

PER
A-211

THE AFRICAN MISSIONS

OF THE

White Fathers



Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE

In December
 and their respective
 A Requiem High Mass every year, in the month of November,
 by our dear benefactors, subscribers and promoters.

Table of Contents

A Short Notice on the Society of the W. F.	129
Two Cities of Tripoli.....	136
Uganda in Olden Times.....	143
Letter from Fr. Fillion, Uganda.....	146
Letter from Fr. Henry Drost.....	153
News	160

The Subscription price for *The African Missions* is **50 cents** a year, (United States, **60 cts.** Other countries, **3 shillings**). The proceeds are devoted towards furthering the work of the White Fathers in Africa.

Anybody may subscribe once for all, the subscription price being ten dollars, for the Dominion, and twelve dollars, for United States and other countries.

Whenever such a subscription price is sent, kindly let us know that it is a **Life Subscription**.

This subscription price is payable in advance, but subscription may start at any time during the year.

Subscriptions, gifts, letters, in short anything pertaining to *The African Missions* should be forwarded to the **Rev. Father Director of "The African Missions"**, **37, Ramparts Street, Quebec, Canada**.

Spiritual favors.—The Holy Father Pius X, wishing to express his paternal sympathy for our Missions, grants the following favors to all those who help them in any way.

I. — A Plenary Indulgence on the following feasts: Epiphany, Immaculate Conception of the B. V. Mary, St. Anne, St. Augustine, St. Monica, St. Peter Claver and St. Francis-Xavier. These Indulgences are applicable to the souls in Purgatory.

II. — The Masses for deceased Benefactors, said at any altar, will profit the souls for which they are offered up, just as if they were said at a Privileged altar.

III — Power is given for five years, to Benefactors who are priest, to bless privately and according to the practice of the Church : 1° crosses and medals, applying to them the Plenary Indulgence for the hour of death ? 2° rosaries applying to them the "Brigitine " Indulgences.

Other favors granted to our subscribers.

1. Two Masses are said for them on the 7th and 15th of each month.
2. A Third Mass is said on the 21st of each month for our zealous Promoters. Any person who sends us six new subscriptions may become a Promoter.
3. Participations of the Subscribers and Promoters, as well as of their deceased, in all the prayers and good works of our Missionaries and their spiritual wards.
4. A Requiem High Mass every year, in the month of November, of all our deceased Benefactors, Subscribers and Promoters.

PER
A-211
FS

A SHORT NOTICE
ON THE
Society of the Missionaries of Africa
CALLED THE WHITE FATHERS

To answer to certain demands, we reproduce this short notice. Written just to answer similar demands, it will give, we do not doubt, full satisfaction to the interested parties. It is addressed more particularly to the pupils of colleges and Seminaries, who would have an inclination to an apostolic life.

TO A CANDIDATE

You ask me to give you some information on our Society, on its origin, its works, its rules, on the difficulties and hopes of the African Apostolate. These questions were already asked to our Venerated Founder. To answer them I will have but to reproduce, in placing them in the light and by completing them by a few personal remarks, the explanations given by him, in 1878, in his *Letter to a Seminarist in France*.

Take cognizance of it, and if you want other details, ask them of the Father Superior of the Noviciate Holy Mary, (1), at Maison Carree (Algiers), for whom it will be a pleasure to give them to you.

I pray the Master of the Apostles to enlighten you, and with the most fatherly sentiments I am sincerely yours in Our Lord.

† LEON

Bishop or Pacando.

Sup. Gen. of the Society of the White Father

(1) For North America, address to Rev. Fr. Superior of the Postulate of the White Fathers, 37 Ramparts, Quebec.

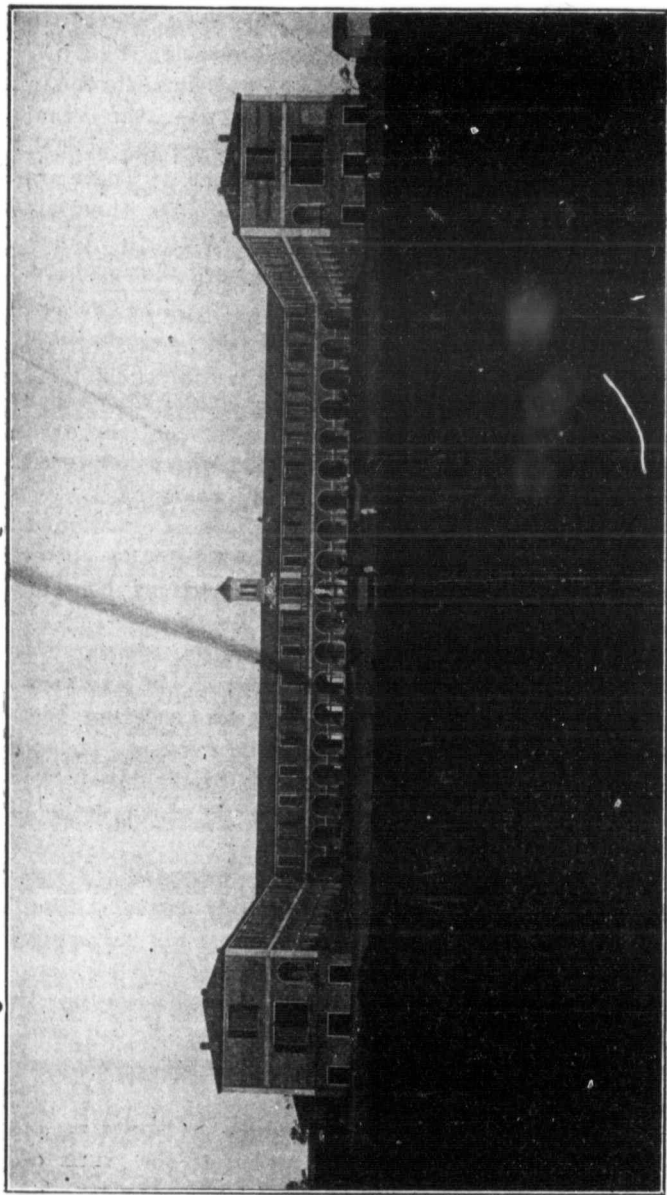
Origin of the Society.

Here is in what terms, effacing himself as much as possible, Cardinal Lavigerie liked to relate the origin of our Society. It was born of itself, we may say, as all the works that come from God.

“ Until the epoch of my arrival in Algeria, in 1867, the local authorities had prevented the preaching of the Gospel to the Natives. Now, this same year, two terrible plagues, famine and pest, came suddenly and changed this state of things. By striking thousands of victims, they left behind them very numerous orphans. The Catholic clergy gave them hospitality, and were fathers to them. Witnessing so much charity, these children's eyes commenced to open. They understood that, alone true Faith could create such devotedness, especially when they compared it to the abandonment and savage cruelty of which they were victims on the Musulmans' part.

“ But the clergy of the colony, brought up in the idea that it would never be permitted them to form any relation, even of simple charity, with the Natives, had not learned their tongue; I was then vainly looking for, in its bosom, priests who would take charge of the direction of our Arab orphans, and I was regretting of not finding a Society of Apostolic Men who could come to my aid.

“ One day that I had meditated on these thoughts, I saw the superior of the Grand Seminary of Kouba, the respectable Rev. Mr. Girard, he whom the Algerian clergy, formed wholly by his care, called the Eternal Father, on account of his age and venerable aspect, entering my room. He also, had been sighing, for twenty five years, after the moment when the clergy would be allowed to occupy themselves with all desirable wisdom, of the African natives. It seemed to him that by not opening with the weapons of Christian France the doors of this vast continent Providence imposed to HIM the obligation of bringing there charity and Justice, that 'is to



St. Mary Noviciate.

say the Gospel of Our Lord. He knew that I shared in his thoughts and that it was the hopes of seeing them realized which had made me abandon an episcopal throne in France for a mission diocese. Thus that day, the venerable son of Saint Vincent de Paul, in all worthy of such a Father, coming in to my house, said to me: "There are three pupils of the Seminary who wish to offer themselves to you for the African Apostolate. With the grace of God, it will be the beginning of the work that *we* have desired.."

"A few days later on, in January 1868, these three Seminarists were presented to me. I still see them kneeling before me, asking me to bless *them and to accept their devotedness*. I blessed them, filled at the same time with astonishment and emotion, for this offer which answered to my preoccupations seemed to me supernatural.

"I arose them, and made them sit down; I questioned them a long time; I opposed, as I should, all the objections possible. They answered them, and my consent was at last given *as a trial*.

It is thus that the work has commenced very humbly by the weakest elements in appearance: an old man very near the tomb, three young men, who were entering life. The Pope Pius IX, of glorious and holy memory, encouraged the bishop of Algiers. A first Brief, dated the 27th of May 1868, finished by these words which seemed prophetic:

"Persevere then with confidence in your enterprise, and may obstacles increase your courage, for it is in the midst of obstacles that God's works are accustomed to succeed and to fortify.

"With God's help, neither grace, nor strength, nor the material means necessary to finish your work will fail you or yours."

A few months after (6th August) Pius IX did still more; he appointed Mgr Lavigerie as His Delegate Apostolic for Sahara and Soudan.

"I was unable, pursues the Founder in speaking of the first candidates, of occupying myself of the work of their formations; and it was necessary nevertheless, for

a special vocation, to separate them from the Grand Seminary. Providence furnished me all, by sending to Algiers, in search of a milder climate, two holy priests, both dead now. One belonged to the Company of Jesus, the other to the Sulpicians. They asked me, in this very minute, an occupation compatible with their weakened strength. I entrusted them with our three Seminarists and some others who had followed their example.

“The little community lived in a poor rented house, situated on the heights of El Biar that dominate the city of Algiers. It was there, that in 1830, the French army had established its camps to force this old nest of pirates to open its doors to the civilized world.

“Such was the first Noviciate. I recall it, for I was moved, and you will be also, I think, as well as I, to see united around the cradle of our African works, a son of saint Vincent of Paul, the Apostle of Charity, a son of saint Ignatius, the apostle of faith, and a son of the venerable M. Olier, the apostle of ecclesiastical holiness; as to indicate in advance to our missionaries the three most necessary virtues to the Apostolate.”

In 1870, the trouble that followed the Franco-German war dispersed unexpectedly the “little flock” that Mgr. Lavigerie had transferred to El-Biar at St Eugene, in his own house.

But the storm once over, he found, grouped at the orphans’ Asylum of Maison-Carrée, the candidates who had remained faithful to the Work.

“Then, said he, again an other religions of the company of Jesus, he also a man of God, whose name I write but with veneration and gratitude, Fr. Terrasse, took the direction of the Noviciate.”

The 1st of October 1872, twelve candidates, of whom seven already priests, made between the hands of Mgr. the Delegate Apostolic the oath of consecrating themselves till death to the Work of the Missions in Africa. The Society was definitively founded. Three years after it was able to provide to its own government by superiors

taken amongst themselves, but nevertheless placed under the Founder's authority. Cardinal Lavigerie's universal activity, his bold initiative have made for him such a place in the history of the XIXth century, that I dispense speaking of him personally. He died the 29th of November 1892. Our share in his inheritance are the Missions.

Works of the Society.

“The first works were, as I have already said, the Asylums and charitable institutions in favor of the Muslims of Algeria. Little by little they have extended into the south, into the Sahara, and into the East as far as Tunisie.”

In the beginning, the Missionaries being obliged to enter into communication with the Natives, established themselves as curates in European parishes. At present they are established every where in the midst of the Infidels, working to gain their confidence and affection by the exercise of charity; they nurse their sick, teach their children, and thus prepare the ground to the evangelical sowing. In Tunisie, this work is less advanced because the Bey's subjects do not yet enjoy religious liberty. The Society was called in 1875 to keep the chapel elevated by France to the memory of the King St Louis, in the midst of the ruins of Carthage. It has established there its scholasticate which serves also as a seminary for the Tunisian clergy.

At Jerusalem, *by exception*,—for it wishes to remain exclusively African,—the Society was charged by the Holy See to deserve the sanctuary of St Ann, where, according to the constant tradition of the Oriental Churches, the most Holy Virgin was conceived without sin and has inhabited during her infancy. There also, the Missionaries exercise fruitful apostolate in forming a clergy for the Greek Melchites of Palestine and Syria.

But the north of Africa is but the least part of the field that the Society is called upon to evangelize. Even at the origin, it had received the Mission of evangelizing Western Soudan; in 1878, Leo XIII opened for it the vast region of the Great Lakes of Equatorial Africa. It has penetrated, preached the Gospel, and God has visibly blessed the works of His Missionaries. From 1883 to 1897, seven Apostolic Vicariates were erected. United, they form, after the last statistics, nearly 130.000 neophytes and more than 180.000 Catechumens.

It is but a little, I own it, in comparison of the millions of souls which still remain to convert. But it is much if we consider the restrained number of evangelical workers that have been able to be employed to this great work, and the enormous difficulties that they have had to undergo, especially in the beginning. In 1878, when Mgr. Lavigerie sent ten of his Missionaries to take possession, in the name of the Catholic Church, of these countries, hardly known by the accounts of a few rare explorers, the Society counted yet but 75 members, Fathers or Brothers. To-day, in spite of the void that death each year causes in their ranks, this figure increases tenfold. "But once more, shall I say with the Founder, what is it for an extent of country vast like Europe and for millions of Infidels to be converted! For such an apostolate, thousands of Apostles would be needed; also I do not think that any Society of Missionaries have at the present moment, a greater want of vocations really solid, than those of the African Missionaries.

"Thus if God calls you to it, my dear Friend, come; the harvest is abundant and the workmen will never be numerous enough."

But, you will say, to which of these Missions devote myself?

Shall I be sent to Kabylie, Sahara, Soudan; or to Nyanza, Tanganika, Congo, Nyassa?

It will be premature to answer it. Remember that we form a Society. Well in all Societies it is an elementary

rule that the Superiors distribute the parts in keeping account of the aptitudes and legitimate aspirations of each, but also of the wants of the different works of which they have charge.

Then do not preoccupy yourself yet of your future destination. God will provide at the right hour by the means of the Superiors, and will give you graces in connexion with the task which will be imposed with the good will, that you will put to adapt yourself to it.

(*To be continued.*)

TWO CITIES OF TRIPOLITAINE

R'DAMES.

(*Continued.*)

R'Dames is divided into two principal sections: the Bou-Ouleds and the Tinguezins. These two sections can be traced back, it is said, to the two head branches which peopled the city. Rivals from the origin, these two head branches have grown up side by side, but without uniting. Their quarters are distinct. There has been formerly between them bloody fights, and even to-day they avoid mixing together. Transactions from one quarter to another are made by auctioneers. The Bou-Ouleds are the powerful of the city, for it is there especially that money and trade is found. Tinguezins possess more houses and palmtrees.

Each of these two sections has its nobles, its *Ataras*, its *Hamramas*, and its slaves, thus forming four distinct classes. The Nobles claim to descend from ancient families of the race of Mahomet, who established themselves at R'dames at the time of the conquest. Puffed up with their titles, they despise the other classes, but especially the *Ataras* and the slaves. They never marry even with the *Ataras*, and do not consent to sit with them on the same benches.

Many amongst them are rich traders, but others are reduced to misery. To be able to get a living they then have recourse to some little industry, but they never apply themselves to any vulgar manual work. They would think they were dishonoring themselves. With the little money they can earn, they buy fine clothes and shoes, preferring to suffer hunger than to appear poor. Noble women have not the liberty to circulate in the streets: the terraces of the houses are left to them, which all communicate with one another by lanes or narrow bridges. Men are not admitted, but once a year, at the great feast, when on that day the women come down in the passages. On the terraces, the women thus form a city and society distinct, having their markets, their meetings, and their feasts apart.

The *Ataras* are the descendants of liberated negroes or freed men. It is amongst them that the few workmen of R'dames are found: sad workmen who hardly know the first notions of their trade. Nevertheless different articles endowed with a certain art are made here: such as baskets, slippers embroidered in gold etc., but they are the work of the women and nobles. Many of the *Ataras* devote themselves with success to trade on a high scale between Tripoli and Soudan, and some of them are amongst the richest in the city. The *Atriats*, or wives of the *Ataras*, are not secluded like the noble women. The *Hamramas* keep a just middle between the Nobles and the *Ataras*. They are the descendants of negroes, but who little by little have succeeded in elevating themselves

above the Ataras, and of getting admitted into the society of the Nobles. They are equally admitted in that of the Ataras'.

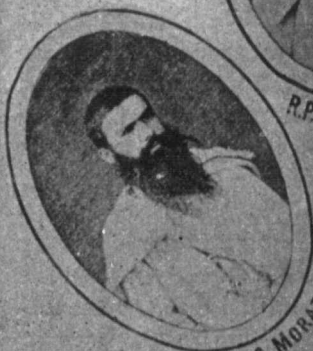
The Slaves are brought especially from Haoussa and Tombouctou (1), and belong to nearly all the countries of Soudan. By their gay temper, and their good and open character, they make a contrast with the R'damesians, always serious, formal, pretentious, and distrustful. They have an organization of their own, regulated by their masters, men who appoint for them even the days and the places where they are to assemble to dance. They seem to have much taste for this exercise, and devote themselves to it with pleasure. They accompany their singing on a musical instrument whose sound recalls that of the bag pipes, of a sort of large drum, and also of iron castanets. They are covered with rich apparel which their masters furnish them for the circumstance. The most curious piece of this toilet, is a kind of a white flying dress, coming down to the knees. The folds, numerous and souple, widen towards the base, and at the least movement of the body, take the most elegant and variegated forms. The dancers form a circle around the musicians and the chief of the dance. They turn around them in making with harmony certain evolutions. Now and then, under the impulsion of the chief of the choir, the singing gets animated, the movements become more and more accelerated, and the most nimble go whirling upon themselves with an incredible rapidity. It is then that the dress produces its finest effect. It forms around the dancer a large white wreath similar to a light vapor. The negro singing, without being remarkable, has nevertheless more melody and measure than that of the Arabs. These poor people thus enliven their slavery, and try to forget their misery, in remembering the innocent pleasu-

(1) It must be remarked that it was thus in 1882' date of that letter. Tombouctou was truly then a real market of slaves ; since the French occupy Soudan the slave trade was abolished.

IN MEMORIAM
MARTYRUM SAHARICENSIVM



R.P.L. RICHARD



R.P.G. MORAT



R.P.A. POUPLARD

PALMAM VICTORIÆ ADEPTI SUNT
DIE XXIV DECEMBRIS
A.D. MDCCCLXXXI

Three Missionaries of R'dames

Fathers L. Richard, G. Morat and A. Pouplard.

Started from R'dames to go to Ghat, they were murdered by their guides at a short distance from R'dames the 24th of December 1881.

res of their native land. They observe entire decency ; the women never take a part in these kind of circles. There is nevertheless certain dances where they are admitted, but very seldom. It does'nt seem that the slaves are illtreated at R'dames; *as long as they have the strength to work*, they receive from their masters, clothing, and—to judge by the fullness of their faces—they have enough food. When they become incapable of working, it is not always the same thing : sometimes an old slave, after having passed his life enriching his master, in conducting his caravans to Soudan, is rejected and abandoned because he is too old to be useful. They would let him die of hunger sooner than give him a handful of barley.

Notwithstanding the ancientness of the city, its population does not go beyond 6.000 souls. The cause of this small number is not owing to the climate: R'dames enjoys a very salubrious climate ; fevers and epidemics are rare. It is rather in the way of living of the inhabitants, and especially in the little extent and resources which the oasis offers. The population increasing are forced to emigrate, either to Soudan, to Tunis, or to Tripoli, as it happens in Malta and other islands.

R'dames has its own language ; it is a Berbera dialect, something resembling Touareg and Kabyle. Arab is also spoken, which is a learned language and that of business. Nearly all know how to read and write it. The greater number of R'damesians speak different dialects of Soudan, especially those of the Haoussas and Bornous, from whence come the greatest part of their slaves. The most common dress is the haïk which they wear without the cord ; the burnous is rare. Some wear the Soudan dress, and the Touareg veil on their mouths. All are more or less laden with amulets kept in little leather bags. The shoe is flat, of yellow leather, and commonly worked.

Industry at R'dames is still in its infancy. Commerce on the contrary plays a considerable part, and that since a very remote time. Even in the Middle Ages, its caravans went to Soudan to get slaves and gold. It is trade

which has made the riches of the inhabitants; and to-day, although they cannot draw from the slave trade the immense revenues of olden times, there is still amongst them great fortunes. Trade is made between Tripoli on one side, and Kano and Tombouctou on the other. The connexions with Tombouctou are more and more losing their importance, on account of the state of anarchy and of decline into which this city is fallen. The connexions with Kano increase in proportion. It is assured nevertheless that several traders are overloaded with debts, and that more than one fortune is threatened of being swallowed up by the Jews of Tripoli. As on the other side, the spring of water which fertilizes the oasis is more and more diminishing, and that the extent of cultivated grounds is getting smaller nearly every year, R'dames is in straitened circumstances rather than on the way to prosperity.

Notwithstanding the rugged and perilous commercial expeditions through the desert, the people here are not of a war-like disposition. They have all the tastes of the citadine more than those of the soldier. Besides, they are very clever at counting by memory. They are accustomed to it at school from their infancy, at the same time as they are taught Arab and the Coran. But they are not brave; and it is even said that they are cowardly, and they have become the laughing stock, and still become very often the victims of the audacious tribes of the desert. It is only by skilfulness and presents that they succeed in opening a road to their caravans; and as it is the Touaregs whom they have most to fear in these voyages, their constant politics is to keep on good friendly terms with them.

The R'damesians are fervent Mahometans. I believe they would be easily hurt in their religious sentiments, and would easily become fanatics. There are amongst them a few KHOUANS (1) of the fraternity of Temassinin

(1) *Khouans* is a name which means Brothers, Confreres, it is given to the members of a Musulman fraternity; these confreres, more or less

and also some *SKOUSSIS*, worn enemies of all that is European and Christian.

There are no inns. Strangers receive hospitality from the inhabitants. Each stranger has his Cahab or friend, in whose house he receives gratuitously his board and lodging all the time of his stay. There are some who remain whole months at the charge of their Cahab. The Touaregs also receive their food, but they go to sleep on their land. They do not feel at their ease and do not sleep quietly between the walls of a city.

R'dames is submitted to the Turkish government of Tripoli, and pays a tribute. The Government's representative is an officer of an inferior rank with the title of *Caïmacan*. He has for his only forces three police agents without weapons. He presides at the *Midjles*, or administrative counsel, but his authority is almost null. There is also a *Cadi* acknowledged by the Government: he is by fact, if not by right, almost independent of the *Caïmacan*, so that the functions of this last mentioned are confined, finally, to collect the taxes, and to punish the small conflicts on the street. The collecting of the taxes is all what the Government wishes for. He willingly leaves the principal of R'dames administer the city as they like, and even commit with impunity all sorts of exactions and injustices.

occult generally bear the name of their founder. The fraternity of the *Snoussis* is famous above all the others by its fanaticism. These fraternities have adepts not only amongst the Arabs or the Berberas, but also amongst the Blacks.

A. GUILLE,

(of the African Missions.)



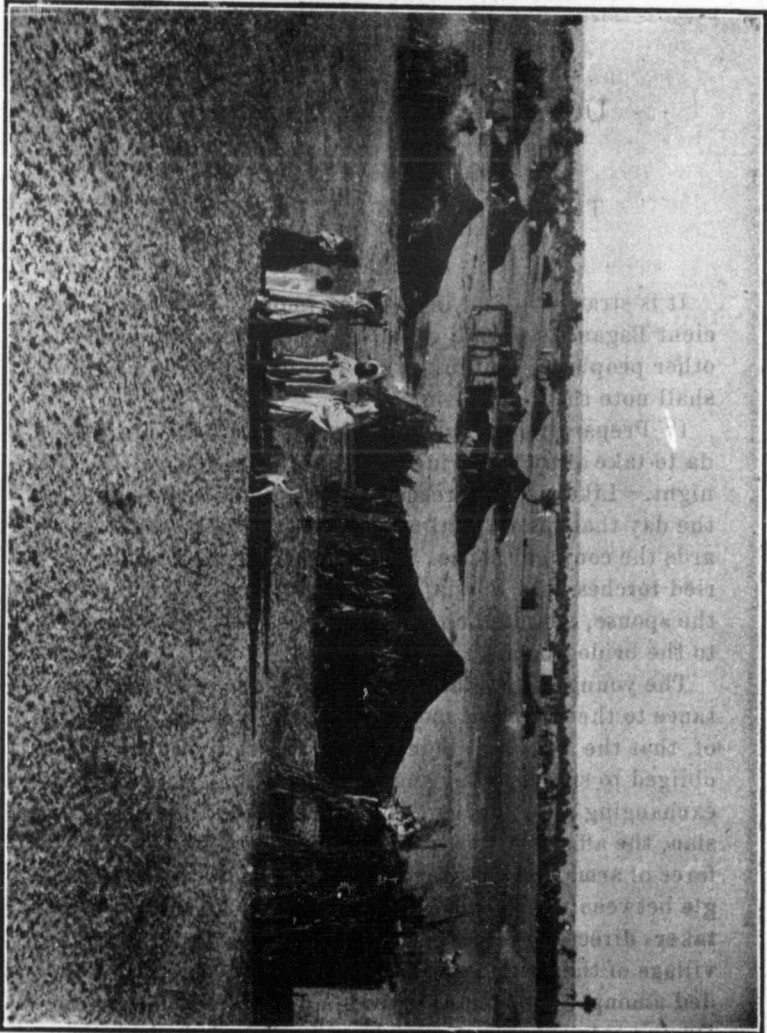
UGANDA IN OLDEN TIMES.

THE TRADITION OF THE BRIDE

It is strange to find in the matrimonial rites of the ancient Bagandas several details taken by Nicolay from the other peoples of antiquity, or even of modern times. We shall note them in passing.

1° Preparations—Formerly, it was interdicted in Uganda to take away the bride in day light: they waited till night. Likewise in Greece, it was only on the decline of the day that the nuptial train directed their steps towards the conjugal house. The relatives and friends carried torches. In Persia, at night by the light of torches, the spouse, mounted on a horse or a camel, was conducted to the bridegroom.

The young Muganda invites young men of his acquaintance to the taking of possession. It was not unheard of, that the *deliverers*, being vigorous individuals, were obliged to snatch away the girl by force, not without exchanging a few bangs. With the Slaves and Melanesian, the affianced was obliged to take away his lady by force of arms. At Sparte, there was also a kind of struggle between the friends of the spouses. At night then, *takers* directed their steps towards the landing of the village of the bride; when the night had come, they glided amongst the banana groves, and attained her cabin. During this evening, the girl accomplished the last ancestral prescriptions that differ according to the clans. She made her adieus to the paternal lodging by accomplishing certain domestic works: the carrying of the water, the



A Saharian landscape.

...the prescriptions that differ according to the class. She made her abode in the paternal lodging by accomplishing certain domestic works : the carrying of the water, the

provision of dead wood, the carpets of grass newly cut, that are disposed for the visiting days. Her parents also gave her some instructions for the wedding ceremony.

Nevertheless the deliverers were listening with an attentive ear to the outside noises. The first to notice the presence of the pretendants warned the company: "The bride's masters are there... Let us give her to them. Let us hurry." From the outside the takers made heard their instantaneous reclamations: "Give us our woman." The smart ones would even put in a pleasant note: "The muskitoes are devouring us here, hurry up."

The young girl's companions, especially her sisters and her aunts seemed to be irritated with these claims: "Was it you who gave birth to our girl? In your house was there ever a mother who possessed a comparable child? And what compensation will you offer us? Give us then some *cauris*?" Saying this, they prepared nevertheless to give up the bride.

At a certain moment the lass appeared in the yard, escorted by her ladies.

Her head was covered with a "*lubugo*" perfumed with the odor of the "*mugavu*" wood specially consecrated to fragrant fumigations. A young girl of her relatives accompanied her. For the Bagandas it was not suitable that their daughter be alone the first days of her nuptials. The attention is very delicate indeed. Alongside the bride were also her paternal aunt and her brother. This last mentioned going to give her up went before the train with the other young men. Then came on each side men and women.

2° The tradition.—When the affianced's train met with that of the spouse, the chief of this last group offered to the bride's brother 100 *cauris*, sometimes a "*lubugo*". At once the ladies of the escort claimed the same gratification, then the brother taking his sister's hand, placed it in the spouse's hand or in the hand of his delegate. The friends of this last mentioned took away at once and rapidly the bride, who at once set to lament and cry. If

the bride refused to walk, the takers lifted her up and carried her away as quick as possible.

Arrived in her husband's yard, she refused to advance; to decide her, her spouse had to give a payment of cauris. Once she was in the house, she refused to sit down. A new gift was needed to decide her. An ancient custom did not permit the bride to lodge in the conjugal house before having taken some nourishment. Nevertheless a few cauris were again needed to accept this nourishment. After that, she was introduced behind the hangings of her retreat.

H. LE VEUX.

VICARIATE APOSTOLIC OF NORTH
NYANZA

LETTER FROM FR. FILLION TO HIS FAMILY.

We have been authorized, Fr. Prentice and I, to go and make our annual retreat at Hoima, in Bunyoro. Our Superiors have wished to give us an occasion of diverting ourselves, after ten months of teaching, and at the same time, that of gaining instruction. It never encumbers him who is charged with teaching, to see other countries, to be in contact with other people, so long as those people

furnish recruits to our school. So, on the 2nd of September, we made our first march on the road to Bunyoro. The bicycle is our ordinary vehicle in Uganda. Since the Government has furrowed the country with large roads, that the native chiefs themselves, who are all owners of bicycles, take a special care of the secondary roads, the bicycle has become of a daily usefulness. To-day we go to visit the sick at 4 or 5 hours from the post, which formerly was impossible. We clear in 4 hours the distances which formerly took 12, and thus the fatigues which killed the missionaries so quickly are diminished very much.

From the post of Naddangira, where we slept twice to permit our carriers to arrive to the next camp, we directed our steps towards Kabulamuliro. We had already entered the immense plain which is called the *desert* and that extends as far as the river Kafu, the limit of Buganda and Bunyoro. At half past nine we were at the camp.

In the afternoon, the sky got covered with big clouds, the wind arose and a big squall shook our tent. Quickly seizing the mallet we drove in the stakes, and we stretched the cords as much as we could. It was time, the rain was commencing to fall. The wind soon ceased, and, well sheltered under our linen tent, we waited for the end of the shower.

We were camped in the neighborhood of a farm directed by a European. Until then, this man had occupied himself only with the bringing up of cattle. After having proved that death renders the bringing up of cattle difficult, he commenced planting coffee-trees and caoutchouc-trees. This gentleman with his wife pass all the day in the fields, under a scorching sun, and come in only at night. These are people who earn their money well.

In the evening we visited these working and enterprising Europeans. The farm is very well established and kept in perfect order. We visited all in detail. After our departure these good people sent us a large jug of milk, eggs, and a nice piece of pork.

Our first night under the tent was good, and in the morning we resumed our journey, a distance of 37 miles. The road crosses the great desert of which I have already spoken. It is generally good; but sometimes there are ditches full of water and mud, where, encumbered with our bicycles, we must dabble. The plain covered with a fine grass, and strewed with stunted trees, stretches to a great distance. It is the favorite resort of herds of gazelles and antilopes, and bands of elephants. Lions are met there also, for wherever there is an abundance of game this hunting animal does not fail going.

It was twelve when we arrived at Vumba, annex dependant of the mission of Bukumi. The Fathers who make frequents visits here, have built a house and a large church. During the afternoon a good number of Christians came to see us and conversed with us. The Christian Bagandas are every where the same: happy to see the Fathers and to speak to them. The next day we were up at 4 o'clock to celebrate Mass before our departure. Then we started on our way to clear the 44 miles which separated us from Hoima. Always the plain, soft grass, and the ditches, where one slide, and paddles. Till 8 o'clock we looked, admired, and spoke; but after that, it was too warm, and the tropical heat kills poetry; the throat dry and no disposition to converse. At 11 o'clock we arrived on the borders of the Kafu, a large river, which separates Buganda from Bunyoro. The Europeans have built a wooden bridge, which in spite of its simplicity, has a very fine aspect in the centre of Africa. Here we are on the territory of Kaberega, formerly king of this country, and now exiled in the Seychelles. At present it is one of his sons who is on the throne.

From the Kafu to Hoima, there are 12 miles. We arrived when the drums were giving the signal of the Angelus. I found at Hoima Fr. Beaudoin, a Canadian. At the moment of our arrival he was perched on a wall in the act of giving the finishing touch to a column which he had just built. Fr. Drost, superior of this mission,

has not yet returned from his voyage to Buddu, where he has been to make his retreat.

On the 9th, we will go into retreat. The Blacks call this time "Okusirika" (to keep silence), because we pass those eight days in complete silence.

The 18th of September, the day after the close of our retreat, the king of the country celebrated the anniversary of his accession to the throne. We went to assist at the official reception, which took place at the native Parliament. After the discourse of circumstance, we went to the royal residence to take tea... During this time there was a ball outside, and the orchestra, that is to say the drums and horns, made a deafening noise. In the evening we went to take tea at the Provincial Commissioner's, who could not have been more amiable.

But could we come from so far and stop at a few hours from Mutta Nzige? Mutta Nzige is the native name of lake Albert Nyanza, one of the interior seas of the African continent, one of the immense reservoirs of the Nile. With our bicycles, we could get there in about three hours.

On the morning of the 19th, I was on my way with Fr. Beaudoin. A few miles from the lake, we left our bicycles, and briskly we continued our voyage on foot. The lake is surrounded by high cliffs... After a walk of two hours, the immense bluish cloth appeared in sight. It is there, far away, and we dominate it of all the height of the cliff. Further on we perceived a corner of Belgian Congo, where our Missionaries have founded a new station this year. We are here in the northern part of the lake: it already goes narrowing, which permits us to perceive the other shore. At the foot of the cliff, on the borders of the lake, can be seen a village which has no resemblance to any other village in the country. Here the houses seem to touch one another, they are united by groups. In the middle, winding roads form the streets of this village of a new kind. We perceive from our elevated position but these roofs and roads, not a tree, not

an inch of cultivated ground. It is Kibiro, the famous Kibiro, where salt is made, Kibiro, that all native knows without having seen it, because it is from there that salt comes. But let us go down, and see Kibiro and its salt closely.

Its descent is steep, the path is nearly always very steep and full of stones. On the right and on the left, the high cliff is cut by deep torrents, at the bottom of which, the shade of the upper parts reigns still, forming a pleasing contrast with the summits brightened by the sun. We continue going down, stopping now and then to admire a land-scape, to have a general view on the immense blue water, which extends at our feet. Look over there, at the North West, that long and low peninsula. At its extremity is Butiaba, the port of lake Albert Nyanza, and also the terminus point of the main road which took us to Bunyoro. There is a little steamboat and iron barges, which do the service between the region of Belgian Congo and the Niie.

In this steep and rocky path, we passed women laden with wood, or baskets of food, potatoes, and beans. Leaning on a stick, they come down as they can, exposed at every minute to rolling down the declivity. At Kibiro as I have said, there is no culture; all the food comes from the upper villages. Most times it is brought by the inhabitants of these villages, who come and exchange it for salt. The salt, such is the money current between Kibiro and the rest of the country.

At last we have got down. The village is crossed by a wide hollow, in the centre of which flows a little stream. The water, in the place where we cross it, is warm and does not allow to dip the hand into it more than half a minute.

It is said that Sir Samuel Baker was enthused at first sight of lake Albert Nyanza. This *morning* I understood his enthusiasm; now that it is *twelve o'clock* I understand it less. It is a most atrocious and suffocating

seat. We are in a furnace, and the sun now plunges at its ease.

At half past two, we start. Curiosity makes us reascend the stream of warm water. The spring is not far. It is boiling water and no one dares put a finger into it. Working women have put in potatoes that cook like in a sauce-pan. The negroes who surround us cannot remain in place. As they are barefooted, the ground over heated burns them and they execute against their will a dance with no measure. The water coming from this spring is potable, although a little salty. Let us leave Kibiro and its curiosities, and forward to the attack of the cliff.

I will spare you the description. This steepy ascension, by an infernal heat, leaves us such a souvenir, that it even takes away the taste of speaking of it. To refresh us, here is a shower which will dampen us pretty well. But never mind, I have seen Kibiro and lake Albert Nyanza.

The next day we bid adieu to the charming confreres of Hoima, and by ups and downs, we directed our steps towards the south to the station of Bukumi. Towards half past five, we arrived at Kafu, the large river that in going we had crossed more to the north. Here no bridge, not even a primitive one. There is nevertheless a service of crossing organized. They get on a raft formed of bunches of papyrus tied together; a Black, fitted out with a pole pushes all towards the other shore. Half way we heard a hippopotamus grunting in the papyrus; happily he did not try to attack us.

We slept, that night, at a Catholic chief's, who received us very well. The next day we had to cross a long plain where herds of elephants were abundant. They had crossed the road the preceding night, leaving non equivocal traces of their recent passage. At Bukumi, we were on historical grounds. In 1898, the station was besieged by the revolted Nubians. They showed us the hill, the summit from which the assalians sent a plunging fire into the precinct. After two furious attacks, the rebels

were obliged to retire. From Bukimi we went to visit the station of Bujuni, then we continued on to Rubaga. On our passage is Mubende, a high hill where is the house of a District Commissioner. The summit of this hill is at more than 2000 feet above the level of the lake. We ascended it and from the summit we enjoyed a view unique in Buganda. On one side the horizon is limited by the mountains of Toro and Bunyoro; on the Uganda side the horizon stretches further than the eye can see. The surrounding country is undulated, the hills succeed one another without interruption, and nevertheless from above all seems to be a plain. The hills and valleys blend together. Mubende had been chosen as a sanitarium for the government employees; this idea seems abandoned to-day. At the bottom of Mubende passes the main road to Toro. It is very well made and the autos travel on it from one end to the other. It is on this road that we cross the 105 miles which separate us from Rubaga.

The second day after, we arrived at the mission of Busubizi, where we stopped a whole day. At last we reached Rubaga, after a month's travelling, during which we travelled nearly 400 miles. At Rubaga I found Fr. Michaud, who had arrived during my absence. We are now three Canadians at the School of Rubaga.

JOS. FILLION.

AN INTERESTING STATISTIC.

The "Munno" a Catholic review published in the Ruganda tongue, gives, in its number of January 1912, the following figures which show the respective situation of the four groups which comprise Uganda in the religious idea.

These figures have been published by the colonial government, and they have been established according to the lists of those who have paid the taxes.

Protestants	147.925
Catholics	180.867
Musulmans	48.919
Pagans	292.538



VICARIATE APOSTOLIC OF TANGANIKA

Letter from Fr. Henry Drost, missionary at Karema.

The details that Fr. Henry Drost gives us in this letter, on the native Catechists and Seminarists of Tanganika, will deeply interest our readers and benefactors. They will see, that if the difficulties are great, the work of Grace is really admirable in the souls of these Blacks, whose cause has gained so much sympathy in the North American hearts.

Karema, September 26, 1911.

Reverend Father,

What happiness for our venerated Vicar Apostolic to see how much the readers of the Magazine interest themselves to our dear mission of Tanganika. His Lordship spoke to me of this with a visible joy, for the gifts which come from North America permit him to support in part, new works, founded in these last years, and to maintain the oldest.

A part of these offerings are assigned to our Catechist-School, and to the maintenance of our little black seminarists. I believe then to please these generous benefactors, in giving them some news of these works, of which His Lordship has charged me for several years.

THE CATECHISTS.

We have here at Karema, a school to form Catechists. You already know how precious these auxiliaries are to the missionary. Our Vicariate extends on a surface a little larger than Newfoundland. Its population—about

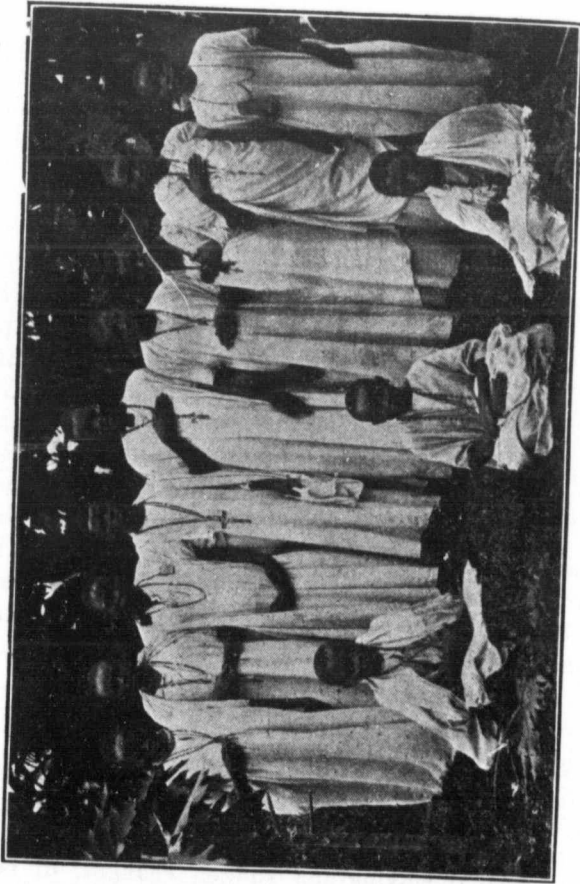
200 000 souls—is dissiminated everywhere, in quite small villages. Karema with its fifteen hundred inhabitants is the largest village of the Vicariate. Eleven stations of missionaries are established in this country. It is absolutely impossible to the missionaries to exercise by themselves a direct influence on all these souls, scattered a little everywhere. This is why, even in the origin, Monseigneur established a school of Catechists. The aim of this school is to form young men, chosen with the greatest care, in giving them a suitable instruction, and inspiring them an apostolic zeal. It must be remarked that the Blacks of our regions have not the ardor of proselytism which distinguishes the Christians of Uganda.

At the end of 4 or 5 years of formation, those who are judged capable, are placed here and there at short distance one from another, in the most populous places, around each station of missionaries. Their work consists in instructing the adults and the children of the chief truths of religion. The latter are the special object of our sollicitude ; for of their formation depends in a great manner the future of the mission. The missionary visits now and then these different centres, so as to complete the instruction, forcibly a little summary, given by the Catechists. These little schools held by our Catechists go beyond a hundred. More than nine thousand children frequent them, and we may hope that the greater number of these children will become Catholics. The programme of these schools comprises in the first place religious instruction, then reading and writing, and a little arithmetic.

With the school there is another very important work, where our Catechists' zeal supply to the Missionaries absence : I am speaking of the baptisms at the hour of death. There again our Catechists can show themselves true soul-saviours, and we prove to our great joy that their zeal on this point increases every year.

How many children and adults owe their salvation to the presence of a devoted Catechist amongst them. Gene-

rally the missionaries can only watch the sick who are at proximity of their residences. Moreover, amongst our poor Blacks, many, too much attached to the drudgery



A group of little Black Seminarists.

of an every day life, delay for one reason or another to receive baptism till the hour of death. Others although wishing to receive baptism, want a more complete instruction to receive this sacrament with fruit; at last a great number of little children die of misery or of sick-

ness, and that far from any Missionary. Now, thanks to the presence of the Catechists, nearly all these dying people have been regenerated before dying. Thus during the year just finished, 664 baptisms at the hour of death were registered in the Vicariate ; of this total, 600 have been done by the Catechists. This simple figure makes us understand more than all the rest the importance of this work, and proves that the sacrifices that our benefactors impose upon themselves to sustain and develop it are not done in vain.

OUR BLACK SEMINARISTS.

This sacerdotal work counts hardly seven years of existence. It is then at its beginning. About twenty pupils learn Latin, it is the germ of a Little Seminary, distinct from the Catechist school. Our Seminarists learn German as well as Latin, because here we are in a German colony ; besides, our pupils learn a foreign language pretty fast. At the present hour the two most advanced know Latin suitably, write German pretty well, and speak it in a very comprehensible manner. Little by little they will be able to express themselves in German as easily as in Kiswahili, the language of the country. These two pupils will commence their course of philosophy next week, (October 1911).

One of them, Yusafu Atiman, is the son of one of our catechist-doctors, Adrien Atiman. If we ever write the history of this man of faith, it will be lovely and edifying. Born in the surroundings of Tombouctou, taken when very young by the Arab slave-traders, he had the happiness after many moving and sudden changes, of being redeemed by our missionaries in South Algeria. He commenced his studies at our Fathers', at Malta, and finished them at the University of that island. Towards 1889, he was sent to the mission of Tanganika. Since then his devotedness to the missionaries and to the Blacks knew no limit. Of his marriage with a girl of the Sultan of

Ukabende, he had but one son, Yasufu. It is with happiness that he and his wife thank God for their son's vocation. Intelligent and pious, he gives us great hopes.

His companion Adolphus has quite another history. Born of a polygamist whose children all are now Catholics, Adolphus has met with a great many difficulties to follow the inclination which he feels in his heart since several years. His old father has tried all possible means to draw him away from his vocation, and decide him to marry. "Father, said this good old man to me one day, do you know why I wish my son Adolphus to get married? I have but two sons; the elder, married for several years has no children and I believe he never will have any. Do you want me to die without seeing any grandchildren?" But I answered him: "you have daughters, God will bless their marriage some day, and you will see their children." "Father, he said to me, it is not the same thing, I want to see my sons, children". These words give to understand the difficulties which Adolphus meets with to follow his vocation. Many attempts have been made to prevent him from answering to God's calling, but till now these attempts have been vain, and even they seem to have confirmed our seminarist in his resolutions.

CONSOLING TRANSFORMATION.

It is not only among our Seminarists that we can admire the work of grace. An obvious transformation is being operated in the minds of our Christians. If they had been told ten years ago that a black girl could have lived like the "Virgins" (thus they call the Sisters), they would have showed themselves very incredulous. To day in seeing the girls of their race becoming nuns, and leading a life all of devotedness, they commence to believe that the power of grace is greater than they had thought. Already several of them wish to give one of their children to God. In whatever concerns their sons the greater number argue as Adolphus father; nevertheless some of

the parents have promised to send their children to our school, to try and make "Padiri" (priests) of them.

OTHER DESIRABLE TRANSFORMATIONS.

It can be easily guessed that I want to speak of an amelioration of our by-houses. Since last year's great earthquake, the house that serves as a dormitory to our Catechist pupils threatens ruin. The roof needs to be renewed and the walls have already been propped up, in different places. Very soon we will have to think of lodging separately our little Seminarists. As to the great Seminary, this is to what it is reduced. A little room just wide enough to contain two beds, and long enough to add a small table for our two pupils in phylosophy.

Surely such an installation can only be a temporary one ; we must think of constructions better adapted to the wants of a seminary. We intrust our uneasiness to God. Since He calls some of our Blacks to the Apostolic life, he will certainly procure for us the necessary resources to this so important a work, by moving the hearts of the generous benefactors of the Missions.

HENRY DROST, *W. F.*



Useful information

An alms of **four hundred and fifty dollars** constitute a **Purse** at perpetuity, for the education of a **Black Seminarist**.

An alms of **twenty dollars** buys a child, victim of **Slavery**, — or delivered as a slave by his relatives; or a **young girl** sold, affianced for money, by her father and mother, etc.

An alms of **twenty dollars** procures to a **Black Seminarist** his board for a year in a native Seminary.

An alms of **twenty dollars** gives the maintenance for a year to a little **Black Sister**,

An alms of **fifteen dollars** gives the maintenance to a **Catechist** for a year.

An alms of **ten dollars** gives the maintenance of a **Catechist Woman** for a year.

An alms of **five dollars**, permits the Missionaries to keep a **Catechumen** at the **Mission** during the six last months preparatory to his baptism.

An alms of **Three dollars** helps to prepare a child to his **First Communion**.

All alms however small, are received by the Missionaries with gratitude.

RANSOM OF SLAVES

WE beg to call the attention of our kind readers to a Work of Mercy extraordinarily meritorious, that is to our **AFRICAN RANSOM WORK**. It is true the European Powers have abolished slavery in Africa, at least the most horrible phase of slavery. Those human meat markets of Tabora, of Ujiji, etc. have been done away with. However, slaves are still numberless in Central Africa and elsewhere. Thousands of children and even adults, men and women, kidnapped during wars out of revenge, or given away from motives of superstition are to be daily seen by Missionaries. They belong to heathens or to cruel Mahomedans, whose cruelty eye-witnesses alone can understand. Every week, nay every day, Missionaries would redeem those poor creatures had they money enough to do so.

The ordinary price of ransom is the sum of **twenty dollars**. Those who send \$20.00 for a ransom become the adoptive parents of the one they free, and may choose the Christian name to be given them when they are baptized.

GIFTS TO THE MISSION.

Cancelled Stamp Work :

1° From Hartwell, ransom of John-Nepomucene	\$20.00
2° " " support of a Catechist	15.00
From Wannaka, Wisc., U. S. C.	25.00
From Davenport, Iowa, ransom of Agnes-Mary	20.00
From Los Angeles, support of native student	20.00
From Far Rockaway, N. Y.	10 00
From New York, 3rd installment for ransom	5.00
From Ottawa, last installment for ransom....	2.00
From Victoria, B. C.	2.00
Amount of smaller gifts.....	21.15

For Reconstruction of Rubaga Church :

Mrs. M. S.	\$1.00	Miss. E. C.	1.00
Mrs. A. P.	1.00	Mrs. P. H.	1.00
Rev. C. L.	1.00	Mrs. J. H.	1.00
Sr. M. S.	1.00	Sr. M. D.	1.00

We beg to remind our kind readers that the names of those who will have given at least **ONE DOLLAR** for this very urgent intention, will be sent to Rubaga, and **preserved in the new church at the foot of the statue of Mary.**

DECEASED

Mrs. Rose Moritz, Colombus, Ohio. Mrs. John Coffey, Columbus, Ohio. Mr. O'Flaherty, Montreal. Dr James George MacCorraghy, Cannes, France, Rev. Sr Maria Ambrosia Blotkamp, Maria Stein, Ohio. Mr. John Crowe, Montreal.

Requiescant in pace.

RECOMMENDATIONS

27 conversions.—15 vocations.—30 spiritual favors.—18 sick.—20 temporal favors.—10 thanks-giving.—14 intentions for friends who promise to get subscriptions to *The African Missions* if their prayers are heard.

Prayers have been requested with the promise to secure help for the ransom of slaves.

MISSIONS OF THE WHITE FATHERS IN AFRICA.

The Society of the African Missionaries called the *White Fathers*, was founded at Algiers by Cardinal Lavigerie.

Last June, the Society had the charge of 105 Stations belonging to 7 Apostolic Vicariates, and to one Prefecture. The Missionaries then working in the Field were 463, besides a great number engaged in the general administration, or in the recruiting and training houses the Society has in America, Asia and Europe. In each Station there must be at least three Missionaries. The Fathers are helped by lay Brothers who are also members of the Society; and by Sisters, founded likewise by Cardinal Lavigerie.

The Society has two kinds of Missions. In North Africa we are working among Mahomedan populations; further South, among the coloured tribes of the Soudan and of the Equatorial countries. These Missions cover together an area almost as large as the whole Dominion or the United States, that is to say, about two million five hundred thousand square miles - one fifth of the "Dark Continent".—As for the inhabitants of these immense countries they may be said to number more than twenty millions, about one seventh of the whole population of Africa.

Well, what are 460 Missionaries for 20,000,000 Heathens?

"Missionaries!.. Send us Missionaries!" Such is the continual appeal of our Confrères in their letters to the Superiors.

"Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest.

☐ In the name of all our Missionaries we earnestly beseech our Readers to remember that injunction of our Lord and help us by fervently complying with it.

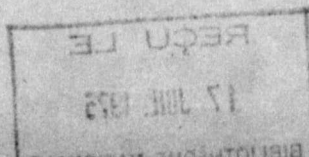
THE WHITE SISTERS

The Sisters of our Lady of Africa give, where they are called by the Head of the Mission, the most devoted course.

So our Vicars Apostolic would like to possess sufficient resources to multiply their establishments. They need about \$120 a year for the maintenance of a Sister.

May abundant alms permit them to be called for in great numbers.

May also these Sisters find vocations truly Apostolic that is to say, decided to any sacrifice for the conversion of the poor Africans. It is for this end that the White Sisters have founded a Postulate in Quebec, 41 Ramparts Street.



CANCELLED POSTAGE STAMPS

The work of **Cancelled Postage Stamps**, though apparently a very humble one, is in fact a source of a great deal of good in our Missions, for the ransom of slaves.

So; Dear Readers, if you can collect any considerable quantity of cancelled stamps, send them to us; we shall derive a valuable profit from them and shall be most grateful to you.

The Post forwards them at the rate of **one cent** par ounce.

Larger quantities should be sent by **EXPRESS** or **FREIGHT**

In order to reduce the cost of the transmission, our good friends, if they can spare time enough, should have them cleanly stripped from all paper by means of cold water, and dried.


We get off the paper in the following easy way:

At night we put the stamps to be cleaned — say 50 thousand — in a pail of cold water.

The next morning we take them out, put them in a corner by little heaps, and let them dry for two or three days.

When all is perfectly dry we blow the stamps off the paper without the least trouble and without tearing them at all.

We should be even more obliged if the stamps were packed up in little packets of one hundred, each packet containing but one kind of stamps. Packets of less or more than one hundred should exactly indicate the number underneath. Stamps too much soiled or torn are of no use.

 **Ask your friends** to help you in this good work by saving their own cancelled stamps and collecting such for you from others,

NOTICE

The date on the subscribers' printed address is for the purpose of letting them know when the time of their subscription expires. It also serves as a receipt. — For instance, Jan. 11, Aug. 10 etc. means that the subscription runs up to January 1911, to August 1910, etc. — If one month after renewal of subscription, the date on the address is not correct, our subscribers should kindly inform us of the fact, and we shall at once correct it.

Commercial Printing Co., Quebec.

