



**THE  
LITTLE APOSTLE  
OF THE  
MOUNTAIN PROVINCE**

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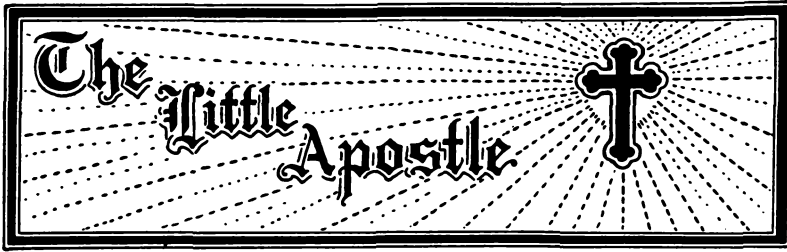
## DEPENDABLE LIGHT!

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## An Open Letter to All Our Readers

Our beloved Readers:

The Mountain Province belongs to the Philippines, and the Missionary Work in that Province belongs therefore to the Catholic Church in this country. We, Belgian Missionaries, were sent, in 1907, to this missionfield by His Holiness the Pope to continue the conversion of the Igorrotes.

It was our duty to try making Catholics of this country interested in the Christianization of their Mountain Province.

We have done our best to comply with this duty.

This Missionary Work, committed to our care, is today in imminent danger on account of adverse circumstances created by the existing new World War.

It is equally our duty to make this danger known to whom it concerns.

The Little Apostle-El Misionero has started a new year on June 1940. 1940 is already a year of great and transforming events, and there is no reason why we

should not expect to meet still greater unpleasant surprises in things of the world. These things are in such dreadful turmoil that no one can guess how this present year will end. But there is one thing we are quite sure of; namely, that whatever may still occur, it will always turn out to be for the greater good of those who love God. We are in God's hands, and what He keeps, is well kept. In the midst of all frightful events which seem to menace our very existence, we can always rally with security to the outcry of St. Michael: "If God is with us, who can be against us!" But the unshaken confidence we have in Almighty God must go together with a firm determination of doing our best, using the means of salvation which Holy Providence puts at our disposition; the adage, "Do your best, and God will do the rest," shall ever remain true.

Let us apply this to the Missions in the Apostolic Prefecture of the Mountain Province. You have





The lonely King of Belgium, Leopold III, on his sorrowful way of the Cross.  
(From 1935, at the funeral of the Belgians' beloved Queen).



received our ANNUAL REPORT, in which you read the progress made during the past year. The Little Apostle or El Misionero, our mission magazine, comes regularly to you, telling you of our endeavors to win for Christ and His Church the remaining Igorrote pagans in the Mountain Province. After 33 years of hard labor and heroic patience, our missionaries rejoiced in the ordination to the Holy Priesthood of the first native of Kalingaland; they had good reasons to be hopeful for the future, and they kept in their heart a holy enthusiasm of creating by and by a native clergy in the Apostolic Prefecture of the Mountain Province. Having brought the number of Christians from less than two hundred (in 1917) to 76,820 (1939), having instilled Catholic education in the hearts of these peoples with the help of schools, dormitories and catechetical work, the missionaries rejoiced in the happy fact of seeing priestly vocations rise among the Igorrote youth. But, lo, there appeared again the terrible scourge of war! We remember what this meant in 1914-18 when our missions in the Mountain Province were on the brink of ruin. In 25 years Belgium has been invaded a second time, brothers and nephews of our missionaries are slain on horrible battlefields, and we do not know if our parents, relatives, and religious superiors are among the fear-stricken refugees or if they suffer under the tyranny of a merciless enemy. With broken hearts

we lift from the depth of sorrow our voice to God: "Lord, what have we done to deserve such a heavy cross?" But, thanks to God, we have still the Faith to enlighten us, knowing that God's ways are not our ways, and that, out of love and mercy for the weak and guilty, He often times allows the innocent to be the victim of His offended justice. Did our beloved Saviour not say: "The servant is not more than the Master; what they have done to Me, they will do to you?" With complete resignation and love of God and of all men, we put all our confidence in St. Peter's words: "Partaking of the sufferings of Christ rejoice, that when His Glory be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed; for that which is of the honor, glory and power of God, and that which is His Spirit, resteth upon you."

Confident in God's Holy Providence, we are also confident in you, our dear Readers. We know by happy experience that Filipino Catholics love missionaries and mission work in the Mountain Province. During 1914-18 they have done their best to save their Home Missions. We are confident that now again they will stand for their safety.

It is quite natural that missionaries receive the greater part of support for themselves and their work from benefactors in the homeland. This is certainly true for us, Belgian missionaries in the

Mountain Province, although we have to be ever grateful for the valuable help always received from Filipino Catholics. However, the sad fact is that, deprived of the monthly alms our missionaries received from Belgium, we find ourselves obliged to close many schools and dormitories and to dismiss a good number of our catechists. You understand as well as I do that strictly material work can be suspended for the time being without much damage, but to stop the work which is spiritual involves an unavoidable spiritual disaster.

Our only hope to avoid this disaster lies in the charity of our Readers of *The Little Apostle* and *El Misionero*. Of course, there are thousands of Catholics in these Islands who would gladly volunteer to come to our rescue if they knew

of our present need.

Please, help us, and kindly send us also names and addresses of charitable people who have a heart to save God's work in the Mountain Province.

You know that we ever try our best repaying you with prayers. Our Family Circle and our monthly Novena of Last Resort are there to prove it; but besides all this, you are equally included in all our prayers and Holy Masses, and you partake of the missionary work in the Mountain Province.

I finish this urgent appeal with a hearty: "God bless you and spare you and the Philippines from the horrors of war."

Yours ever gratefully in J. and M.,  
*The Little Apostle-El Misionero*  
 By Rev. José De Samber.







## A Propos of a Pastoral Visitation in the Mountain Province

From Friday, February 2, until Thursday, May 16, has been a very busy time for Msgr. José Billiet, the Prefect Apostolic of the Mountain Province. He made his Pastoral Visitation to many of our missions, administering the Sacrament of Confirmation to many neophytes and children. He made use of all available means of transportation, from the taxi, bus and P. U. car down to the riding on horseback and the simplest journeying on foot.

He started with a taxi which carried him and his baggages to the Dangwa station, where, like an ordinary traveler, he mounted the bus bound for Bontoc amidst Igorrotes who returned home for a well deserved rest after hard work in the mines. "Evangelizare pauperibus misit me"—"He sent me to preach the Gospel to the poor," is Msgr. Billiet's cherished adage, and, while the truck rolled on the rough road shaking and

tossing its passengers, his attractive smile and kind conversation sowed the good seed of God's word in the souls of Christians and pagans alike who, for being of the Mountain Province, are committed to his fatherly care. He loves them, and to be with them is a delight for him. He never feels better than on the open road, traveling as a poor missionary, making new acquaintances, new friends, and those of the mountaineers who meet him once are not to forget him anymore. God has given him a rich memory, and the writer of these "causeries" has many times been wondering how he knew so many people whom he called by their name as if he had known them for years, although he saw them but once somewhere in a far off place at a gate on the road or in a barrio. Faces beaming with joy and gratitude stare then at him, and at every such occasion these words of the Good

Shepherd come to my mind: "I know My sheep, and call them by their name."

It was already late in the evening when Msgr. arrived in Bontoc, where his brother Francisco Billiet was waiting for him. Alighting from the truck, stiff and well covered with dust, he smiled his best, but Apo Francisco could not prevent an outcry of surprise seeing Msgr. his brother emerging alone from the bus. But no further outbursts of surprise were possible because Msgr. was already shaking hands and chuckled all remarks to a stop with a hearty: "Oh, well, I enjoyed it immensely!"

**It was late at night** when Apo Francisco returned to the convento of Bontoc; he had been in town to find and contract a P. U. He had been lucky in his expedition, and the result was that on the next morning he and Msgr. his brother covered the 68 kilometers to Lubuagan comfortably seated in a public utility car.

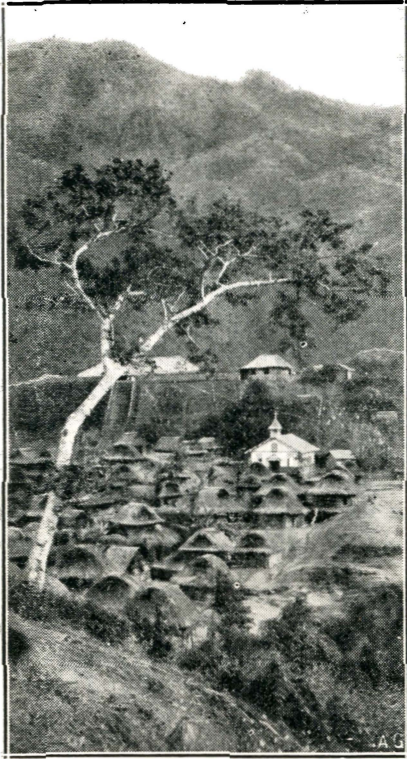
Lubuagan may well be called the home of the Billiets. They are three in number, two brothers and a sister, and all three are in the Philippines. Rev. Mother Lutgarde, of the Belgian Sisters residing in Tondo, is the oldest of the three. They were still young when they lost their parents, and Sister Lutgarde had to take the place of their mother while the two boys, Francisco and José, continued their studies at the college. On completing his six years of college, Francisco entered the Mis-

sion Congregation of Scheut, Belgium, where two years later his younger brother José joined him. Free from all family cares and worries, Sister Lutgarde herself entered the Congregation of Missionary Canonesses of St. Augustine, Heverle, Belgium, and now the three are in the Philippines rendering most valuable service to the Church in this country.

The convento of Lubuagan has many doors which stand invitingly in four directions, to express welcome to all those who may arrive from anywhere and for any reason. During the many times I have been in Lubuagan I never saw the convento without visitors. Young and old, Christian and pagan, they are all received with kindness and a smile that makes them feel at home.

I have always admired the way the missionaries of Kalinga treat the most common Igorrote. They certainly follow the advice given by St. Peter, the Patron Saint of Lubuagan, who wrote to his Christians these words: "Honor ye, therefore, all men." Besides, it is a fact that the Kalinga people have a special liking for being honored; although in primitive appearances, they show forth in their way of speaking and acting a certain nobility of which one who comes in contact with them is soon aware. This is a natural gift they received from their Creator, and which in most places makes them quite attractive. Of course, such a gift can be misused and turn into pride, making the possessors of it





^ barrio Chapel in the  
Mountain Province

a little too much thinskin; but, if rightly cultivated by religion, it is a very opportune means to make of them an "elite" of Christians.

**A good number of neophytes** received the Sacrament of Confirmation, which Msgr. Billiet administered in Lubuagan church and in the chapel of Bangad. I feel always glad when Kalinga Christians are confirmed, because, dwelling in their souls, the Holy Ghost finds in them a good disposition to accept His operation to make of them true soldiers of

Christ, and their supernaturalized sense of honor paves the way for the practice of Christian virtues.

No wonder then that the first priest in the Apostolic Prefecture of the Mountain Province comes from the Kalinga tribe. This happy happening has still paved a wider way to Christian ideals, a way to the native Priesthood, and no one would be surprised that in a relatively near future the example of Rev. A. Duggom be followed by many Kalinga boys. Rev. A. Duggom has been appointed to the mission of Lubuagan, and his daily missionary work is going to be a constant appeal to the nobler feelings of the Kalinga sons to join him in his endeavors to make of Kalingaland a selected spot of Christ's Kingdom on earth.

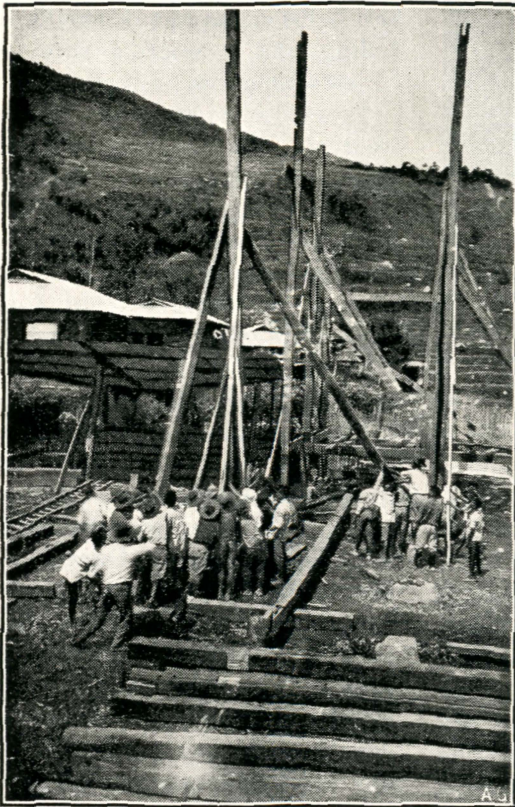
From Lubuagan Msgr. Billiet went to the Salegseg mission. Twenty-four kilometers high up above Lubuagan lies the barrio of Balbalan, where a well prepared group of neophytes were ready to receive the Sacrament of Confirmation. From there he had to ride on horseback to Salegseg, amidst the woodland flowers and the wild orchids.

Besides Balbalan, Msgr. administered Confirmation in the center of Salegseg mission and in the following barrios: Daw-angan, Limos, Allaguaia and Taga.

Father V. Pil is building a new church in Salegseg, which ought to be completed by this time. One who has seen the narrow trails and paths leading up and down from one barrio to another, easily ad-

mits that Father Pil is living a very hard missionary life. But the good Father never complains, makes his every day steep climbing and abrupt descending in search of new souls for Christ, and prays the Lord for more strength in order to reach all the sheep committed to his care but scattered in the far off and surrounding mountains. His mission is too widely extended for one priest! But, alas! there is not much hope that help will come to him, now that the homeland is again occupied by the German armies. If only we could give him more catechists; but, we appeal al-

most in vain to the Catholics of this country. It is always the same few that are interested in mission work. Our Catechists' Fund is almost exhausted, day after day is passing by without receiving a single centavo to help the great work of Christianization of the Mountain Province—but daily, new and expensive automobiles increase running on all roads in the Philippines, splendid parties are given, cines are crowded, and to their unfortunate brethren not the least thought of compassion is given. While these lukewarm Catholics give themselves up to politics and "good-times", mis-



Erecting the  
heavy posts of a  
new Mission Church  
in the Mountain  
Province.





sionaries and a few catechists are exhausting themselves, are dying on the spot, to bring the consolation of our Holy Faith to the poor of the Mountain Province, who wait in vain for the fraternal love of their wealthy, well-to-do compatriots. Yes, the favored in this country know how to make beautiful speeches on patriotism, social justice and the like; but, I ask you, do they know what they are talking about?.....

**Rev. A. Duggom is from this mission.** I saw the place where he was born, where he lived as a child, a boy, and I feel obliged to recall how our dear Lord found in this far off mountain recess a faithful servant to follow Him on the way to Calvary for the salvation of many in the tribe of Kalinga.

In him the Apostolic Prefecture of the Mountain Province has its first secular priest. He was ordained to the Priesthood in Vigan, Ilocos Sur, on march 9, 1940, by His Excellency S.C. Sancho, bishop of Nueva Segovia.

A native from Pantikian, belonging to the Salegseg mission, he was baptized in 1926 by Rev. Francisco Billiet.

In the early days of his boyhood he walked the six kilometers narrow trail from Pantikian to Alingayen (Salegseg) in order to pick up the first rudiments of reading and writing in the public school of the latter place; at evening he ran down the same narrow trail, trying to get home before sunset. Such

was the daily routine of his boyhood.

In the beginning of 1926 a missionary passed through Alingayen and Pantikian, and a boy by the name of Duggom, a native from Pantikian and pupil of the Alingayen public school, was the first to approach the missionary, to listen to his kind words, and to be so much attracted by the priest's personality as to become his best friend and follower.

That same year he was baptized and became therewith Alberto Duggom.

Alberto Duggom was of such uprightness of character and of behavior that for him to believe in our Lord's doctrine and to accept baptism was a matter of fact as soon as he came in contact with a Catholic priest who brought to him the Good Tidings.

For as much as I know him, it seems to me that even his vocation to the Holy Priesthood was for him but a matter of fact. His pure soul, his generous heart naturally strove to a higher life, and when he saw a Father Francisco Billiet or a Father José Poot sacrificing themselves in search for souls for Christ his decision was made then and there to be once himself a missionary priest in the service of the Good Shepherd.

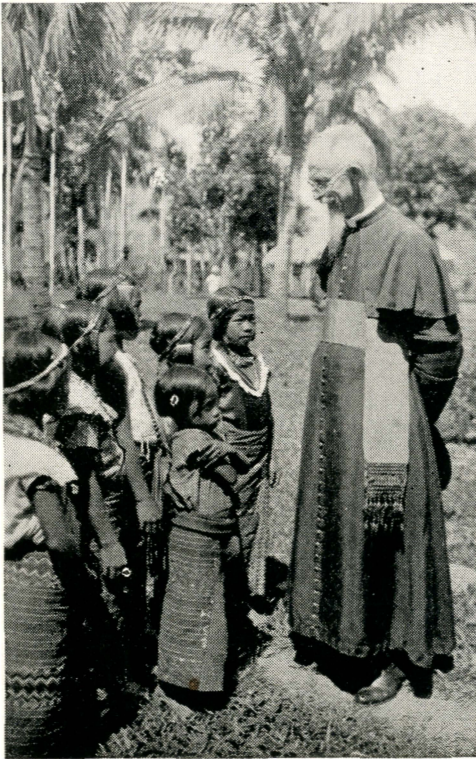
While I write this I think of another pure soul whose words fully explain what I mean. "Sometimes I heard people saying," writes St. Theresa of the Child Jesus in her Autobiography, "that Pauline would be a nun and, with-

out quite knowing what I meant, I thought: 'I will be a nun too.' This is one of my first recollections, and I have never changed my mind." You see, to the Little Flower of Jesus her religious vocation came instantly at the first mention of it, and later on it was so natural that it also may be called a simple matter of fact.

That Alberto Duggom wanted to become a priest was certainly one of the first confidences he made to Father Francisco, his true spiritual father. Knowing the two souls, one must simply say: "It couldn't have been otherwise." But, what the Little Flower of

Jesus said of herself, "I have never changed my mind," could have been likewise said of Alberto Duggom. The fact, indeed, that it has not been otherwise with him, that he too never changed his mind, makes us look at him with admiration and reverence, because with the great St. Paul he can now say in all truth: "By the grace of God, I am what I am; and his grace in me hath not been void, but I have labored more abundantly than all they: yet not I, but the grace of God in me."

In these words of St. Paul lies the long story of labor and struggle in order to remain faithful to



Msgr José Billiet

with Kalinga Children.



On a next Visit Msgr.

Will say who is Feliza,

Teresita, Antonia etc.....





a higher vocation, to a special call coming from the Divine Master.

The years passed in Lubuagan under the loving care of Father Francisco were a providential preparation for the little boy Alberto who was to meet, like all children of Eve, the trials and temptations of life. It was especially at the Farm School of Trinidad, where he studied for a few years, that Alberto may say that he "labored more abundantly than all they."

The grace of God preserved the purity of his soul, kept alive in his heart the call to a higher vocation, because the grace of God worked in him, with him. In Trinidad Alberto Duggom was a living good example for the other boys. It was he who never missed Mass on Sundays, who knew how to convince others not to forget the way to the church and to the confessional, and whose presence was enough to stop undecent con-



How Missionaries are traveling in China.

There he was abandoned to himself, "could do wrong, but did not do it," resisted to all worldly attractions, went victoriously through all temptations. He "labored more abundantly than all they," not only in showing a wonderful application in his studies, but above all in being faithful to his Christian duties and to the salutary practice of daily prayer.

versations. "Temptations and trials do not make the man," says The Following of Christ, "but they show what he is." The time passed in Trinidad Farm School has certainly shown in clear light what a man Alberto Duggom was.

He finished his High School in Tagudin, from where he entered the Seminary of Vigan, Ilocos Sur.

**From Salegseg Msgr. Billiet** made the long trip on horseback to Tuao, Cagayan, from where he went to Tuguegarao, the residence of His Excellency C. Jurgens. After a day or two of needed rest, he set out again, via Tuao, to visit the large subprovince of Apayao. It is a long way from Tuao to Ripang, the first mission station in Apayao. The first hour is a ride up and down the hills, and the horse trots at regular speed from one winding trail to another. Then begins the wooded region of Apayao, a thirty-five kilometers through dense forests. For hours not a single house is to be seen, and the traveler asks himself if any human being dwells in this wide subprovince.

Arriving in Ripang towards evening, Msgr. was glad to be welcomed and to find some comfort in the convento of the missionary, Rev. H. David. The first impression one has is to wonder why a church and convento are built in such a wilderness, and how it is possible that a missionary can live here year after year without even thinking so much as to give it up and return to civilization. Here one realizes what a missionary can endure for the salvation of a human soul. Believe me, it is very hard, physically and morally, to live in Ripang, to remain in Ripang, and to work there with zeal to bring a few wandering souls to our Lord. Only a few and poor houses form this mission center. And where are the rest of Apayao's 16,000 inhabitants? Not

even an Isneg can rightly answer this question, for today they live here and tomorrow there, in places almost inaccessible where they have built little shacks with sticks and grass and where for the time being they have planted their mountain rice. And the priest has to travel on and along swift and dangerous rivers, has many times to risk his life by crossing them; he has to climb slippery rocks and wade through mud-pools, with the hope of reaching a few people to whom he can speak of God's love and of the all important matter of the salvation of their souls....

The next day quite a number of neophytes and children received the Sacrament of Confirmation. One wonders again from where they come, how they have been gathered, and how they have been prepared to receive the Holy Ghost. One priest and two catechists have done the work. Every Christian present has been a true conquest; the conversion to the Faith of every adult is a long story of hardships and sacrifices endured by the priest and his catechists to win him or her for Christ. In Ripang, in 1939, only four adults were baptized together with another total of seventeen children from Christian and fourteen from pagan parents.

There are only two missions in Apayao. The second one being Kabugao, the capital of the subprovince. A muddy path of fifty-one kilometers through the woods separate Ripang from Kabugao.



Pastoral Visitation in Kiangan.

In company with Fathers H. David and G. De Caestecker, the missionary of Kabugao, Msgr. Billiet covered this long and tiresome distance on horseback in one day.

The Kabugao mission center has this advantage on Ripang that the church and convento have a neighborhood of Christians from the lowlands; the government officials and public school teachers are there to give the missionary and his two catechists the consolation of seeing a respectable attendance at Mass on Sundays. But for the rest, Ripang has nothing to envy from Kabugao; the work is equally hard, and the result equally modest. During 1939 the Father and his two catechists suc-

ceeded in converting seven Isneg adults, baptized thirty children from Christian and 116 children from pagan parents. To these and others Msgr. administered the Sacrament of Confirmation.

Kabugao and Ripang have their chapel at the missionary's residence; there are no other chapels in the whole subprovince, for the simple reason that no one can say where to build them, since people are not permanently living in the same place, and, if some do live in the same place, then one does not find them at home for the greater part of the year; they are most of the time abroad in their inaccessible fields.

On his return trip from Apayao,



Msgr. Billiet boarded a row-boat, which slipped swiftly down stream to Abulug, Cagayan, where he was lucky to meet Captain Sandiko who gave him a lift in his car bound for Tuguegarao.

**From Tuguegarao, Cagayan,** to Bayombong, Nueva Vizcaya, Msgr. Billiet passed the long journey on a bus of the Rural Transit. The next day another truck of the same company brought him to Kiangán, capital of the Ifugao subprovince.

Kiangán is a beautiful mission where the number of confirmations ran into the hundreds. The same may be said of Burnay Banawe.

Ifugao is the most densely populated subprovince of the Mountain Province. There are actually in the whole subprovince six missionary priests, thirteen Sisters, eight teachers and seven catechists to take care of a High School, Intermediate and Primary Schools in Kiangán, Primary Schools in Banawe, dormitories for boys and girls in these two places, and a population of more than eighty thousand souls.

The rice terraces graduate from the foot up to the top of the mountains and give splendid vistas to the traveler who rides in a car on the main road; but, to the missionaries who have to visit the little groups of houses scattered amidst these terraces, they make dangerous climbing and a tiresome duty to be complied with. If, instead of seven catechists for the whole Ifugao subprovince, the missionaries had ten times as many such pre-

vious helpers, much of their hard and exhausting work could be spared and many more Ifugaos could be reached and instructed in our Holy Faith.

**From Banawe Msgr. went by truck** to Bontoc for confirmation in Bontoc itself and in Tetipan.

Bontoc is a very difficult mission on account of the natives' strange customs in their way of living. One has to see with his own eyes the repelling condition of their huts, their public sleeping holes for boys and girls respectively, the performance of their wild *caniaos* and other pagan customs, to realize that it is difficult indeed to make good Christians out of a people living in such a depth of pagan miseries. Not long ago a Jesuit Father visited the Igorrote "puebic" of Bontoc, and he came back shaking his head and exclaiming: "Hopeless case!..... Hopeless case!....."

Much has been done by the missionaries to improve the miserable lot of this pagan tribe, but the results have not responded to the amount of their generous efforts.

The method of christianizing the Bontoc Igorrotes used by Father C. Jurgens, now His Excellency C. Jurgens, was that of secluded education of boys and girls in schools and dormitories. He even bought a large piece of land in order to provide for the future development of Christian life. On this plot decent houses would be built once Christian boys would marry Christian girls and make

Christian families.

Although restricted, this method has given very good results. It has produced men like Felix Diaz, Louis Claver, Jerome Facat, James Dakyon, Henry Amos, Julio Angawa, William Ola, Pedro Chumakog and others who today keep high the standard of Christian education received at the Catholic mission and who occupy outstanding positions in society.

But this method was very expensive, too expensive above all in times of general depression which affected the whole world and not less the missions. Besides, this method did not directly reach the elder Bontoc people, although they were not abandoned.

Keeping the schools and dormitories in a still more restricted sphere, the missionary of Bontoc tried the method of bringing the Gospel directly to these Igorrotes, by daily contact with them in their own poor huts. It has been a hard and difficult enterprise which has offered not much consolation, although this method has always been in use with other tribes and has everywhere else had the most gratifying results. The zealous Father of Bontoc even planned to put a chapel and a priest's residence in the middle of their "pueblo," so that the relations between the people and the missionary would be more effective. The ground whereon to erect these



Msgr. J. Billiet and Rev. J. Poot with Ifugao children at Kiangan.



Burnay  
Mission:  
Rev. Verbeke,  
his Catechist  
and a few of  
his  
parishioners.

buildings was already purchased, materials gathered, and Brother Henry was already on the spot to start the work. But then troubles came, which were of such nature that the good Father had to give up his cherished plans. Bontoc Igorrotes remain stubborn in their prehistoric way of living, and, if ever a change is to come, it will be when the government becomes aware of the necessity of making the people feel the power of its authority and improve this altogether too miserable condition for human beings.

In the meantime the missionary will have to use heroic patience in dealing with the pagan population of Bontoc. He will have to stand by the handicapped method of secluded education in schools and dormitories — of course, in a very restricted way on account of the lack of means. In other words he will have to temper his zeal and be

satisfied with slow and modest results.

**It was March 16th when Msgr. Billiet** returned from Bontoc to Baguio. He remained only a few days in the city. On the feast of St. Joseph he gave the tonsure and minor orders to scholastics of the Society of Jesus, that same evening he made the invocation at the commencement exercises of the graduated nurses of Baguio Hospital, and the next morning he was again on his way to Bontoc. He had to be in Lubuagan on Easter Sunday to assist at the first solemn High Mass of Rev. Alberto Dugom.

On Easter Monday he left Lubuagan for Bontoc, from where he traveled thirty-five kilometers on horseback to Barlig. From Barlig he had another long ride of thirty kilometers to Natonin, followed by other long journeys to Kadaklan



and Lias, always in the saddle from morning until late in the afternoon. In all these places new Christians were made soldiers of Christ through Confirmation.

From Barlig Msgr. traveled again via Bontoc to Lubuagan, and from there to Naneng. In Naneng itself and in Bulanao and Laya there were many confirmations. Laya is the place where during the Spanish Regime the Dominican Missionaries had a mission. There was still a church in that place when our missionaries came to Kalinga; material in the church which could still be used was transported to Naneng for the construction of another church in the center of the actual mission district.

For the sixth time the Prefect Apostolic passed through Bontoc, went to Sabangan and Bauko for confirmation, and paid a flying visit to Kayan.

Back in Baguio on the 22nd of April he was, two days later, on

his way to Batan, Kabayan, for confirmation. From kilometer 52 on the Bontoc road he walked down into the depth, climbed a steep mountain, followed the mountain ridge, went down slippery rocks to reach Batan. This trip was the most tiresome he ever did, and few will be able to endure what he suffered during that journey up and down the steep mountains.

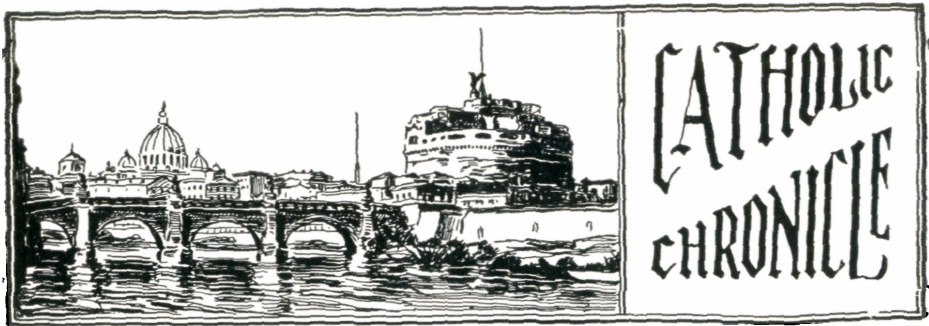
On May 1st he went for confirmation to Balagbag, the following Sunday to Kapangan, and finally a few days later to Diokmo, of the jurisdiction of Itogon.

On May 14th he was again en route to Kayan where he blessed the new church, an important event of which our readers will hear later on in a special edition.

Finally, on May 16th, he could sit down in peace and take a rest after almost four months of continual traveling.

*The Little Apostle*





## Cardinal Dougherty

**F**OR many good reasons the Apostolic Prefecture of the Mountain Province heartily rejoiced with His Eminence Denis Cardinal Dougherty, Archbishop of Philadelphia, when he celebrated the 50th anniversary of his sacerdotal ordination on Sunday, June 2.

While on Sunday, June 2nd, His Eminence offered his pontifical Mass of thanksgiving to Almighty God, many fervent prayers for him went up to Heaven from the hearts of missionaries and Christians of the Mountain Province, because this was an opportunity for them to say more than ever to our Heavenly Father how grateful they are for the continued sympathy and charity His Eminence has shown in their behalf and in behalf of their missionary work among the poor Igorrotes.

His Eminence has always been very interested in the people of the Mountain Province, he loved them when he was Bishop of Nueva Segovia, and ever since he

has shown that the poor mountaineers continue having a warm spot in his priestly heart.

His Eminence may apply to himself the words of St. Theresa of the Child Jesus which she wrote in her Autobiography: "God has given me a faithful heart, and when once I love, I love for ever."

Somewhere in 1930, when I was parish priest of Aritao, Nueva Vizcaya, I had to forward a letter from His Eminence Cardinal Dougherty to one of my parishioners, Mr. James Thomas, an American Negro, who had been married by the Cardinal while His Eminence was traveling through Nueva Vizcaya in December 1907. Mr. James Thomas told me himself this little story: "Bishop Dougherty and his party passed the afternoon and the night in my house. I myself prepared their supper and their breakfast, and they enjoyed my cooking. At that time I had a woman, but was not married. I am a Catholic, and so





*HIS EMINENCE REV. CARDINAL DENIS DOUGHERTY  
DELIVERING A SPEECH AT A RECEPTION IN HIS  
HONOR, RIZAL MEMORIAL STADIUM, MANILA, P.I.*

**A Precious Souvenir. — His Eminence Denis Cardinal Dougherty, Archbishop of Philadelphia, Pa., U.S.A., and Mons. José Billiet, Prefect Apostolic of the Mountain Province. (XXXIII Int. Euch. Congress, Manila).**



the Bishop married us, and I was proud of it. While at breakfast, the Bishop passed me a ten peso bill for good services rendered to his party and their horses. Of course, I refused to accept it. Now, can you guess what he did? Without me knowing it, he slipped the money under his napkin, and the party jumped in the saddle and had already crossed the Kirang when I discovered what had happened. I felt tickled to death, and quickly saddling my horse, I set out after them. I joined them in Imugen. I returned the ten peso bill. The Bishop refused. I insisted stubbornly. Then I said: 'Bishop, please, take it back, and give me the one thing I can appreciate.' The Bishop to ask: 'What's that one thing you can appreciate?' I said: 'Your friendship, Bishop, is what I appreciate and will be glad to receive'. The Bishop then replied: "James, you have it." And since then I got his friendship and never lost it. Asking for information about me and my family, now that he is a Cardinal—is that not the proof of it?"

In February 1937 His Eminence was the Papal Legate "a latere" of the late Pope Pius XI to the XXXIII International Eucharistic Congress held at Manila. His return to the Philippines he described as a "home-coming." But those whom he wanted to see again and again were the Igorrote Delegates from the Mountain Province. The Apostolic Prefecture was well represented, and the Car-

dinal Legate invited them all together with their Prefect Apostolic and many missionaries, to a special audience at Malacañan. He was delighted to be with them, wanted them to sit around him, ordered a picture taken of the group together with himself, and passed a long, friendly and affectionate time chatting with them. When he visited the Northern Luzon Section of Delegates in the Paco church, his first question was: "And where are my beloved Igorrotes?"

Such manifestations of appreciation and love can never be forgotten by the missionaries and Christians of the Mountain Province, and, in return, they love him as their father and "Cardinal Protector". With all their heart they pray that God may abundantly bless him for all the good he has done to the least of our Lord's brethren.

His Eminence was ordained in Rome on May 31, 1890. Almost thirteen years of his early priestly life he spent as a professor at the Seminary of St. Charles Borromeo, Philadelphia, Pa. He was appointed Bishop of Nueva Segovia in 1903, where he served until April 18, 1908, when he was transferred to the diocese of Jaro, Iloilo. In 1915, he was named Bishop of New York. On April 30, 1918, he was appointed Archbishop of Philadelphia, and was elected to the Sacred College of Cardinals on March 7, 1921. *Ad multos annos!*

*The LITTLE APOSTLE*

## A Self-explaining Letter

Dumanjug, Cebu  
Feb. 21, 1940.

Reverend Father:—

Herewith you will find two pictures of the newly constructed chapel and convent in barrio Manlapay, Dumanjug, owned by us, Hermanas Herrera. The old chapel, the picture of which I sent you years ago, the picture in which the First Communicants were taken, was replaced this year by this chapel, which you see in this picture, like the construction of one of your chapels in the Mountain Province.

Headed by our zealous parish

priest, Reverend Father José Abad, the inhabitants of Manlapay made a three days Holy Retreat, and on Feb. 17, a general Communion took place. The number of the Communicants amounted to eighty (80), both young and old, boys and girls. Though the barrio is small, still the priest could win eighty sinners back to the true fold of Christ. Some of them were given the chance to fulfill their Easter Duties, which they have never done for years.

In one of the pictures, you can see our beloved parish priest, distributing Holy Communion to the people.



The new Chapel and Convento of Barrio Manlapay, Dumanjug, Cebu,  
owned by Hermanas Herrera.




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Interior of the  
Manlapay Chapel

---

Rev. José Abad,  
parish priest,  
giving Holy  
Communion to  
the barrio people.

---

This is Catholic  
Action in action.

---

Reverend Father, we would appreciate much, if you would take the pains of publishing and putting these pictures in your "The Little Apostle" and in "El Misionero." I think we have the right to be very proud of our Catholic Action work, it is a good pride, I think,

for our Catholic Action is in action, especially these days.

Lastly thanking you so much for the care, dear Reverend Father, and hoping for the success of your missionary work, I remain,

Respectfully,  
Lucia Herrera.





# INTAYA

(Continuation)

## XV

“My father will bring Sachi with him, and, Sinaicha, the day after tomorrow they will be here.”

“Yes, Severino, it will be quite a change of life for him; the old man will be happy with us, and his present happiness will make him atone for the sad past.”

“Dear me, it will certainly be a change for the better after that rough, inhuman life in the mines! I know from other people, who also worked in the mines, what is really going on in those places. They say that they were well paid, but all their earnings were spent in drinking and gambling; no, that’s no place for poor Sachi, your father.”

“Once he is with us in our peaceful Padok, he will no longer be tempted to gamble; he will have plenty of time to ponder on his past life, and by and by his heart will know and enjoy the calmness of a good conscience. But, what a surprise it will be for him to see Oneo, your father coming to take him away from Tujakaab!”

“Yes, Sinaicha, if only he is willing to leave.”

“Of course, Severino, he will be willing to leave such an ugly place. Your father will know how to convince him. Who in the world can resist the kind words of an Oneo? Not my father!”

“I believe you are right, Sinai-

cha.”

The bright, blue sky hung over Padok; here and there in the softly waving green around the hut a bird twittered and chirped; the wind carried the healthy scent of pine-incense and the fragrance of wild flowers over hut and fields; the silvery mountain stream down below gaily splashed its pure water against the rock, and under the dark mango-tree, close to the hut, the cattle lay leisurely chewing their cud.

—\*—

Sachi lay in the Hospital of Baguio, and Oneo sat at his bedside. Blood and dust had been carefully washed away from the sufferer’s head and face, the wounds were skilfully dressed, but neither Oneo nor Sachi were aware of the doctor’s verdict: Sachi would be blind for the rest of his life.

“Oneo, please,” said Sachi, “warn Sinaicha.....Go and tell her how it all happened — and that I long to have her near me.”

“I go right away, Sachi, and Sinaicha will be here very soon.”

“How kind you are, Oneo! Ai, salamat apasia, how can I ever thank you!”

“Biangto, you have not to thank me, Sachi, I go right now, but, please, while I am gone think of your soul and of Our Saviour’s mercy.”

Oneo felt how Sachi grasped

his hand, and heard him repeating: salamat, salamat, thanks, thanks!

Oneo first went to tell the news to the chief of Kolos, then he hurried to Agpai where he spent the night. Early the next morning he and his wife Tagaina left for Padok to prepare Sinaicha for the sad tidings.

—\*—

In the meantime Father Valerio visited the Hospital, and Sachi had a long conversation with the priest.

“Now that you have made a good confession,” said the priest, “leave everything to God’s mercy.”

“Yes, Apo,” answered Sachi, “I will do what you say. But, Apo, am I to die of this?”

“No, Sachi, there is no question of dying, you will live; but the doctor asked me to warn you that your eyes are badly wounded. Yes, the doctor has some hope to save them, but it will take time....”

“May this little hope come to realize! Apo, it is terrible to be blind!”

“Certainly, my good man, it is a frightful thing to think of. But, why not hope for the best? Do not trouble yourself about it, just now. Cheer up, and be a brave man. Surrender yourself entirely to God’s Holy Will: His Will is the source of peace for your heart, Sachi. Tommorrow I see you again, and never be afraid telling me if you are in need of something.”

The priest had left, and again poor Sachi lay as if alone and abandoned in the midst of dark-

ness, with an intense pain in his eyes. Of course, he knew he was not alone in the big ward; he heard the nurses going to and fro, and was fully aware of the kindness doctors and nurses were bestowing on him. Nevertheless, the darkness gave him a feeling of complete loneliness, and his only consolation was that soon Sinaicha would be at his side. The thought of his daughter brought afresh the whole past of his sad life before his mind. Ai, the wrong he had done to others, his gambings, especially that last gambling, and then the crushing end, it all stood like menacing phantoms before him! But then, yes, appeared to him the smiling face of good Oneo, he heard again the words full of mercy and hope of the priest, and he soothed his aching heart saying to himself that his sins had been forgiven, that God being just was above all a loving and merciful Father.....

“Uleitoka, Apo Chios,” he prayed, “do with me as you please, my my God! I commit myself entirely in your hands.” Then he said aloud as if awakening from a dream, “When is Sinaicha coming?” A nurse had heard his groaning appeal and understood; she approached him and softly whispered in his ear, “A little more patience, dear, and she will be here.” Sachi smiled and at once became perfectly quiet.

—\*—

Oneo and Tagaina arrived in Padok; they found the door of the hut closed, and knew by it that



**Rice terraces at the foot of the mountain;  
they graduate up to the top of the mountain in Banawe.**



Severino was somewhere in the mountains gathering firewood and that Sinaicha would return from the camote field only toward evening.

"O, father, my father is back home!" jubilated Sinaicha's heart when she trotted down the trail and recognized Oneo standing at the door of the hut. Blue smoke curled from the roof of the hut and kept hanging there in long lines. No doubt, someone was in the house. She even heard the noise of pounding rice. "How good," she laughed, "Father is already busy preparing the rice! Indeed, our Lord is merciful towards us!"

She hurried down the trail, with the heavy load of a basket full of camotes on her back, and stopped before Oneo, happily smiling at him. Thrilling with joy, she pointed in the direction from where the sounds of pounding rice came, and exclaimed, "Oneo, is father there?"

"It is Tagaina, child, please, put down your kayabang, dear."

She deposed the load on the bench and wiped away the drops of perspiration from her brow. And then, with anxiety in her voice:

"And why is father not here, Oneo?"

"Father could not come, child... But, he wants to see you and to talk with you."

"Did father refuse to come with you, Oneo?"

"Not at all, Sinaicha, on the contrary, he is very willing to

come here. But he wants to see you and to talk with you first. I promised him that you would comply with his request."

Tagaina had heard the voice of Sinaicha, and, stopping her work, she came to greet her. The girl was exalted seeing her mother-in-law. She tightly grasped Tagaina's hands and exclaimed: "How nice of you, mother, that you also came to Padok! How do you do, my dearest mother?"

"Thanks to the Lord, Sinaicha, everything is all right with us. And how are you and Severino?"

"Caasi nan Apo Chios, Ina... By God's mercy, mother, we too are all right. Is it a long time you have been waiting for us?"

"No, child, we just arrived a few hours ago, just in time to do what you see. The sun was already rising above the mountains when we left Agpai."

"Oh, mother, I am so happy when you are with us! And Severino, how glad he will be, the good boy! But, mother, let us first prepare the meal, and then we have the whole evening and night free to chat and to prattle as long as we like."

"Right you are, child," chuckled Oneo, who felt much relieved knowing that in the meantime Severino would come home and be present when he had to break the sad news. He took the hatchet and started splitting wood for the nightfire.

The women cleaned and washed the rice, put it in the "canchiro" and hung the iron kettle above

the open fire. Then they peeled the aba-stems, the much liked "piching" peppered with "sili." While they were all busy, they heard the voice of Severino greeting his father from the trail. They heard him throw down his load of firewood in the yard. Oneo gave a sign to Severino, took him by the arm, and together walked a few steps away from the hut. In a low voice Oneo whispered to Severino what had happened to Sachi, who lay, wounded and blinded, in the Baguio Hospital. "And now, keep quiet," insisted Oneo, "I will reveal the sad news little by little. Then you stand by to speak comfort to Sinaicha. Tommorrow she will go with Tagaina to Baguio; if you want to, you can go with them. I will remain here until you are back."

While they were eating, Sinaicha asked, "Is father still in the mines of Tujakaab?"

"No, replied Oneo, "he is no more in Tujakaab. I met him there, but for the moment he is in

Baguio waiting for you."

"In Baguio? What is he doing in Baguio? Whom does he know in the city?"

"The fact is, my child, that, when I arrived in Tujakaab, he did not feel well. O, he was so glad that I had come and was near him! We brought him to the Hospital, and I remained with him. Then he asked me that I should go to Padok and tell you to go to Baguio to see him."

"And of what disease is he suffering, Oneo?"

"It is not exactly of a disease that he is suffering, Sinaicha. When I arrived at Tujakaab, I heard that there had occurred an accident on the road, that they had carried your father to a nearby shed of the camp...But, do not worry, child, he is now in the Baguio Hospital and doctors and nurses are taking great care of him. Only question of time to be cured of his wounds."

*(To be continued)*



# Our Family Circle



## Second Meditation on the "Little Way"

### To Call God: My Father

I. St. Theresa of the Child Jesus said, or better sang in a poem, that her Heaven was to feel in her the image and likeness of God who created her, to keep herself always in His presence, to call Him her Father, and to be His child. Safe in His divine arms, she feared not the storm raging roundabout; total surrender was her law, and to rest near her Father's Heart was her Heaven on earth. "It is so sweet to call the good God *our FATHER!*" she exclaimed on her bed of suffering.

These comforting thoughts of St. Theresa of the Child Jesus were the echo of Jesus' words, which ever were the greatest con-

solation of His Apostles and of all those who believed in *Him* and followed Him.

Read slowly and with great piety these quotations from the Gospels:

"And he (the Father) that sent me, is with me, and he hath not left me alone..." (John 8, 29).

"Now the servant abideth not in the house for ever; but the son abideth for ever." (John 8, 35).

"Son, thou art always with me, and all I have is thine." (Luke, 15, 31).

"When you pray, say: Father, hallowed be thy name..." (Luke, 11, 2).

"That you may be the children



of your Father who is in heaven..." (Mt. 5, 45).

"Thy Father who seeth in secret will repay thee." (Mt. 6, 4).

"Your heavenly Father will forgive you also your offences." (Mt. 6, 14).

"One is your Father, who is in heaven." (Mt. 23, 9).

"I ascend to my Father and to your Father." (John, 20, 17).

"But as many as received him, he gave them power to be made the sons of God..." (John, 1, 12).

"For the Spirit himself giveth testimony to our spirit, that we are the sons of God." (Rom. 8, 16).

"Blessed be God, the Father of our Lord Jesus Christ...who hath predestined us unto the adoption of children through Jesus Christ..." (Eph. 1, 3, 5).

"Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God." (1 John 3, 1).

II. It is one of the most consoling truths of our holy religion that Baptism, in regenerating us, has communicated to us the divine life and has made us the children of God.

"Behold says St. John, "what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God."

"This idea of divine sonship is the basis of our relations with God in the law of grace. The Gospel is saturated with it from the beginning to the end. Our

Lord returns to it continually. When He speaks of God, whether it be to His Apostles in private or before the multitude, He gives Him no other name than that of Father. Thus in St. Matthew, in the Sermon of the Mount alone, the expression occurs sixteen times. At the Last Supper, chapter 14—17 of St. John, Jesus uses 48 times the sweet name of "Father."

"Holy Church has not failed to notice this touching fact, and at the *Pater* of the Mass she takes care to point out that if she dares to use the name of Father in speaking of God, it is because 'God Himself has given her this saving precept and taught her to do it.' This it is, she declares, which inspires her with the courage to say, 'Our Father who art in Heaven,' etc.

"It is then not justifiable to doubt it. God offers Himself to us as the Father of the great Christian family, and He wills that every one of us, not only in prayer, but in every circumstance, shall look upon ourselves as His children and behave as such." (*The Little Way of Spiritual Childhood*, by Rev. G. Martin).

III. With St. Theresa of the Child Jesus we rejoice in our divine kinship and exclaim "How sweet it is to call the good God *our FATHER!*"

But, may we not rest assured that it is equally sweet for God to be called: Father?

Already through His Prophet

Jeremias God said to His chosen people: "Thou shalt call me Father..."

And to us, His regenerated children through Baptism, to us, who have received through our faith in Jesus Christ the power to be made the sons of God, is He not more insistent urging us to call Him by the sweet name of Father?

That Jesus never ceased giving this sweet name to God, is a sufficient proof that God is much pleased by being called Father, especially when we hear our Saviour say to His followers: "I have given you an example, that as I have done to you, so you do also."

We may well admit that one of the reasons of Saint Theresa's exceptional glorification was this: because she taught little souls to call God their Father, the Father has overwhelmed her with the abundance of His graces.

And, therefore, there is not the least doubt that the more affectionately we call God "Our Father," the more He will be inclined to look upon us with fatherly benevolence, surround us with His Fatherly care, and make us feel the incomparable glory and happiness of being His beloved children.

IV. What healing consolation we feel in our contrite hearts when we pronounce the words which Jesus has put in the mouth of the prodigal son: "I will rise, and will go to my father, and say to him: Father, I have sinned against

heaven, and before thee!"

Our heart thrills with joy in submitting ourselves to God's Holy Will, if we have Jesus' words on our lips: "Yea, Father; for so hath it seemed good in thy sight."

"Our sufferings, trials and temptations ever fail to overcome us if, with Jesus, we fall on our knees and pray: "Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt."

Feelings of deep emotion, of gratitude, confidence and love, well up in our heart when we hear Jesus pray for us at the Last Supper: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us..."

O, Jesus! we thank Thee with all our heart for having taught us that God is Thy Father and our Father. It was impossible to give us a greater consolation and honor. We, poor little ones, we are the children of God, the Almighty God, the Creator of Heaven and earth!...No human creature would ever have dared to think of such a sublime privilege—it was needed for Thee to come upon earth and to reveal it to us in the unmistakable way Thou hast done it. Only eternity is long enough to thank Thee for it!

We feel ourselves gently forced to lift our eyes on high and to pray to our Heavenly Father. Lord Jesus, Thou hast taught us this prayer, Thy prayer, the unique prayer to Thine and our Father.

Lord Jesus, pray with us:

Our Father, who art in heaven, hallowed be thy name: Thy Kingdom come; Thy will be done on earth, as it is in heaven. Give us

this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

## Novena of "Last Resort"

(Saturday, July 6. to Sunday, July 14)

### GENERAL INTENTIONS

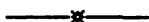
Crusade of prayer to restore peace in the world.

We pray for peace, true peace, based on justice and charity, and not for the victory of any worldly power.

We pray for the victory of the Catholic Church, the persecuted Catholic Church. "That the enemies of the Church be humiliated." To mention the Church's leading enemies in one breath: Atheism, Neo-paganism, and Freemasonry. These have corrupted the mind of the peoples, of which the now universal conflict is the natural result.

To these must be opposed true Christianity with its divine principles of justice and charity. True peace comes from God, given to individuals, families, governments and nations of good will. True peace lies in submission to the will of our Creator expressed to mankind through divine revelation.

"Lord Jesus Christ, Who didst say to Thy Apostles: Peace I leave you, my peace I give unto you; look not upon *our* sins, but upon the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: Who livest and reignest God, world without end. Amen."



We can no more ask prayers for more catechists in the Mountain Province; the present sad condition is such that we are obliged to ask prayers to keep the catechists, schools and dormitories we have today. We have to ask the prayers of the members of Our Family Circle that the good God, through the intercession of The Little Flower of Jesus, to whom The Little Apostle and El Misionero and the Christianization of the Mountain Province are intrusted, may save them from utter ruin. They are in imminent danger right now.

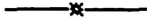
### SPECIAL INTENTIONS

We have never felt so much the need of prayer, of united prayer, than in these days. The pangs of sorrow and fear overwhelm us, oppress our whole being. The day of tomorrow does not promise much good; the horizon is dark, and black clouds of despair menace us from the sky. We are in need of a greater faith, of a stronger hope, of a greater faith, of a confidence. We need consolation, we need tokens of sympathy and love: charity should come back home. Yes, we are in trouble, and long for relief from too much evil surrounding us. Where to find this relief? In God, in Jesus, in prayer. "Come ye all to Me...! Let us



unite and go together to Him through our united prayer. "Domine, salva nos, quia perimus! Lord, come to our rescue, for we perish!"

These feelings were expressed in a few letters we received, and these are the special intentions included in this Novena.



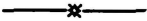
### MONTH OF AUGUST

The Novena of Last Resort for the month of August begins on Saturday, August 3, and ends on Sunday, August 11.

General Intentions: 1) Crusade of prayer: Jesus peace for all!

2) O, God, save Thy own work in the Mountain Province!


"ASK AND YOU WILL RECEIVE"



### THANKSGIVINGS

I confess not having the courage to publish the very few thanksgivings Our Family Circle received during this last month. We keep them for next month. We feel as abandoned by every one in this our hour of urgent need and great sorrow. Only two have sent in their usual contribution for the support of two catechists; the total received, for the keep up of the remaining twelve catechists supported by The Little Apostle and El Mis'ionero, amounts only to ₱6.00. Besides, all resources from Belgium are cut off—and we foresee that in the near future other 50 catechists will have to be dismissed. And our schools, dormitories and orphans? Parce, Domine!..... Spare, O Lord!.....

Save the work of Christianization in your own Mountain Province! With this urgent S.O.S. I finish this edition of July 1940.



**ABSOLVE, we beseech Thee,**

**Lord, the souls of Thy servants:**

Genoveva Vergara Vda. de Concepción, Manila; Rafael Ungson, Manila; Maria Salomé Fideldia, Vigan, Ilocos Sur; Román Florendo, Vigan, Ilocos Sur; Marta Alpuerto Malasarte, Dumanjug, Cebu; Fortunato Fernandez, Manila; Juana de Jesus Vda. de Villanueva, San Juan, Rizal; Francisco Velasco, Bokod Mt. Province;

**from every sin, that in the glory of the resurrection among Thy saints and elect they may arise in the newness of life, through Christ our Lord. Amen.**

# The Little Apostle of the Mountain Province

The organ of the Missionaries of the Immaculate Heart of Mary (Scheutveld)  
Fathers in the Mountain Province of the Philippines.

—\*\*—

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