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DECEMBER 1911

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THE AFRICAN MISSIONS

OF THE

White Fathers



Our Lady Redemptrix of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE

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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.

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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 "Brigittine" 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, for all our deceased Benefactors, Subscribers and Promoters.

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VICARIATE APOSTOLIC OF NYASSA.

Letter from R. F. H. Marsan to R. F. Forbes.

Our Lady of Angels, June 1911.

Reverend Father,

Two bearers have come to us ; I find enclosed in Our Mail, the April number of the "African Missions". You can easily understand with what eagerness I perused it and with what joy I noticed that alms were going to be given to our Catechists. *Deo Gratias!* May the divine Providence, who watches over us, make us pass as soon as possible through this crisis, as concerns the temporal welfare. Our provision of cloth for the purchases and salaries is exhausted since December. The money which the Father Procurator of the Vicariate can send us comes by very little sums, and it is immediately exchanged for paper money that we were obliged to make. When a workman has given four weeks of his time, it is generally a piece of paper, a check if you wish, that he receives. This paper gives him the right to draw three shillings when we have money or cloth.

When will this state of things come to an end? We do not know. On account of the sleeping sickness which prevails in the southern part of our mission, we are completely isolated, our people cannot go there, no more than the Blacks over there can come here. The consequence is that our annual revictualling is blocked up, and we are in need of every thing. The Rhodesia government, it seems, is going to send us a certain number of our boxes; may they not delay any longer.

AN EARTHQUAKE AT KAYAMBI.

What do we read in the Magazine? An earthquake at Tanganika? No details had yet reached us. One word only from our Confreres of Galula, a six days' walk to the North East, had informed us that the buildings of this station, which were hardly finished were all in ruins. A little later we heard of the disaster of Baudoinville.

Has the mission of O. Lady of Angels of Kayambi felt the effects of this earthquake? The following lines which I transcribe from the register journal in which we relate day by day the events, will tell you:

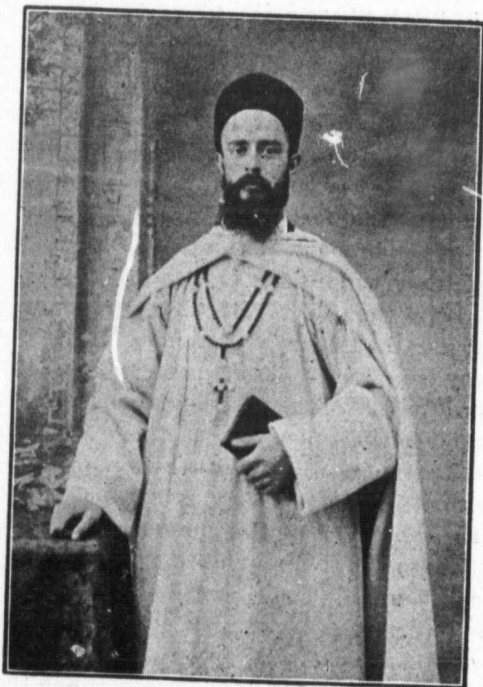
"13th December.—At about 1.30 p. m., a violent earthquake. Although very strong from the beginning for nearly two minutes this violence seemed to be increasing. The Missionaries and the Blacks who were in the classes and in the house, rushed out. Never had any of the Fathers witnessed such an earthquake in this country.

Brother Mary Joseph who at this moment was at Ntumba (a little river an hour's distance from here) for the work of sawing and cutting trees, sent us at once a note asking us for news. "At Ntumba, he writes, the trees seemed to dance and my folks knelt down and made the sign of the cross very devoutly."

Our house has much suffered: the walls are split at the four cardinal points; if similar shocks are repeated we are no longer in safety.

In the evening, at 7 p. m. another shock, but much weaker.

The following days, we have again registered five shocks. One morning, in the last minutes of our meditation in church, a subterraneous rolling was heard and twice the church was violently shaken, and remains cracked.



Rev. Father Henry Marsan, of L'Assomption P. Q.

18th December.—A half an hour before High-Mass, another earthquake. All the beams of the timber work creak ; we turn out as fast as possible.

The direction of the earthquake was North-South ; if it had come on the church and the other buildings on the bias, the disaster would have been enormous and there might have been loss of lives. ”

From these details of our journal, you will conclude that at Nyassa as well as at Tanganika, the earth trembled violently. On Passion Sunday at 7. 30 p. m. as we were taking our evening meal, we had another alarm : the beams were creaking all over by the force of the oscillations ; we hastened to get out.

WORKS TO AMELIORATE THE MATERIAL CONDITIONS OF
OUR DEAR BLACKS AND OF THE STATION.

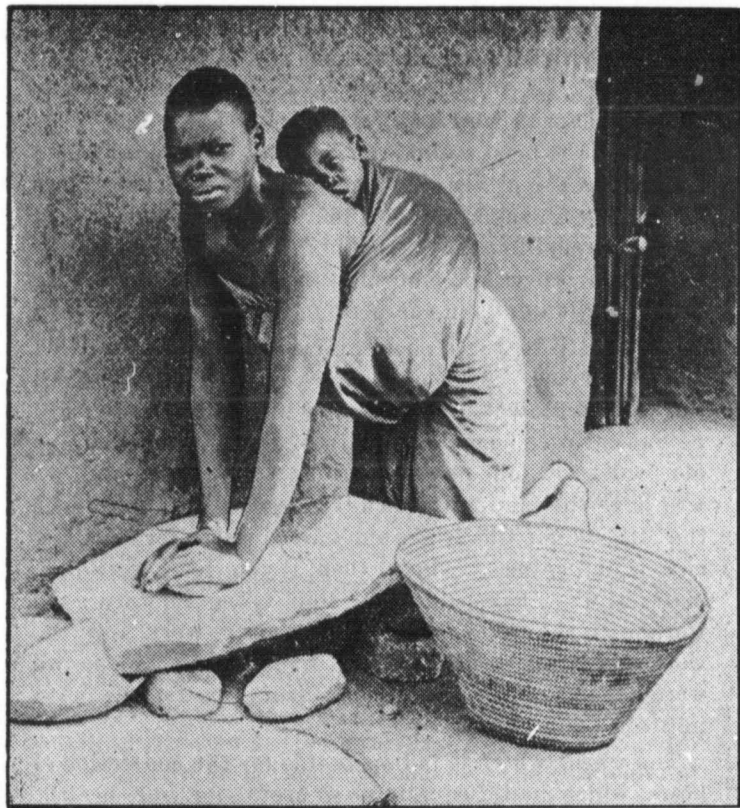
During these weeks, we have but few people at the station apart from Sundays and Feast Days : that depends on the mode of culture of our dear Babemba. They are preparing at this moment the ground for their future sowing. For this they go far away into the woods to fell down the part of the forest they have chosen : in two months when the branches and the trunks of the trees will be dry, they will set fire to them, then in December they will sow in the ashes. With their rudimentary tools we can imagine that the first work of cutting down the trees is very long, and that our poor people cannot be assiduous to the Mission while they are occupied at it.

When their harvests are out of the ground, another kind of occupation still retains them ; for they must defend them. The great enemy is the peccary or wild boar : there are legions of them in our countries and our Blacks although they surround their cultivated grounds with strong hedges, these terrible marauders always succeed in forcing them and in devastating the fields. Sometimes it is flocks of antilopes that come along tramping and grazing what has been sown. When the sorgho comes to cobs, flights of little birds alight upon it before the eyes of the guardians who cannot help it.

If you add to these enemies who diminish the harvest much, the improvidence of these big children of Blacks, you will understand how each year as soon as the month of March comes, the famine commences.

A remedy had to be found for such difficulties ; removal from the Mission for months and famine. It was

found ; it would consist in enveloping the whole of our villages with a real retranchment composed of a deep ditch and of a strong palissade on its slope ; thus the peccaries could not penetrate in the cultures and these would



Woman making flour.

The grain taken by hand fulls in the basket [on the right hand side] is placed on a flat stone : the woman crushes it with a smaller stone that she holds with both hands, the flour falls into a broken dish [on the left]

remain at proximity.

The plan was a fine one, but it was further from the theory to the execution than from the cup to the lip ; our good Babemba have so little thought for the morrow ; for

us we saw so many advantages that we resolved never mind at what cost to realize it.

Thus it was proclaimed that every Monday all the valid men would take the pikaxe to perform this gigantic work in the black country.

An immense perimeter of two miles was sectioned between the villages clapped together and they set themselves to work. Let us own it; every Monday we were obliged to speak very loud, to make big eyes, and even to punish the most stubborn. The Father Superior held out, and at the present hour not only is the enterprise practically finished, but with that the Blacks who seemed the most rebellious in the beginning, now come to thank us on their knees and clap their hands to us for having been so provident and energetic for them.

Assuredly to these poor children, we have rendered a great service. As soon as next year Kayambi and all the surface protected by its hedge and its palissade, will be but cultures; manioc, potatoes, corn, beans, sorgho etc., will grow, our people will be comfortable and we will have the inappreciable advantage of keeping near the Mission our Christians and Catechumens for the Catechisms and classes. This is then, if you look at it in a material way, a considerable step taken forward: the work with the pikaxe will become a daily work and the work will bring in abundance. At the same time as we were devoting ourselves to our dear Blacks, we have improved our own cultures.

The wheat which is indispensable for the confection of hosts, which would equally be so useful for our healths in furnishing us bread, the wheat whose sale would procure us an income, until now had not succeeded. To have it grow we were obliged to sow in the rainy season: dampness developed an intense rust that killed the plant. The remedy was to sow in the dry season, but then irrigation became indispensable. We have then, with what work, God only knows! established bars on two rivers,

made canals, etc., and now we have the water necessary to irrigate our field.

Presently we are sowing and with the blessing of Providence, we hope to gather 10,000 lbs. of wheat.

As our provision of seed is very small, our field has been divided as a garden, and negro women sow the wheat in a line, seed by seed. It is still a long work, but an essay made last year with five lbs. of wheat has perfectly succeeded : we have gathered five hundred lbs, thus a hundred for one.

May Heaven grant that we succeed as well on a higher scale ; it is our last chance of salvation to procure resources. If the culture of wheat made at the price of so many efforts, gave good results, we could in future sell some to the residents and English traders of Rhodesia. These details are too long ; it will show you at least that if you give yourselves the trouble of obtaining alms for us, always very insufficient, on our side we evangelize without neglecting to work hard so as to procure for ourselves some resources here.

I intended closing these lines last night but sleepstopped my pen ; it is without regret, since I do it this morning on a very sweet anniversary. Three years ago today on the feast of the Sacred Heart, I signed at the foot of the altar the Consecration of my life to the Missions of Africa, and this consecration with no less happiness I have just renewed after having celebrated a mass of thanksgiving for the great favour of my vocation. This is telling you that I live happy days in the Mission ; also do I wish with all my soul that amongst the students of my dear Canada, numerous may be those who will also come to relish the joys of the African Apostolate.

Please to accept, etc.

H. MARSAN,

of the White Fathers.



VICARIATE APOSTOLIC OF SOUDAN.

Letter from Rev. Father Oscar Morin to his family.

From a letter of R. Father O. Morin we copy the following details that will not fail to interest our readers. Once more they will prove the trouble that our Missionaries must give themselves and the joy that animates them.

O. L. of Seven Dolors of Navaro.

Dear Parents,

.....
Once more this year famine has been at Navaro, and I was obliged to go fifty miles from here to a more favored country, to make provisions for all the mouths who expect to receive from the Missionary their daily bread, as well as for ourselves.

At last I succeeded, not without trouble, to get these provisions carried to O. L. of Seven Dolors. Over there, in Canada, it is a child's play to get a ton of grain transported to a distance of fifty miles. The order is given to the merchant by sending a postal or a short letter and a few days after the freight brings you the goods. Here there are neither railroads, nor trucks, nor tumbrils, the only way of transporting things is the negro's head.

A negro can carry fifty pounds; thus for a ton of merchandise forty carriers are needed, and in our regions the difficulty is to find them. Long discourses must be held with the chiefs, presents must be given them, etc., to decide them to form the number of men wanted. When the bargain is at last concluded, the chief calls his folks, chooses, it is well understood always amongst the com-

mon people and the slaves, the squad of carriers required, makes each one take a load, and forward. Now you think there remains but to clear the fifty miles and you are at Navaro.—My God, the thing is not as simple as you imagine.



Type of Naba or chief of Soudan.

The caravan once in march must be escorted without neglecting it a minute with eyes wide open. All these bearers are paid assuredly for the work asked of them, nevertheless more than one is there against his will, and if he gets into bad humour, if the load that he carries is displeasing to him, he will profit of a moment of inat-

tention to deposit there his load in the middle of the bush and run away. It is not at all interesting I assure you ; for then we must return back to the nearest village and commence to parley again in order to recruit supplementary men. And thus you can judge that there is certain difference between the conveyance of a ton of merchandise in Canada and in our dear Soudan.

It is well understood that I do not speak of the fatigue caused by the leaden sun, the heat, the perspiration that blinds you, and the march ; this fatigue is the binding companion of the travellers in this blessed country of Africa.

And with all, I am no worse in my health. Judge for yourself, I got weighed at the beginning of Lent and the steel yard marked,—Must I tell you ? one hundred and seventy five lbs. Perhaps you could not all say as much at home where every day you have bread and all kinds of good things.

.....
In finishing I would still have something else to say ; I hardly dare say it, nevertheless I must, as it is for God and for the souls. This it is : I have ordered a revictualing as modest as it is necessary, to our procure of Marseilles, and my purse is so thin !.... If kind Mr. X. would help me, as he has already obligingly done, what a good deed he would do ! This dear benefactor must find that I am a famous leech ! Alas ! yes, I am a leech and all the Missionaries are : how many are there amongst us, is there even one, who " is worth " even a thousand dollars ? We do good works but with the alms of good Christians, and they do good by the hands of the missionaries : in short, we help each other mutually to gain heaven, in procuring the glory of God and the salvation of the poor Blacks.

OSCAR MORIN,

of the White Fathers.



VICARIATE APOSTOLIC OF UPPER-CONGO.

The Banyabungu of lake Kivu.

II. THE WEAPONS. (1)

As all the peoples, the Banyabungu have their weapons. What are they ? The arrow, the lance, the shield and the cutlass.

The bow with its quiver of arrows is their real offensive weapon, for war and for hunting ; it is seen in their hands but on these occasions. They will nevertheless take a particular care in the choice of the branch, in the preparation of the wood which will constitute a souple and strong bow capable of projecting the arrow at a long distance and usefully. Minute also are the precautions that they take for the fabrication of these arrows well equilibrated and ironed. They are excellent shots, besides there is nothing surprising, for it is from their early youth that they are trained. The child's first toy is a small bow with any kind of arrows, all of his own making or a gift from an elder brother ; his first sport the game of the little war with youngsters of his age. And, here even in the Mission yard, we have had the occasion of admiring him ; their skilfulness at flinging an arrow is equalled only by their incredible nimbleness. St. Par

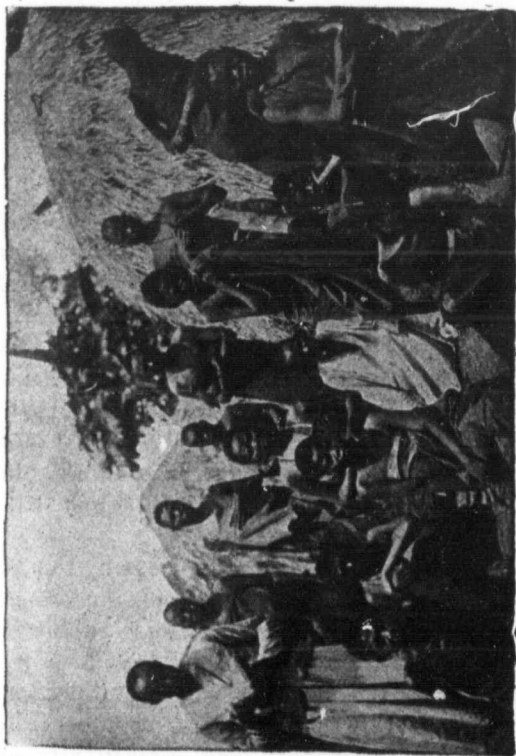
(1 See the number of November.

remarks that those who fight in the area get rid of their clothes to be more free in their movements; our young boys, we know it, have already in this respect all desirable advantages.

The lance among the Banyabungu seems to be a weapon more for show than for defence. Preceedingly we have had the occasion of making the remark, here the lance accompanies the Black as the shadow does the body. Without his lance, he resembles a man deprived of his clothes who does not know were to place his hands and he is considered as a silly woman. If he wants to rest or to work, with a heavy blow he will plant it in the ground and at hand to take it again as soon as he awakes or his work is finished. The lance is in such a manner the thing of the Banyabungu, he cares so much for it, that the young children already have one, and if they have not got one, they will replace it by a long stick or a reed in waiting for something better.

If the shields with which our Blacks protect themselves in the war have nothing particular or worth mentioning, it is not the same with their cutlass. A weapon instrument solidly settled in the handle, wide, robust and measuring from 12 to 15 inches, the cutlass is enclosed in a wooden sheath maintained on the back by a strap of ox or goat skin. They have also a knife with a fixed blade of 5 or 6 inches, protected by a sheath of hardened skin or of wood. It is hung to the belt or attached to the left arm by a tie and serves for ordinary uses. As for the cutlass it is not without a purpose that we have named it a weapon instrument. As a weapon, it is used in hunting and at war, and as an instrument its uses are multiple. In the fields, in the forest, travelling, its use is constant for pruning and to open a path in the woods, to cut branches with leaves on, long herbs, which will serve to cover the hut or a shelter of fortune. At the village it is not only a universal joiner and carpenter's tool, but an instrument for butchering. In speaking of

this, and you will pardon the digression, our Blacks have a very cruel manner of killing animals : they drive the cutlass deeply into the animal's throat and leave it there till the animal is dead. One day, as I asked the reason of this custom which prevents the blood from running: it is precisely, they answered, because we do



Blacks attained by the sleeping sickness with their devoted Catechist
(on the left hand side.)

not wish to lose the beast's blood, it is sold with the bowels, the two together form an excellent dish". Useless for me to insist, we cannot discuss on tastes.

The last use of the cutlass and which is very much to be regretted, is that discussions and quarrels are very often ended by it ; several times already Blacks were

brought to us who had received horrible and mortal wounds in one of those winding up disputes.

If the women have no weapons, they do not go out walking, nor to the fields on the forest, but leaning on long sticks. Indeed they often need them poor women; for to see them pass, bent under an excessive weight of manioc, of sorgho or fire wood, they resemble beasts of burden that are going to take provisions to market.

III. BABY'S HYGIENE.

The care taken of the babies by our Blacks at Kivu is as simple as it is complete.

Look rather.

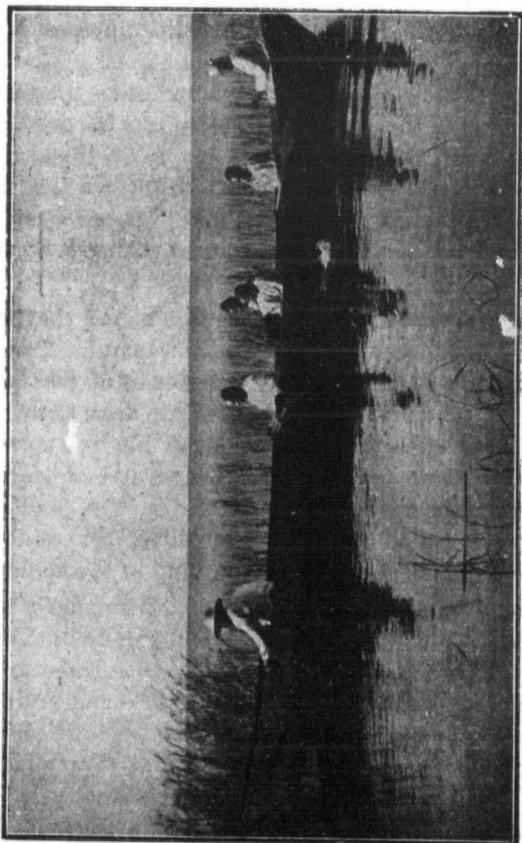
In front of her cabin in God's radiant sun, the mother is seated. Near her and on the right hand side a pitcher of water has been placed. On her knees, baby which no swadlingcloth imprisons is lying down: he cries, perhaps he has the presentiment of what is awaiting him.

Plunging in the vase her hand folded in the form of a spoon, the mother draws it out full of water that she pours into the little child's throat. Then by the same movement covering the little mouth, she forces him to swallow the liquid. The operation is renewed till the "recipient" overflows.

It is the practice so extolled in our days by the Faculty, known by the name of "washing of the stomach" without the inconvenience of swallowing a rubber tube.

The pitcher is large. Continuing to draw from it, the attentive negress now makes the exterior toilet of the nursling. Successively the eyes, ears, shoulders, back, chest, legs and feet are washed, and energetically shampooed. Baby protests by his screams, he struggles and strives to get away but useless are his efforts. Here he is now well rubbed, there is but to rinse him. With the left hand holding him standing on the ground, the mother seizes with the right the vase of water and pours what it contains on the patient's head; it is the last

ablution. And baby brilliant, shining with cleanliness, washed inwardly and outwardly has but to ask the benevolent sun to dry and warm him up.



On Lake Kivu. — In a boat.

IV. DEATH AND FUNERALS.

As all human beings our Banyabungu pay their tribute to death: what are the customs and rites followed by them in these circumstances?

As soon as a man has breathed his last breath, his parents and friends hasten to the dead man's cabin.

Then the tears and the lamentations commence and they will cease only when the coffin into which the dead man is to be laid is closed. Women and children scream in despair, whilst the men repeat the deceased's qualities, his kindness, his courage, his skilfulness in a fight, his sickness, his sufferings, etc.

Then without waiting any longer, some prepare the grave. It is in the yard, a few steps from the cabin where the dead man lies. Its depth is not more than a yard, with a sufficient width and length to receive the corpse.

Whilst this work is going on, children go to the fields and bring back armfuls of long herbs that will serve as a shroud.

These preparatory dispositions taken, and they require but a few hours, they proceed to the funeral. The necklaces, the bracelets, the rings of beads or of brass or iron thread are taken off of the neck, of the arms and the legs of the deceased and divided amongst his relatives as a souvenir of their dead parent. Let us add at once that the inheritance goes entirely to the family, and if the deceased leaves no relations after him, his estate falls into the hands of the chief or the king of the country.

On the ground of the cabin, a bed of long herbs is laid ; the corpse is laid on it. Then the most worthy of the assembly approaches and anoints carefully with rancid butter the face and the chest of the deceased. When this is done, he places between the thumb and index of the right hand, guess what ? A bean. Why do they place this bean ? That is what we have not been able to learn in spite of our questions. Perhaps it is an ancient rite of which our Blacks themselves do not know the reason.

The corpse having received these attentions, is enveloped in a layer of herbs and taken out of his cabin. He is again covered with herbs and slipped into his last resting place.

Two men fill in the grave, stamp on the surface, and... every one retires in silence.

During the ten days that follow the funeral, all work is forbidden to the members of the family, they must employ this time in tears for their relatives. They simply place on his tomb a little straw hut which recalls him to their memory.

The eleventh day brings together the relations to partake of a repast as a leaving off of mourning. A he-goat or a fat sheep is killed, the "pombe" (beer of the country) is copiously taken and sadness is dissipated. The banquet finished, the guests get their heads shaved and each one regains his home and resumes his ordinary life.





MISSION OF KABYLIE.

MISSION OF THE OUADHIAS.—SOME EDIFYING FACTS.

Having heard the news that the Magazine gave of the Mission of the Ouadhias, several persons have had the charity to interest themselves to the young Christian Kabyle girls, who at any price must be ransomed so that their parents will not deliver them up into the hands of the Mussulmen.

We at once sent these alms to Rev. Father L. Vidal, Superior of the station of the Ouadhias, who charged us to thank, in the name of the Missionaries and Christians, their benefactors of Canada. It is a comfort for our confrères, and really they need it, to feel themselves aided by the active sympathy and the prayers of those who with all their heart wish for the salvation of souls.

To the expression of his gratitude the Rev. F. Vidal joins the account of some facts very edifying in their simplicity; they will draw benevolence on his difficult Mission.

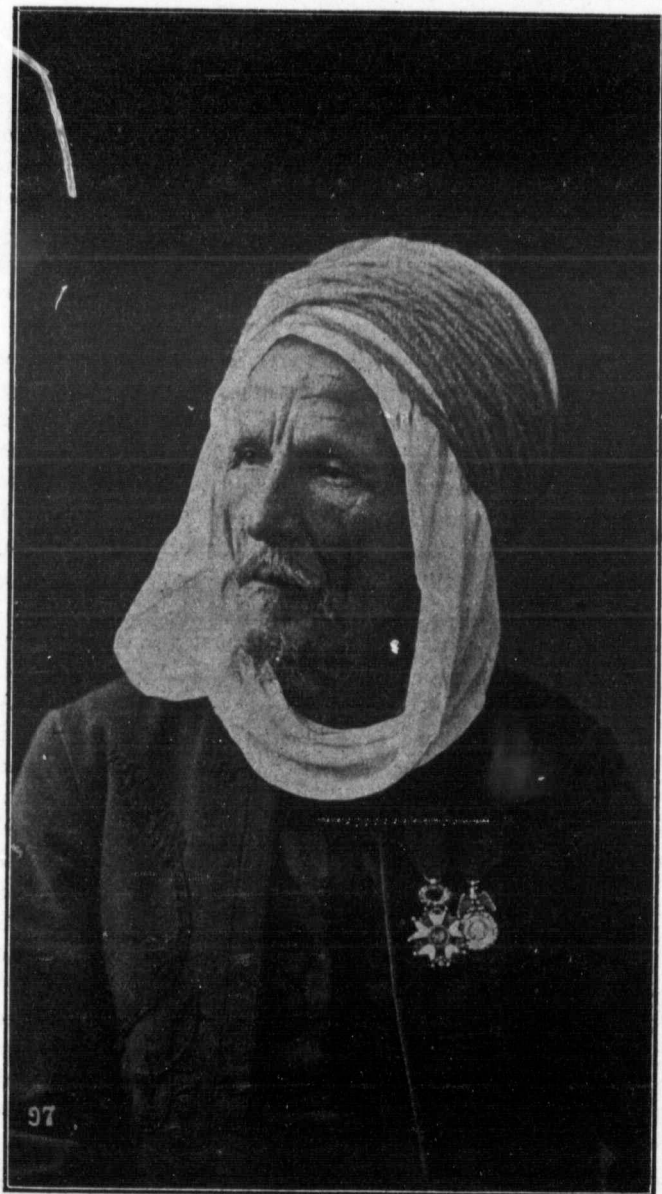
"Monday, the 24th July, says he, we had a Christian marriage. One of our young men married a young girl of his age, who had been brought up at the White Sisters. Not only all the parish (164 Christians and 90 Catechumens) assisted at the mass, but there was on that day

general communion for the happiness of the newly married couple. It was a very edifying sight.”

Yes assuredly an edifying sight, and this reunion of poor Kabyle neophytes at the foot of the altar and at the Holy Table in such a circumstance, takes us back to those blessed times of the primitive church, when the Christians formed but one heart and one soul. Sometimes, alas! even in Christian countries, marriage excites more curiosity than the thought of prayer.

Yesterday, continues the Father, I was a witness of the betrothal of two other Christians. Once the marriage contract signed, they knelt down to ask my blessing. The young girl belongs to a family of fanatic mussulmens. A few days ago, her grand-father said to her: “Choose, my daughter, between the Fathers and your family. If you marry a Christian, we shall not look upon you any longer as our child”—“As for me, answered the young girl, although a Christian and married to a Christian, I will continue to love you and to respect you as my grand-father’s.” And by her prudence and piety, she succeeded in obtaining her grand-father’s consent to her betrothal. At the Ouadhias, there is a native Catechist for whom we would be happy if some one took an interest in him. He is a good young man twenty years old, blind and of a remarkable piety, an ardent and enlightened zeal. Not only does he occupy himself of the little Christians and Catechumens that he groups around him during the holidays, but besides he goes to their houses to instruct Cathecumens and adults. At present, notwithstanding his infirmity he goes every day alone, by a difficult road, his stick in his hand, to a distant village to instruct an unhappy old man, blind like himself and who is soon going to die. We would recommend this interesting and devoted help of our Confreres, to the benevolence of our readers.

The magazine has spoken, with what happiness! of the little Black Sisters whose sodalities develop quietly around the great African Lakes. Will it not soon have the joy of making known the little Kabyle Sisters?



Algeria.—An Algerian spahi officer.

This we firmly hope, for it seems that at the present hour in the humility and shade of the Ouadhias Station, divine grace is preparing and forming the choice soul, who, the first will choose for her spouse Christ-King. We cannot say any more ; but we ask for this young Christian Kabyle, fervent and numerous prayers.

An other confrere of this Mission and well known of our readers, the Rev. Father F. Amat, transmits a delightful account which will finish this article and will make the Mission of Kabylie more and more loved.

Joseph, a little Christian Kabyle about three years old, has to complain of little Theresa, his neighbour, a few years older than him, who teases him every day.

It was of no use for him to ask her to cease tormenting him, the little girl did not mind him and, the next day, invented some new trick.

More than once, Joseph had threatened her to go and complain to the little Jesus of the tabernacle, but the threat had produced no result. Theresa was born with a roguish disposition and this fault of hers always made her forget that she was displeasing Jesus whom she however loved with all her heart.

One day, not being able to endure it any longer, our Joseph at last put his threat into execution and went to denounce Theresa to Jesus.

As serious, as some one who is accomplishing an important action, he directs his steps towards the chapel. Already he is at the door when suddenly he stops, replaces his chechia (native cap) and retraces his footsteps.

He is seen directing, his steps towards the neighbouring field. There he commences gathering flowers and fills the hood of his burnous (white woolen mantle).

And what ! Has Joseph then forgotten the important affair that made him leave his father's house, or has he abandoned his complaint ?

Not at all. A feeling of delicacy has simply revealed to him that a prudent sollicitor must never present him-

self with empty hands before the great personage of whom he wants to obtain a favor.

Did his Christian spirit urge him to offer to God flowers as he had seen, since the beginning of spring, the Fathers and the Sisters place before the statues of the Sacred Heart of Jesus and Mary ?

Whatever were his intentions, as soon as his hood overflows, he comes back to the chapel and goes in this time without hesitation. He goes straight to the sanctuary, ascends the altar steps and there placing himself right before the tabernacle, he has heard expressing his complaint half aloud :

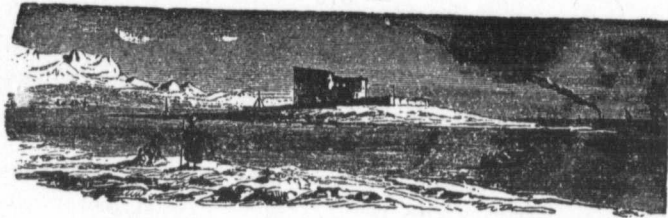
“ Good morning, Jesus ! I come to tell you that Theresa is wicked, very wicked for little Joseph who is nice. If you please, tell her *barka* (it is enough). If she does not listen to you, get her taken up by Chitan (the devil,) who has a pitch-fork horns, and a long tail. She will then see what it is to be wicked. ”

After which the child empties his hood on the altar, says au revoir to Jesus and returns persuaded that his little neighbor will be good hence forth or that the devil will come for her.

The devil did not take her away, but Theresa, who had been warned, put an end to her teasing him.

Joseph's prayer had been heard.





MISSION OF SOUTH NYANZA IN 1910.

Two events have this year rejoiced the Mission of South Nyanza. First the happy return of Mgr Hirth, who had been called to Europe as much for the spiritual and material interests of his Vicariate, as to restore his health so generously spent during twenty three years of Apostolic labors, then a few months later the arrival of Mgr Sweens, named coadjutor of Mgr Hirth.

Under the direction so zealous and so loved of these two pontiffs, the Vicariate cannot help but being in bloom and that, more and more each day for the works already existing. We have as a guarantee the reports that come to us from the different stations.

* * *

In the part which extends along the littoral west of the lake, we have to mention the foundation of a new residence, that of Bukoba, where precedently the spiritual service was assured by the Fathers of Marienberg. This centre, where all the products come from Kiziba, from Ruanna and even some from Belgian Congo, has taken such importance that it seemed proper for us to establish ourselves there without delay. The Catholic population is not yet very considerable (about a hundred of neophytes,) but they will become more considerable one day or another by the necessity in which the natives are of co-

ming continually to transact their affairs with the local administration. The station of Marienberg, now disengaged from the care of this other part, shall exert its moral and civilizing action still better all around.

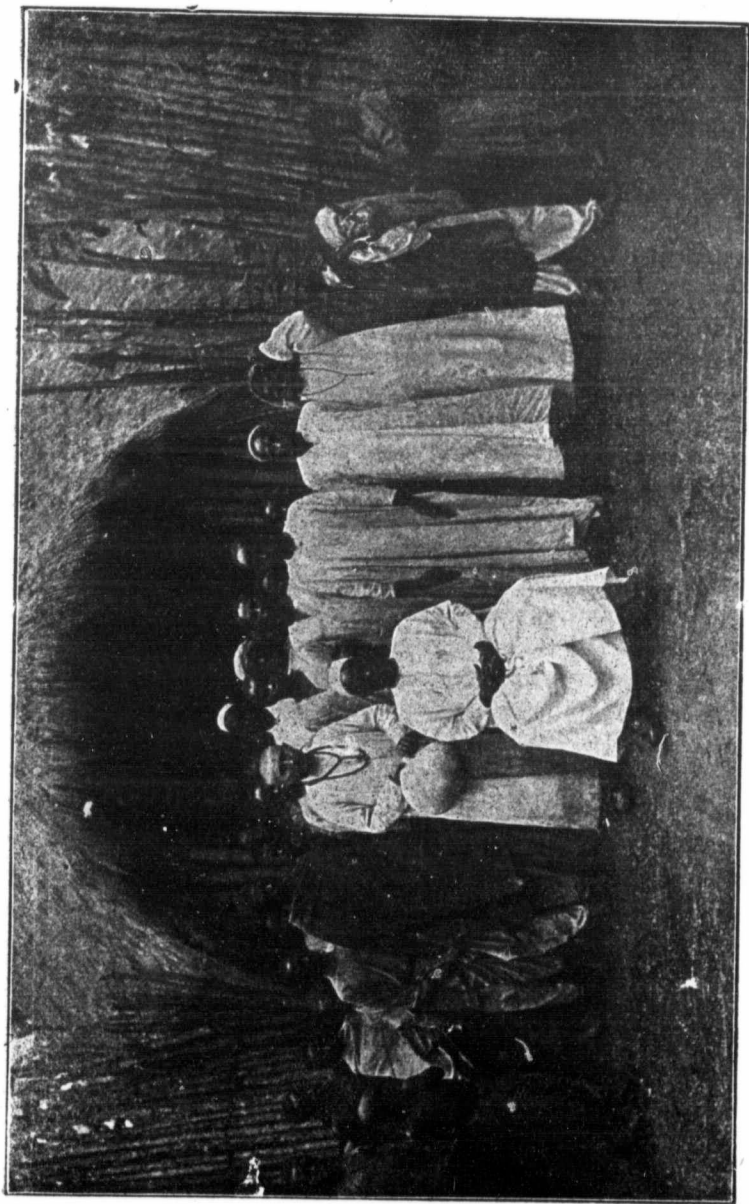
Communications have become easy between the stations of this district. The roads, kept in good order, are crossed by cyclists; bridges have been thrown on the rivers, a track is even being built for automobiles between Bukoba and Ussui and travelling pigeons will transmit the despatches. In a few months, Bukoba will be bound by a wireless telegraph to the great line of Muanza to the Indian Ocean. At last, they are studying a railway binding the South ring of the Kagera, to the north of Orundi, with the south west bank of Nyanza.

All this human progress will serve, we are confident, to the most rapid propagation of the holy Gospel.

The number of baptisms is progressing slowly as well at Marienberg (Our Lady of Seven Dolors) as in the other stations. The cause must be attributed to the profound indifference if not to the open hostilities of the chiefs. These tyrants, very jealous of the privileges attached to their dignity, principally that of being able to impose on their subjects the most arbitrary extra duties and even to dispose of their properties, understand that these ways of acting conciliate little with the ideas of Christian Justice and charity. At the bottom this hostility permits to test the catechumens: it is a factor of serious guarantee for the perseverance of those who have the courage of triumphing.

There is seven years already that the little seminary of South Nyanza was inaugurated at Rubya, a fine hill of Ihanghiro at one thousand feet of altitude above the lake. It counted, last year, 62 pupils: a dozen of them having finished their humanities form at present the nucleus of the Grand seminary (at *St. Leo*) and give themselves up with ardour to the study of philosophy.

It cost a great deal to these dear little ones, accustomed to be idle and to run at liberty, without any rule but the



In the house of a little sultan on the borders of the Nyanza.

caprice of the moment, to bend themselves to the change of climate and of diet, to accustom themselves to discipline and silence. The study of each of the four different languages, that of the district of Rubya, the Kisuahili, the German and the Latin, was not without bothering them a little in the beginning. With God's help, difficulties have been vanquished, and we have the hope of soon greeting, on both sides of the Nyanza, the first fruits of a native clergy.

At the South of the Lakes the station of Muansa, which is like the key of this district, is about in the same condition as Bukoba. Perhaps the consolations are even more rare, this city having been invaded, even in the opening of its commerce, by a quantity of Indians or Arabian mussulmen and of mussulmanized Negroes. Muansa counts five or six mosques; and every one knows that for the Prophet's followers, the contempt of the Christian name is passed to the state of dogma. That is saying all.

The apparition of Halley's comet has revealed once more the mentality of these personages who pretend to be civilized. Here is what was then the predictions that were said with the greatest seriousness by the Mussulmen of Muansa.

First a rain of stones was to fall down on all the houses; purple clouds were then, during eight days, to pour down on the earth a flood of blood. At last the men would see their bodies covered with the skin of beasts, their nails changed into claws and their teeth into fangs. Then, seized with a terrible fright, they would run away in the woods to live in the company of wild beasts. But the supreme bouquet was that the Europeans of all nationalities, Germans, French and English were to perish of a tragical death with all the Blacks converted to Christianity. Only Arabs and Indians and Mussulmen would come off safe and sound to submit the Africans to the laws of the Prophet.

May not the governments have to deplore some day the fault they commit, in the political and moral light, in driving to Islamism poor Blacks who had the right of expecting better from the Christian nations.

From Bukumbi (Our lady of Kamoga) Father Bourget writes to us :

The Mission is particularly difficult among our Bagwé, everybody knows. Nevertheless, with God's grace helping us, we will attain our thousand Christians. We would even have been beyond this figure if the number of deaths had not been extra ordinary. We count 35 deaths this year, that is to say twice as many as usual. The Divine Master has visited his garden and has gathered very young flowers hardly in blossom. The little Innocents have followed the Lamb, in Paradise, where they will pray for us.

The special instructions for the men every Wednesday and for the women every Thursday are well attended. It is the same thing for the special catechism to the young men, Sunday, after High-Mass. At last we register 38 baptisms of a adults and 60 of neophytes' children : it is still the "*pusillus grex*."

The Mission of Kome (Our Lady of Peapetual Help) comprises, besides the island of this name, all the South littoral of Nyanza, from the creek of Muanza to the gulf of Emin-Pacha, about 2000 square miles. According to the lists made out for the taxes, it would contain thirty thousand inhabitants, fishermen, farmers or blacksmiths. The island of Kome alone counts no less than 4000 souls.

If the conversion of our natives advances but slowly, writes F. Cadillac, it is owing to certain Europeans of our latitudes, whose conduct is far from being exemplary; and the banana wine has many allurements. We have still registered 79 baptisms of which 34 adults.

(Continued.)

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 ^o From Hartwell, S. of St. Francis, ransom of Patrick . . .	\$20.00
2 ^o From New-York, S. of St. Francis, ransom of Agatha . . .	20.00
3 ^o From Common Fund, ransom of a boy	20.00
From Charlestown: "A Purse at Perpetuity for Native Seminary"	450.00
From Winooski, for a ransom	20.00
From New-York, ransom of Thomas-Francis-Joseph	20.00
From Webster, for the Mission	10.00
From Montreal, for Woman Ca'echist	10.00
From Columbus, for three First Communicants	9.00
From Louisville, for the Mission	8.00
From Trinidad, for St. Joseph's Pence	3.12
From Montreal, for First Communtcant	3.00
From amount of Smaller gifts	15.25

For Reconstruction of Rubaga Church :

Mrs M. K.	\$2.00	Miss A. St. F	\$1.00
Miss N. F. R.	1.00	Miss. M. H.	1.00
Miss B. H.	1.00	Mr F. B.	1.00
Mrs X. H.	2.00	Mr. M. D.	6.00

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

Mr. Ernest Cameron, Trinidad.—Mrs. Thomas Lane, Mt. St. Patrick.—Rev. Brother Probatus, Montreal.—Rev. James P. McEvay, Ont.

Requiescant in pace.

RECOMMENDATIONS

19 conversions.—2½ vocations.—14 spiritual favors.—27 sick.—25 temporal favors.—15 thanks-giving.—23 intentions for friends who promise to get subscriptions to *The African Missions* if their prayers are heard.

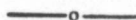
Prayers have been requested with the promise to secure help for the ransom of slaves.

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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.

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1911

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** per 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.

REÇU LE

17 JUIL. 1975

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