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Sixth Year No. 4

QUEBEC

APRIL 1914

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THE AFRICAN MISSIONS

OF THE

White Fathers



Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE

WF

To break up of new groups like of the world right wrapped...

1914

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

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

1.—A Plenary Indulgence may be gained 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.—Masses for deceased Benefactors, said at any altar, will profit the souls for which they are offered, just as it they were said at a Privileged altar.

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

Other favors granted our subscribers

1.—Two Masses are said for them on the 7th and 15th of each month.

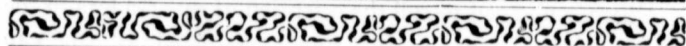
2.—A Third Mass is said on the 21st of each month for our zealous Promoters. Any person who sends us six new subscribers is a Promoter.

3.—Subscribers and Promoters, as well as their deceased, will have a share in all the prayers and good works of our Missionaries and their spiritual wards.

4.—A Requiem High Mass will be said every year, in the month of November, for all our deceased Benefactors, Subscribers and Promoters.

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Vicariate Apostolic of Nyassa.

We proposed (1) to review the works of the Canadian Fathers in Nyassa. After giving a recent letter from Father Paradis, superior of the mission of Bembéché, we will speak of the missions of Ntakataka, under the direction of Father Châteauevert, of Likuni, in charge of Father Roy and of Katchéberé, under the guidance of Father Julien.

MISSION OF BEMBECHÉ.

Letter from Father Paradis to Father Cébron.

Bembéché, August 1, 1913.

Dear reverend Father,

Last year we had a deficit of about \$80.00 ; besides, our buildings are not all paid for. In spite of this, we are undertaking others to the amount of \$300, for we must have a church at any cost. Our chapel is much too small. It makes us heartsick to see so many people remaining outside the doors on Sunday, and even not coming to church

(1) See copies of Dec. 1913 and Jan. 1914.

on this account. It takes a strong faith in divine Providence, but God has helped us in the past, and we cannot believe that he will abandon us now.

I told Monseigneur that my arms ached from beating on the big drum. Do you know what he answered ? "Courage, it is our trade." Forward then !

There is no need to call the attention of our readers to the object of this letter. May some good soul fill the gap pointed out by Father Paradis and permit him to continue his work without the heavy burden of debts.

Mission of Ntakataka.

This mission is older than Bembéché and also more important. We give below the report from June 30, 1911 to June 30, 1912.

Missionaries	3
Catechists	50
Neophytes	979
Catechumens	10748
Baptisms of adults	303
Baptisms of children of neophytes	96
Baptisms <i>in articulo mortis</i> . . .	126
Marriages	23
Confessions	15422
Communions	24703
Confirmations	378
Schools	28
Boys	1795
Girls	245
Sick cared for	4655

Christians.—The number of our Christians, writes the Father Superior, has nearly doubled ; from 534 it has increased to 979. Our dear and regretted Father Onstenk launched the mission well, and we are gathering in the

fruits of his hard work. What shall I say of our Christians ? They are good, but at Ntakataka, as elsewhere, we deplore the departure of many of them for European centers : Blantyre, Salisbury and Zambesi. At the present time, almost 300 of them have been absent from the mission for several months. Those who remain are faithful in hearing Mass on Sunday and in the weekly reception of the sacraments. Every Sunday a large number come five miles, fasting, to assist at Mass and receive Holy Communion. However, we lament some unfortunates, particularly among the employees of the commercial houses. These young people are not worse than their comrades, but opportunity makes the thief and opportunity is always at hand. It is with fear that we see the commercial houses become more and more numerous and our young people going to them for work. At the mission, unfortunately, we have no means of keeping them, and we are not able to give them work. We cannot place all of them as catechists. Six or seven of these young people have been the cause of scandal, but they became ashamed of their conduct and have gone away, some to Blantyre, some to the mines. When they have endured a few hardships, they will return like the prodigal child. At least we hope so.

Catechumens.—This year, the number of our catechumens has not increased very much. Among the young people, those who are not Christians or catechumens are nearly all Protestants or polygamists. They no longer come in crowds to enroll themselves for the catechumenate. We must search out these souls one by one, and the search is difficult. The population of Ntakataka is divided into three distinct parties : Catholic, Protestant and pagan. The latter are the most numerous, but the greater part of them are favorable to us. They like to talk with us and are most friendly, but they want to follow the customs of their fathers in regard to their costumes, their dances and their women. Very few come to the mission on Sunday, although the church is at their door. Their god is beer. To leave this beer to come to prayer is a heroic act, and one of which

very few of the old people are capable. While we have won over entire villages, where nobody dies without receiving baptism, there are others which are absolutely hostile to us, particularly where the young people are Protestants. These are not numerous, but they have money. When one of them happens to be in a village nobody dares speak to us, and if the children run up to us they are soon called away. They hold their parents by money, for it is they who pay their taxes and give them cloths. Most of them are catechists in the neighboring Protestant missions and come home to spend their vacations. This is the worst time to visit these villages. Here, the struggle between the Catholics and Protestants is more active than elsewhere. These heretical catechists are very supercilious towards us; they refuse to speak, avoid a meeting and will not even salute us. At the present time, however, the situation is slightly better, as the principal leaders have settled farther off. It is now impossible for them to get a school in Ntakataka, in spite of all their efforts and their numerous demands. The female ruler, Nyatey, has written a letter to the Resident, saying that she wants only one mission in the country—ours, and will have no other schools but ours in her villages. We are thus sure of having things to ourselves, at least openly, in Ntakataka.

Will we ever be able to convert the Protestants and pagans? It will be a long and difficult task. The Protestants, apart from those who are catechists, would come to us willingly, but they are afraid of each other. However, we have four-fifths of the young people and that gives us great hope.

The following letter shows on what territory the struggle is most actively pursued :

Letter of Father T. Châteauvert to Rev. Father Forbes.

Ntakataka, September 4, 1913.

Very dear Father,

You informed me in your last letter of a gift for the ransom of a slave, then of the request of four missionary aspirants to enter the postulate at its re-opening in September. As you may imagine, this last news gives me the greatest pleasure. It is not the lack of money that endangers the apostolic work, for from little God makes much ; but it is the lack of missionaries that keeps us from progressing as we would like. We have to baptize catechumens who have been from four to five years at the postulate and, above all, keep them good Christians afterwards. It is on this account that we have inaugurated this year what we will call here "the six weeks." Our Christians have their half-hour of instruction each Sunday without fail, then, during the week, the daily teaching of catechism at the school in their respective village. But how can we keep them in their good dispositions ? To do this, we have resolved to give them each year a series of spiritual exercises.

For three weeks we gather together the women of a certain auxiliary chapel and its vicinity, and refresh their memory on the principal truths of religion. For three other weeks the men have their turn.

Each group is thus more at its ease, the women not having to answer questions before the men, which is not customary.

To aid and encourage the good will of our Christians, two Fathers go each Saturday to the distant chapels to hear confessions.

Saturday afternoon is devoted to the surroundings of the post. This saves those who are far off the fatigue and annoyance of coming each Saturday to confession at the mission, returning home afterwards and coming back the next day.

On Sunday there is not time to hear the confessions of all, so we thus secure from our Christians a weekly confession. Only a small number confess every two weeks, and this requires of us merely a morning's trip of an hour on the bicycle.

We have opened an English school which eight Protestants attend. Their leader, formerly our sworn enemy, has already been converted. Jackson to-day calls himself Gabriel.

Monseigneur desired some readers for this school. I suggested to him that I write to you on this subject in his name, which I am now doing, confident that my trust in my dear compatriots will not be deceived.

We have on hand two copies of two different series of readers : the La Salle and Sadlier's. Of these two have the kindness to select the one you think the better, and send us at once about thirty copies of each of the first four books. We depend on divine Providence to settle our bill.

Thank you in advance, and accept, dear Father, etc.

THEODULE CHATEAUVERT, *of the White Fathers* (1).

MISSION OF LIKUNI.

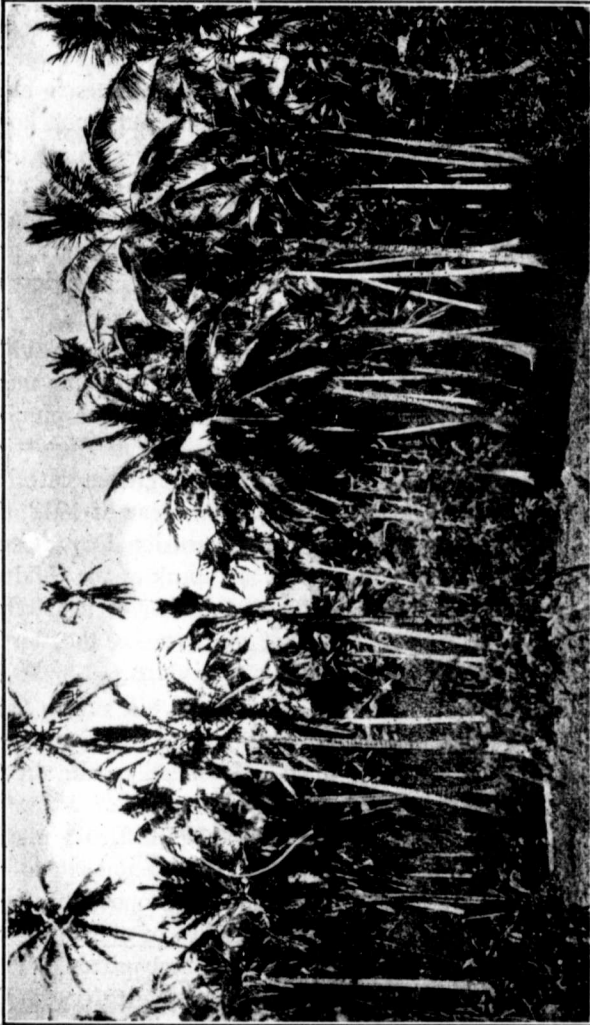
The station of Likuni, under the direction of Father Roy (2) is a very promising mission. We give below the report of the year from June 30, 1911 to June 30, 1912.

Missionaries	5
Catechists	77
Neophytes	141
Catechumens	3738
Baptisms of adults	57
Baptisms of children of neophytes	18

(1) Father Châteauvert studied at the Preparatory Seminary of Quebec.

(2) Father David Roy is from St. Georges de la Beauce. He studied at St. Anne of Pocatière.

Baptisms <i>in articulo mortis</i>	32
Confessions	1907



Forest of Cocoa trees at Mombase.

Communions	4826
Confirmations	36

Schools	65
Boys	2310
Girls	789
Sick cared for	3962

Likuni, writes the Superior of this station, gives promise of becoming a flourishing mission, if God continues to bless it as visibly as he has during this year ; we must not, however, delude ourselves into thinking that everything progresses as we would have it. Here, as elsewhere, the missionary has difficulties to surmount, troubles to bear and struggles to sustain against Satan and his supporters, and against the Protestant sects, who look on us as intruders in a country which they consider their own.

The work of conversion is very slow. At Easter, 1909, Likuni had its first Christians ; at Easter, 1910, this number was augmented by seven ; at Easter, 1911, the number of new Christians was raised to fifteen, and in August of the same year we had the joy of seeing eighteen catechumens receive holy baptism. Finally, this year of 1912, the number was slightly increased ; on Ascension Day, thirty-nine adults received baptism. I do not speak of the children of Christians ; that would double the number of neophytes, for, to the honor of our Achipéta, we must say that births are numerous, above all among our Christians.

The work of conversions goes on slowly but surely. This year we have made decided progress among the young people from 20 to 30. The old men and women remain on the defensive, but it will need only the example of a few to draw in the others. Until now it has been difficult in spite of all our efforts, to induce them to come regularly to the instructions. Several times the following proposal has been brought to us by the old men and chiefs of the villages : "All the young people are leaving us to be baptized. They no longer come to the dances ; what are we to do ? We cannot dance by ourselves. It seems necessary that we become Christians, too." With rare exceptions, nobody is hostile to our holy religion. The old women, generally su-

perstitious, are afraid ; the old men are indifferent ; but at the hour of death this indifference is lost, and they rarely refuse to make the sacrifice exacted to receive baptism. For instance, the chief, feeling himself near death, called the Father to him and demanded baptism, saying : "Father, I do not wish to die without baptism. If I have kept my wives, it is because I was the chief, but now that I am going to die, baptize me. I do not wish to go to hell." The fear of baptism has almost completely disappeared. Three years ago it was an event when we could administer baptism "*in articulo mortis*". Now we are regularly called to the bedside of the sick, to care for their bodies and save their souls.

Although everything is going on well, there are certain times, particularly during the dry and cold seasons, when the Sunday instructions are less frequented than formerly. One of the causes of this falling off is that our Christians go by hundreds to become carriers at Blantyre or elsewhere, so as to pay their taxes as soon as possible. Another reason is that the mission is no longer at its beginning. It takes a less interested motive than formerly to bring them to the instructions and necessarily, as happens in every mission, we pass through a crisis in which the choice is made. Those who are in earnest, and who seek the kingdom of God before all, continue to come, while those who are swayed by motives of interest or by impulse remain at home. It is like the parable of the sower,—there are many grains sown, but some are eaten by the birds, others fall upon rocks, and some are choked by thorns, until finally there remains for the harvest only the grains fallen on good ground. This crisis once passed, with the help of God's grace, we trust our Achipéta will return to us in numbers.

While waiting, we clear the ground and sow. Already Chiwamba, of which we spoke in the last report, has given us a large population, well disposed to receive the Gospel. This year the district of Ukondé has been added to the mission of Likuni. It is a very populous center. The number of people is larger than in Chiwamba, and the villages are closer to each other. We have there eight schools

in which we conduct classes. This district comprises from 47 to 50 villages. In another direction, towards the north, we have established ourselves firmly this year by sending several groups of catechists. Now that we are beginning to be better known farther off, we are called on from all sides ; but what can we do ? Seventy-seven catechists to look after, sixty-five schools to visit, is enough to occupy four missionaries ; it is too much, indeed, for the finances of the Vicariate. Nevertheless, it is very hard for the missionaries to have to say to the souls who are calling them : "Wait, I will come to you later,—I am waiting for reinforcements."

My God, send us workers !

We hear the same cry from Father Roy in the following letter.

Likuni, Nyassaland, July 23, 1913.

My dear Father :—

This week there are only three of us at Likuni, the Father Superior and another having gone on a trip to visit the schools.

Brother Sebastian, your old novice, is absorbed in the preparation of the necessary materials for the construction of the future church. He has under his direction four gangs of brickmakers and two of tilemakers, without counting the sawyers, who are preparing the necessary beams in a forest ten miles from here. If we add to this the ordinary labors, tillage, etc., it is not to be wondered that sometimes Brother Sebastian moves in double-quick time.

My confrère and myself have charge of all that relates to the mission work proper.

After Mass and breakfast, all the working people are gathered together for instruction ; then comes a class for the boys, followed by a half-hour of catechism. The girls' class begins immediately after, and is also followed by a half-

hour of catechism. This brings us up to ten o'clock. The remainder of the morning is passed, for the most part, in giving audience to this one and that, and in ministering to the sick who present themselves.

The afternoon is a little quieter, if one passes it at home, but it is often spent in visiting the neighboring villages. To each is assigned a certain number of villages, which he visits each week, without counting the trips he must make when there are sick needing his care.

And then we have to see and encourage our catechists, often struggling with a thousand difficulties.

We have around us four Boer Calvinistic missions. These neighbors are exceptionally fanatic. They leave nothing undone to turn the negroes from us. Violence and calumny are their ordinary arms when money, salt and cloths fail to overcome the resistance of the chiefs. There is at this time an eruption of fanaticism ; the English government having decided to gather together the population in villages of at least thirty cabins, our Boers tried to turn us out of these future villages by urging the chiefs to ask for "teachers." But we are on our guard and spare no means to fortify our people, to strengthen some, to reassure or undeceive others. It is on this account that, yesterday, I traveled forty-three miles to encourage three petty chiefs whom the Boers of Maligundi are trying to deceive.

The Protestants have also acquired new energy and renewed confidence in the fact that the Resident has divided the district of Lilongwe into five regions, which have all been put in charge of Protestant chiefs. This is something which can make trouble for us, but, we trust, will not hinder the development of our mission. Besides this increase of work, we must visit our ninety schools regularly, in spite of everything. Three weeks out of four, there are two fathers traveling through the country. We wander around a great deal.

I can imagine you saying : "And the interior life in the midst of all that ?" I confess, my dear Father, that this is the difficult point, and yet without it the rest is worth no-

thing. We must repeat this to ourselves over and over again, for all these incessantly recurring difficulties tend to distract and absorb you. It is well that one can do at least a little, and that custom renders the work less engrossing.

The time for the great retreat is approaching. It will be made at Bembéché in a month. I will be happy to be alone with myself.

When the objects for which we are now laboring will be attained, the Vicar Apostolic will have to divide our domain into several new posts. In fact, this is necessary even now. Only two things are lacking ; missionaries and money. We look to you, my dear Father, for the first need. When these birds of Heaven will be here, God will provide their sustenance.

Do not fear that there will be too many postulants. The harvest is so large and the workers so few ! There are around us, still, several hundreds of thousands of souls who do not know us, without counting the large number who know and call to us, but for whom we can do nothing. Our very limited number and the meagreness of our resources will not allow us to carry afar the limits of a field already too vast. Monseigneur Guillemé repeats unceasingly : "Be prudent ; you will be crushed by the work you are preparing for yourselves."

In spite of obstacles we continue to sow, more perhaps than we will ever be able to gather in. May God send us many harvesters to garner the sheaves !

Accept, etc.,

DAVID ROY, *of the White Fathers.*

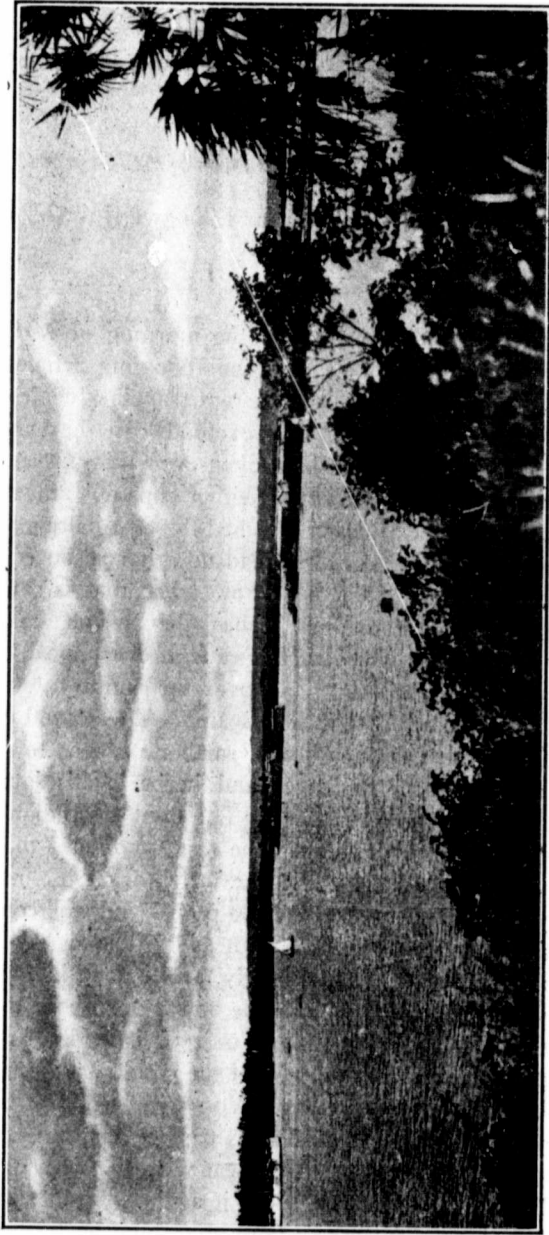
In a letter written to the pastor of St. Georges, Father Roy enters some details about the life of a traveling missionary which we are glad to reproduce :

To Rev. H. Alfred Dionne, pastor of St. Georges.

Likuni Mission, near Lilongwe, July 27, 1913.

Dear Father,

My confrère and I set out on the morning of Monday, June 30. For the trip we took the following articles : a tent, our camp beds, a table and two traveling chairs, the portable chapel and two baskets of food. In the haste of preparation we thought we had taken everything necessary, but we were deceived. We had neither cups nor knives nor forks nor spoons, so when we reached the first halting place, ten miles from the mission, we had no other resource than a native repast. You do not know what that is. Every native repast consists of two dishes, the "nsima" and the "ndiwo". The first is always the same at every meal, every day, during the whole year, all over the country. It is a flour of Indian corn, cooked with water. The second varies much—from meat, kidney beans, earth nuts, etc., to caterpillars and all sorts of leaves and herbs. This latter is what we would call a preserve. The flour of Indian corn is the basis of the nourishment, the rest is intended to make it swallowed more easily. So the little basket of "nsima" is always well filled, while the little pot of "ndiwo" contains very little. You wish to dine with us ? That is good. Sit down on the ground. Now, boldly take a good handful of soft paste. Work it around in the bowl. Open your mouth. Now take a pinch of "ndiwo". To-day it is made of pumpkin leaves,—one of the "ndiwo" of the country. It is useless to try to masticate very long. You will be giddy if you chew every mouthful. I will let it pass to-day, but remember that if you do this when you eat with the natives, hunger will soon teach you not to do it again. Besides I have finished dining. I leave you your share and go to visit the neighboring villages.



Kilindini, Inner Harbor of Mombase.

Villages are numerous in this vicinity, but we are, alas ! in a Protestant center. Our school at Mutu has been in existence only two years. We hoped it would prove a base of operations from which to penetrate elsewhere. Up to the present moment we have not seen our hopes realized.

We go from one village to another, talking with the chiefs and their people, trying to win them over and persuade them to go to our school instead of frequenting the Calvinist schools, which are no nearer. We are politely received everywhere. The important thing is to gain the chiefs, for it is they who rule. We can truly say that we have partisans in the Protestant villages, but they are not in a position to give over to us their villages. We return then to Mutu, full of confidence in the future but without much success in the present. Two catechists whom we had sent the preceding week into the country to the north of us, brought back good news. They found a great number of villages, and many people who desire our school. But unfortunately they are too far from here for the two catechists of Mutu to do much for them, and we have not a penny to secure new catechists. Those whom we already have are so numerous that we will have difficulty in balancing our budget at the end of the year.

But to return to our "nsima". How did you find it ? Heavy, sticky, difficult to eat ? That is because you are not used to it. You are like my confrère, who made the same remark to me three months ago, the first time I made him eat it. Your criticism is not more unfavorable than his was then, and yet to-day he has changed his opinion. He could teach you several other ways of eating the "nsima". For example, if the "ndiwo" is a little watery, he would tell you to wet your bowl of flour a little before carrying it to the mouth ; or better, to take a very large handful of "nsima" and to eat it in successive mouthfuls, wetting, each time, the end in the "ndiwo". If the "ndiwo" is solid and you are looking for still another way, make a little hole in your bowl of flour, press it in with the end of the finger, then fill this cavity with "ndiwo" and swallow—it is good.

All these dissertations on the negro cooking take time, and prevent me from telling you about our trip. However, I have taken some notes for your benefit, and I re-read them. They appear to me full of details which would interest you. You will see there the Protestant ministers, the negroes, the schools, the catechists, the country, the costumes ; but I tell myself that each thing to be well understood demands some details, like the dish described just now. So I must fail in my promise of telling you all about the trip, and postpone it until later. I will be brief, then.

We traveled for thirteen days in a mountainous country, where our bicycles were only an impediment. Our work is the same everywhere : to visit the schools, encourage the catechists, persuade the people to frequent the school, talk with everybody and try to find some means of extending our field of action. Two new schools were opened before we returned.

There is much good to be done here. I beg that you will pray God to pity these poor negroes. It is this thought of prayers that does so much for the success of our work, and gives me confidence in difficult moments.

I thank you for all the good will that you have shown me, and beg that you believe me always.

Very affectionately in Our Lord,

DAVID ROY, *of the White Fathers.*

MISSION OF KATCHEBERE.

This mission, in charge of Father Julien, is one of the most important of the Vicariate. It has five missionaries, 59 catechists, 663 neophytes and 9000 catechumens.

Its report from June 30, 1911 to June 30, 1912, is as follows :—

Baptisms of adults	131
Baptisms of children of neophytes	49
Baptisms <i>in articulo mortis</i> . . .	120
Marriages	15
Confessions	8520
Communions	11000
Confirmations	290
Schools	68
Boys	2000
Girls	900
Sick cared for	3000

Among the most pleasing occurrences of the year, writes the Father Superior of the station, must be mentioned the celebration of the feast of All Saints, when we had the happiness of giving the cross to 130 postulants and of baptising 43 catechumens.

This spectacle, to which even our old missionaries are never insensible, made a great impression upon four young confreres who were stopping with us on the way to their respective missions.

The aspirants for baptism arrived at the earliest possible hour, clad for the occasion all in white. Among the first arrivals were an old man, some young men and a child. Each one of the happy chosen brings a godfather, dressed in his best. This one is attired in colored stuffs, that one wears a white vest ; another boasts an entire outfit of European clothes. During the ceremony all show, by their recollection and devout bearing, that they realize the marvellous favors of which they are the recipients.

After Baptism has been administered, comes High Mass. The procession of the newly-baptised to their places, singing with all their hearts as they march the well-known canticle "I am a Christian," is very touching.

After the religious ceremony are concluded, follows, according to custom, the distribution of salt and fruits. The court in front of the church presents a most picturesque appearance ; a thousand people from the porch. Lucky

the person who can catch ! the prize is triumphantly presented, and bananas, papaws or a handful of salt is received in exchange.

In the afternoon, Benediction of the Blessed Sacrament and the giving of rosaries all round terminate this day of beauty and consolation.

One thing, however, leaves much to be desired ; the smallness of our chapel. We expect to possess a fine and large church in some months, however. Father Honoré, just come from Likuni on March 27, is actively engaged in the undertaking, both as contractor and architect. We are in great hopes of having everything finished before the rainy season sets in—about the end of November in this region.

Our church will be 47 meters long, exclusive of the sacristy, and 6 wide. Two chapels will stretch out from the sanctuary in the form of a Latin cross. The interior will contain 32 or more pilasters, imbedded in the walls, and there will be sixteen buttresses on the outside. Three doors, at the end of the building and the sides, will afford access.

It is of brick and is to be covered with tiles. Bricks and tiles are the work of Brother Willibrord.

Let us speak now of our work for souls. Every day we have the catechumens' classes, school for the children of the neighborhood and the care of the sick to occupy us. Every Sunday we hear numerous confessions, hold catechism class and preach at High Mass. All the Christians within a radius of 7, 8, and even 10 kilometers (five to six miles) attend regularly at the services, and, without exception, approach the Holy Table. Almost all of them, likewise, receive Communion each time that they assist at Mass.

Then we have three auxiliary chapels, where one of us goes on one Sunday in every month to teach catechism, hear confessions and give Holy Communion. In each of these places we have the nucleus of a fine Christian community, which is constantly extending its numbers.

None of our people are a subject of sorrow to us. All, Angoni and Achéwa, give us satisfaction with regard to their conduct. The only reproach we can make them is that they do not seem to take sufficiently to heart the conversion of their relations and friends.

As to our other works at the mission, each of us goes regularly, in turn, on a visit of six consecutive days, to the schools, the number of which has now reached 68. The farthest off are about 60 kilometers from here (about 35 miles). Luckily, a large number of these visits can be made on a bicycle. They have for object to direct our 59 catechists, to keep alive the fervor of our catechumens and postulants, and to win new souls.

(Two letters from Father O. Julien will add some details to the story of the work being done in this Mission, and give more recent figures.)

Letter from Father Julien to Rev. Father Forbes.

Katchébébé, Sept. 21, 1913.

My dear Father,

It has been two months since I received your welcome letter of May 26, so it has taken 58 days to cover the distance which lies between us. Pardon my slowness in answering and thanking you for the pleasure you have given me.

You ask me if Katchébébé is in the Vicariate of Mgr. Guillemé. Yes, just now it is the northernmost part of the Vicariate, 109 kilometers from Likuni, on the frontiers of Rhodesia. Our post is in Nyassa, and the dividing line of Rhodesia runs about an acre and a half from the house, so that one of our gardens is in Nyassa and another in Rhodesia. Half of our Christians and schools are on this side, the other on that of the frontier ; you know the Vica-

riate of Mgr. Guillemé extends several days journey into Rhodesia.

We are well pleased with the state of our mission. On the first of November we had a solemn baptism of 130 adults, which brings the number of our people up to 1050—you see we are making good castings of net. Our fishing would be even more abundantly rewarded if we were only more numerous ! The good God sends us encouragement, as you will see by some things that happened to me on my last excursion into Rhodesia.

Starting out to visit the most distant schools of our station (30 to 40 miles away) I stopped on the first evening at the house of Penbamoyo, an old chief and one of our best friends, although a polygamist with seven wives. Hearing of my arrival, all of our catechumens (we have, as yet, no Christians here) came to seek me with mournful countenances.

“Father, we are going to set out for the Mission to-morrow morning.”

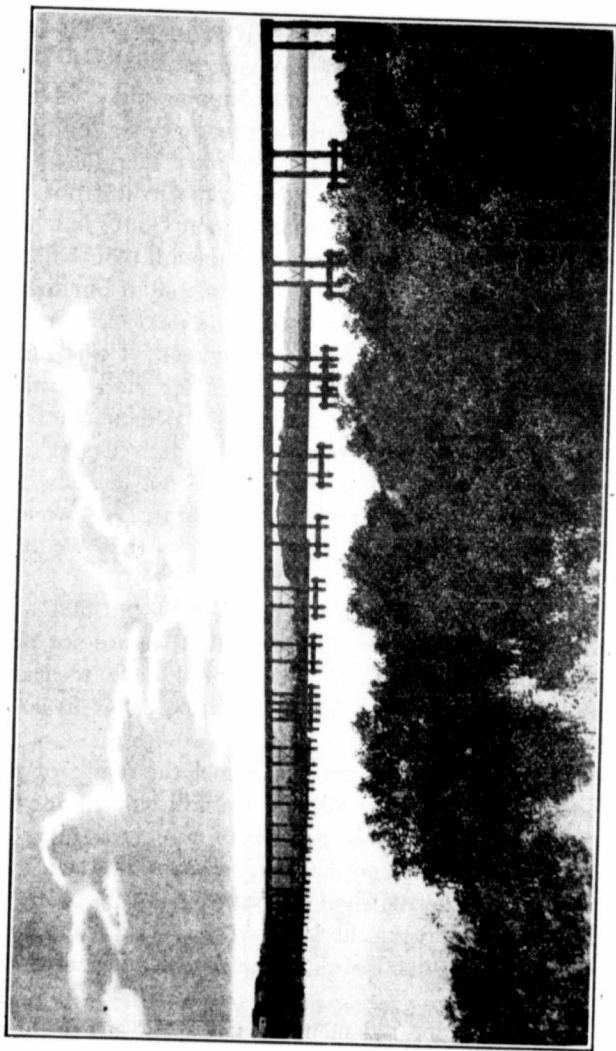
“Why ?”

“Because the Father Superior has chosen the catechumens for the next baptism and has left us out—he does not care for us any more. Here we have worn the cross for five years—ask the catechist, look over the book of attendance at class ; question us yourself in the catechism, and you will see that we are all prepared.”

I strove to give them the reasons for the delay ; they were very far away from the post, we were only waiting for them to become more numerous, so that they might assist and encourage each other. In conclusion, I told them that we had decided to call them for Baptism on the Easter following.

“You need not say any more, Father, ” they told me ; “ we do not want to wait, we are going, every one of us, to the post to-morrow, and we will implore and weep so that we will gain our point.” The next day a number of young men from 20 to 25 and a few of the women set out, after

saying to me : "Father, pray the Lord Jesus that the Superior may consent."



Arm of the Sea Crossed by the Railroad from Mombase into Uganda.

You will imagine, perhaps that the Superior's heart was softened by the appeal, and that he consented. Not at all;

these good people made their twelve days of march only to hear confirmed what I had told them : "At Easter." However, he gave them words of encouragement, and they returned home more decided than ever so to live that they would be considered worthy of Baptism.

Hardly had I reached my second stopping-place when a crowd of about thirty young men surrounded me. "Father", said one, representing the others, "you know there has been a school here for the last year. We come to it from our own homes to learn the things of the good God ; but how about our women ? How can they come with their babies ? (And yet many do come.) We want a school of our own." I promised them to hunt them out on the next day, and to do all I could to arrange matters for the best. I was easily faithful to my promise, as they came after me. I called together all the people, young and old, with their chiefs at their head, and asked them if they really desired a school. "Bwana," they replied, " We are ashamed not to know the good God better, not to know how to pray. We want a school, from the bottom of our hearts, so that we may learn quickly."

"That is well," said I. "The good God is satisfied with your good dispositions ; but you know that we are not rich, we cannot build the school. You would have to learn, then, on the square outside, but it would be better to go to the other school."

"Bwana," said they, "is not the school the house of the good God ? We want a school, and we will build it for the love of God." Is not this generosity most consoling in those who, only a year ago, had never heard of Him ?

Coming to another village, the catechist said to me : " Father, you have come at last—we have waited a long while for you. No one comes to the school any more."

"How is that ?"

"The chief and the old men did not want any body to pray ; they beat all who tried to pray, and forced them back into their old superstitious practices."

"But do you mean to say that the people no longer pray?"

"O no, Father, but they have to hide themselves ; the other day these men set out to find them, searched all night long, and only found them at eight in the morning—then they beat them and forced them to take part in the evil dances."

I tried to make him and his brave scholars understand that they should be happy in having something to suffer for the good God, and that they should thank Him for the grace of perseverance.

As to the chief, I went to see him and he promised me, in the presence of the pious and zealous catechist Bartoloméo, to cease his persecution.

You will see by these few incidents, my dear Father, that even with the least advanced of our Blacks we have the sweetest consolations. Remember the post of Katchébéré at the altar, and ask all your postulants to think of us here, both white and black.

Your promise me some help ; it will be very gratefully received. For lack of money we are unable to extend our work, not having enough to pay our catechists nor to construct new schools.

These latter number 80, at present, and we have 63 catechists. You can understand what a tax this is on our slender means. I thank you in advance for the promised help.

Accept, etc.,

OSC. JULIEN, *W. F.*

(Father Julien comes from St. Timothée de Beauharnois. He made his studies at the College of Valleyfield.)

Letter from Father Julien to Rev. Father Forbes.

Katchébéré, Oct. 16, 1913.

My dear Father,

Everything is going well at Katchébéré, almost as well as one could wish, humanly speaking. Let me tell you some little things, very consoling to the heart of the missionar:

and, I have no doubt, to the heart of His Divine Master.

You know that we are surrounded on all side by Protestants. Up to the present time the English authorities, fearing difficulty, had forbidden us to pass certain limits ; on the other hand, the Protestants could not trespass on us. To-day, everything is changed—the authorities pronounced, a few months ago : “No limits”. But not one of our villages has deserted us. They belong to Katchébéré, they say ; the Fathers of Katchébéré are their Fathers—they want no others. So, although the limits have been abolished, the Protestants have reaped no benefit therefrom. Several chiefs, on the reception of the news, sent a delegation to us asking us to establish ourselves in their midst.

We have just founded two new schools, attended by the people of eight or ten villages. Among the new chiefs who have applied to us is one, very influential, who asked for a visit. I went to his village, about thirty miles from the post. “Bwana,” said he, “the Protestants have been here three times trying to get us on their side, but we always refuse them. Now you must open your heart and give us a school right away, for they will come again, and we cannot always send them off.” I told him that the rainy season was at hand, and that we had no catechist available at the moment, but that after the rains we would set to work.

“But, Father,” said he, “the rainy season lasts two months—the Protestants will have time to get in.”

The catechist of the nearest village (a journey of two hours) was present. “Father,” said he, “let me have this village, too.”

“But you cannot manage it—think how far your home is, quite two hours from here.”

“Do not worry, Father ; let me come here and teach, too. I will strain every nerve, I will weary myself out, it is true ; but did not Our Lord do the same in toiling up Calvary ? My burden will not be as heavy as His !”

I was silent, not knowing how to answer such generosity, when he spoke again.

"We cannot give these villages up to the Protestants—down there, far away, there are others calling to us. If we cannot go to them on the days when we have school, we will go on the holidays. Father, you know there are five Protestant schools near here ; very well, we will surround two of them with our schools—a large number of their young people are coming to us already. The other three are just alongside, so to speak, of the school we will establish here ; you will see, it will not be long before they will belong to us."

I congratulated this intrepid catechist with all my heart, recommending him, however, to be prudent, and to pray hard to Our Lord and His Blessed Mother.

"Father," said he, "the Protestants work all by themselves ; but Our Lord and the Blessed Virgin are on our side—we are the stronger, why should we be anxious ?"

In the face of such arguments there could be but one reply. The school was established between the two Protestant ones, distant about half a mile each from ours. I promised another school as soon as the rainy season was over.

"That's right, Father," said these poor people to me. "To prove to you how much we want it, from to-morrow we will start to go the school at Chatinda (over an hour's journey). Now the Protestants will understand that it is no use coming after us any more."

In these new villages beyond the frontier recently abolished, you can understand that the Catholics and Protestants are not on the best of terms. During a visit to one of these villages, a female catechist followed in my steps, displaying openly the cross upon her bosom. We were just passing the Protestant school when a young man of about twenty-three emerged from it. I gave him good-day and asked him where he was from. The response came quickly, but not is from him.

"He si my husband, Father," said the woman following me. "He comes out of that Protestant school, but just wait a while—I'll know how to convert him." Then she turned

to him. ““You ought to be ashamed of yourself to go with the Protestants !” she said. “Do you see my medal ? well, you ought to ask the Father for one, too.” Intimidated, he made no reply. I spoke kindly to him, and advised him to follow the counsels of his wife, for they would be to his own happiness. Returning to the post at the end of the week, I thanked the good God with all my heart and prayed Him to send us many workers to help us. The harvest is abundant—it is waiting for the harvesters.

Our post possesses already more than 80 schools ; in two weeks time, on the feast of All Saints, we will baptize 130 adults. Our catechumens are still more numerous. Our pagans, alas !—

This will show you that there is no lack of work at Katchébé, or any other post of the Vicariate. Tell them in our colleges then, in the strongest manner, that we need help. The Divine Master will hear you, without doubt, and those who have the hearts of apostles will listen to you—thank God there is no dearth of them in Canada !

Accept, etc.,

Osc. JULIEN, *W. F.*





Procuriate of Mombase.

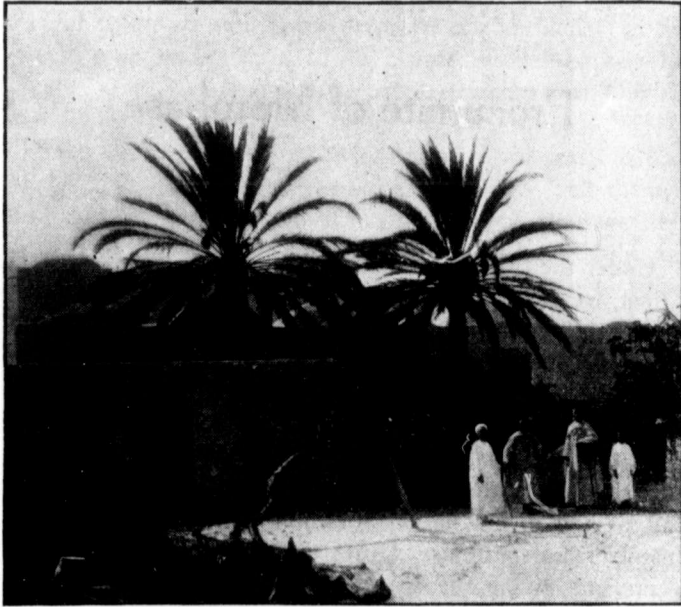
Under the title "Souvenirs of Mombase," Rev. Father B. Drost, well known to many of our readers from a residence of several years in Canada, sends a most interesting account of Mombase, the Procuriate of our mission in Central Africa. His companion at Mombase is Father Labrèque, of Quebec.

In this lengthy Report, Father Drost gives the history of the island from the year 150 after Christ, and speaks in detail of the divers nationalities inhabiting it and of their manners and customs. Unfortunately, lack of space prevents our giving the whole article, and we must confine ourselves to a few extracts bearing on the mission and its works.

Our Procuriate is situated at Nazi Maja. We were struck on the way thither with admiration at the luxuriance and beauty with which the good God has blessed the land ; all around us we saw mango trees, centuries old, cocoa trees, with their great outspreading leaves, a thousand and one flowers, making the ground gay with their charming covering. All this turned our hearts to the Creator of such loveliness, and we forgot, for the moment, the sterner vision of fury-lashed seas, the Arabian deserts, the hard rocks

of Aden ; here, we were transported, as by magic, to a corner of the lost Eden.

Well, we have arrived ; we alight, pay our boys or “pushers,” and enter. What magnificence ! Ah, dear Father Hautecoeur did a great thing for his successors ! He intended to strengthen and freshen up the hearts of the new missionaries with the sight of this marvel of verdure, this



“ Lovely gardens, but half seen-

richness of bloom and growth—in one word, with this jewel of a garden, the wonder and admiration of all the strangers who visit us.

But he has done even more. Thanks to his union of the useful with the beautiful, we can offer, as the fruits of this garden, cocoas, oranges, mandarins, ox-heart cherries, tomatoes, etc.

The White Sisters have a Procuriate, a dispensary and a school at Mombase.

The school is attended regularly by about forty children, nearly all Goanese ; it is directed by Sister Jacques-Marie (Miss McCane of Quebec.) The dispensary is never vacant, and the Sister in charge has her hands full from morning till night. This corporal work of mercy gains the Sisters the good will and confidence of Goanese, Blacks and Indians. They go freely everywhere, and God has more than once rewarded their work with the favor of conversions.

THE CALL OF THE DESERT.

Rev. Father Brun, who left Canada in October last after a residence of three years with us, sends an account, of a most interesting journey. Leaving our Mother-House of Maison-Carrée, near Algiers, he directed his steps towards Ghardaia, in the desert of Sahara. Lacking space, we cannot give the full details of his travels, covering 81 miles by rail from Algiers to Boghari, 170 miles by automobile from Boghari to Laghouat, and 134 miles from Laghouat to Ghardaia. We must content ourselves with meeting him at Laghouat, at the entrance of the desert, and thence accompanying him to his mission.

LAGHOUAT OASIS.

What a transformation ! Shadow, freshness, waving palms, cool grasses, lovely gardens, but half seen through gaps in the earthen walls—this is Laghouat, one of the beautiful oases of the Desert of Sahara. A transition, indeed, from the Hauts Plateaux to this marvellous spot ! I can hardly convince myself that it is not an illusion, with its domes of dazzling whiteness shining afar—but this I

avow,, that the sight surpasses any imagination one may form of an oasis in the desrt !

A change in the stage-coach service necessitated my remaining here until Sunday, a loss of forty-eight hours for me—but I made no complaint. The Pastor here extended me the most cordial hospitality, and took me all about his part.

(To be continued)



Worth Knowing

A contribution of **four hundred and fifty dollars** forms a **Perpetual Purse** for the education of a **Black Seminarian**.

Twenty dollars rescues a child sold into slavery by his relatives, or a **young girl** delivered to a husband for money by her family.

Twenty dollars pays the board of a **Black Seminarian** for a year in one of the native Seminaries.

Twenty dollars supports a little **Black Sister** for a year.

Fifteen dollars maintains a **Catechist** for a year.

Ten dollars supports a **Female Catechist** for a year.

Five dollars enables the Missionaries to keep a **Catechumen at the Mission** for six months prior to his baptism.

Three dollars assists in the preparation of a child for **First Communion**.

All alms, however small, are gratefully received by the Missionaries.

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.

From Cincinnati, 5 ransoms : Mary-Lucilla, Mary-Gertrude Mary-Christine, Mary-Elinor, Marie-Thérèse	\$100.00
From Cincinnati, ransom of Flavia-Victorine	20.00
From Mt Adams, ransom of Ursula-Julia	20.00
From Eureka, ransom of a girl	20.00
From Berkeley, ransom of Jane	20.00
From St Pauls, for a Male-Catechist	15.00
From St Gabriel, for a Woman-Catechist	10.00
From Sabula, for a Woman-Catechist	10.00
From Hopkins, for the Mission	10.00
From Janesville, for the Mission	5.00
From New York, for 1st Communicant	3.00
From La Salle, for the Mission	2.00
From Akron, for the Mission	2.00
From Victoria, for the Mission	2.00
From Amount of Smaller gifts	56.25

CANCELLED STAMP WORK.

From Common Fund, ransom of a girl	20.00
From Common Fund, ransom of a boy	20.00

DECEASED.

Miss Sarah O'Reilly, Columbus, Ohio.—Mrs Catherine Thomas, New York.—Sisters Ste Philomène, St Didier, St Nevat, and St Isabelle, Sisters of Charity, Quebec.—Jos. Tessier, Wild Race.

Requiescant in pace.

RECOMMENDATIONS.

23 conversions.—17 vocations.—25 spiritual favors.—19 sick.—30 temporal favors.—21 thanks-giving.—22 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 African Missionaries called the **White Fathers**, was founded at Algiers by Cardinal Lavigerie.

Last June, the Society had charge of 127 Stations belonging to 9 Apostolic Vicariates, and one Prefecture. The Missionaries then working in the Field were 499, besides a great number engaged in the general administration, or in the Novitiates the Society maintains in America, Asia and Europe. At 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 an order of Sisters founded likewise by Cardinal Lavigerie.

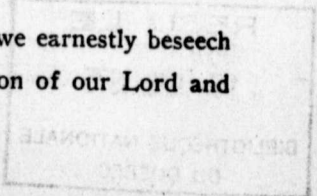
The Society has two Missionary fields. In North Africa, we are working among Mohammedan population ; further South, among the colored tribes of the Soudan and of the Equatorial countries. These Missions combined cover an area almost as large as the whole Dominion of Canada or the United States, that is about two million five hundred thousand square miles or one fifth of the "Dark Continent". As for the inhabitants of these immense countries, they approximate more than twenty millions, about one seventh of the whole population of Africa.

What are 500 Missionaries for 20,000,000 Heathens ?

" Missionaries ! Send us Missionaries ! " Such is the continual cry of our Confreres in their letters.

" Pray ye therefore the Lord of the Harvest that He send forth laborers into His Harvest. "

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



THE WHITE SISTERS.

Our Missionaries find zealous and valuable assistants in the Mission Sisters of Our Lady of Africa (White Sisters). These Sisters devote themselves particularly to the instruction and training of the women and young girls and to the nursing of the sick. Owing to the lack of funds for the expenses of voyages, founding of houses, etc., the sum of one hundred and twenty dollars a year is absolutely necessary for the support of each one.

Anyone who charitably contributes the above sum will materially aid both Sisters and Missionaries in their labors, and share in all their merits and good works.

NOTICE.

The date on the printed address of subscribers is to let them know when the time of subscription expires. It serves also as a receipt. For instance : Jan. 14, Aug. 13, etc., means that the subscription runs up to January 1914, August 1913, etc. If one month after renewal of subscription the date on the address has not been changed, subscribers should kindly inform us and we will at once make correction.

CANCELLED POSTAGE STAMPS

The work of Cancelled Postage Stamps, though apparently a very small one, is in reality the source of much good in our Missions—The ransom of slaves.

So, dear Readers, if you can send any considerable quantity to us, they will be valuable and we shall be most grateful to you.

The Post forwards them at the rate of one cent for each two onces or fraction thereof, as Third Class Matter. Larger quantities should be sent by Express or Freight

In order to reduce the cost, they should be neatly stripped from the paper by means of cold water, and dried.

We get the paper off in the following easy way :

We put them over night in a pail of cold water. The next morning we take them out, lay them by in little heaps, and let them dry for two or three days. When perfectly dry, we blow the stamps off the paper without the least trouble and without tearing them.

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

17 JUL 1975 Commercial Printing Co., Quebec.