

## ZAMBESI MISSIONS.

There is an organ called the "Zambesi Mission Record," published in that far off region. In a recent number it declares that the Zambesi Mission has attained its silver jubilee. It also gives a very interesting detailed account of the work done in the twenty-five years just elapsed. While it would not be possible for us to reproduce the entire article, nor even the principal portions thereof, one cannot allow such a splendid testimony to the efficacy of the Church's missionary and civilizing work to go unnoticed. We will, therefore, summarize the entire article, in as brief a space as possible, and support the same with extracts calculated to give a general glimpse of that immense field.

It was on the 7th, or, as some accounts say, the 8th February, 1879, that the Zambesi mission received its official recognition and delimitation from the Holy See. The Mission was situated to the North of Cape Colony both south and north of the Zambesi river. While St. Adrian's College in Grahamstown had been in existence some five years, still it was only in 1879 that the mission was really founded and organized.

BEGINNINGS:—"Those who have followed the course of the history of the Zambesi Mission, as it has unfolded itself in successive numbers of this journal, may remember that the first start was made from Grahamstown into the interior of the country—what is now Rhodesia—on April 16, 1879, when a party of Jesuit missionaries, Fathers and lay brothers under the leadership of Father H. Depechin, S.J., the first Superior of the mission amid the enthusiasm of the Catholics of that town and with the solemn blessing of its Apostolic Bishop, bravely set their faces towards the then almost unknown region of the Zambesi with the intention of converting its despised black inhabitants—Matabele, Mashona, Barotse and other tribes.

"The sacrifice of precious lives was indeed great, including that of the saintly Father Augustus Henry Law and many others, and the Zambesi mission thus earned the noble distinction of having laid its foundations on heroic self-sacrifice and on the lives of the many generous souls, martyrs of charity at least, if they did not actually shed their blood for the faith. This is a precious inheritance for those who come after them and have to walk in the first footsteps of the early missionaries, who did more than achieve success, for they had deserved it. Again, the savage potentate who ruled with a rule of terror south of the Zambesi—Lobengula—was a complete hindrance to the conversion of the Matabele. To receive baptism in the days of this redoubtable king was to render oneself suspect and to run certain risk of destruction. Other religious denominations, too had got the start, and their influence, to put it mildly, was not in our favor, even if the opposition was not always apparent. The result was the shattering of many bright expectations, and the sickness of hope deferred; and there began the long years of hopeless waiting which were more trying and exhausting than even active persecution would have been."

BETTER DAYS.—"Meanwhile, the dawn of better days was breaking in Matabeleland. The power of Lobengula was being crushed by the Chartered Company. The Pioneer columns were advancing into the heart of Matabeleland and Mashonaland, and they were accompanied not only by Jesuit Fathers as chaplains, but by two different parties of Dominican Sisters from King William's Town in Cape Colony, who, like the heroine they were, had volunteered for a service of hardships and dangers, and who, cheerfully and successfully braved a lot which demanded courage and endurance on the part of strong men. These good Sisters served in the improvised hospitals on the march, and in the earlier days of the permanent hospitals established in the different centres of Salisbury, Bulawayo, Victoria and Gwelo, attending, like ministering angels, the beds of the sick and the sore stricken, and earning the undying gratitude of the tender-hearted, rough pioneers. Thus was established the beginning of our work for the Europeans in the erstwhile territory of Lobengula and the Mashonasi and churches, schools and convents have sprung up at the different centres just mentioned."

MARKED PROGRESS.—"The power of Lobengula having gone, the

chance came to reap a harvest of native converts. Missions were founded in Chishawasha, Empandeni, Mashonaland and Matabeleland. Last Christmas, in the first-named station, four hundred natives approached Holy Communion. The Trappists from Natal founded a mission station in the east of Mashonaland, but it had to be abandoned on the breaking out of the rebellion of 1896. In Rhodesia there are now eight Churches for Europeans and natives, six convents and seven schools. In the two areas of the Zambesi Mission there are over sixty Jesuits—Fathers and lay brothers—engaged in different kinds of work; while in Rhodesia there are about fifty Dominican Sisters and seven of the Order of Notre Dame, as well as the Community of Trappists. The baptisms throughout the mission number several thousands. We will now close with an extract regarding the future of that great mission.

LOOKING FORWARD.—"After remarking that much of the missionary progress will depend on the material progress in the future, the writer says:

"With these preliminary cautions we think we may humbly expect that a fair rate of progress during the next twenty-five years will wait upon our efforts. Some good seed has been sown, and the acceptance of our teaching amongst the natives, especially in Mashonaland, is becoming more willing every day. But if we are to extend our field of operations we shall want more helpers and more help. Now that the railway is being continued north of the Zambesi, we intend, if requisite conditions are fulfilled, to open in a few months a mission station beyond that river. If it is to be the centre of really effective effort, smaller off-shoots will have to spring up all around. The prospects there are fairly favorable, though many and serious difficulties will have to be overcome. We shall have also to at least extend our work in the neighborhood of our existing stations, and to make them the nucleus of an important series of sub-stations. Already, at Empandeni, an out-station some eight miles away on the River Embakwe has been built which three or four years ago would have been considered a substantial establishment for the main station. In the Cape Colony, too, especially at Kellands, where prospects of extension in the Transkei seem fair, we shall hope for considerable progress. Altogether, in spite of many discouragements and difficulties, the prospects are fairly good, and even at the present rate of advance immense strides will have been made, under God's blessing, at the end of another twenty-five years."

## Machinery in Palestine

The American agricultural machinery that has been introduced into Palestine seems to have revolutionized the methods of working and living there. Not long since, Abul Rahman Pasha, a wealthy man of Damascus, ordered a steam threshing machine from Indiana. Consul Ramdal, at Beirut, says that the most spectacular scene ever witnessed in Damascus was the triumphal march of this machine through the White City. It was as when a circus comes to town in this country. On its way to the Pasha's estate in the country it broke down several bridges, but it was pulled up and finally reached its destination, to do the work of thousands of old-fashioned flails, in a region where the people still live as when Abraham crossed the same fields with his Chaldean flock.

Much of a man's success in life depends on the degree of loyalty he is capable of inspiring.

## OUR BOYS AND GIRLS.

A LESSON.—In the following sketch clipped from one of our exchanges, there is a lesson for young readers who are apt to nurse a feeling of discontent. It is as follows:

The little mountain town to which Mr. and Mrs. Peyton had been obliged to move, and where Mr. Peyton had got the position of station agent, was a forlorn-looking place. Most of the houses were small and poor; the streets were narrow and neglected, and the bare slopes which rose all about the town were marred by ugly mine buildings and huge dumps.

"It's just dreadful!" Ruth cried as she helped her mother to "settle" the rooms above the station, where they were to live. "I'll never, never be happy here, mamma!"

"It is hard at first, I know, dearest," her mother said tenderly, "but I think you'll get over that feeling after a time. We must try to make the best of it."

"There isn't any best," Ruth answered dolefully.

Instead of getting over her discontent, as Mrs. Peyton hoped she would, Ruth grew more dissatisfied and unhappy as the days went on. One morning as she started to school her mother noticed a long tear in the sleeve of her dress, and as Ruth usually did her own mending, called her attention to it.

"What's the difference?" Ruth said discontentedly. "Anything's good enough for this place. Why, mamma, you ought to see what clothes some of the girls wear to school!"

"That is all the more reason why you should keep your clothes neat and well-mended, Ruth," her mother answered. Perhaps your example may do some good. Remember dear, every place is worth our best."

"I don't believe it will do a bit of good," Ruth insisted. "Nobody here cares what we do."

"For all that, we must have that tear mended," her mother answered, with a laugh.

On Saturday after school had closed, Ruth and her mother were busy tidying up the cosy sitting-room, when Mr. Peyton came up stairs with a stranger, a lady, who had come up from the east, and was to change here to a branch road.

"Her train's been delayed, so that it's about an hour late," Mr. Peyton explained to his wife, "and I thought she'd be more comfortable here than in the waiting-room down stairs."

The lady looked with interest at the plain but attractive room, at the row of thrifty plants in the window, at Ruth and her mother, and her face lighted up with a pleasant smile.

"It is kind of you to let me spend my hour here," she said. "It is quite in keeping with what I have heard of you."

"Heard of us?" Mrs. Peyton and Ruth exclaimed together in astonishment.

"Yes," the other answered with her pleasant smile. "A friend of mine came on from California several weeks ago, and her train was delayed here for some minutes. She told me that it was like an oasis in the desert, after the dingy, dreary stations and houses she had met at other places."

When the stranger's train had come and gone, Ruth began to bustle about energetically. "I believe I'll take down my bedroom curtains and wash them this afternoon, mamma. They need it."

Her mother smiled, for Ruth had objected to washing the curtains the week before, declaring that they looked well enough for Macumber, but

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now she only replied: "That's a good idea, Ruth. Now, you see, we have a reputation to live up to. We must keep right on brightening up Macumber. Don't you say so?"  
Ruth nodded.

HOW TO HAVE YOUR OWN WAY  
—I have a secret which I would like to whisper to the boys and girls if they will put their ears down close enough. I don't want father and mother to hear, for it is to be a surprise to them.

You have long wanted your own way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this," and "Don't do that," all the time. You are sick of it, and would like to have your own way. Well, put your ears down while I whisper the word, "Obey."

## A Distinguished Convert

The Dowager Countess of Rosslyn, mother of the Earl of Rosslyn, and mother of the Duchess of Sutherland, is about to become a Catholic. "She is one of several expected English aristocracy converts who are being influenced by Mgr. Vye, the Pope's prothonotary, who is now engaged in an extensive commission from the Holy See inquiring into Catholic missions. He is spoken of as a man of wonderful persuasive powers, a perfect linguist and bearing introductions to the very highest personages in European countries. He is mixing in the most select society in London and has been more than once at luncheon parties at which he has met the Duchess of Marlborough, who, it is said, is displaying a distinct leaning towards Catholicity." What we quote we give for what it is worth, as an extract from a usually well-informed source.

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## Society Directory.

**ST. PATRICK'S SOCIETY.**—Established March 6th, 1856, incorporated 1863, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

**ST. PATRICK'S T. A. AND B. SOCIETY.**—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Recording Secy., Jno. P. Gunning, 716 St. Antoine street, St. Henri.

**ST. ANN'S T. A. & B. SOCIETY.**—Established 1863. Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Secy., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

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**C.M.B.A. OF CANADA, BRANCH 26.**—(Organized 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urban street; Treasurer, J. H. Kelly; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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Six months had elapsed, girls had graduated with from the convent. Agnes, he expected, had gone for world as joyfully as she from it to enter school. tired of the rules and duties imposed upon her as being utter but such was not true; d heart she was a truly C woman who was destined to ma joys and pleasures of life naturally innocent heart vent bred girl there was of the dangers which migh outside.

With Cecelia it had b She was happy in the p soon being at home with and grandmother, but s realized until toward the dear the convent life was superior intellect had gl clearer insight of the w world, and she secretly ing in contact with it. she could enjoy the qui own home and be free with strangers or purely plo, she was comparat Each morning she arose tend Mass, and once a proached the holy tabl loved her example for a soon grew lax, complain put too much restraint u soon contented herself v day services, an occasi Mass, and the Sacramen month and on feast da attended to with the st arly, thus keeping hers path.

Now the evening long ward too, not only b but by the entire fami True to her promise to niece on a level with he Mrs. Daton was not having given Agnes a g but was resolved to undone by which to sec a partner for her as sh own, and she would n until she saw her settle she could always live u training. In the moth own child was withou she would have been had Cecelia possessed n pride which she found deeply deplored the fac would make friends of often did she feel it he sure her for frequent where she thought a yo her standing ought not Could she have heard showered upon their by the inhabitants of nements and known how were made lighter by t Cecelia's kind words and her heart might have Agnes often joined C rounds among the pe have spent much of h ance on them, but Cec the fact that the g though earning a com port, would welcome from her child, often d ly hint to that effect never knew that to he due the many kindnesses Agnes, and it was as self that she did not. ther's tenderest love s daughter for her good ed God for having sen which she could be bro wished. It had been a umph for her poor sa when she had gone with the Datons to se duate and had been knowledgeable as the mo Cullen, who by many ed upon as an orpha had tried to prevail u attend the grand re evening, offering to p able outfit, but she fir the plea that she wo out of place. Neithe suasions nor Agnes' p to change her. At le sented to spend the a evening with the girls dress, but she wo among company.

It was with her mot Agnes had just comple when she entered ne c to find that Cecelia h get ready. Advancing dresser she said: