



IFUGAO JUNGLE

BANAWÉ CATHOLIC  
MISSION

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THE PARISH OF  
TUBAO, LA UNION

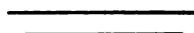
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*The*

**LITTLE APOSTLE**

*of the*

**MOUNTAIN PROVINCE**



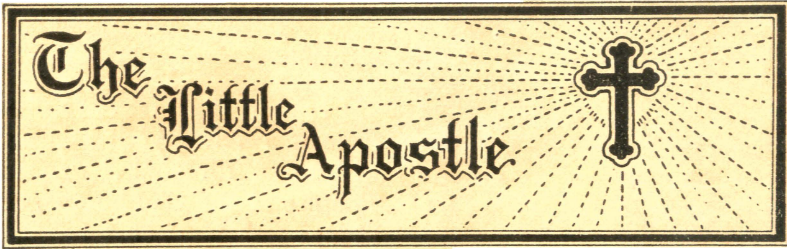


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## “You Know Not of What Spirit You Are The Son of Man Came Not To Destroy Souls, But To Save.” (Luke IX, 55)

I read it in *The Ave Maria*: “John Barrymore, actor in stage plays and Hollywood pictures, is mentioned facetiously in this morning’s paper for his fetching profile. He is also tabulated as having been married and divorced three or four times, and the father of children from some of these unions. He has been mentioned as brilliant when bibulous, and witty in his cups. He is nearing sixty—the time when years and arthritis subdue men into reminiscence and quietude. Not so Mr. Barrymore. He is still bizarre, and people continue to see him. Now let us suppose that every man in Chicago, New York, Los Angeles, Boston, and so on, were a John Barrymore. Would not the resulting setup surpass any riot of picturization Hollywood has yet done? Fortunately not all men are John Barrymores, else civilization would crack for want of support-

ing responsibility. We do not envy Mr. Barrymore; nor should you. He has enacted a stage life of some humor and romance. His own life is a tragic evidence of undiscipline and surrender.”

No, we do not envy Mr. Barrymore; we rather pity him—and in the depth of our heart we say a prayer that God may have mercy on him and grant him the light of Faith “to see and to atone” before he leaves this earth for the eternal hereafter.

Such is the spirit of Christ who “came not to destroy souls, but to save.”



I read in the same Catholic Magazine: “Some people do not put much stock in deathbed conversations. They seem to believe that when a person has spent most of his life in sin he runs little chance of being granted an absolute pardon because of repentance at the very end. When

the newspaper carries a story of a murderer who is converted in prison and who receives the Last Sacraments just before going to the electric chair, such rigorists are grieved. They have a feeling that it gives the Church a bad name when such castaways are taken to her bosom after the State has stepped in to put an end to their lives of crime. And yet there is the case of the thief who repented on the cross and was not only forgiven, but was also released from all the temporal punishment due to sin. The grace of God is beyond our poor understanding, and in our charity we should be grateful to God for having spared even the worst of sinners. It is because of that grace, no doubt, that we have been kept from crime. Last week the papers recorded that Señor Luis Companys, leader of the Communist group that ruled Barcelona by terror during the Spanish Civil War and was responsible for some of the worst atrocities, including the murder of many priests and nuns, asked that he might be allowed to go to Confession and receive Holy Communion before he faced the firing squad. His request was granted and from all reports he died very penitent. We hope his repentance was sincere and that he received the grace to make a good confession before his death."

In these words we rejoice and our heart is jubilant at the thought of unhappy souls that became the happy "profiteerers" of God's

infinite mercy, because these words reveal the spirit of Christ who "came not to destroy souls, but to save."

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I read in the "Histoire d' une Ame": "I felt myself consumed with thirst for souls," writes St. Therese of the Child Jesus, "and I longed at any cost to snatch sinners from the everlasting flames of hell.

"In order still further to enkindle my ardour, Our Divine Master soon proved to me how pleasing to Him was my desire. Just then I heard much talk of a notorious criminal, Pranzini, who was sentenced to death for several shocking murders, and, as he was quite impenitent, everyone feared he would be eternally lost. How I longed to avert this irreparable calamity! In order to do so I employed all the spiritual means I could think of and, knowing that my own efforts were unavailing, I offered for his pardon the infinite merits of Our Saviour and the treasures of Holy Church.

"Need I say that in the depths of my heart I felt certain my request would be granted? But, that I might gain courage to persevere in the quest for souls, I said in all simplicity: 'My God, I am quite sure that Thou wilt pardon this unhappy Pranzini. I should still think so if he did not confess his sins or give any sign of sorrow, because I have such confidence in Thy unbounded Mercy: but this is my first sinner, and therefore I beg for



just one sign of repentance to reassure me.' My prayer was granted to the letter. My Father never allowed us to read the papers, but I did not think there was any disobedience in looking at the part about Pranzini. The day after his execution I hastily opened the paper, *La Croix*, and what did I see? Tears betrayed my emotion; I was obliged to run out of the room. Pranzini had mounted the scaffold without confessing or receiving absolution, and the executioners were ready dragging him towards the fatal block, when all at once, apparently in answer to a sudden inspiration, he turned round, seized the crucifix which the Priest was offering to him, and kissed Our Lord's Sacred Wounds three times.....I had obtained the sign I asked for, and to me it was especially sweet. Was it not when I saw the Precious Blood flowing from the Wounds of Jesus that the thirst for souls first took possession of me? I wished to give them to drink of the Blood of the Immaculate Lamb, that it might wash away their stains, and the lips of 'my first born' had been pressed to these Divine Wounds. What a wonderful answer!"

These are words of a Saint, the Saint of our days; a Saint who appeared to all Catholics with a message of love, a message of humility and an unlimited confidence in God's mercy. Her words are the best interpretation of Jesus' words who said to His disciples James and John (They had seen how

the Samaritans refused to receive Our Lord and had asked Him: "Lord, wilt Thou that we command fire to come down from heaven, and consume them?") "You know not of what spirit you are. The Son of man came not to destroy souls, but to save." She loved Jesus and the human soul for whom He died on the cross; her ardent desire was to save them all—and she too, following her Saviour's example, lived, struggled, suffered and died for the sake of their salvation: she has saved so many souls through her holy life of love that the Catholic Church has proclaimed her to be the Patroness of the Missions, of the continuation on earth of Our Lord's Work of salvation. Her spirit is the spirit of Christ, the Christian spirit, and we too have to be of that spirit.



Living with us in this same country there are human souls greatly exposed to eternal damnation. These unhappy creatures have no idea of an "actor in stage" who is still bizarre in his advanced age; they are not murderers to be converted in prison, neither are they of the Pranzini kind dragged towards the fatal block of execution, and, nevertheless, they are in great danger of being lost for ever, because they are pagans, still deprived of the light of Faith and still victims of a degrading superstition.....

Catholics in this country are called upon to cooperate in their salvation. It is their duty to

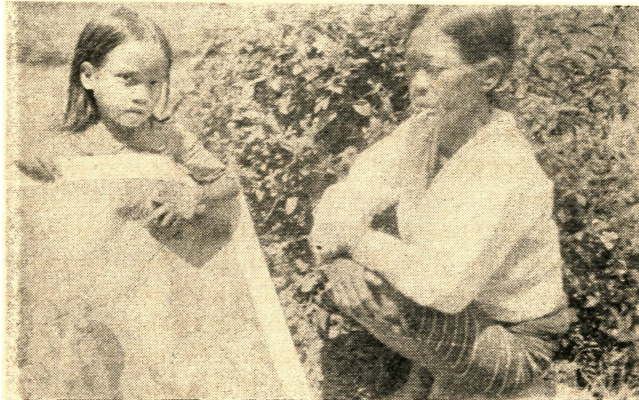
heed Our Saviour's call. They must realize of what spirit they are—the Christian spirit, the spirit of Christ who came to save.

It is hard to understand Catholics who could but who *refuse* to subscribe to *The Little Apostle* or *El Misionero*, the only Mission Magazine which stands for the conversion of pagans in this country. To them we feel inclined to say Our Lord's own reproach:

"You do not know of what spirit you are."

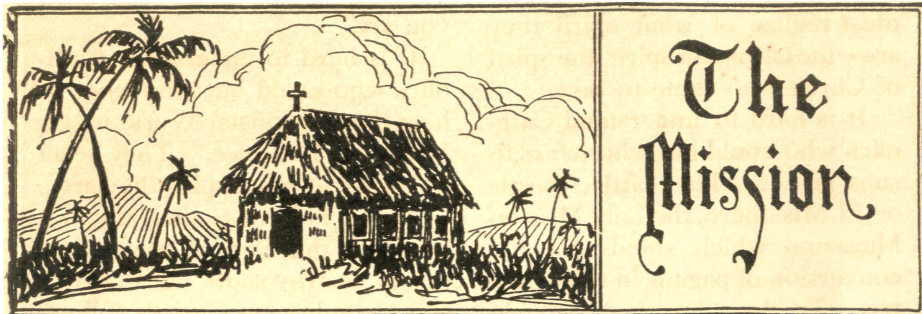
It is hard to understand Catholics who could but who *refuse* to help the Catechists' Work in the Mountain Province. They seem to forget of what spirit they are...

Yes, it is hard to understand... because "the Son of man came not to destroy souls, but to save," and Catholics are Christ's followers, or, at least, they ought to be.



A little Banaué girl teaching her old grandmother.

- 
- The Little Apostle wishes you a happy Vacation.
  - The Little Apostle too takes its Vacation during April and May.
  - The Little Apostle will write you a letter about the first of April.
  - The Little Apostle comes back to you on the first of June.



## The History of the Banaué Catholic Mission

### I

#### A FIRST ATTEMPT

**T**HE history of the Mission of Banaué begins with Pachi Kababain.

Such a beginning is far from being glorious, because "Kababain" means nothing else than "Shameful."

Not that Banaue has a shameful beginning. Not exactly. Here are the facts according to the reminiscences of the old Banaue people: A few months before the last and final revolution against the Spanish Rule an Augustinian Friar arrived in Banaue with the intention of establishing a Mission in that place. He built in the center of the deep valley, at the foot of steep mountains, a provisional residence from where he set out, animated with the zeal of a pioneer, to bring the Catholic Faith to the least civilized of all the Ifugaos. His endeavors were not crowned with external great success: He gained for God and

the Church three dubious converts, and for himself the nickname of Pachi Kababain (Father Shameful). Not that this less honorable name had something to do with his priestly conduct, far from it, because the grayest Banaueer, in spite of his natural roughness and lack of much judgment, says that the Pachi was very good indeed. From where then this funny nickname? The poor Friar was deeply shocked by the too much exposed shamelessness of the people and of their too dirty way of living; whenever he entered one of the Ifugao huts or happened to meet almost naked people on the rice-paths, he said: "Kababain," and this word of disgust being the only souvenir they have of him, they attach it to his person and call him Pachi Kababain.

#### A SECOND ATTEMPT

It was almost twenty-five years later that another attempt was made to convert the Banaue peo-





The first chapel of Banaué built by Rev. Fr. De Snick.

ple, and this second and enduring attempt was the beginning of what the Banaue Mission is today.

In November 1907 Rev. C. Jurgens reopened the Bontok Mission, and Rev. O. Vandewalle was sent in 1908 to Bayombong to save the Nueva Vizcaya Province from Aglipayanism. There was a long trail of several days traveling on horseback between Bontok and Bayombong, a trail passing through Kiangán and Banaue. In 1909 the Fathers Jurgens and Vandewalle were reported "having shaken hands over the Polis and Sto. Domingo Mountains," by which was meant that the two Missionaries had met in Kiangán. This was the first time that a Belgian Missionary explored the Ifugao subprovince, although in the

early days of 1908 the famous caravan composed of the Bishop of Vigan (now Cardinal Dougherty of Philadelphia) and other high-ranked ecclesiastical authorities had passed through that mountainous region: this was an ecclesiastical Committee of the Catholic Church appointed by order of the Government of Washington to take possession of the Church's properties in Northern Luzon. At the end of 1909 three Belgian Missionaries passed through Banaue on their way from Tagudin—Bontok—Kiangán—to Nueva Vizcaya.

Then, in the beginning of the year 1910, the Kiangán Mission was reopened, which soon became very flourishing and linked in some way Bontok to Bayombong. Moreover, communications be-

tween Bontok and Kiangan brought about almost regular visits of missionaries to Banaue. These Missionaries frequently enjoyed the hospitality of the Constabulary Officers of Banaue, admired the magnificence and grandeur displayed by the wonderful rice terraces hanging on the mountain slopes, but the makers and owners of these terraces did not appeal to their Apostolic zeal. Of course, their missionary heart longed to bring the light of faith to the Banaue people, but the indifference of the latter together with a standard of living too low to remain human made such an attempt to appear as a perfect hopeless case. Kababain! Kababain! Yes, it was too shameful!

### A BOMBSHELL IN KIANGAN

Years passed and in 1922 the Very Rev. Father Alberto Van

Zuyt made his annual visit to Kiangan. It all happened quite unexpectedly, in the quietness of a fraternal conversation—a bombshell fell and exploded in the midst of the happy gathering. There were no casualties to be deplored, but the effect of the explosion was decisive. The bomb was a simple question, squarely raised by our provincial superior: "Why do you not build a chapel in Banaue?" "In Banaue! In Banaue!" was the unanimous outcry of the Fathers of Kiangan...Just imagine: to build a chapel in Banaue! In that dirty hole, *dans ce sal trou lá*, as the French would say it! And among such a people! Whenever a missionary passed there, he was looked upon as an intruder and on every face he could read the daring challenge as if to say: "What is the business of yours that you dare to come and



The enlarged chapel and rectory of Banaué.



desecrate the sacredness of our homes by your presence.”

As always is the case in such occurrences, after the noise of the explosion came a deep silence. They looked at each other in utter amazement, throats were calmly cleared and the conversation took another direction. “Truly,” opined one of the Fathers, “the extreme indifference and backwardness of the Banaue people may not deprive them of an opportunity to save their souls.” The result of all this was the unanimous resolution that Banaue would have its chapel.

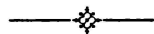
### A CHAPEL IN BANAUE

The task of building a chapel in Banaue befell on Francisco De Snick, a valiant missionary who has never much to say but always much to do. It took him more than two months before he succeeded buying a piece of land, down in the deepest hole of the valley, near the roaring river. He had to set all his wits to work in

order to acquire the place, for he had plenty of difficulties to overcome. But once that Father De Snick had put his hand to the plough, he was not the man to go back; materials arrived slowly but steadily, and on the 20th of September of the following year Brothers Edward and Henry drove the last nail into the wall of the constructed chapel. On that same day the first Holy Mass was offered in Banaue’s chapel, in the presence of a few pagan boys and girls—and of Señora Andrea Bañez, the “Apo Baket” and matrona-pioneer of early Christianity of Banaue.

### A CHAPEL IN MAYAWYAW

The Banaue Mission was started, and became a stepping stone to more enterprises. Mayawyaw, 45 kilometers east of Banaue, fell first in the line. When Very Rev. Father Van Zuyt had planned a chapel for Banaue, he had also spoken of another one in Mayawyaw, so that when Banaue was



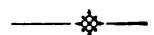
Rev. Father

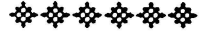
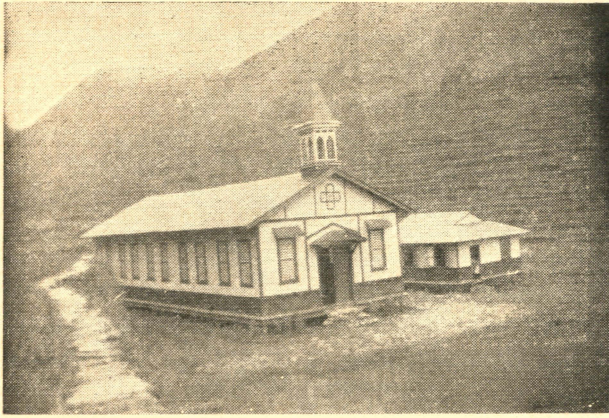
Francis

Lambrecht, the

Missionary of

Banaué.





Chapel and  
Catechist's  
residence at  
Mayawyaw.



served the two Brothers climbed the rice terraces and the narrow steep trail to Mayawyaw. Brother Edward is the man for hard jobs and hopeless cases. If one had to jot down all his wonderful experiences, it would make a nice story, a novel of pioneer-work, an epos of missionary work of great interest. The construction of the chapel in Mayawyaw would certainly deserve a place among the many episodes of what a zealous lay-Brother has done for the great cause of Christ.

The two Brothers, Edward and Henry, arrived in Mayawyaw to find out that they stood before another "hopeless case." They spoke to the people, but were not understood. The people spoke, but the Brothers didn't understand a word of that kind of Mayawyaw-jargon also called a "language." So they tried to speak with signs, which succeeded perfectly well; in a few days, however, they had picked up enough words to make their relations with the people more humanlike. This was their

first conversation:

"And where are we to construct the house for the Lord?"

A finger pointed to a spot and a voice said: "Here."

"And where are the materials, the lumber, the boards?"

Another finger pointed to the woods, and a voice said: "In the forest!"

"All right!" said Brother Edward, "Then we will go to the forest. Now, where are the sawers?"

The men looked at each other and then one answered: "There are none!"

"All right!" replied again Brother Edward, "Then we will teach you how to saw."

And that same morning Brothers and a group of Ifugaos went to the forest.

All went on smoothly as a first trial: posts, beams and boards emerged from the forest and were carried to Mayawyaw. But the forest was far off; to hew down trees, cut them into logs, saw them into different sizes of beams and





Father G.  
Verbeke, the  
first assistant  
of Banaué,  
with his  
Catechist.



boards is hard work—and the men easily got tired of it, sat down and held a perfect “sitting down-strike” without knowing it. There was no other remedy than to engage another group of workers and teach them again how to manage the saw. This happened several times...

In the meantime the Brothers built the chapel with whatever materials were brought on, and as soon as they arrived. And you may believe or not, but when, exactly three months after the arrival of the Brothers in Mayawyaw, Rev. Father J. Moerman came for a visit, he found the Brothers busy nailing the last boards of the chapel's floor. The chapel was blessed and dedicated to Our Lady of the Assumption, so as to stand in one of the remotest places from civilization as a memorial of the generosity of the Assumption Sisters and students of the Assumption

College in Manila, who were then and are still now the benefactors of the Mayawyaw Mission.

### CHAPELS WITHOUT CHRISTIAN COMMUNITIES

These two chapels were built in 1924. But just as it is not the cowl that makes the friar, the same these two chapels in a vastly populated valley did not make Christians of the people; in other words, these were chapels without Christian Communities. These were sad and hard days for Fathers Moerman and De Snick in Banaue and Mayawyaw, and of this sadness the present Missionary of Banaue, Rev. Francis Lambrecht, has had his share.

In 1925 Rev. Francis Lambrecht was appointed to pay regular visits to the Banaue Mission which includes Mayawyaw and Dukligan, a big barrio half-way between Banaue and Mayawyaw, where a

third chapel was erected in 1927. He found these places almost without Christians, which was certainly a hard trial for the zeal of a young missionary. Of course, there were already a few good converts in Banaue, boys and girls attending the public school, some twenty-five in all; after six years of frequent visits the number of Christian adults did not reach the fifty score.

### WAS IT BETTER IN MAYAWYAW?

In Mayawyaw!...Did you ever read in *The Little Apostle* the story of Bugan and Wigan? Of course, you did. Well, the people of Mayawyaw know that story and believe it, and, as a matter of fact, they stick to it as we Christians do to the Holy Scriptures. The Mayawyawers like stories, and it sometimes happened that the missionary had an audience of over one hundred listeners to whom he spoke of God, the Creator of Heaven and earth, but after all, they found the adventures of Bugan and Wigan more interesting. The first converts were three boys, and it took the priest three long years before he could chase Bugan and Wigan out of their young heads and hearts.

It was commonly admitted that Banaue was bad, and that Mayawyaw was much better, but the missionary in contact with the Mayawyaw people could hardly find out in what consisted this "being better." It is true that the Mayawyawers were more

friendly, ever ready to say "yes" to whatever the missionary asked them, but the sad fact remains that during three long years the priest had to say Holy Mass, on Sundays as well as on week-days, in a chapel entirely empty, with his catechist as the servant. They preferred to come in the evening, to play and to dance their peculiar native dances, and had then to be compelled into the chapel for a short instruction, during which they still managed to play or to fight, to chew, to smoke and to spit, and, for a change, to listen for a while to something which was neither Bugan nor Wigan. Banaue was not good, indeed, but there were at least in Banaue a few converts boys and girls of



Christian Art in Hapaw. Wood-carving representing the Holy Family à la Ifugao.

good will who appreciated our holy religion.

Such was the beginning in Mayawyaw: three years to convert three boys, another two years to convert two girls and to get them rid of the fantastical Bugar and Wigan. But these gave the good example which influenced on their friends who slowly followed entering the Fold of Christ. The progress was slow, very slow indeed, but steady and serious; after six years Mayawyaw was ahead of Banaue, and, in proportion, Dukligan ahead of Mayawyaw, for Dukligan is but a barrio: the people there are the poorest among the poor, simple in their ways, upon whom Our Saviour delights to bestow His graces.

## II

### FIRST RESULTS

Thus ends the first period of the christianization of the northern and eastern Ifugaos, with the net result of 120 adults converted and some fifty babies baptized, out of a population of over 25,000 souls. But another result was obtained too, one that can not be recorded in statistics, and which, however, was of greater importance than the number of baptisms; namely, that the missionary had come into close contact with the people and that he was winning their confidence. The same could be said of the missionary's zealous catechists who frequently visited the people, going from hut to hut, and thereby succeeded by and by

in improving the mentality of the people. The field was ready for greater clearing. A missionary residing in Kiangan, at the distance of a day's journey from the people committed to his care, could no longer suffice for this greater work of more extensive evangelization. Like another Christ he had to come down and dwell among them, and to follow as well the great Apostle St. Paul's example of "making himself all to all."

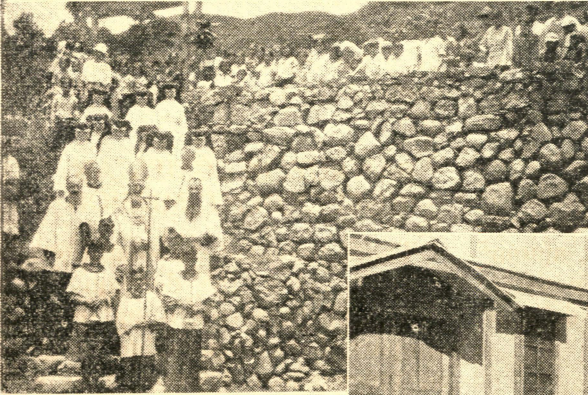
### BANAUE BECOMES AN INDEPENDENT MISSION

These practical considerations brought about the decision of making of the northern and eastern part of the Ifugao subprovince an independent Mission with a resident missionary in Banaue. Rev. Francis Lambrecht was appointed to this new Mission, and from that time, viz., from January 1931, until now he resides in Banaue. That same year he changed the chapel of Banaue into a mission-church and built a decent little rectory for himself. Then the Mission made wider extensions and in three more outstations a chapel with catechist's quarters were built; namely, in Balambang, Hapaw and Kababuyan.

It goes without saying that these new mission fields knew their own time of preparation, each one with its own difficulties and hardships, but, making exception of Balambang, it was a happy discovery to find out that greater prospects for



# *First Settlement of Sisters in Banaué, Ifugao, Mountain Province.*



*How the Sisters  
were received  
in Banaué.*



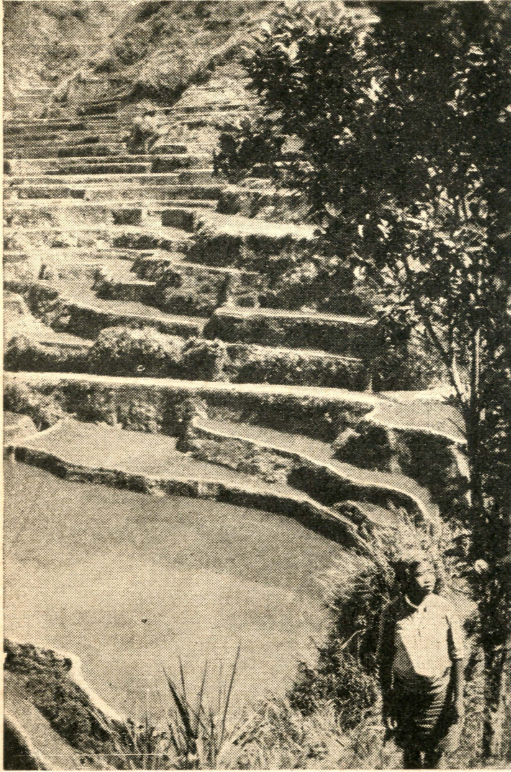
*The convent of  
the Sisters*



*Those who were  
present at the  
solemn installa-  
tion - ceremoni-  
es  
and  
blessing of the  
Convent*

The Sisters welcomed in Banaué by Rt. Rev. Mons. J. Billiet,  
missionaries and people.





The Ifugao rice-terraces.

christianization existed in Kababuyan and that Hapaw was a little "land of promise."

But in the meantime even Banaue and Mayawyaw had greatly improved. A few statistics to prove this assertion: In 1930 the Register of Baptisms showed the number of 188 baptized in the whole mission, while at the end of June 1934 the total of Christians had reached the 1,095 score. On this last day of June Father Lambrecht left Banaue on a one year leave in Belgium, and a young missionary, Rev. Louis de Boeck, covered the interim during his ab-

sence. When, one year later, Father Lambrecht returned he found his christian community increased by 420 neophytes.

### III MORE HELP COMES TO THE BANAUE MISSION

The third period of progress for the Banaue Mission began on the return of Father Francisco Lambrecht from Belgium, in September 1935. In November 1935 a second missionary was appointed to the Banaue mission, Rev. Germain Verbeke, a man with American ideals and Flemish endurance. Three years later, however, Father Germain was sent to take over the Burnay Mission, Ifugao, and was replaced by Rev. Gabriel Vandenberghe, a man of exceptional physical strength and undaunted missionary zeal, of whom we may say that he is the right man on the right place.

As it was expected, this increase of personnel in the missionfield gave new vigor for still greater extension. New far off barrios like Kinalin and Alimit became the scene of missionary endeavor. The work could be divided: while one of the Fathers visited Dukligan, Kinalin, Alimit, Mayawyaw and Balambang, the other could give more care to the numerous people of Banaue, Kababuyan and Hapaw.

### HAPAW

There is no place like Hapaw—at least, in the Ifugao subprovince. The people of Hapaw are born.

artists: without any lesson of carving ever received from any one, they make, out of a piece of wood, beautiful little statues which speak of the genius of the people; no expert blacksmith ever came to teach them how to handle iron, brass or any cupreous material, and nevertheless they make anything you like to adorn the chimney of your open-fire place. The church of Baguio possesses the most beautiful carving—work which may stand side by side with the products of great masters of art—and these carvings have been made by a simple Hapaw man, whose soul is so intensely artistic that one wonders how it can remain in such a frail body. Go to Baguio and visit the church: the low and high relief work representing, around the main altar, on the two side altars, on the pulpit and on the stations of the cross, a variety of saintly characters and others, is the work of Alberto from Hapaw. If you meet an Ifugao in Baguio and ask him from where he is, he will, one out of ten, reply that he is from Hapaw, because every Ifugao feels proud of Hapaw and its artists of renown.

Artists are naturally religious, and that is why the Hapaw people readily accept the Christian religion; it is quite probable that in the near future Hapaw will be entirely Catholic. These simple people—true artists are always simple—were makers of little idols, but many of them, at the first knowledge of our holy religion, stopped believing in the spirits

supposed to inhabit these statues; makers as they also were of knives and spears used by fierce head-hunters, they heeded the Good Shepherd's voice calling them to His Fold and wanted to partake of that peace which only our Saviour can give.

It was for the missionary a remuneration for the many disappointments suffered in Banaue and other places to witness the spiritual progress made in Hapaw. The benches—we can hardly call them pews—in the little chapel were soon occupied by fervent Christians, not only on Sundays but at any day of the week when the catechist was there to say the Holy Rosary, sing religious hymns and give religious instruction. More benches were added and put closer together—but then, the chapel itself became too small. Another house of prayer was built, at least three times larger than the first—and still there is not much room left for the increasing community of fervent Christians. The day of October 1939 when Msgr. Billet blessed this new chapel was really a day of triumph in Hapaw. The adage says that there are no roses without thorns; but, surely, Father Francisco made the happy experience that seldom there are thorns without roses.

### THE COMING OF THE SISTERS IN BANAUE

The Banaue Mission had its most eventful day on May 17, 1938, when the Sisters arrived in Banaue, welcomed by Msgr. Bil-



Missionaries climbing the rice-terraces.

liet and nine missionaries. The Sisters, angels of peace, but perhaps, still more angels of patience, of patience to the extremes, were God's special blessing upon the whole of the Banaue Mission. Their presence brought about a complete change to the rude customs of the Ifugao people. As it was expected, they came to devote themselves to the educational work of the mission, although their charity and zeal carry them on the rice paths and over the rice terraces to visit the poor and to alleviate with motherly kindness and good medicines those of them

who suffer.

To educate children is a difficult task, but to educate Ifugao children, especially those of Banaue, is a task that requires a wonderful amount of patience and selfdenial.

### LATEST RECORDS

At the end of the year 1940 the Banaue Mission counted 2473 converts.

Seventeen years ago no one, who knew Banaue of that time, would have dared to prophecy such an eventual spiritual progress.

But these 2473 Ifugao Christians are spiritual children of much suffering, many sacrifices, and not less fervent prayers... therefore, they are dear to the heart of the Missionary of Banaue.

Not that the work is finished, far from it. It is still a beginning, but a solid one, full of happy prospects for the future.

Banaue and Mayawyaw with their numerous barrios of one hundred up to three hundred houses are still far from being converted.

2,473 Christians in the Banaue Mission means that 10% of the population have embraced the true Faith, the remaining 25,000 are still pagans.

The worst of the situation is that out of these 25,000 pagans there are a 17,000 who have not even a given opportunity to become Christians, because they are living in distant barrios where the missionary can go very seldom.



If only a chapel with a shelter for a Catechist could be built in those far off places! Delegations from Kinakin, Bokiawan, Alimit, Bunkiyan and Damag have come to the missionary asking for such a favor.

But to build chapels and support catechists cost money, and who will provide for these expenses if even the well-to do Catholics of this country persist in turning a deaf ear to appeals for help made to them?

The Banaue Mission of today has three mission churches, three chapels, two convents for Priests and Sisters respectively, one central school, two dormitories for boys and girls respectively, and four residences for catechists.

To do all this work and in order

to keep it up, very little has been contributed by Catholics of this country; if we make exception of the Assumption College of Manila.

Benefactors who have mostly helped to found and to support the Banaue Mission are living in little Belgium, invaded and still occupied by Nazi hordes.

The future of the Banaue Mission is in God's hands. But those who have received, without any merits of their own, the greatest gift which is the gift of Faith, should prove their gratitude by helping their less fortunate countrymen who still remain deprived of that precious gift and who have a desire to possess it.

"Today if you hear his voice, harden not your hearts..."

The Little Apostle



Reaching the top of the rice-terraces.



## A Short History of the Parish of Tubao, La Union

**Tubao as a barrio of Agoo.**— The center of the present Municipality of Tubao, La Union, was still the barrio of San Isidro, part of the Municipality of Agoo, La Union, when the priests of Agoo began to come over to care for the spiritual needs of the people, mostly emigrants from Agoo, who lived too far from the church to be well enough helped in matters concerning their soul. It was in 1884 that D. Felipe Lloren, at that time "Primer capitan," bought from Da. Laureana Novicias de Luna, mother of General Antonio Luna, on behalf of the Catholic Church a piece of land, which is the actual site of the church and Convento. All the people joined hands to erect a chapel of light materials and a convento for the visiting priest. The following year, in 1885, D. Miguel Lloren, a native and resident of Agoo, and cousin of D. Felipe, donated another piece of land, which is at present at the southwestern corner of the patio, in order to increase the churchyard. This donation was formally reiterated in a written document, by the same, before witnesses, on March 10, 1894, and accepted by the Parish Priest of Agoo, in charge of the "Visita Iglesia de Tubao," Fray Aquilino Garcia.

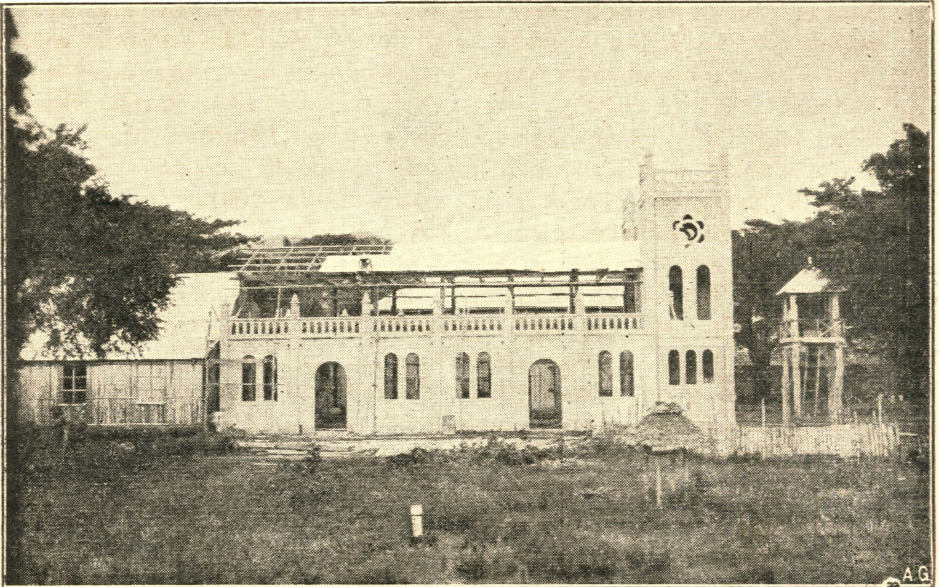
**Tubao, municipality and Pa-**

**rish**—In the meantime, in 1886, the Municipality of Tubao had been erected, and formed from barrios of the neighbouring twons of Agoo and Aringay, but it was only in 1896 that Fray Juan Garcia became the first resident priest of Tubao. The parish of Tubao had been erected by Real Orden, of December 27, 1894. The first baptisms recorded in the Canonical books of Tubao, were administered by said Fr. Juan Garcia, on March 14, 1896. The convent intended to house the visiting priest had never been in good condition, so they usually enjoyed the hospitality of Capitan Miguel Halog, the only surviving Capitan of the Spanish time at Tubao. Fr. Juan Garcia at once started gathering materials for a new Convent and church, which was also in bad need of repairs, but he could not carry out his plan, and left his parish on January 16, 1898. He was succeeded in the beginning of August of the same year by Rev. Gregorio Balisteros, still living and parish priest of Fayre, Cagayan, in the Diocese of Tuguegarao. He remained, however, at Tubao only for a few months, till November 1898, and was promptly replaced at the beginning of the following month of December by Rev. Maximino Pizarro, who stayed at Tubao till his death, that occurred on May 20th, 1903. As he was suffering

from consumption, Rev. Isidro C. Morales had arrived already in the parish by March 1902 and succeeded him as parish priest, position which he held till he was forced himself to leave his parish by the end of December 1908, due to an anthrax, which caused his death at Agoon, where he was buried. Tubao had no parish priest, and became again a "Visita," this time of Aringay whose parish priest, Rev. Hipolito Acosta, came regularly to Tubao to administer the Sacraments, and to give the people their Sunday Mass. This precarious condition lasted for more than a year, until March 1910, when Rev. Pio Mabutas was appointed parish priest of Tubao, where he remained only for one year, as by the middle of April 1911, after the Holy Week he de-

parted from his parish.

**Missionaries in Tubao**—In the meantime the Missionaries of the Congregation of the Immaculate Heart of Mary, commonly called the Belgian Fathers, had established themselves since November 1907, in the Mountain Province, that had been entrusted to them by the Holy See. Rev. Serafin Devesse was, at that time, the missionary of Baguio. It was in this capacity that very often the zealous Father had come down the mountains by the way of Gallano to visit the people of Pugo, who belonged then to the Mountain Province, and while Tubao was without a resident priest, Father Serafino had said once in a while the Sunday Mass at Tubao, and made friends with many people of the place. When



The Church of Tubao in construction.

Rev. Mabutas left Tubao, the people feared to be left again for a considerable time without the ministrations of a resident priest, and made a petition to the Rt. Rev. Bishop of the Diocese for the purpose that in case no secular priest should be available, he should graciously use his influence to obtain for Tubao a Belgian Father. Rev. Gerardo Martens was then the resident missionary at Pugo, where he was laying the foundations of the mission, and in order to give some satisfaction to the petitioners Rev. Gerardo Martens was appointed in charge of Tubao, while residing at Pugo, although during the whole year 1911 some young missionaries resided at Tubao, in order to provide for the most urgent spiritual needs of the people. It was not before April of the following year, 1912, that Rev. Gerardo Martens could leave Pugo and establish himself at Tubao, where he had a most fruitful ministry during eighteen full years. In 1912, the first year of his stay at Tubao, only 240 Christians fulfilled their Easter duties, while he heard during the whole year some 490 Confessions and distributed 565 Holy Communions. By the end of 1930, the date of his departure, 2040 people had fulfilled their Easter duty, and during the year there had been heard 12456 Confessions, and 30,050 Holy Communions had been distributed. Buildings of light materials are in continuous need of repairs; no wonder that

one of the first troubles of Father Martens was to repair his convent, and even to build a new church, instead of the former one that was almost collapsing, pending the time that he could start with the erection of a church of strong materials, a permanent abode of Our Divine Lord.

#### **Catholic Schools in Tubao—**

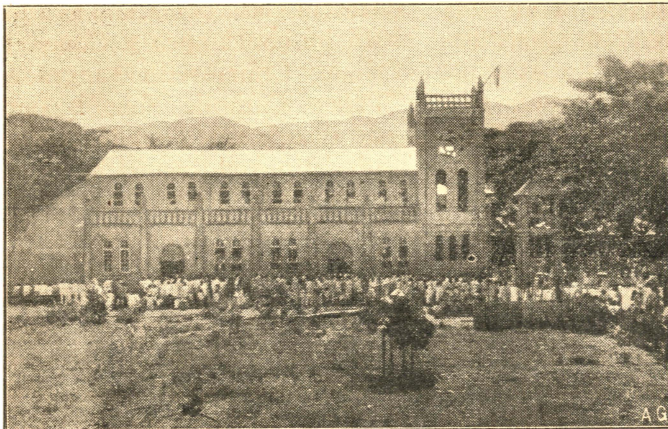
There were however spiritual abodes of the Divine Master that needed urgently to be cared for, and Father Martens, from the very beginning did his utmost to give religious instruction to the children, to lay a good spiritual foundation for the rest of their life. To procure more intense and methodical religious instruction, he set to work to establish a regular Catholic School in his parish. Many difficulties, financial and others were to be overcome, but with the grace of God, he triumphed over them one by one, each of them at its proper time. He began with arranging the basement of his convent into different classrooms, and by June 1916, he could open a Complete Primary Course with four grades. "Tubao Catholic School, Inc." was incorporated on November 18th, 1916, and the official recognition of the Government of the whole Primary Course was granted on March 23rd, 1917. It might be noteworthy to mention that the first Principal of the school was Miss Teodora Javier, (now Mrs. Dumondon) of Agoo, while the first teachers were Miss Rosa Laroco (Mrs. Nieva) from Agoo,

Miss Laranang (Mrs. Villanueva) from Tagudin, and D. Lazaro Galera of Tubao. The first Director of the schools was Rev. Chas. J. Beurms, who may rightly be called the father of Tubao and Pugo Catholic Schools. The year following the recognition of the Primary Course witnessed the opening of the 5th grade with a total enrollment of 245 pupils. Every one of the following school years a new grade was added, and the formal recognition of the whole Elementary Course was already secured on October 25th, 1919. The number of pupils grew too large to be further accommodated in the Convent, and Father Martens purchased from D. Gabriel Tavora of Agoo, a piece of land at the west of the Church, with its building that had served as a storeroom for tobacco leaves, and was to be used for many years as Intermediate school.

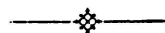
**The "Status Animarum" of Tubao.**—In the meantime, "Fath-

er Martin," as he was called by his people, went from house to house to get better acquainted with his parishioners; it took him four solid years to walk from barrio to barrio, from hamlet to hamlet, during which time he made the "Status Animarum," which is the census of all the families of his parish, of the parents, their children and housemates, living or deceased, already married or yet single, date and place of their Baptism, Confirmation, marriage and eventually death, valuable data for efficient administration of the parish.

**The building of the beautiful church**—These sometimes tiresome visits were for the good Father an occasion of interesting his people into his plans of erecting a good and strong church. Collections were made among the parishioners at home, and among those who in the early twenties and following years had left for Hawaii and the United States, in quest of work, that was



On the day  
when the  
church of  
Tubao was  
blessed.





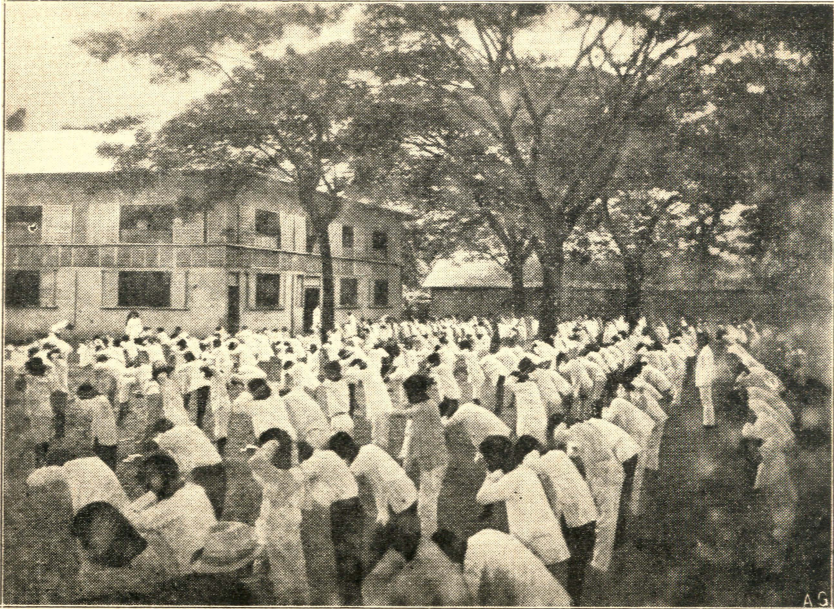
easily found in those days. Personal donations increased the church fund, and by the latter part of 1926, Father "Martin" could see the dawn of the materialization of one of his cherished dreams. Slowly but steadfastly, a concrete church rose from the ground; month after month the building seemed to grow, work was stopped at intervals, to be resumed after a while; 1930 came, and ill-health forced Father "Martin" to think on some rest in the homeland. He left his church unfinished, by the end of the year, in the hope to come back after a year, to make some collections during his forced vacation at home and to push after his return, more vigorously towards the completion of what he might have called the monument of his life. Divine Providence however had other views on him; he was appointed Novice Master and later Rector of a studyhouse of his Congregation at Nimeguen, Holland, where in 1937 the call of the Holy Father blasted forever all hopes ever to return to the Philippines, and appointed him Prefect Apostolic of the newly erected Apostolic Prefecture of Makassar, on the island of Celebes in the Netherlands East Indies. Rev. Alois Proost was put at the helm of the parish in succession of Father Martens, and had the good fortune of completing the whole building by the middle of 1932, by the erection of the northern part of the church, where altar, choir and sacristies are built.

The spiritual building up of a Catholic mind and spirit within the Catholic School had grown simultaneously with the building of the church.

**The Belgian Sisters in Tubao, and the Spiritual progress in school and parish.**—As long ago

as 1922 the Belgian Sisters had arrived at Tubao, in order to help the Fathers in their educational work. They took over the direction of the whole Elementary School, and at the same time opened by June 1922 a first year secondary Course for girls. The following year, the High School Department moved to the house acquired from D. Urbano Dacanay, and the year 1923-1924 witnessed the opening of the first year General Course for boys and girls, in the very same building, that may be rightly called Mgr. Martens Building, where the Secondary Course lessons are still given at present. A second year Secondary Course was approved on May 16th, 1926, the third year on February 27th, 1932, and the school year 1932-1933 put the crown on the religious educational system of "Tubao Catholic School," by the operation of the fourth year and the final Government recognition of the whole Secondary Course on March 6th, 1933. The number of pupils enrolled during the school year 1932-1933 was 945, in the central school in the town, and in the three barrio schools of Cawigui, Piddeg and Amallapay, that had





The Tubao Catholic School.

also been opened in the course of the past years. Rev. Alois Proost went to his homeland to recuperate his health by July 1933, and was replaced, for the time of his absence by Rev. José Anseeuw. However, when Rev. Alois Proost was about to return to Tubao, he received his appointment as rector of Home Sweet Home, at Baguio. Nevertheless, as a lasting remembrance of his stay at Tubao, and a token of his affection to his former parishioners, he had his family donate to the Catholic Church of Tubao the two beautiful big bells that are in the eastern tower of the church. Rev. Morice Van Overbergh, who by April 1934, had succeeded Rev. José Anseeuw, as parish priest of Tubao, was the happy and grate-

ful recipient of this generous donation. During the short time of scarcely one year and one half of his incumbency at Tubao, Rev. Morice Van Overbergh put a new floor in the church, and left Tubao by December 1935, in order to do some ethnological research work among the Negritos of Northern Luzon, at the request of Pope Pius XI, who was keenly interested in all kinds of investigations about the religious beliefs and customs of the most primitive tribes still living on the world. Rev. Carlos Desmet, the present incumbent, came to Tubao, on January 18th, 1936, and has ever since tried, with the help of God to tread the footprints of his zealous predecessors. With the cooperation of the parishioners, he

succeeded in putting the ceiling in the church, and later during the year 1940, owing to the munificence of His Excellency Mgr. Santiago Sancho, the Bishop of the Diocese, he could erect a new schoolbuilding, in place of the former Intermediate School building, at the west of the Church. In memory of our Bishop, this building will ever be called "Bishop Sancho Building."

**Fruits of Catholic Education—**

As any good tree produces good fruits, religious vocations budded and flourished in the parish of Tubao. Although rather small in size, as the parish counts only some 8000 souls, it may rejoice in having produced until now, two priests, natives of Tubao and products of our Catholic School. Two other priests, native of neighbouring towns, for a considerable number of years, attended our Catholic School, where, perhaps, they became aware of the first callings of the Lord. Four Seminarians are on the threshold of the priesthood, preparing themselves for the great calling of their life, while three other sons of Tubao may become some day zealous religious priests in the Society of Jesus. The girls have not been outdistanced by their brothers, as seven daughters of Tubao have joined the Congregation of the Sisters of St. Paul de Chartres, while the Daughters of Charity (Vicentian Sisters,) the Sisters of the Blessed Sacrament and even the Carmelite Sisters each find among their members one representative of Tubao.

**Gratitude for the past, hope for the future—**While reading the preceding lines, have we not had the opportunity of admiring with a profound sense of gratitude the paternal goodness of Our Divine Lord, in giving day by day, year after year, his precious help and bountiful graces whenever and wherever they were needed? He did not spare however, his crosses to the zealous missionaries in this part of His vineyard. They had, like Saint Paul, their perils in the city, perils in the wilderness, perils from false brethren, in labor and painfulness, in much watchings, in hunger and thirst, in fasting often, in cold and nakedness. This all meant for them a great stress on nature, but they were the very conditions to success, they were the sacrifices, whose dripping blood irrigated the seeds thrown into the good soil. At the dawn of the year 1941, which brings along the 25th anniversary of the foundation of Tubao Catholic School with a total enrollment of 944 pupils we may recall the numberless tokens of Divine Love towards us and towards our elders, during all those years past, ever since the foundation of the Catholic Church on the soil of Tubao, and find the past generosity of Our good Lord a reason of unwavering confidence and firm hope in the unceasing protection of the Most High over us and over our undertakings.

Carlos M. Desmet, C.I.C.M.

Parish Priest, Tubao, La Union

## Catholic Chronicle

**HE DIED FAR FROM HOME.**—Our times which embrace so thoroughly a creed that calls for all sorts of campaigns against sickness and disease—with its corresponding adulation for strong physical development, muscular excellence and “figure” control—is strangely imbued with the opposite doctrine of psychic healing. A case in point was that of Lord Lothian, British Ambassador, who died recently. There is something peculiarly sad about his last illness which he attempted to consider as nonexistent. Brilliantly intellectual in matters of statecraft, his spiritual vision was remarkable only for its limitations. And so he, unwittingly perhaps, turned to a creed that was inadequate to supply his wants when he most needed help. According to newspaper reports, Lord Lothian refused to admit that his body could harbor a real organic disorder. When he could no longer discharge the duties of his position, he attributed the inability to his mental state, and called in Christian Science readers to set him aright. They were with him when he died. And a doctor was not summoned until an hour after he had breathed his last. To us, the tragedy of his going in this manner lies not in the fact that the doctor was late, but rather in the knowledge that he left this world

without the spiritual strength that might have been his—for Lord Lothian was born a Catholic. He died far from home, in a literal and in a figurative sense.

(*The Ave Maria*)

**FIGHTING FOR CHRISTIANITY.**—Those people who believe that Britain is fighting for Christianity should read what the four leading Catholic papers in London have to say about their government’s attempt to make a truce with Moscow. The English Government was willing to ban all anti-Communist propaganda from the Commonwealth; to approve of the rape of Poland and allow Moscow’s jurisdiction over the Baltic States; to invite Russia to participate in the peace conference after the war and to assure the Reds that Britain would not join in any anti-Soviet bloc of nations. We quote the *Catholic Herald* which holds practically the same opinion as *The Universe*, *The Catholic Times*, and *The Tablet*. “There was something almost pathetic in the announcement that Britain’s three concrete proposals to the Soviet had been left unanswered, whereas Molotov had taken the unprecedented step of traveling to Berlin to hear Hitler’s pleasure. It is bad enough to try to sell one’s honor for a few pieces of silver, but to see one’s pitiful little bar-



gain thrown into the waste-paper basket unanswered by an arch-criminal is to make oneself a laughingstock. The British proposals, inadequate as they seem to Stalin, are hair-raising from a Christian point of view. They sell half Poland to the Soviet, accept the *fait accompli* in regard to the Baltic States and agree to prevent any form of anti-Soviet propaganda in Great Britain. This last means that Christians in this country would be legally prevented from following the Church and the Pope in the bitterest persecution in history and the depths of tyranny. There are three million British Catholics who will not stand for such unjust laws."

(*The Ave Maria*)

**A REMARKABLE OCCURRENCE IN WARSAW.** — The Rev. Louis J. Gallagher, S. J., who brought the body of St. Andrew Bobola, Patron Saint of Poland, out of Soviet Russia in 1923 as a diplomatic courier of the Vatican Secretariat of State, reported a remarkable occurrence connected with the Saint which happened about 6 months ago in Warsaw.

Father Gallagher, President of Boston College and now a member of the Institute of Social Order in New York, said the incident was reported by the Jesuit Provincial in Poland who described the episode in a letter to Jesuits in America.

A Nazi officer entered the Jesuit community house in Warsaw and demanded to see the various

members of the community. The German officer explained that a man in the clothes of a Jesuit had stopped him in the road earlier in the day and had told him Poland eventually would be free. The officer said he had considered the remark seditious, but rather than create a scene in the streets, had decided to defer settling the matter until later. The officer studied the faces of each of the Jesuits and then suddenly pointed to a picture of St. Andrew Bobola on the wall, exclaiming that it was the Jesuit he was seeking. The Jesuits assured the officer that St. Andrew Bobola, a Polish patriot and martyr, had been dead for centuries. He was martyred in 1657, beatified in 1853, and canonized in 1938. There have been 410 well authenticated miracles attributed to him, Father Gallagher said.

Father Gallagher recalled the difficulties he had when he conducted a search for the body of St. Andrew Bobola in Moscow after the Communist revolution. He described his visits to medical museums, where the militant atheists had placed the bodies of Bishops on derisive exhibition. Finally, the Soviet Government agreed to surrender the body, and Father Gallagher, who was in Russia as a member of the Vatican Relief Mission, was assigned with the Rev. Dr. Edmund A. Walsh, S. J., Vice-President of Georgetown University, to bring the body out of Russia to the Holy See. The body now is in a Jesuit chapel 21 miles outside Warsaw.

# Our Family Circle

## Tenth Meditation on the Little Way

The Heaven of the Poor and little ones

I. Read these consoling words from the Holy Scriptures:

“Servants.....you shall receive of the Lord the reward of inheritance.....There is no respect of persons with God.” (Col. 3, 22, 24, 28).

“The Lord.....will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.” (1 Cor. 4, 5).

Remember the beautiful parables of Jesus: “The Kingdom of heaven is likened to a king, who made a marriage for his son....” (Matt. 22, 2 and in the other Gospels).

“Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them.” (Luk. 12, 37).

“Blessed are ye poor, for yours is the kingdom of God.” (Luk. 6, 20).

“Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.” (Matt. 8, 4).

“So shall the last be first, and the first last.” (Matt. 20, 16).

“And whosoever shall exalt himself, shall be humbled; and he that shall humble himself shall be exalted.” (Matt. 23, 12).

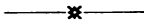
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What a difference between a worldly feast and the one Jesus explains in the way of parables! Of this remarkable difference, St. Theresa of the Child Jesus said: “How greatly I pitied those whose duty it is to serve at a grand dinner! If by misfortune they made some mistake, I have noticed the mistress of the house regard them with severity, and the poor things go red with shame, so I have said to myself: ‘Oh, how well this difference which exists here on earth between masters and servants proves that there is a heaven where each one shall be placed according to his interior merit, and where all will sit down at the Feast of the Father of the family. But who, then, will be our servitor! Has not Jesus said that *he will come and serve us?*’

“That will be the moment when the poor and the little ones will be abundantly rewarded for all

their humiliations.”

At another occasion, on her pilgrimage to Rome, she said: “To begin with, Céline and I found ourselves in the company of many distinguished people. In fact, there were scarcely any others in the pilgrimage; but, far from being dazzled thereby, titles seemed to us but a *‘vapor of smoke,’* and I understood the words of The Following of Christ: ‘Be not solicitous for the shadow of a great name,’ I understood that true greatness is not found in a name but in the soul. The prophet Isaias tells us: *‘The Lord shall call His servants by another name,’* and we read in St. John: *“To him that overcometh I will give a white counter, and on the counter a new name written which no man knoweth but he that receiveth it.”* In heaven, therefore, we shall know our titles of nobility, and *‘then shall every man have praise from God,’* and he who on earth chose to be poorest and least known for love of his Saviour, he will be the first, the noblest, and the richest.”



II. Heaven is the eternal Feast given by the Father. At this eternal banquet, Jesus promised to drink with us of the *new wine*, the mysterious wine of happiness without end. In three Gospels we read these words of Jesus: **“And I say to you, I will not drink from henceforth of this fruit of the vine, until the day that when I shall drink it with you *new wine* in the kingdom of my Father.”**

St. Theresa of the Child Jesus

has twice made allusion of this mysterious wine. The first time was when her beloved mother was dying. On that occasion she writes in her Autobiography: “I remember especially her last weeks on earth, when Céline and I felt like poor little exiles.....During the day, in spite of all efforts to amuse us, the thought of our dear mother was constantly in our minds. I remember once, when my sister had an apricot given to her, she leant towards me and said: ‘We will not eat it, I will give it to mamma! Alas! our beloved mother was now too ill to eat any earthly fruit; she would never more be satisfied but by the glory of Heaven. There she would drink of the *mysterious wine* which Jesus, at His last Supper, promised to share with us in the kingdom of His Father.”

The second time, was a month and a half before her death, when they presented her a restoring drink of wine. She looked at it and said: “I no longer want the wine of earth.....I would *drink of the new wine in the kingdom of my Father.*”

III. Listen thou, little soul, for the Lord of Heaven speaks to thee: “I know thy desire, and I have often heard thy groanings.

“Thou wouldst wish to be already in the liberty of the glory of the children of God.

“Now doth the eternal dwelling, and the heavenly country full of festivity, delight thee.

“But that hour is not yet come; for there is yet another time, a



time of war, a time of labor and of probation.

“Thou desirest to be filled with the Sovereign Good, but thou canst not at present attain it.

“I am He: wait for me, saith the Lord, until the kingdom of God come.

“Thou hast yet to be tried upon earth and exercised in many things.

“Consolation shall sometimes be given thee, but abundant satiety shall not be granted thee.

“Take courage, little soul, and be valiant: I am always with thee, saith the Lord.

“Thou art little and poor, and, therefore: “What pleaseth others shall prosper, what is pleasing to thee shall not succeed.

“What others say shall be hearkened to; what thou sayest shall be reckoned as nought.

“Others shall ask, and shall receive; thou shalt ask, and not obtaine.

“Others shall be great in the esteem of men; about thee nothing shall be said.

“To others this or that shall be committed; but thou shalt be accounted as of no use...”

Read my words of comfort in the Gospels and in the inspired Epistles of my Apostles.

“Lift thy eyes to Heaven, for thy salvation is near...

“Be glad and rejoice for thy reward is very great in Heaven...

“Glorify thy Father who is in Heaven...

“Every one that shall confess Me before men, I will also con-

fess him before my Father who is in heaven...

“For one is the Father of all little ones, who is in heaven...

“Rejoice, little ones, for your names are written in heaven...

“For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven...

“Be ye followers of me (St. Paul), my brethren, and observe them who walk so as you have our model.

“For many walk, of whom I have told you often, that they are enemies of the cross of Christ; whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things.

“But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ.” (*From the Following of Christ, the Gospels and the Epistles of St. Paul.*)

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IV. O Jesus, I thank Thee for having made known to me my poverty and littleness. This knowledge is the greatest grace Thou hast ever granted me.

My poverty and littleness are the joy of my heart, my unlimited confidence in Thee; for Heaven, the eternal Banquet, the Feast without end where the new wine of happiness is served by Thee, is for the poor and little ones...

O Jesus, henceforth, we have but one desire: to love Thee exceedingly much...

“O God who didst enkindle Jesus, grant that we also may love with Thy Spirit of Love the soul Thee and make Thee greatly of Saint Theresa of the Child loved. Amen.”

## Novena of “Last Resort”

Saturday, March 1, to Sunday March 9.

Saturday, April 5, to Sunday April 13.

Saturday, May 3, to Sunday May 11.

### GENERAL INTENTIONS

Crusade of Prayer for Peace.—

I. The conversion of Germany and Russia.

What we read in *The Philippines Commonweal*, namely “*Conversion of Famed Pastor*,” perfectly illustrates what we mean by this general intention. We quote from our Catholic Weekly: “Rev. Martin Niemoller, the Lutheran pastor who became famous throughout the world for his uncompromising opposition to the anti-Christian tenets of Nazism, has been converted to Catholicism, according to reports from “well-informed sources” in Berlin. The reports are not a surprise to those who have followed with interest the “Niemoller case.” It has been known for some time that Pastor Niemoller had been assiduously reading Catholic theological books and discussing Catholic doctrine with a fellow prisoner, the now equally famous Father Rupert Mayer. Insinuations in the secular press reports to the effect that Pastor Niemoller’s conversion to Catholicism and his renunciation of his pastoral duties were conditions for his release from the concentration camp at Oranienburg are discounted here. Catholic prelates, priests and laymen, have suffered persecution as ruthless and diabolical, though less publicized, as the Jews and the Protestants who

have dared stand up against the evils of Nazism.

“Pastor Niemoller’s own cell-neighbor at the concentration camp was a Jesuit, the Rev. Rupert Mayer, S.J., well known Munich preacher and (like Pastor Niemoller) a hero in the first World War. Father Mayer was arrested and imprisoned because of his anti-Nazi sermons. He has not yet been released. He and the Pastor have been neighbors in the Oranienburg concentration camp.”

We pray that God may grant strength and courage to the German heroes who prefer to suffer in a concentration camp or in exile rather than to submit themselves to the anti-Christian maneuvers of Nazism; we pray that their good example may influence on the misguided mass of people, especially on the youth whose Christian conscience has been systematically demoralized. We pray for the German Bishops, priests and religious, who endure a true martyrdom of anxiety for the souls committed to their care. We pray for the victory of Christ’s Cross over the neo-pagan Swastika.

And Russia?—We recall to the attention of our readers that the prayers said after Holy Mass at the foot of the altar are offered for the special intention of obtaining the return of Rus-

sia to Christianity. These prayers were formerly said to obtain the Pope's freedom; but, since this has been obtained, the Holy Father decreed that henceforth they will be said for the conversion of Russia.

II. The return of lost Catechists in the Mountain Province.

About the first of April all our readers will receive a letter from The Little Apostle, which substitutes our "Annual Report" Edition of May. Pressed by want of means, we have to use this measure. The March issue of The Little Apostle bears the numbers 10, 11, 12, ending therewith the schoolyear 1940-41. On June 1, we begin a new schoolyear with new vigor and new hopes.

We hope that our readers will help us in widely spreading our April Letter.

To Catholic Colleges and Schools we send a parcel of copies of this letter, with the hope that Directors and teachers will distribute them among the student-subscribers with the request of presenting the same to their parents, relatives, and friends at home. These parcels will be sent before students leave their College or School for a two months vacation.

From other readers we humbly request to kindly pass their letter, after reading, to neighbors and friends. In this way a very intensive propaganda can be made possible.

We have to save the Mountain Province Missions at any cost of sacrifice—but to obtain this aim we need the help of our readers' united efforts.

During these three Novenas we pray for the success of this letter.

### SPECIAL INTENTIONS

All petitions for spiritual and temporal favors, received by Our Family Circle are included in these three Novenas.

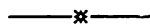
### MONTH OF JUNE

The Novena of Last Resort for June begins on Saturday, June 7, and ends on Sunday, June 15.

GENERAL INTENTIONS: Crusade of Prayer for Peace.—The preservation of the Philippines from the horrors of war.

The success of our propaganda in behalf of the Mountain Province Missions.

SPECIAL INTENTIONS: Yours. Send them to Our Family Circle, P.O. Box 55, Baguio. All your intentions are always very welcome. "ASK AND YOU WILL RECEIVE."



### THANKSGIVINGS

A.R.—Herewith a money order for ₱5.00; one peso for a Mass and four pesos for the mission mostly in need, in thanksgiving for a favor received from the Sacred Heart of Jesus thru the intercession of Santa Teresita del Niño Jesus.

S.E.deM.—₱6.00, a promise to Sta. Rita (for the months November, December and January.)

C.N.—Herewith enclosed a money order for ₱5.00, This amount is given by my sister Amparo, to baptize Igorrote children, to comply with a promise to the Little Flower of Jesus.

A.N.H.—Enclosed is money order for two pesos for the mission, in thanksgiving for favors and special graces received.

E.R. de P.—Inclosed also a peso for



the Catechist's Work, in thanksgiving for a favor received.

F.V.—Inclosed a money order for two pesos for the Catechists' Work, in thanksgiving to the Sacred Heart of Jesus for favor received. Please publish it in our The Little Apostle.

C.C.M.—Inclosed a money order for one peso, in thanksgiving for favors received thru the Novena of Last Resort. You may use it for the Catechists' Work,

M.D.—Inclosed money order for two pesos, in thanksgiving for many favors received.

F.F.—Inclosed one peso for the Catechists' Work, in thanksgiving for the many favors received thru the Novena of Last Resort

P.V. de V.—Herewith ten pesos. Two pesos for a Mass of thanksgiving for

having obtained good harvest. Two pesos for another Mass to the Holy Ghost, that thru the intercession of San Antonio de Padua I may obtain another favor. The six pesos are for the Missions of the Mountain Province.

J. de S.—P1.00 for Our Family Circle in thanksgiving.

M.B.R.A.—P2.00 for Our Family Circle in thanksgiving.

MASSES OF THANKSGIVING.—J.M. (6 Masses); P.V. de V. (2 Masses); C. de N.; S.E. de M. (4 Masses); A.L.M. (2 Masses); A. R.; L. de B.; C. M. R.R.; F.B.; A.Q.F.; J.B.

IF YOU RECEIVE ANY SPIRITUAL OR TEMPORAL FAVOR THROUGH OUR NOVENA OF LAST RESORT, KINDLY SHOW YOUR GRATITUDE BY HAVING IT PUBLISHED IN THE LITTLE APOSTLE.



**ABSOLVE, we beseech Thee,**

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

Potenciano Datu, Belen Datu, Petronilo Manansala, Aurelio Pineda, Emilio Flores, San Fernando, Pampanga; Pelecia Catada, Bienvenido Banugon, Pio Banugon, Florencia Flores, Lorenza Flores, Antera, Josefa, Emilia Garcia, Atilano Vilasco y Primo, Ceriaco Garcia, Esteban Garcia, Dumaguete, Negros Or.; Francisca Limotlimot, Pinamungahan, Cebu, Januarario Salera, Clarin, Bohol; Leo Liebl, Wisconsin, U.S.A.

**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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EDITED AND PUBLISHED MONTHLY.

Editor—Rev. JOSÉ DE SAMBER, P. O. Box 55, Baguio, Phil. Islands.

Business Manager—Rev. JOSÉ DE SAMBER, P. O. Box 55, Baguio, Phil. Islands.

Publishers—THE CATHOLIC SCHOOL PRESS, Baguio, Philippines

Yearly subscription price: { **₱1.00** for the Philippines.  
**\$1.00** for the U. S. and Foreign Countries

Life subscription price: { **₱15.00** for the Philippines.  
**\$15.00** for the U. S. and Foreign Countries

All checks and money orders should be made payable to THE LITTLE  
APOSTLE Baguio, Philippines.

Notice regarding change of address should be sent promptly.

All communications must be addressed to: THE LITTLE APOSTLE  
P. O. Box 55, Baguio, Philippines.

Entered as Second Class Matter at the Post Office at Baguio, Mt. on Feb. 5, 1925.

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