her parents who always tried their utmost to make her infinitely happy and hence her childish love for her parents who really and truly loved her. But, what shall I say about heaven to a little child, one may ask? How can a father or a mother inspire the children at home with a desire for heaven and a love for the one who proves that he loves the children most dearly by the fact that he tries to procure for them endless good and happiness?

There is nothing easier.

Children have their likings. For instance they like nice dresses. What is easier than to say that the child will have a very much nicer dress in heaven after death, if only it does not disobey but is good and kind at home and loves Our good Lord with all its heart. For instance again: the child likes very much to eat a certain fruit. The moment you present it with the coveted fruit and the child feels happy, you say that in heaven

it will eat fruits very much more delicious, that it shall have these fruits forever, in abundance, but that, to get them, it ought to pray well every morning and evening, before and after meals and that it must always obey Papa and Mamma, and that it should not quarrel with brothers and sisters but always be kind and gentle to them, etc., etc....



What little children will do after they have heard the explanation of a religious picture,

Or you show a picture of Our Lord dying on the Cross and you

tell the child that Jesus, true God and man, bought with His own blood that splendid heaven with the nicest of dresses and the most delicious of fruits, and that afterwards He, Almighty God, went to heaven to prepare a place for all those who love Him, do not offend Him, but try to do what pleases Him.

Naturally, the child with its desire to enjoy nice dresses and sweet fruits, feels an irresistible desire, not only for the known good in heaven, but also for the actions to be done to win that happiness in heaven.

Is the child a little naughty? Speak again of the fruits and dresses in heaven and tell the child that if it is naughty, the dresses in heaven may be lost and the fruits spoiled. Tell the child that Jesus Who loves only kind and obedient children will feel sorry on His cross and may not allow it to enter Heaven, if the child behaves in such a manner, for He sees how the child behaves and He can not forget things unless we be sorry for our wrong deeds and stop them at once.

And the child with its natural desires for things it can understand of heaven, will be touched and stop its naughty mood, and, in the meantime, when its parents speak that way of God and of the child's infinite happiness to be won at the price of virtue, it will not only see that its parents wish really its great good forever, but that

same manner of speaking will increase in the little heart more respect for such a dignified father and mother; hence its respect and love for its parents will increase together.

Further, that way the child is taught to act by a little reasoning, it learns to reason for itself so as to avoid what might spoil the happiness it understands and covets in its little ways, and it necessarily wants to act so as to secure and increase in heaven what it knows and understands of heaven and desires naturally.

That little reasoning held before its eyes, whenever necessary and possible, creates in its little mind a custom of reasoning that way. This kind of reasoning develops more and more with age and repetitions of the same lesson, and so, it acquires the principle of right reasoning and acting: not for fear or love for persons, but for the love of God who is Heaven.

With this principle, the unique universal that may and should guide men in all their actions, the growing child, not only becomes more and more virtuous, but it acquires the necessary self-control under the eye of a just but loving God. It is fit to resist temptations and do good, and, knowing that such an education comes from its loving parents, it can not but love them with all its heart as long as they live and when they have already received in heaven the reward of their sound education.

July 16, St. Simon Stock

Simon was born in the county of Kent, England. He left his home when he was but twelve years of age, to live as a hermit in the hollow trunk of a tree, whence he was known as Simon of the Stock. Here he passed twenty years in penance and prayer, and learned from Our Lady that he was to join an Order not then known in England. He waited in patience till the White Friars came, and then entered the Order of Our Lady of Mount Carmel. In 1245 he became the prior-general of the Order. In all his necessities, he went with filial confidence to the Blessed Mother of Jesus. On July 16, 1251, while Simon knelt in prayer in the White Friar's convent at Cambridge, the Blessed Virgin appeared to him and presented him with the scapular, in assurance of her protection. The devotion to the blessed scapular spread quickly throughout the Christian world. Pope after Pope enriched it with indulgences, and miracles innumerable put their seal upon its efficacy.

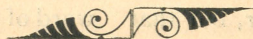
The first of them was worked at

Winchester on a man dying in despair, who at once asked for the Sacraments, when the scapular was laid upon him by St. Simon. In the year 1636, M. de Guge, a cornet in a cavalry regiment, was mortally wounded at the engagement of Tehin, a bullet having lodged near his heart. He was then in a state of grievous sin, but had time left to make his confession, and with his own hands wrote his last testament. When this was done, the surgeon probed his wound, and the bullet was found to have driven his scapular into his heart. On its being withdrawn, he presently expired, making profound acts of gratitude to the Blessed Virgin, who had prolonged his life miraculously, and thus preserved him from eternal death. St. Simon Stock died at Bordeaux, A.D. 1265.

To enjoy the privileges of the scapular of the Mount Carmel, it is sufficient that it be received lawfully and worn devoutly. After the lawful imposition of the scapular, this may be replaced by the "scapular medal".

It is said that the magazines are at their best when they start!

Wherefore subscribe right away to "El Misionero" to get the best of it!



So Speak the Wise . . . And the Young Heed the Lesson!

91. A word to a wise man is enough.
92. If you cannot have the best, make the best of what you have.
93. Many a one threatens while he quakes with fear.
94. Facility of actions comes by habit.
95. We long in vain to undo what we have done.
96. A noble example makes difficult exercise easy.
97. As a man makes his bed so must he lie.
98. Mind the corner where life's road turns.
99. Short reckonings make long friends.
100. Difficulties are meant to rouse not to discourage.
101. Joys shared with others are more enjoyed.
102. Be wise today, 'tis madness to defer.
103. Don't budge if you are at ease where you are.
104. No prudent antagonist thinks light of his adversary.
105. Silence or neglect dissolves many friendships.
106. Best time is present time.
107. If it were not for the fools in this world, the poor would never get rich.
108. Nothing is unclean to a carrion crow.
109. It is better to wear out than to rust out.
110. Better some of a pudding than none of a pie.

THE MISSION

An Efficacious Remedy

B.....June 1, 1926

Dear Father Vandewalle,

Everything O.K. in the mission, and besides, I have a good bit of very interesting news. I have discovered an efficacious remedy against a certain kind of stomach trouble. Maybe others can use the recipe, wherefore I give it to the public that they may profit by it.

Last month I was not very well, I was very weak at certain hours of the day, especially at mealtimes, for the trouble was in the stomach. I thought: maybe I eat too much, for a good friend sent me a ham and a big cheese, and.....of course not having tasted for meat a few days, I had rather enjoyed the welcome gift. So I ate less than usual, but to no avail. The disposition became worse with this treatment.

Then I thought: my stomach is perhaps overloaded, suffers of a chronic indigestion, and I took the corresponding universally known medicine. But I felt worse than before.

Then I used lavishly Harlem oil and all the powders and drogues I could find in my house, but the trouble became very rapidly and visibly worse half an hour and more before meals.

And, at the end of all treatments, you know how easily one despairs. Feeling worse every day after I had taken many precautions and more remedies, I told my stomach one noon that I felt more than ever an attack "All right, you refuse to do your duty? I will crush you under the work" so, I ate more than ever, and, can you believe it, I felt really better, but not much.

Having exhausted all my knowledge and experience in drogues and therapeutics, I decided to go and see a doctor in Bontoc, so, to Bontoc I went on horseback.

I felt I had done well, for during the last half of my journey, I really thought my last had come. Entering the town I was a little surprised to see the employees of the government leaving their office, for my watch showed only 11:20 a. m.

...I thought of hot season hours....
But when I entered the mission house, the clock rang the "Angelus." It was indeed 12 Noon.

A light passed thru my mind.... I had found the remedy of my sickness.... my salvation.... my health.... my watch was 40 minutes slow.... and had been slow that much for a few weeks since the beginning of my trouble.... and 40 minutes slow to eat for a good stomach, feeding often on rice and dried fish only is terrible.... I advanced my watch 40 minutes and since that time I have enjoyed the best of health.

Conclusion and advice! If you have stomach trouble in the missions, before you consult a doctor,

first look at your watch and fix it.

Yours respectfully,

A....

N.O.R. But there is another means of remedying stomach trouble of the kind described.... it is some substantial food.

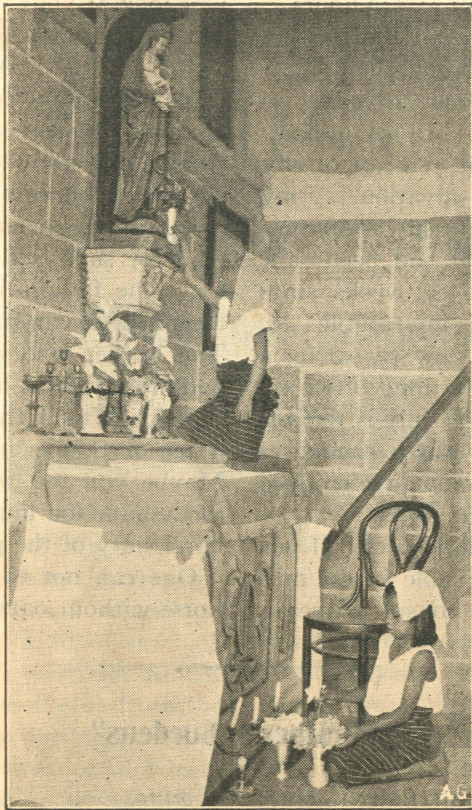
Lately a generous benefactor paid for some extraordinary food for some fathers in the missions where meat can rarely be bought. The Father who wrote this letter had received a ham and a big cheese. Would that you read his letter of thanks for the delicacy. Maybe you too would pay P5.00 for a ham for him or for another missionary of the poorest stations.

One can not expect much of a horse without oats or palay!

"Another's Burdens"

*"If any little word of mine
Can make a life some brighter
If any little song of mine
Can make one heart grow lighter
God help me speak that little word
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing."*

*"If any little love of mine
Can make a life the sweeter;
If any little care of mine
Can make another's fleeter;
If any little help may ease
The burden of another—
God give me love and care and strength
To help along the other."*



Little Ifugao tots, offering flowers to their Mother You too offer a flower to Mary when you send your help to the missions.

Stand Up for Your Faith

Here is an incident in the life of Cardinal Howard of England. "In early life Cardinal Howard was in the army, and one day some of the officers picked up a scapular somewhere in the barracks, and brought it to the mess table, where it was

ridiculed and treated with disrespect. At last one of them hung it to the gas pipe over the table. Lieutenant Howard came in rather late. He was immediately assailed with shouts of 'Oh, Howard, here is something in your line! Isn't this thing



*How little tots in the Ifugao country play little Mammams.
Do they deserve your prayers and help to make good christians of them?*

Popish?' As soon as Howard saw what it was he walked straight to the middle of the room and before them all said in a loud, clear voice: 'Yes, it is something I reverence and esteem and for which I would be ready to draw my sword, if necessary to defend it.' So saying, he drew his sword, and with the point of it

took down the scapular from the gas pipe, kissed it and reverently pinned it to his breast. No one said a word after that, but all present honored him the more for his disregard for human opinion." What a wealth of instruction for us all. On similar occasions let not our courage fail us.—THE UNIVERSE.

Mission News and Notes

Bokod.

From Father Claerhoudt.

I am overjoyed at the news that I may hope to receive the harmonium I asked for in the L. A. some months ago. Deo Gratias. I pray every day for the person or persons willing to present me with the instrument.

On May 22, Antonio Fianza, son of the unforgotten and unforgettable Jose Fianza, was married to Emiliana Namai.

Antonio is a teacher at the central school of Bokod. May Antonio, who will probably live in Bisale, imitate his glorious father, who contributed so much to the conversion of a great many Igorrotes, and thus bring the Bisale people into the bosom of the true Church.

Bauco.

From Father Van Zuyt.

Many thanks for the gift of

₱ 6.00. God bless generous Miss... Such gifts do much good here. I do not need great sums of money: they are perhaps needed more in big missions, but what I need is many small gifts....

Kiangan.

From Father Desnick.

I am still under the bad impression of a sorry event. I had a few carpenters from Banaue building a chapel at Hingyan. Last year the people of Hingyan killed a man from Banaue. So my brave carpenters had been told to be very careful for the sake of their lives. Of course they were.....nevertheless one of them was nearly killed by a man, my friend, of Hingyan.

Naturally all my carpenters fled to Banaue and here I stand alone to build a chapel.

Besides I have an attack of malaria and am still a little dizzy. I need Esanofele and Hemoglobine, but I have none.

System

*Every night my prayers I say,
And get my dinner every day;
And every day that I've been good
I get an orange after food.*

*The child that is not clean and neat
With lots of toys and things to eat,
He is a naughty child, I'm sure
Or else his dear papa is poo.r*

Robert Louis Stevenson

COUNTRY AND PEOPLE

The Negritos of North-Eastern Luzon

By Father Morice Vanoverbergh

Missionary in the Mountain Province, P.I.

(Continuation)

CHAPTER III Material Life

I. Physical Characteristics.

Everybody knows that the Negritos are of short stature. The Spanish explorers recognized the fact in bestowing upon them their name, which, literally translated, means "little Negroes". However, their bodies are so perfectly formed and so well proportioned and are such perfect miniatures of normally sized human beings, that, when living among them, one easily loses sight of their dwarfed stature, which is so remarkable to strangers.

The fact, however, is soon brought to mind again, when one has to follow a Negrito guide along a path in the forest, or to pass through the door of one of their houses, the latter happening very rarely, however, as most of their houses have no walls. What tires

one most in walking along their trails, is not the length of the journey, nor the unevenness of the ground on which one treads, nor the stones and roots one encounters at every step, nor even the brooks and marshes one has to cross, but the necessity of walking head downward and of stooping almost continually during the march, while the Negrito walks erect and enjoys the trip like a college boy on vacation. That is at least what I experienced myself, and what I found exceedingly tiring. They cut off the branches of the trees, and the different vines or spiny plants that grow in their way, but have no idea, of course, of going higher than their head: and so it happened that I had to walk for hours, nearly always stooping; it was a real pleasure and comfort to be able to lift my head

now and then, for instance, when wading through a brook, or coming into a clearing in the forest. The paths they make through bamboo grass or other tall reeds, remind one of the low passage in a cave, the reeds meeting overhead and forming an arch, high enough for the Negrito, but far from lofty for a man of ordinary stature. When you add to this the exceedingly sharp edges of the leaves of some of these plants, that cut you everywhere like a jagged razor, you will understand that, after all, one is continually reminded of the fact that the Negrito is a diminutive man. (Pl. XVII).

I unfortunately had no instruments with me for taking exact measurements, an ordinary meter rule being the only implement in my possession; however, I tried to find out something definite, by choosing out of the group of Negritos who came to the prayer ceremony, the tallest and the shortest man and woman, and making them stand erect against one of the posts of the house, and then, again later on, by doing the same with Kuliana. The first four were adults and had reached their full length, while Kuliana was a girl of about 13 years of age, and probably not yet fully developed.

Here are the results I obtained:

1. Toma, the husband of Iya:
Standing height: (in bare feet, of course)—1.550 m.; Span of arms from fingertip to fingertip—1.585 m.

2. Plasido, the widower:

Standing height: 1.470 m.;

Span of arms: 1.525 m.

3. Purereda, the wife of Addapug:

Standing height: 1.495 m.;

Span of arms: 1.450 m.

4. Filomena, the wife of another Toma:

Standing height: 1.370 m.

5. Kuliana, the daughter of Masigun:

Standing height: 1.410 m.;

Span of arms: 1.420 m.

It will be seen from the above measurements that the arm span is greater than the standing height of the two men, while the contrary happens to be the case with the two women. We cannot conclude from these few examples that this is a general fact, and so I shall leave the matter as it is, with the hope that some day more definite conclusions will be reached. Mr. Reed has done this work for the Negritos of Zambales, perhaps somebody will do the same later on for our Isneg-Negritos and Kalinga-Negritos.

There are two other points which are generally conceded to be characteristics of the Negrito: kinky hair and black skin; but these should not be exaggerated.

Their head hair is generally kinky, there can be no doubt about that; but still there are exceptions.

Again, when the girls daily comb their hair, and the men have theirs cut at regular intervals, much of the wooliness disappears, although

their hair remains most distinctly kinky.

Still, in general, the hair of the Negrito is kinky and rough to the touch, a real virgin forest in miniature, where it is difficult for anything, except a very small animal, to find its way, and still more difficult, when inside, to find its way out.

Ordinarily they have black hair, except now and again when, perhaps through exposure to the sun and the elements, it becomes of a dirty reddish-brown color. This is usually found to be the case only with the exposed part of the hair, except with Tebag, Yadan's son, whose hair though definitely kinky, was uniformly reddish-brown from root to tip.

I saw very few gray-haired people, Asi, Idaro, Dandangān and Asikam being really the only ones I met with, but I could not draw any conclusions from this fact, as I did not encounter any very old people besides the four already mentioned. Of baldness I did not see a single example.

Coming now to the color of their skin, we must concede that it is a good deal darker than that of the average Malay, but neither is it coal-black; it is rather of a chocolate brown. In comparison, however, with the other natives of these islands, we might plainly call the Negrito a black man, as did the Spaniards in bestowing upon them their distinctive name.

In general their faces are very

far from having an ape-like appearance, and in most cases if anything, they resemble the Caucasian more than the Negro's type.

Their cheekbones are rather prominent, about the same as of the average Malay.

Their eyes are not almond-shaped, but round and black, mostly wide open, perhaps on account of living regularly in places more or less dark; they glisten with intelligence, but very often have an expression of timidity.

Their noses are flat, of course, with the nostrils more or less turned upwards, the bridge of the nose setting very deep.

Their lips are not protruding.

Their teeth, in general, are straight; I have not seen a single individual whose teeth were not straight, and I have purposely taken a great many observations on this point.

Their ears are normal, the lobes, in general, being exceedingly small.

A great many of the men have more or less beard, but it is usually short and scanty.

I cannot say much about natural deformities, as the only instance I met with was Guyuñg, whose legs were slightly deformed, although the malformation did not seem to interfere with his movements at all.

Allow me to add a few words about their physiological characteristics. I have spoken extensively about their endurance and the

means they take to secure and increase it by their mode of obtaining food.

Standing, lying down and walking, they take the same positions as other men. One thing only I remarked, was the tendency they had when walking, of keeping their toes turned inward and their heels outward. I could not say this is a general characteristic, but at least I remarked it several times, and often very markedly.

They have all senses rather well developed, their hearing being especially remarkable; for it is so acute that the animal's motions have also disclosed to their keen senses its exact location, as well as its breed and size. When we went to Agiñgay, the Negritos over there knew that men were approaching, long before we emerged from the forest, and they knew also that they were not Negritos like themselves.

I do not believe anything escapes their keen sight. The woods have no secrets for them; they never lose their way in the forest, though they have been roaming through it for a whole day, following the tracks or sounds of a running deer or a wild boar. A broken twig, the position of a stone or a dry log, the inclination of a tree or a bush, in short, anything that has to do with the science of woodcraft, is a landmark to them. They know the cries of all the different quadrupeds, birds and reptiles, all the sounds made by their movements, even the fish

in the water not escaping their observation.

With reference to the question of nutrition, I have said already that the Negrito eats when he has something to eat, and fasts when he has nothing; he has neither fixed time for his meals, nor regular diet.

Adult mortality does not seem to be very great, except in the case of an epidemic, when they have no means of protecting themselves.

It must be conceded that they age more rapidly than the Caucasian, but it is impossible for me to make exact computation about the relative ages.

I met very few instances of any diseases and, of mental diseases, none; of other sicknesses, the only example was Idaro, who was probably suffering from tuberculosis, as she was coughing and expectorating almost continually, and although she ran around the house and the yard, she did not venture far from home. At Malunog, a woman, Iggo, the wife of Yanged, could not be photographed, because she was sick; I could not ascertain, however, what was the nature of her ailment.

There were very few cases of skin diseases, which may seem rather extraordinary; of itch I have seen very little, a few marks on a very few individuals.

In general, the Negrito seems to have a sound mind in a healthy body, which, in turn, is covered by a healthy skin.

(To be continued.)

The Songs of a People

Igorrote Customs in East Benguet

by Rev. Father Claerhoudt, Missionary, Bokod, Benguet

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(Continuation)

IV

“Pek-kel and Ale-gwas”

BETWEEN the Kadassaan Mountains and Bokod lies the country of Karaw.

The greatest village of the Karaw country is “Teé-kob.” North east, a little higher, lies “Bu-sok” and on the other side of the river rise the huts of “Pa-dai,” “Tchanum” and “Ping-ing-aan.”

Higher than Ping-ing-aan is another place called “Pa-dok,” but it is hidden by evergreen forests and in the depth of ravines.

The people of Karaw can not be said to be “Ibaloi-Igorrotes” for they have come from “Panupui,” a country behind the Kadassaan Mountain-ridge.

Their ancestors were persecuted by the “bu-sol,” i. e. wild tribes, and they escaped over the mountains and descended into the Agno valley thinking to settle near Ambuklaw; but the people of Ambuklaw, Bokod and Daklan held a meeting and they gave the intruders the country near the “Bawalingai” river, the actual Karaw.

And so it happened that these refugees built their shacks in that part of Benguet and in that lonely corner lived in peace and safety from their enemies but preserved their own “Igwaan” language and their own customs.

Later, if it pleases God, I will write about Karaw ways and customs but as they have some in common with the Ibaloi people, the “Pek-kel” and the “Ale-gwas,” I give these now, because they are two caniaws offered for the fertility of the earth and the abundance of all which is planted and sown, just as the village caniaw, the great “Kosdei” of East Benguet, I described before.

On both sides of the river, on the mighty mountain slopes, the rice waves its heavy golden, crackling, ears.

The time of Harvesting has come.

But nobody dares to begin, because the “Pek-kel” caniaw has

not been offered as yet for the harvest of the rice.

And the people whisper mysteriously among themselves.

"Karika sepai mamkel niman a tawen?"

"Aw-ti sepa katchi....."

"I wonder who will offer this year the "Pek-kel."

"Hm, hm..... who may it be?"

But the old "Sa-ka-tée," the old mambunung from Tée-kob knows quite well who owns the fattest hogs in the country and the family which some day receives the tiding from old Sa-ka-tée, may do well to prepare the "Pek-kel" for it would be useless to refuse or protest.

And it is in the early morning that the "Pek-kel" begins.

From early morning, all men and women and children stroll toward the hut of the "mamkel" who has to offer the "Pek-kel."

"Umudiung" the old priest, the priest of the "Pek-kel," has taken his position since the day before in the hut of the caniaw-offerer and for supper they have given him cooked rice, but rice of the last harvest.

Near the door in front lays the "Mol-mol," an enormously big hog, waddling with fat and grunting at those who pass near, or squealing from the cutting pain in its tightly tied legs.

The old men sat on their heels near the "Atol" the stone wall; the women sat apart near the hut; all were busy smoking from the short

little copper pipe the "poliang-to-bacco" from the Kadassaan, but nobody drank.

There was no ricewine, no "tapui" at the "Pek-kel" the yearly caniaw of the Karaw country for the success of the harvest.

And while the younger people gathered firewood and fetched in water from the spring, Umudiung came outside of the hut, the old priest of the pek-kel caniaw; he exorcised the "mol-mol" the hog wadding with fat, and finished, saying:

"Sikam, man-ka-akto, uneg ni apa:—aápatep iañgo na-amag!"

And he struck once the "kalsa"—the gong—with his staff.

At this signal seven small pigs were brought forward and, at a new signal of the old priest, all seven were cruelly pierced thru their hearts with a pine punch.

The pointed punches scratched, cut and bored harshly into the skin and lungs of the seven little pigs before they found their way into the very hearts of the jerking yelling animals, but they found it and, when together with the heart-blood they had taken the very life, they were pulled out with a short snatch and dripping with blood, and were thrown on the roof of the mamkel's house to protect it against all wrong and evil—himself and all the members of his family.

Then they roasted the little pigs, cut them open, cleaned the different parts to be boiled, but all under the supervision of the old men.

In the meantime the old priest had entered the hut of the "mamkel."

He sat down near the fire on the hearth and he had nothing but words of blessings and good wishes for the mamkel and his family, if they kept faithfully the precepts of the caniw, until the end, i. e. until the harvest would be over and closed by the "ale gwas."

In a corner of the hut was the man of the hut, sitting on his heels, slightly bowed over, with his two hands, their palms turned upwards, leaning on his feet. In another corner sat his wife in the same position as her husband..... and for three days they were forbidden to take any food, except a few bananas and only when their hunger would be too severe. Bananas would not break the fast which was required for the success of the "Pek-kel" that was offered for the abundance of the harvest.

And the old priest advised them, and told them, over and over again, that they must keep their position of body and hands even when they took their rest and that each one of them had to remain in his own corner and should for no reason at all leave the hut.

The next day a hog was slaughtered.

On the third day, when all the people had gathered around the hut of the caniw-offerer, this last was allowed to appear for a moment outside of his hut, but only at the command of the old priest.

So he came just once outside the door, but when the sun was shining over the tops of the mountains, Umudiung gave him a handful of cooked rice and, sitting on his heels, he accepted the little rice and he plastered it on his breast and then he took a cup of soup with "tchigo" in it of the boiled hog and he poured it out between his legs upon the rice which had fallen to the ground from his breast.

Then came the "Sa-ka-teé" an old man and gave a piece of bamboo and an "atak" a chopper, and the "mamkel" cut the bamboo into splinters.

This was the great and long expected signal of the beginning of the rice harvest; it was the signal that every one was allowed to work and cut his rice.

All women with the "kai-bang", the rattan basket, slung over their backs and the rice sickles in their hands, left for the nearby rice field, and when the sun had reached the zenith, the first rice harvest was stopped, the women came back. A hog was slaughtered, the "mamkel", the feasting man, reentered his hut, took his former position in his corner with his hands on his feet, palms upwards as the pek-kel-caniaw prescribed most clearly.

In the morning of the fifth day, the women went out again to harvest and on the eight day, the last day of the Pek-kel, what was left and preserved of the soup, the "tchigo" of the "mol-mol", slaughtered on the first feast-day, was

poured out on the ground under the hut of the "mamkel".....and so ended the "Pek-kel"....

Hence, every day, in the early morning, you can see black lines of women in the golden fields of the Karaw country cutting rice..... and each afternoon you can see these women loaded with the heavy "kai-ban" full of rice climb, wearily, the hills homeward.

But in their respective corners of their hut still sits the couple who held the "pek-kel", always on their heels, slightly bowed over, with their hands on their feet, palms turned upwards, as the ritual of the "pek-kel" prescribes most clearly and so they will sit until the end of the harvest, for two or three months, until the "ale-gwas".

The man is allowed to eat hog-meat and fish, but never more as long as he lives is he permitted to eat meat of the waterbuffalo; cow and dog, and never again shall he mix "sili" (a kind of condiment) with his daily food.

This same regulation is to be followed by the man who on the first day of the feast distributed meat among all the partakers of the banquet.

Also by the man who on the eighth day poured out the soup, the tchigo of the "mol-mol" under the hut of the "mam-kel".

And to the women it is forbidden to work on their "uma"; camote fields, to plant, to weed, to dig for camotes.

When all rice has been harvested,

when all horses and cattle have been turned into the fields, a day is set apart on which the "mambunung" indicates a man who has to give the 'ale-gwa'. the caniaw which closes the former "pek-kel". And again it is in the early morning that the "ale-gwas" begins.

In front of the entrance of the hut lies a hog, the legs fast tied, and nearby on his heels sits the priest who exorcizes the beast: "ibu-nungto" and again he says the words he spoke over the "mol-mol".

"Sikam maka-akto, uneg ni apa-aapa, tep iañgo na- amag."

And the fat hog was killed and seven small pigs were brought and the deadly pine-punch bored its way thru skin and lungs to their hearts, and, dripping from life-giving blood, they were then thrown upon the roof of the hut of the man-ale-gwas, the man who gave the ale-gwas.

This man and his wife were cornered in the penitential position of the "mam-kel", but they were not obliged to fast.

While the feast is prepared the women move around the "mambunung", the priest, and they sit down in a circle, for now comes "kabunian" the divinity and he will speak thru the mouth of the "mambunung"

"Sikayo pinarsua, kayo ka ma-ñgan sili tchi baleidio isu ñga anchi pageidio"

"You my creatures, you eat "sili" in your houses, and therefore that

is why you have no rice”

And the priest begins now to sing the “kaadio” the song of the “ale-gwas” He sings as a lamentation the evil doing of the creatures.

“Nga-aw dio ka pasing dia pinarsua.....

‘Wrong are you doing my creatures,

“You disobey all my precepts,

“You disobey what I order.

“What I forbid, you all do it,

“But what I order, you do not:

“Bad are your actions, your customs.



And three days and three nights he sings the “kaadio” the lamentation, and kabunian the divinity, yes, he himself laments to his people, now gathered; he laments thru the mouth of the mambunung, he talks, he orders, he forbids thru the mouth of the mambunung.”

And each time he has ended a sentence, all the sitting women repeat, singing, what kabunian told them.

On the third and fifth days they slaughter a hog but the priest does not exorcise them, he does not pray over these last two hogs.

And when the eighth day had dawned and when all the people had gathered, they killed another hog and all ate and drank in front of the hut. After this meal the women left for the “uma” for the first time since the “pek-kel” began.

And on the ninth day of the “ale-gwas” no people were seen in the

villages of the Karaw country. All people, young and old, able to work, had gone to the camoteefields, and they dug out all the weeds and grass which for weeks had grown wild.

Late in the evening, after all umas had been cleaned of grass and weeds, the people came back and they lighted the pinefires around their huts. While the women prepared supper on the “tchapolan,” the men sat wrapped in their blankets, smoking the “poliang” and happy at the thought that tomorrow they had another feast to celebrate at the expense of the “man-ale-gwas”, for tomorrow is the tenth day the last “sepnak” of the “ale-gwas caniauw”.



The same evening after the ale-gwas I was ridding slowly homeward on the narrow, curving, mountain trail.

I was sorry at heart when I thought of all the miseries of soul of the poor Karaw people.....riding thru the fields and following the mountain stream which became darker and darker, I thought, in the stillness of the falling tropical night, of how death some day would strike these poor creatures and bring them back to their Creator Who gave them their life and sacrificed His only begotten Son for the salvation of their souls.....And, as in the dark dawn, the heavy clouds remain hanging above the pine forests of the mountains, so does a cloud of heavy sorrow remain hang-

ing around my heart and soul weeping over these poor souls of the Karaw country.

High above Agpai and King-is I saw the stars rise and twinkle and then, I thought that higher than the stars, in the blue paradise of Angels, housed the souls of Jacoba Matodan, of Emmanuel Pinono, of Tecla Pedro, of Estella Kimé and of so many other little children of the Karaw country who, bathed in the waters of Holy Baptism, had taken their flight to heaven on the wings of death.

They are God's little Angels,

God's little children, who in heaven work for the conversion of their country people and pray for the poor Missionary who lives and will die for their people.

Therefore the hope of the Missionary is much greater than his sorrow, because he knows for certain that a day will come on which these poor people shall have their iron bands broken, the bands of slavery and paganism, and all will kneel down in reverence before the Cross of their Redeemer Who awaits them in Heaven.

Children

*Come to me, O ye Children,
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.*

*Ye open the eastern windows
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.*

*In your hearts are the birds and the sunshine,
In your thoughts the brooklets flow;
But in mine are the winds of autumn
And the first fall of the snow.*

*Then come to me, O ye children,
And whisper in my ear
What the birds and the winds are saying
In your sunny atmosphere.*

*Ye are better than all the ballads
That ever were sung or said,
For ye are living poems,
And all the rest are dead.*

Henry W. Longfellow.



CATHOLIC CHRONICLE

Belgium.

That the Belgian people believe Cardinal Mercier is a Saint, was shown by those tens of thousands of people paying homage to his mortal remains, as if they had been those of a Saint, and is still shown today by the numerous requests for relics of the lamented Cardinal, which are continually being received by members of his household and his near relatives. It explains the spreading of a prayer for his beatification to which the Bishop of Bruges has given his approbation.

This prayer reads: "O God, Eternal Father of the Word, who never ceasest to glorify Thy name by glorifying the priesthood and the Passion of Thy Son of Jesus offering Himself to Thee and offering to Thee His Spouse and His Mystical Body - glorify again our Divine Redeemer by giving to the Church the grace to know all the workings of His sacerdotal love in the person of Desiré Joseph Mercier, Cardinal Archbishop of Mechlin, "Apostle of Jesus Christ" whom, we entreat Thee, through the merits of the

Cross, to raise to the ranks of the Blessed and the Saints.

And Thou, Mary, Queen and Mother of all Christians, Mediatrix of all graces, deign, as at Cana, to hasten the day of thy Son, and to fill with joy the whole assembly of the Seneshals of the Lamb."

France.

More than one hundred fifty naval officers attended Mass and received Holy Communion in a body at the Church of Our Lady of Victories in Paris during Holy Week. On the same day 700 army officers received Holy Communion together in another church. At about the same time 1500 employes of the streetcars in Rome fulfilled their Easter duty in a body.

Guatemala.

The president of Guatemala, a friend of Calles, the president of Mexico, introduced into the legislative assembly a project of law by which priests are forbidden to baptize children, if the babies have not been first vaccinated. The priests are quite decided to consider that law as a dead letter.

Japan.

Father Raguet, of the Paris Foreign mission society, has been made Knight of the Rising Sun, by the Emperor of Japan, in recognition of his services to the Japanese Government. All priests help the Government by preaching against crimes and inviting their flocks to obey the just laws of the country! Why then do some Governments persecute them?

Mexico.

The persecution continues, but before the united stand of the Catholic schools and the resistance of the Catholics throughout the country, the Secretary of Instruction called for a public hearing on the question, suspending in the meantime the execution of his decrees against the teaching of religion in the private schools. "You may close and confiscate our schools" wrote a Mexican Bishop, "we will reopen them in barns, and if you close and confiscate these, we will have our Catholic schools anyway, albeit in the shade of trees". The devil knows how to conquer a country, but where the leaders stand united and decided to have their Catholic schools anyway, the Church must win, for God is with Her.

Russia.

Our enemies often attack the Church for so called injustices committed by Catholic States. What do they say of the Russian, a non-Catholic state, executing unjustly thousands and thousands a year? According to official data of the So-

viet government, the Bolsheviki have executed to date:

Bishops: 28--Priests: 1,219—
Teachers: 6,000—Doctors: 54,000
—Soldiers: 260,000—Policemen:
7,000—Capitalists: 12,950—Bour-
geois: 355,000—Peasants: 815,000.

Spain.

1492. Columbus and his crew assisted at Holy Mass in Palos before starting on his voyage to the New World.—1926: Commander Franco and his crew assisted at Holy Mass on the same spot, before starting his flight across the Atlantic. Four hundred thirty-four years, and the SAME Holy Mass, the SAME Catholic Faith, the SAME sweet submission of courageous hearts to the guidance and protection of Christ the KING!

United States.

Congress counts approximately forty Catholics. Four of these are in the Senate and the others in the lower house. In the United States there are roughly 150,000,000 people. Of these, 20,000,000 are Catholics. If Congress were elected according to religious representation, there would be more than a hundred Catholics in Congress.

The Eucharistic Congress was a complete success. May it bring God's choicest blessings upon the American nation!

The Rev. Father Selfert, pastor of the St. Frederick Catholic church, has qualified for the office of mayor of the village of Daggett, Mich., following his almost unanimous election at the polls.



CURRENT EVENTS



Philippines

Political.

Representative Bacon has presented a bill asking for a special government in Mindanao, under the protection of the United States, in other words, for the annexation of Mindanao. Is this a sign that Independence is coming for the Philippines?

It was always whispered in little political circles, that, if the United States some day granted political independence to the Philippine Islands, she would retain the second largest island of the Archipelago and the richest in natural resources.

Remember rubber! Mindanao is an ideal place for rubber and the United States is looking for a place under its own flag, where it can grow its own rubber. Having been refused a corner in the Philippine Islands where it could grow its rubber on a big scale, Bacon's bill may be the answer. Of course, and justly, the Filipinos will resist this annexation: Mindanao is a part of the country. Most probably, this new bill as some other bills on Filipino affairs pending, will not be considered at this session of the Congress.

Another bill before the United States Congress is the Kiess bill granting more powers to the Insular auditor of the Philippine Islands and providing that the sum of money collected in the United States on Filipino cigars and which yearly amounts to about \$1,000,000 shall be remitted to the Governor General of the Islands, allow-

ing him to use the amount as he sees fit for the good of the country.

Of course the Filipinos see in this bill a new attack against their autonomy. Greater power of the Insular Auditor and the allowance of the above said gift of money to the Governor General instead of to the Government, means for the Legislature of the Philippine Islands less power to administer.

Filipino Affairs.

Other bills granting the G. G. more power brought the two political parties together in their stand against the so-called encroachments upon the Government's rights. Nevertheless it was said that the coalition would be greatly endangered in the coming sessions, when the Democratras would ask a Democratra speaker, because the contract between the two parties was to divide, fifty-fifty, the appointments in the Government. But this new Bacon bill may have the effect of keeping alive the union of the Nationalistas and Democratras, to present a united front against the political power from outside.

Manila.

As soon as the first heavy rains came, the papers again began to talk about remedies against the annual floods. This was done last year and other years, but, the rainy season over, all projects are dropped. Shall the

same program continue? The money needed for repairs to streets etc. after a flood, would more than pay the interests to be disbursed on capital loaned for the necessary works against floods.

The most sincere thanks of the "Little Apostle" to the municipal officials who have suppressed the ordinance allowing cabarets in the City of Manila. No doubt that the fight started at a cabaret just opened in the town of San Fernando, Pampanga, between policemen and constabulary soldiers in which two policemen and three civilians lost their lives and many were wounded, was one of the determining factors which closed the doors to such centers of corruption, alas still abundant around Manila.

Now that the constabulary soldiers have repeated the terrible fight they once before waged in Intramuros against the policemen, what efficacious means will be taken by the respective authorities to prevent a third clash? It is a pity that justice was not rendered sooner in the last case, just as after the Manila trouble. For leniency in prosecuting criminals, means leniency in their punishment, and slow and inadequate chastisement of crimes lacks in its medicinal efficiency for other would-be-criminals.

A Historical Contest.

Rev. Father Mercado, Cainta, Rizal, opens an historical contest with a first Prize of ₱500 and two others consisting of an object of art.

Foreign

Around the League of Nations.

In the League of Nations is a special tribunal in which are a few permanent seats for the mightiest powers (England, France etc.) and six non-perman-

ent seats for smaller nations who are accorded that seat for a year at a time (if they say too much, then they may easily lose their jobs after a year and leave to England and France the direction of the League.) Lately Germany,

Catholics of the Philippines.

The society of the Apostleship of prayer of Paco invites the Dignitaries of the Church and all Catholics to combine their efforts to have the Philippines most solemnly and publicly consecrated to the Sacred Heart. Catholics! Speak of this necessity in your homes. Members of the societies of the Apostleship of prayer, in your meetings give the project your full approval and work for its prompt realization! God's enemies try to destroy His kingdom in the Pearl of the Orient; let us proclaim in their face that the Pearl of the Orient belongs to God!

Schools.

The Catholic University of St. Thomas was established in 1611. First only Theology was taught. Later the following branches were added: Canonical Law and Civil Law in 1734; Medicine and Pharmacy in 1871; Philosophy and Literature in 1896; Civil Engineering in 1907; Education and Liberal Arts in 1926. Ladies are admitted in Pharmacy and Education. Next year part of the Catholic University will pass from Intramuros into its splendid new building, the greatest in the Philippines, and to which will later be added a church, a hospital and dormitories. Actually the University counts more than 2,000 students. What will the number be when courses are given in the new halls?

ent seats for smaller nations who are accorded that seat for a year at a time (if they say too much, then they may easily lose their jobs after a year and leave to England and France the direction of the League.) Lately Germany,

Poland, the Scandinavian States, Spain and Brazil asked for a permanent seat, all the latter because it was rumored that Germany would enter the League and have a permanent seat. To let the storm calm down, it was decided by the League to keep Germany out until next September. But Spain and Brazil let it be known that they want what they want, if not, they quit. If they belong to the League of Nations, they request a deciding vote on the bench as well as other first-class powers.

It has leaked out that in the Treaty of Locarno, between France etc.... and Germany, this latter has been promised a mandate over some colonies....in other words: that some of her old colonies which she lost thru war, would be returned to her domain. "What?" says Mussolini, the famous Italian dictator, "you of the League, you would give colonies to Germany who lost the war and to us Italians, who won the war together with you against Germany. you did not give an acre of colonies (Italy received her Italia irredenta): that's unjust. We need colonies for the overflow of our population. I will find some myself." Mussolini went to the north of Africa.

Egypt has just formed a Nationalist Government, that claimed independence from England, still the master of the Nile country, although it declares Egypt free on the paper, and, as that new Egyptian Government might help Mussolini who in turn would stretch out a protecting hand over the Egyptians, England sent a man-of-war to Cairo, as if to say: "Hands off!" Mussolini mentioned in his desires the name of Abyssinia, (of a sorry memory to Italy.) But France has some interests in that part of the world.

Hence: trouble in the League of Nations: there is too much greediness to be satisfied.

France is expected to be brought be-

fore the League to explain her action in Syria when the Druses started their revolution and the French destroyed part of Damascus. But this action comes six months too late: justice deferred is justice refused.

Brazil angry at the refusal of the League, invites the South American States to form a kind of League of their own.

Shall the time come when we shall have the European League, an American League and an Asiatic League? Or shall the first League melt thru the heat of petty individual quarrels around a pork-barrel?

China.

The Cantonese Bolchevist Government, menaced by Wu's and Chang's allied armies, is ready to make peace with foreign countries, with the hope of obtaining some loans with which to fight the oncoming northern armies, for it sees clearly that it must find some means of preventing itself from being crushed between the foreign anvil and the Chinese hammer. Feng, the beaten leader of the northern bolchevists, supported by Russians, went to Berlin. Why?

Mexico.

The census returns show that 95% of the inhabitants register as Catholics. Nevertheless, ever since the passage of Juarez' laws of reform, in 1857, the anti-Church faction is the stronger. Then convents were closed and all Church property was seized by the States. During the long dictatorship of Porfirio Diaz — the only peaceful and prosperous period enjoyed since the revolution in 1810 — the most obnoxious of the anti-religious laws were practically ignored.....but after his downfall.....!

The two next presidents, Francisco Madera and Venustiano Carranza, although of good Catholic families, start-

ed and headed the subversive radical movement, aiming at the confiscation of property for the benefit of the masses. In 1917 laws against religion were again voted or old anti-religious laws were re-introduced, i. e. that no foreign minister of religion could officiate in the country. As to this, it is but the revival of the law of colonial days. Nor is this confined to religion: there is an endeavor to oust foreign physicians and engineers as well as foreign property-holders: "Mexico for the Mexicans." To put this war cry into practice, laws have been made (it does not cost much to make laws) by which within a few years no foreigner can possess property in Mexico. Already the subsoil of Mexico, rich in petroleum, the bone of discord between England and the United States, has been declared property of the...Government. No foreign Government protested against the shameful deportation of helpless priests and women, but when the pockets of some large corporations are threatened.....then....oh then may protests be sent.

How can a Catholic country be lead so unjustly by a few? Calles and his bolchevist clique use a federal army

Advice to Betrothed People

Judge Thomas F. Graham, of California has published some advice for people about to marry.

Here follow some.

They are not without common sense and... fancy.

Don't marry before you know what you are doing. Married girls of sixteen years are often abandoned woman at seventeen.

Don't marry a man who hates dogs. You will see later that he is unable to love anything.

Don't marry a man because he dances

mostly composed of soldiers, more or less pagans, from the north, just as the Russian tyrants used Chinese regiments to execute their Russian brothers by the thousands.

Morocco.

Abd-el-krim is beaten and a prisoner of his enemies: France and Spain, who will surely keep him away from his country, whose independence he fought for. Exhausted after months of struggle, surrounded, short of amunitions and abandoned by some of the Moroccan tribes while the French and Spaniards, profiting by the dry season, more than ever directed all their forces against their common foe, he gave himself over to the French. The question of submitting the tribes of the interior still in revolt is only a question of a few weeks. Spain has lost a formidable enemy, who prevented her from developing her African colony.

France has done away with a famous nationalist who in time of war could have prevented her from drawing soldiers from northern Africa. Spain and France have obtained what they wanted.

finely. Those who have intelligent feet, have nothing in their heads.

Samson ?

Lately, somewhere in England, some girls held a contest, a tug-of-war. On one end of the rope were girls with bobbed hair and on the other end an equal number with long hair. The latter won.

We do not draw any conclusion, but this contest reminds us of Samson, who lost his strength when he had his hair bobbed.

QUESTION BOX

Questions unsigned will not be answered. Anonymous letters must find their way into the waste paper basket. We will not publish the names of those who send questions.

Question No 20, by G. A. S.

We read in the Bible that some people have lived several hundred years. How could they live so long, although they knew nothing of our modern hygiene, germs, medicine etc.?

Answer: The ten Patriarchs with their respective ages, who lived before the deluge are: Adam; 930 years; Seth; 912; Enos, 905; Cainan; 910; Malaleel; 895; Jared; 962; Henoch; 365; Mathusalem; 969; Lamech; 777; and Noe; 950.

After the deluge, other Patriachs in the Bible appear to have lived an exceptionally long time, but nevertheless there is an evident decline in longevity.

Note well that there is a question here of years of 365 days. Many have tried to prove that the years of the Patriachs meant months, or seasons, etc. but the words of Genesis, and other reasons, as seen in the Holy Scripture, do not permit such an explanation.

Note also that many nations have their traditions of old people in the genealogy of their races. The Iranians with their ten old ancestors, the Hindus with their ten Pitirs or fathers, the Germans and Scandinavians with the ten ancestors of Odin, the Chinese with their ten first divine emperors, the Arabians with their ten first kings seem to have remitted by tradition the existence of the ten antediluvian Patriarchs of great age of the Bible.

How could these people, at the beginning of the human race live so long?

God had created Adam immortal, with a body able to enjoy immortality. After his sin, Adam was cursed by God and lost the privilege of immortality. But that curse of God against the immortality of the body did not work out all at once. Ordinarily God does not work by leaps and bounds, i.e. all of a sudden. And so, that human body, created to be immortal, lost little by little the strength with which it had been created at first to live without end. Further, God had created man to fill the earth (and later heaven, as it is understood that man would have been taken into heaven body and soul, if Adam had not committed sin in Paradise). But to fill the earth with human beings, taking their origin from the first couple created, Adam and Eve, God at the beginning permitted people to live a long life.

In this way He had also found the means of keeping alive, among the first inhabitants of the world, the teachings transmitted by Him to Adam and the other Patriarchs. It is clear that these Patriarchs who had received from God the first lessons in religion, repeated them again and again to their children and grandchildren and great-grandchildren, and God's Providence kept them, therefore, a long time on earth so as to preserve among the people the divine law.

It is not always sufficient to have a knowledge of hygiene, germs and etc. to live a long time. There is a Providence without whose will not a leaf moves on the tree. God's blessing on earth is worth more than all the medicines and hygienic precautions of the whole world. Of course, one has to observe the laws of hygiene and sanitation for: "help yourself so will help you God!"

Do you know that among the profes-

sional men, the doctors of medicine are those who live the shortest lives according to statistics. And yet, doctors are supposed to know dangers of sickness, and germs and the advantages of sanitation.

Advice: do you wish to live long?

Be regular in all your actions, kind in your dealings, pure in your morals, and above all, love and serve God, for then, although some day you shall die, you will live everlastingly.



OBITUARY

We recommend into the prayers of the Association of the Little Flower the following members deceased :

Clara Estrella, from Igararas, Iloilo;
 Maria Bie, from Macabebe, Pamp. ;
 Macaria Nulud.

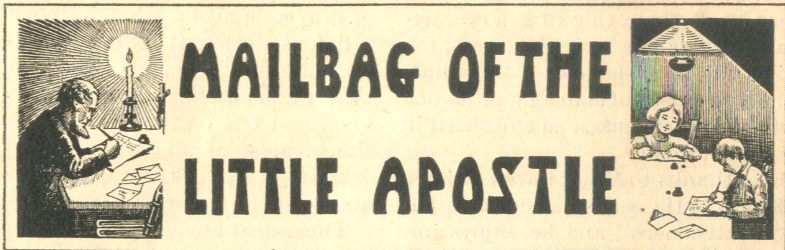
According to the rules of the Association, a mass was celebrated for each one of these members.

R. I. P.

Prayer for the dead prolongs the tenderest affections beyond the gloom of the grave. It infuses the inspiring hope that the assistance which we on earth can afford to our suffering bre-

thren will be amply repaid when they have reached the place of rest, and make of them friends when we in turn shall fail, receiving us into the everlasting mansions.—*Cardinal Wiseman.*

To subscribe to "El Misionero" send one peso to "El Misionero" P. O. Box 1393, Manila, but send it in a Money Order, adding your correct address. Do it now!



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

Manila July 1, 1926.

My Dear Readers.

I wish you could have heard the praises I received two weeks ago from a famous teacher in the Philippine Islands, the director of a school with about 1600 pupils, from no less a man than the Rev. Father Van Hagen. He said that the Little Apostle contained the best condensed current events that may be found in the Philippine Islands and that he congratulated the Little Apostle most heartily and most sincerely for the same.

A few days later, the Little Apostle received a visit from another Dutch Father, a scholar: the Rev. Father Van Berkel who repeated the same words of encouragement and congratulations especially for the Current Events.

Teachers and Students: Here is matter for serious consideration. You know that the Government requires the teaching of Current Events in the intermediate and high schools, approved by the Government. In the Little Apostle you find the important events of the world and the Philippine Islands in the most condensed form, but long and clear enough to follow the actual history of the world and especially of the Philippine Islands.

To study current events does not

mean to know facts that happen in a nation or in the world, it means to know their philosophy: Why did they happen? What was their cause? Why did these causes produce such effects? Many thanks, Fathers Van Hagen and Van Berkel for your kind words and may God bless your noble work in Surigao.

As it is a difficult task to teach current events, by reading the papers to the students: here in the Little Apostle, teachers may find an authentic help in their task of presenting to the pupils what the Government will require strictly during this and the coming years in the schools under its supervision.

A lawyer from Cebu goes even further than the above named Fathers. He calls the Little Apostle a "holy little paper" for which he renews, gladly, his subscription sending one peso and his best wishes "and may it ever prosper and do good" he says.

By these words one sees that this lawyer must be a man of thought. He reads, he is interested in the welfare of his country and he can sacrifice one peso "which he pays gladly."

Alas, how many people who have passed years on the school benches, neglect to keep their minds alert by reading, every day, some serious matter. And what happens? After a-

while, they have forgotten what they learned and their thinking power decreases under the weight of rest; for rest of the mind is rust of the mind. Is then the queen of man's faculties not worth a few expenses, so enlighten it and keep it alive?

Many thanks to Major Caron of Fort McKinley. He sends his subscription to "El Misionero" and he enjoys immensely "the Little Apostle" and "I wish to receive both editions" he adds.

Many thanks to the active students who, during their vacations, found some new subscribers to "the Little Apostle" and "El Misionero."

Well, such activity ought to be expected from all grown-up students of Catholic Colleges. Catholic education

does not stop at the daily recitation of prayers and the exact fulfillment of religious duties; it must create in the Catholic pupils some Catholic activity... it must make them Catholic workers... and one of the greatest, if not the greatest of all Catholic works is certainly the work of a Catholic press, alas so small in the Philippine Islands.

Thus, dear students who worked for the Little Apostle and El Misionero, you have shown that you profited by your Catholic education. God bless you.

And all of you who helped me, the Little Apostle and my brother El Misionero, accept my most sincere thanks.

The Little Apostle.

ROLL OF HONOR

Names of Promoters with number of Members

NOTE: Since June 1st Mrs. Dizon sent in a new list of about 200 Crusaders!

MACABEBE

| | |
|--------------------------|----|
| Miss Maria Mendoza | 25 |
| Srta. Pura de Mesa | 14 |
| Srta. Segunda Lagman | 10 |
| Miss Maria P. Lobo | 15 |
| Miss Margarita de Jesus | 10 |
| Srta. Cecilia Agustin | 9 |
| Srta. Isabela A. Cunanan | 12 |
| Srta. Gorgonia Cunanan | 11 |
| Miss Alejandra Guevara | 12 |
| Miss Agapita Galang | 9 |
| Miss Nicolasa Trinidad | 10 |
| Miss Felicidad Sonza | 10 |
| Miss Feliza Yambao | 10 |

SAN LUIS

| | |
|------------------------|---|
| Miss Trinidad L. Taruc | 9 |
|------------------------|---|

MACABEBE

| | |
|-------------------------|----|
| Miss Teodora Urbano | 10 |
| Miss Rosa Santos | 10 |
| Miss Eugenia Manalastas | 10 |

| | |
|----------------------|----|
| Miss Lourdes Maga | 11 |
| Miss Ana Roman | 10 |
| Miss Felicidad Guese | 10 |
| Miss Maria Garcia | 14 |
| Mirs Edwigis Flores | 16 |

MASANTOL

| | |
|---------------------|----|
| Miss Esperanza Suña | 12 |
| Miss Rufina Baluyut | 9 |

MEXICO

| | |
|------------------------|---|
| Da. Ursula Pascual | 4 |
| Da. Petronila Henson | 9 |
| Da. Asuncion Angeles | 6 |
| Miss Josefa Vergara | 9 |
| Miss Aurelia Vergara | 8 |
| Miss Socorro Mananquil | 9 |
| Da. Isabel Dizon | 7 |

MAGALANG

| | |
|-----------------------|----|
| Miss Magdalena Ayuyao | 25 |
| Miss Loreto Pinto | 11 |

(To be continued.)

For the Little Tots



A Little Life

of the Little Flower for Little Children

INTRODUCTION

MY DEAR LITTLE CHILDREN, I, the Little Apostle, have thought of giving you a short life of the dear Little Flower of Jesus. You have heard of her, of how she was a lovely little Saint, unknown during her life on earth, but today honored all over the world, doing wonders everywhere, even in the Philippines. I will tell you a true wonder she did a few weeks ago in the southern part of Luzon, for you may think that her miracles are only for people far away: No, she is ready to help you, too, if you only love her truly, that is: imitate her virtues and pray to her often.

She was once a little tot as you are. She did what you are doing at home and at school, but.....she did it a little better.

She was a gay little girl, she liked to play and laugh, but, in her joys, she did not forget little Jesus, for, as little Jesus loves little children who love Him, so did little Theresa love little Jesus, doing what she thought would please Him most.

Like you, she cried now and then and was sad. Who are the little children that never weep? But the thought of Jesus' sufferings for our sins, was sufficient to make her stop her tears and to offer to Him the pains she suffered. She said: "if Jesus has suffered so much for me and for my sins, I must also suffer my little pains for my own sins and, like Jesus, for the sins of many sinners".

Was that not a great idea in her little head? And did she not show

a big heart in her tender little body? And is that so difficult to imitate? Not a bit.....but one ought to know all this, and, therefore, you should always eagerly read the pages consecrated in the Little Apostle to the little tots and the Little Flower.

In this way you will see how to behave like the Little Flower and she will love you and do wonders for even you. However you must know that the Little Flower had from her early childhood exceptional gifts: she had a bright intellect, a delicate heart, she liked music, especially the nice hymns of the Church: She was always happy. It is not only in a convent that one can serve God and become a Saint, but also in the world.

Of course it is easier to save one's soul by becoming a priest or a nun, because a priest and a nun live in less danger of sin than the people in the world, they hear and read more of God and the way to serve Him, and they have more time to pray and receive the Holy Sacraments.

But in the world, too, one may know God and love Him and serve Him. In fact, in the world and in the convent, we must all and always love God and serve Him, but each one according to the will of God, i.e. each one in his own state must do what God wills of him in his state and condition. Parents of many children are saints, if they avoid

sin, pray daily, work for their children and above all educate them in the fear and love of God.

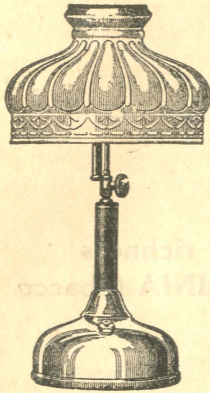
This was what Louis Martin and Zélie Guérin had in view always. That Louis was a good true christian can be seen by the following story: One day he saw a drunken man who had fallen in the street and could not rise, to the great delight of little educated children. Louis helped the poor fellow to rise and brought him home.

Another time he saw a poor sick man who had no means to buy a ticket to go to his distant home, in the station. What did Louis do? He took off his hat and went around with it to ask alms from the bystanders. He got money enough to buy the ticket and he gave it to the poor man. Is it any wonder that the children of Louis Martin and Zélie Guérin should be very good and that one should become a great Saint?

For if the parents are very good, their children naturally imitate them and willingly listen to their advice and commands.

Dear children, pray every day for your parents, that they may always be good true christians for the virtue and the graces of your parents will descend upon you, and then after all, when you pray for them, you fulfill only a duty of gratitude towards your father and mother who work and slave daily for you.

(To be continued.)



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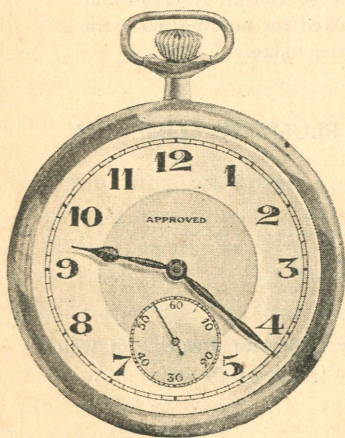
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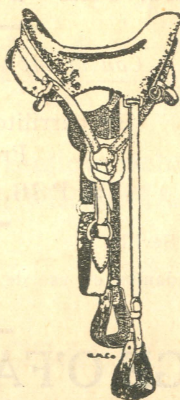
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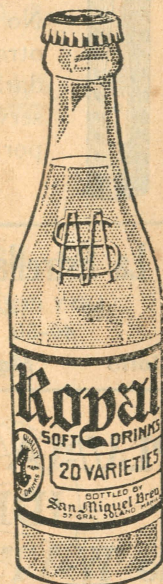
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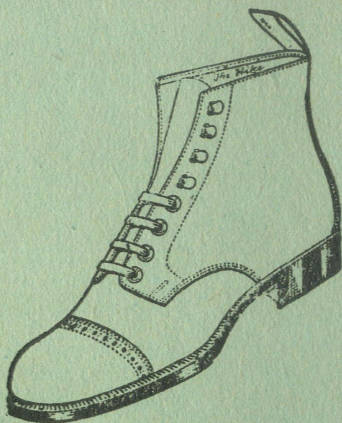
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