

HISTORY OF PHILIPPINOS TRACED SINCE CREATION

Traditions and Legends of the Primitive Tribes are Traced From Prehistoric Ages—Arose in Their Own Land—Have Story of Flood and Other Biblical Events.

An interesting paper, originally read before the Philippine Academy, has just come from the hands of the printer, and is receiving considerable attention from those interested in Philippine history. This is the "Origin of the Malayan Filipinos," by Dr. Najeob M. Saleeby, one of the best informed students of the subject.

He traces the origin of the Philippine people to the present, his knowledge of Asiatic and dead languages assisting to a great extent in the research. The Tagalogs, says Father Chirino, had a fable to the effect that the first man and woman were twins who developed inside of a joint of bamboo which opened of itself and let them out. Similar fables exist among the Samai, Magindanao and Lanao Moros, also among the tribes of Luzon, Borneo and the Malay peninsula.

The traditions and legends of the primitive tribes of the Philippine islands show very clearly that their forefathers arose in this land, and that they have been here ever since creation.

They say that the coast tribes and foreigners came later and fought them and took possession of the land which they occupy at the present.

When Mahalika, the earliest recorded immigrant, reached Sulu Island the aborigines had already developed to such a state of culture that they had large settlements along the coast, and dates of rajahs. These aborigines are often referred to in Sulu and Mindanao as Manubis. Manubis means those who grow up.

Traditions of Deluge.

Traditions of a deluge that threatened to exterminate the race are met with in Mindanao and Luzon, and probably in all the islands. In Mindanao the people, who were saved from destruction by Indra Batara, were hiding on Mt. Bita, the highest peak in Moro territory. Indra Batara is the most prominent figure in Moro mythology, and is also the Hindu king of the heavens. He, in Moro belief, is the great raja who moves in the air with the swiftness of lightning.

The Samals form the last tribe that immigrated into the Philippines. Their traditions plainly state that they left the coast of Java and settled in Sulu and Mindanao. The most typical of this tribe now inhabit the island of Basilan, off the west coast of Mindanao, and all of the Sulu islands. They still migrate and travel east and west between Sulu and Borneo and the Malacca straits.

The Malayan Filipinos of today present three distinct classes. The pagan, or hill tribes, the Christians, the most civilized Filipinos, and the Moros. At first sight, the difference between these classes seems to be so immense that we wonder whether they have anything in common. The hill tribes must have been primitive from the beginning and remained unaffected by foreign influence.

ADVENTUROUS QUAKER BUILT A HUGE MEDIAEVAL CASTLE

Quakers were among the earliest to resist the payment of tithes. The Quaker merchant's eccentricities and his extravagances later in life reached such a pitch that in 1775 the Quaker Friends were appointed to inquire into the case, as being one which might bring the society into disrepute. On December 18, 1775, there was a report from those who had inquired into the failure. They found the causes unsatisfactory, and that Reeve had been extravagant, "especially regarding the building at Bristol."

For this purpose he engaged the services of an Italian architect, and at Bristol, outside Bath, erected the curious structure which to this day is known as Reeve's, or the Black Castle. For many years it has been utterly neglected, but recently it was acquired by some dealers in antiques, and it is now being opened as a sales room for their wares.

It is not only disagreeable but positively alarming to be getting thinner and weaker from day to day. This indicates that the digestive system is failing to supply the nourishment required to maintain health and strength.

You must resort to other means of restoring strength, and in this connection there is nothing like Dr. Chase's Nerve Food to form new, rich blood, revitalize the wasted nerves and restore to the digestive system its natural functions.

Mr. Fred Carstens, farmer, Laird, Sask., writes: "I was very thin and nervous, and as I was continually growing weaker decided to give Dr. Chase's Nerve Food a trial. I would suffer from headaches and indigestion, was easily worried and excited, and felt generally run down. The benefit obtained from this food cure has been very marked, and I recommend it with the greatest confidence to persons who are thin, weak and nervous."

The castle is mentioned by Horace Walpole, who dubbed it "the Devil's Cathedral," and even in its palmy days its appearance must have been of the quaintest, with its strange mixture of architectural styles and its old status of different periods.

William Reeve, even from his early days, seems to have been un-Quaker-like in many of his doings, for it is stated by Dr. Newton, Bishop of Bristol, that "during the assizes in 1750 William Reeve, a considerable Quaker merchant, was examined by Robert Henley (afterward Lord Chancellor Northampton) with much railleury and ridicule." Reeve subsequently demanded satisfaction and a public apology, a duel being one of the alternatives suggested.

It is also recorded that Reeve was the owner of the stately of Bristol, and that he was a very successful man.

The better culture of the coast people indicates a radical difference in the character of the two classes, and could not have been acquired in this land. They must have grown up under different circumstances, and been trained under better conditions. These conditions could not have existed in this land and therefore must have existed elsewhere. They, therefore, must have been the later immigrants who overpowered the primitive occupants of the coast and lowlands.

The development of the Malayan Filipino, therefore, must have passed through four stages. The first was the prehistoric era, marked by the hill tribes and primitive culture. The second was the commercial era, marked by a Hindu-Malayan culture, and represented by the pagan coast tribes of Mindanao, the Bisayas and Luzon, Bisayas, in Hindu, meant slave. The third is the fireman era, which is marked by a Mahomedan culture, and represented by the Moro tribes; and the fourth is the Spanish era, marked by the Christian culture. This last era dated from Spanish occupation, or 1565.

The third era dates as far back as 1400 A. D., the approximate time of the arrival of Mahomedan missionaries and primitive culture. The second era, it may be said, began in Western Malaysia in the fourth century A. D., and we may reasonably suppose that it reached the coast of the Philippines not later than the fifth century. The first era must have begun a long time before the second, possibly about 1500 B. C.

Fact Worthy of Note.

It is a fact worthy of note that the famous Vedic hymns of ancient India are recognized though in a crude form, in the song of the Min-dano. These songs are taboos by the devout Mahomedans and are not learned or recited by the pandits, or priests. They are best known around Lake Lanao where the Moros are most exclusive in their habits and intercourse and where foreign communications have been almost entirely cut off.

There could not have been brought into the country after the 15th century and are necessarily relics of a former era and previous worship. The worship of the Vedic gods was not restricted to the tribes that were afterward Mahomedanized, but exists at present among the hill tribes of Mindanao, and must have been very common among the ancient Bisayas and Tagalogs of Luzon.

There is no evidence of castes in the Philippine people, either in coast or hill tribes, nor has Brahma been mentioned, nor is there any evidence of the Brahmanism or Buddhism ever reached the Philippines, but many of the gods of the ancient belief are identical with the Hindu gods.

There is something for the woman who likes to be at the head of the procession.

This tailored costume is one of the very latest fancies of the designer. The skirt is of arab alaise as far as the front breadth is concerned, but the back is of Ottoman silk, made with an inverted pleat.

There is a tunic of the Ottoman silk with a fitted piece of the arab alaise around the bottom. This is cut away in front to match the cutaway in the front of the coat. These fronts are of the arab alaise and they extend

It Builds Up The System

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An Odd Cutaway Coat From Paris



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These are the Symptoms: 1-Pain in the back. 2-Two frequent desire to urinate. 3-Burning or stinging of urine. 4-Pain or aches in the bladder. 5-Pain in the neck or throat. 6-General debility, weakness, dizziness. 7-Pain or soreness lower part of back. 8-Swelling in any part of the body. 9-Constipation or loose stools. 10-Pain in the head or heart. 11-Pain in the hip joint. 12-Pain in the neck of head. 13-Pain or soreness in the shoulders. 14-Pain or swelling of the joints. 15-Pain or swelling of the muscles. 16-Pain and soreness of the stomach. 17-Acrid or cloudy discharges.

NEW BLOUSE IS CHARMING CREATION, SAY ALL WOMEN

French Design Gives Lovely Expression of Eton Idea—Can be Slipped on Over Simple Dress or Incorporated in Costume.

It isn't a blouse and it isn't a jacket, but it combines the best features of both these garments. Sometimes it is entirely separate, to be slipped on over a simple dress, and in other cases it is incorporated in the general scheme of the dress. One fact is undeniable—the jacket blouse has found instant favor, says a New York Press fashion writer.

In one charming model with long sleeves the French designer has given a lovely expression of the Eton idea. Changeable blue-and-green velvet is used. There is an extended line at the shoulder, to which is attached the lower part of the sleeve. Rounded edges are defined by cordings of silk, and a deep ruffle of mechlin lace gives the directoire finish to the sleeves. The front edges are cut in points that extend below the waist line. Three cordings form the narrow belt, ending in round disks at each side. A frill of lace tops the collar line.

The back of the jacket blouse must not be neglected. It is of many forms, the panel or peplum being favored. It is shown in the round form on a stunning green taffeta jacket. A military motif is given by buttons and cordings. The jacket blouse is a decided cutaway line is noticeable in the lower part, sweeping back to square tails that cross the back.

A cuirass jacket takes you back to the wars of other days, but the effect is striking in a modern dress. Green taffeta is cut without sleeves and has a modified collar line. Two slashes in the front are filled in with straps, and the peplum is arranged in steps, the longest piece at the back.

A jacket blouse with a peplum cut

in empire style is a contributing factor to the beauty of the gray charmeuse gown with an unusual plaited puffing. The revers of the jacket are outlined with knife plaitings and the deep cuffs reside in the same ornamentation. A high waist line is shown defined by silk cordings and the whole is fastened under a rosette of silk. Just a touch of lace is given to the under gimp of chiffon that shows at the front.

Bands of puffing are used to outline the armholes and lower edge of another little jacket blouse that repeats the color notes of the Persian trimming on the gown. There are shallow turned-back revers, and the front fastening is made under buttons and silk cordings. This model requires so little material that the silk remnant too small for ordinary blouses can now be used.

On directoire lines is built a black taffeta jacket blouse used to trim a black-and-white silk dress. No sleeves are used. The fronts are curved down quite like a waistcoat, and two large buttons fasten them. A decidedly cutaway line is noticeable in the lower part, sweeping back to square tails that cross the back.

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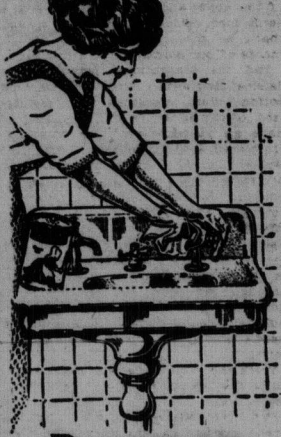
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