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Sixth Year No. 2

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FEBRUARY 1914

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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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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.

I.—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 if 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 "Brigitine" Indulgences.

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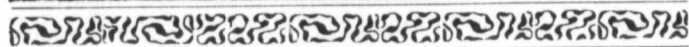
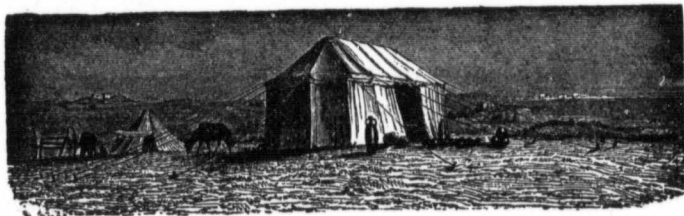
1.—Two Masses are said for them on the 7th and 15th of each month.

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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Sixth Year, No. 2. QUEBEC February 1914

Vocations.

In every Bulletin our readers find the appeal: Oh Lord, send us missionaries! harvest is abundant, but the reapers few. Come to our assistance—help us, aid us!

So writes Father Lafleur from Mbarara, Vicariate Apostolic of Northern Nyanza. Father Charles Edward Lafleur is from Montreal, and made his studies at the College of that city.

There has been a great change in Mbarara in these eight years past. It is no longer a desert, but counts 14000 souls of whom 1500 are Catholics. So if we had to labor in this settlement alone, we would have plenty of work.

The missionaries of Mbarara were for a long time obliged to leave to more favorable opportunity the Christianizing of the motley and small population of the capital, and to confine their efforts to more distant parts of the country, where souls were better disposed.

In the year 1910-1911, however, while spreading our work to its utmost in the provinces, we made a vigorous attack on the capital itself, and I must say the results surpassed our hopes.

Thanks to the good will of our catechumens, we have been enabled to establish a girdle of six chapels round about Mbarara. We accomplished this in a few days, in such a

manner as not to alarm the Protestants, who would certainly have tried to forestall us.

But Mbarara is but a little speck in our vast district, which contains several kingdoms and more than half a million of people. However, immense as is its area, Ankole is a comparatively easy field in which to work, as it is divided into centres where population is gathered together, leaving deserted the stretches of land which separate these settlements.

To occupy the country to advantage, it was found necessary to add to the two stations at Bunyarungu and Mbarara seven new mission posts, each of which will have a population of more than 50000 inhabitants distributed over a space restricted enough for the missionaries to have direct contact with one another. Nature has aided us in this by the way in which the people have selected nine different parts of the country in which to group themselves.

Ibanda, 70 kilometers from Mbarara, is the smallest of these centres, but the richest in the number of those already baptized and those aspiring to baptism—500 Christians and 2500 catechumens. A post will be established there as soon as possible.

Igara is the most important and finest centre in Ankole. It contains 70000 inhabitants, among whom we number 1500 neophytes and catechumens. It is about 75 kilometers from Mbarara.

In the more distant districts the work of evangelisation is only commencing, for four missionaries in Ankole are about the same as one drop of water in the ocean!

The three kingdoms of Mpororo, Lujumbula and Kigezi which the recent settlement of boundaries has given to us, are particularly interesting by reason of the great number and the frank, open character of their natives. We tremble with impatience when we listen to the unanimous chorus of praise of the country and its inhabitants which arises from the officers of the various commissions sent to its frontiers. Oh, if we could only found at once, without delay, missions in these three kingdoms, still new to the rest of the world,

before they are invaded by heretics and Mussulmans! My God, why are there not more of us!

(Such is the cry of the missionaries of all the other Apostolic Societies for the harvest is ripening and there are not enough hands to gather it in.

This is why we reprint from the Religious Week, of Quebec. (Oct. 9 1913) the following pages, and repeat to the Christian families who read this Bulletin the grave exhortation therein contained.)

Vocations

The foundation of the Apostolic School, devoted to the seeking out and cultivation of vocations, has again brought strongly before the public at large the question, not to say problem, of priestly vocations. This new enterprise, which has sprung up under the breathing of charity, fills a great and pressing need in the diocese. Many more workers are in demand in the fields of parochial ministry and the necessities of rapidly developing religious works. A pamphlet designed to draw to the Church the recruits of which she is so in need is to be sent to every parish if possible, to show to Catholic families the real idea of vocation, and it is as attractive as urgent and necessary.

One of the most consoling truths of our Catholic faith is that Providence watches tenderly over each separate one of its creatures, and with so much care and solicitude that not a hair falls from our heads without the permission of God, as the Holy scriptures tell us. This shows the precision of detail with which He acts towards us. While endowing us with a freedom and liberty of will which is an essential part of our nature, He still has one certain way for each one of us by which to merit and gain His heaven,

It is then of sovereign importance to every human being and especially to every Christian, to find out that path which the good God will he shall take to reach Him more easily. If it is the part of wisdom to study the disposition, the inclinations and the tastes of any one whom we are helping to a career, would it not be the height of folly to ignore in the supernatural problem the projects, the designs, so to speak, of Providence in his regard?

It is absolutely necessary that the heads of Christian families should have at heart the questions of the vocations of their children. We like to say, sometimes, that we are an Apostolic people; that we yield in nothing in the field of the apostolate, to that nation which has given us our beautiful and deep-rooted Catholic traditions. To make a reality of remember these proud affirmations, the number of priestly vocations should correspond to the want of our parishes and the organizations of our diocese. The praise of our apostolic qualities comes with bad grace from us if the works which touch us so nearly, and which consequently should be of paramount interest, are threatened with decline because of an insufficient number of workers.

Therefore it fills us with joy to see the subject of priestly vocations coming to the front and drawing the attention of our people. We believe that France has lit the flame of the apostolate in the hearts of all people. In most of our Catholic families there are chosen souls, whose intelligence needs only to be enlightened to cause them to throw themselves into the breach with all the ardor and devotedness which lies at the bottom of their hearts. Has it not been enough, for example, that in these few years past the White Fathers disclosed to the youth of their colleges the labors of their mission and the crying need of missionaries? There was instant response of ardent recruits, determined, valiant, each year writing their names afresh in the roll of apostles vowed to the Christian conquest of the continent of Africa? The same thing done by other missionaries in our midst has produced the same results.

We are fully persuaded—a persuasion justified by the faith of our Christian families and the happy experience of the past — that by putting the problem of vocations, the necessity of each one finding out the path God wishes him to tread and the needs of the diocese and of the missions squarely before our people, these chosen souls of God will come to the front in numbers, with the greatest courage and determination for their work.

God grant that our good Christian families, taking more to heart the interests of souls, may furnish a large number of these valiant soldiers, not only to the diocese but to those far-off missions where they will pray for the country which they will love all the more for having left and on which they will draw down the blessing of God by their prayers !

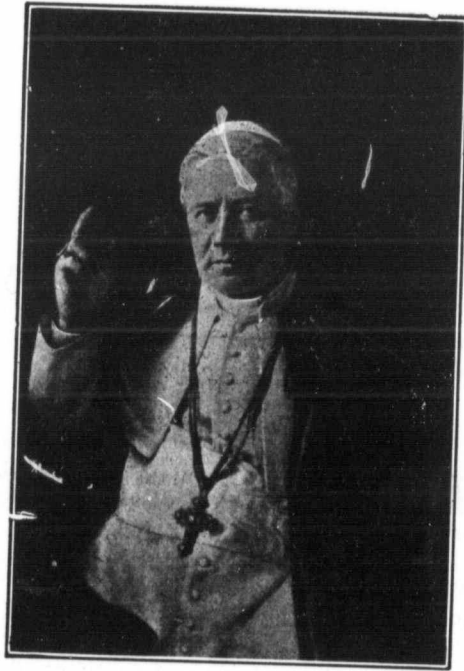
Vicariate Apostolic of Northern Nyanza.

Visit of Daoudi, king of Uganda, to His Holiness Pius X.

The last number of the Bulletin related the visit to Europe of Daoudi, King of Uganda, and his audience with the Pope on September 10. We furnish some interesting details:

“Two automobiles brought the visitors to the Vatican into the court of St. Damasus, at the foot at the great staircase which leads to the apartments of the Pope. Father Burtin (Procurator General of our Society at Rome) and Father Muller Superior of our house at Lille and formerly a missionary of Uganda accompanied Daoudi. He was sent to Rome to serve as interpreter for Daoudi and his suite. The Swiss Guard, stationed on the landings of the staircase, presented arms as the king passed between them. After waiting for a few moments in a fine room hung with red silk and with a throne erected at the lower end, Father Burtin was sent for by the Pope. The king was then presented to him, and with him Mr Sturrock and Father

Muller. The Pope seated Daoudi in an armchair in front of him, and as near as possible. Mr Sturrock occupied another armchair to the left of his pupil. When the King was presented, the Pontiff told him he was very much touched with the mark of sympathy and deference he had paid him, and thanked him. Daoudi responded that it was for him to thank His Holiness for the honor he had done him



The Holy Father Pius X.

in receiving him and his friends in his private apartments. He added that he appreciated this honor and would never forget it.

Then the Pope spoke slowly, in French: "Tell the King," said he, "that his visit makes me happy; I know the progress religion has made in his domains, and I hope that



King Daoudi.

when he comes of age he will make it a point to protect the Catholic religion." Some further words were exchanged between the Pope and the King. Then addressing Mr. Sturrock, the Pope said in French: "I thank you, sir, for what you have done to-day; England, your country, is a great country and liberal and generous to religion. It does much for Christianity."

The Pope then gave the King a beautiful cameo for his sister, Princess Marie, representing the head of the Blessed Virgin, and a large gold medal for himself, with his bust on one side and the Vatican on the other.

When the King had taken his departure, the chiefs of his suite were admitted to audience and received the blessing of His Holiness. The interview lasted about twenty minutes.

His Eminence the Secretary of State then was visited by the King and his party. Daoudi conversed for a quarter of an hour in English with the Cardinal, who was charmed with his conversation and manner.

It is to be hoped that the young King will not forget these few moments passed in the company of Pius X, whose gentleness and kindness seem to have made a great impression upon him.

Native Clergy.

Letter from Rev. Father Michaud to Rev. Father Cebron.

In our last number we spoke of the great event of the year for the Vicariate of Northern Nyanza—the ordination of its first priests. A letter from Father Michaud gives some more details about the ordination itself, and the enthusiasm of the Catholics of Rubaga.

Rubaga, July 27, 1913.

My dear Father,

In May, 1886, the soil of Uganda was watered by the blood of martyrs who, newly made Christians, gave up their lives for their faith. This soil, so made fertile, has yielded marvellously. Uganda to-day sees her two first priests ascend the steps of the altar.

They were ordained on June 29 at Villa Maria, the residence of Mgr. Streicher. How can I portray the joy of this valiant Vicar Apostolic at the realization of his dearest dreams?

“When I shall ordain the first Baganda priests, I will sing my *Nunc Dimittis*,” he was accustomed to say.

How, too, describe the enthusiasm and jubilation of the crowd which came from all parts of the country to assist at the ceremonies? These dear Christians presented the 120000 neophytes of the Vicariate.

After having passed two weeks in peaceful retirement, the new priests, Bazili and Victorio, are going the rounds of the posts, saying Mass, preaching and telling everywhere their gratitude and joy. To-day they are at Rubaga. It was here that Bazili was baptized. Yesterday and the day before we were all day in the holy tribunal; everybody wanted to receive Communion from the hands of their compatriots.

This morning the crowd was immense, just as on the great festivals. The church was filled to overflowing;

mary had to hear Mass from outside. The behavior and recollection were admirable.



The Two First Native Uganda Priests.

Many Protestants were present. They could not conceal their astonishment. "Priests! Baganda priests! Wonderful! How God has blessed our country!" they exclaimed.

These are our dear brothers in the priesthood who are so honored. There was early morning Mass, High Mass, sermon; it took one hour to distribute the Holy Communion.

At the end of High Mass, the new priests were besieged by the people for two solid hours. Every one wished to congratulate them and receive their blessing. The joy cannot be described. The young men beat on the drum with unabated vigor for hours, and when one would have liked to moderate their transports a bit. — “We are so happy, Father let us hit hard !”

Then all these good Christians came after us: “Fathers, oh thanks for having asked God to give us Baganda priests !” Thanks be to Him to-day we have them !

And how this sight of their own priests has encouraged them—now it has fortified their faith !

The impression made on their heretic brethren is equally deep. Just now I was on the church square, in the midst of our Christians, when a woman approached me, her head hidden under a covering of cloth; she did not seem at home, so I immediately surmised that she was a Protestant. “Sebo,” said she falling on her knees, “I want you to put me on your list of names—I want to pray with you.” You can imagine my happiness.

A few moments afterwards, a second woman, also a Protestant, went to another Father, and made the same request.

I went to my room. Here came another Protestant. “Sebo. I want to be a Catholic; give me a medal of the Blessed Virgin—I will bring you my four children, so that you may baptize them.” This good man is the relative of one of our young priests. A short while after, Father Bazili, came in with another relative, a young man. “Father,” said he, “give him a medal—he is going to pray with us.” This was the fourth Protestant who asked admission to the true fold. Deo Gratias, a thousand times !

“Mary’s Kingdom” has been blessed by God to-day. What a consolation for all the missionaries ! What an encouragement to spend one’s self even more, if possible, to make His kingdom, and that of His Holy Mother, come !

But there is still an immense territory to cover and cultivate. How many heretics and Mussulmans to bring back! Above all, how many pagans to convert! We hope to establish three new posts this year, but oh, how many more could we found if we only had the workers! May the Holy Mother find us many and saintly missionaries in our dear Canada—This is my most ardent prayer!

The two new priests will stay at the Preparatory Seminary as professors; this will permit two of our missionaries to go back into the active ministry,

Father Theriault (1) is named to Busubizi. He is replaced at the Procurate of Entebbe by Father Octave Goulet (2) of Mbarara.

I went to Koki with Father Alarie (3) to see Father Laberge (4) who is very well; all our Canadian confreres are in good health.

I will remain at the English school, as will Fathers Alarie and Robillard (5).

I hope the opening of classes will be good this year. Every day I pray for this intention.

I never forget you in my prayers, and am always your affectionate son in our Lord.

E. MICHAUD (6)

-
- (1) Pupil of the Seminary of Rimouski.
 - (2) Pupil of the College of Montreal.
 - (3) Pupil of the College of Montréal.
 - (4) Pupil of the College of Montreal.
 - (5) Pupil of the College of Montreal.
 - (6) Pupil of the College of Montreal.

It may interest our subscribers to read some details of the courses followed in our native seminaries. These are given by Father Franco, Superior of the Seminary of St. Thomas, situated at Katigondo, a short distance from Villa Maria.

Program of Studies at the Native Sminary of Uganda

Katigondo, Seminary of St. Thomas.

.....The pupils studying Moral Philosophy are three in number; one is still in his first year, the others in their second. Seven are in Dogmatic Philosophy, divided into three courses of lectures. The Philosophers are half a dozen. Among our Seminarians some are normally intelligent, and follow the lectures with relish and facility; others are not so bright but have good will and do not waste their time; some know neither how to study, nor to give account of what they may have learned. These latter defects are by no means unknown to professors whose pupils are not black.

The last Synod [decided to add to the curriculum, till then comprising only Philosophy and Theology, some elementary studies in Natural Philosophy, Medicine and—Politeness; so, twice a week, the professor of Moral Philosophy initiates his students into the delights of Zitelli, the professor of Dogma rambles over the vault of heaven, and the philosopher devotes himself to the study of anatomy. We do not wish to make savants, but we do desire to join the necessary, the useful and even the agreeable, and at the same time to raise gradually from their sordid surroundings the intelligences of these future priests, enlarging their horizons and furnishing them with subjects of conversation somewhat less commonplace.

Another very appreciable advantage which our young people will draw from these studies will be a practical humility, for we do not fail to call their attention that there are a few things of which they have not the slightest idea.

These considerations are not purely platonic, and at present the results are quite encouraging.

At recreations where play is not obligatory, during our walk, and above all in the evening after supper, it is a pleasure to assist at the conversations of our seminarians, take part in them and question and answer. Astronomy interests them above everything, and Katigondo, built on a hill, is a most favorable spot for the observation of the stars; in the course of the year all the constellations of the two hemispheres can be seen from the Little Chariot of David to the Southern Cross. What a magnificent observatory could be built here!

Gradually Physics, Chemistry, a little of geometry, etc., will be introduced. For their instruction in elegance of deportment and ecclesiastical conventions, we treat them to Branchereau; this will polish them!

The Gregorian chant is in great estimation here; our students have made considerable progress in it. This puts us in touch with the seminaries of Europe as regards the chants for Mass, Vespers, Benediction, etc.

In obedience to the wise regulations of the last Synod and to teach them self-government, the seminarians go for a walk on Thursday by themselves now, with only a sub-deacon as their leader; and to accustom them to preaching, the "Moralists" give a sermon from time to time in the presence of a Father and their fellow students.

We do not need to speak of their piety and regularity - this would be merely repetition. The Lord Whom they receive daily will help them to be good seminarians, we hope, and later on saintly priests.

All have passed successfully the examination at the end of the year, and are judged capable of continuing the usual course of their studies.

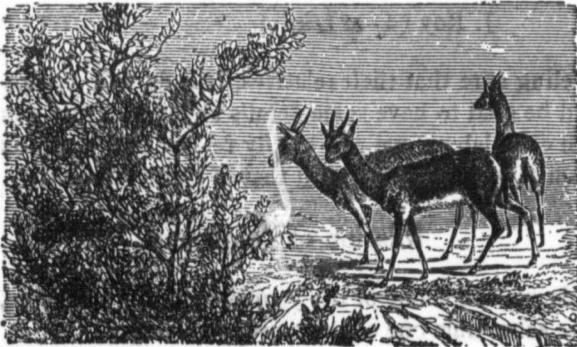
The ordinations concluded the scholastic year; the two sub-deacons. Bazilio Lumu and Victor Womerağa were advanced to deaconship; Yonna Muswabuzi to the sub-deaconship; Aloisio and Antonio, Readers, became Exorcists; Joseph Kavibo and Simon Kapere, tonsure, were made Porters and Readers; Augustino Musoké and Marko Sake received tonsure.

We thought it best to put off one of the Readers till a little later, not because of any great defect but because we wished to teach him and his fellow students that the Seminary is not a place where one enters a layman and imperfect and comes out a priest and perfect without any effort on his own part. The lesson was understood, for the poor fellow came himself to acknowledge the justice of our action.

May Katigondo, the smallest of the posts of Buganda, but not the least in importance, yield numerous and holy apostles !

N. FRANCO, W. F.

(1) They are now priests.





Vicariate Apostolic of Nyassa.

Four of our Canadian missionaries work in this Vicariate:

- Eathers E. Paradis (1) at Bembeche.
- O. Julien (2) at Kachebere.
- J. Châteauvert (3) at Ntakataka.
- J. Roy (4) at Likuni.

Feeling sure that their relatives, friends and compatriots would be glad to have some details about the little world in which each labors, we will briefly review the conditions in each mission, beginning with that of Father Paradis.

Mission of Bembeche.

This mission is one of the youngest in the Vicariate, and at the same time one of the most promising.

-
- (1) From Charlesbourg, pupil of the College of St. Anne of Pocatiere.
 - (2) From St. Timothy, County Beauharuois, pupil of the College of Valleyfield.
 - (3) From St. Raymond, County Portneuf, pupil of the Preparatory Seminary of Quebec.
 - (4) From St. George of Beauce, pupil of the College of St. Anne of Pocatiere.

Below we give the results obtained from June 30, 1911 to June, 1912.

Catechists	40
Neophytes	206
Catechumens	2600
Baptisms of adults	115
Baptisms of children of neophytes	34
Baptisms "In articulo mortis"	24
Marriages	3
Confessions	2136
Communions	5533
Confirmations	55
Schools	15
Boys	995
Girls	625
Sick cared for	1600

The missionaries' field of work covers an area of more than 1600 square miles, that is, a territory 47 to 50 miles long and 25 to 30 miles wide,

"Our little flock," writes Father Paradis, "is our joy. As yet, it contains no diseased sheep. Its faith will become more practical from day to day, for the sacraments are frequented, and grace will necessarily produce abundant light in their souls. We have registered 2136 confessions and 5533 communions. These figures will be the more surprising if it is remembered that 89 of our Christian adults received baptism only at Pentecost. Moreover, we have 14 communicants who have come from Ntakataka and reside about 25 kilometers from the station; the missionary can visit them only once a month. The 24 baptisms "in articulo mortis" of the year were all in near by villages. This number is too small and we accuse our Christians of lacking courage at the supreme moment, above all when the one dying is a relative or friend. The inhabitants of only two villages seem to be free from their old prejudices, and nobody dies there without first receiving his passport for Heaven. Un-

fortunately, in other places we never know when any one is seriously ill.

Attendance at the classes and at catechism is generally good, although pretexts for staying away are never lacking. The rainy and cold seasons are long at Bembeche. It freezes at certain times, and for weeks the temperature remains in the neighborhood of 10°. The missionaries themselves seek out the sun and fire. Is it to be wondered at that our poor, badly-clothed negroes sometimes need much persuasion to make them go and shiver in the damp schools where the wind penetrates so easily? On the other hand, our people are of a roving disposition; they have a marked predilection for portage. The residence of the chief of the district is ten kilometers away, and merchants have installed themselves in his neighborhood. It sometimes happens that, among them, all the sturdy men are engaged and thus find a means of satisfying their love of traveling. These absences are hardly ever prolonged beyond two weeks, yet are of frequent occurrence. Very few find permanent occupation far off, at Blantyre or Zomba. Finally, there are everywhere some idlers. All this explains why the frequenting of the catechism classes is suspended at certain times.

The young people are the first to start a movement, but the older ones soon join in. On their part, they are not badly disposed; generally, as soon as the missionary comes to a village to give the weekly catechism lesson, all gather together to respond to his appeal. But we want more, we want to see crosses, instead of amulets, hanging around the necks of these old people. Next year we hope to be able to say that not ten but fifty old people come to the station once or twice a week to be instructed and prepared for baptism

However, it is not without a struggle that souls are won over to God and, once won, are preserved.

Father Paradis tells us what a fight he has had, not only against paganism, but against heresy, which endeavors (happily without success) to drive him from his position.

Struggle against Protestantism.

In the first month of 1911, the Protestants made a general attack on our mission, trying to establish schools in all the villages where we had none. They succeeded in one district only, but they have obtained another kind of success: they persuaded pupils to leave our schools. Such was the case in the village of Buya, situated about a kilometer from the station. A minister appeared there one day, and afterwards came to see us. With an air which he tried to make mocking, he said: "I had intended to establish a school at Buya, but I find this village a little too close to you, and I preferred to put my school a little further off." He pretended to pity us when, in fact, he should have confessed that the chief had refused his request. Nevertheless, for ten months after this visit we heard every day the re-echo of Protestant hymns. We foresaw the time when only the chief would be on our side. All at once, during the month of April last, the face of things changed. The missionary who visited the village took no apparent notice of the cold reception given him, but taking aside one of the young men who appeared to be the principal leader of the young people, he said to him: "Our catechist is coming here to teach. You are more intelligent than the others, can you not help him in his class?" Unlooked-for fortune for this young man! He accepted, and the following day, the village was transformed.

There was a week of silence; in the evening, we no longer heard the hymns which made our hearts ache. Suddenly one day at sunset, there was the noise of a crowd gathering below and, after a certain lapse of time the chant began. This time it was the far off echo of our own canticles. Since then, their ardor has not diminished; every evening

prayers said in common are followed by Catholic hymns. Experiencing the same kind of joy as the father of the prodigal, we repeat with him: "Father hic mortuus erat, et revixit; perierat et inventus est."

This slight success has been repeated elsewhere, in particular at Kanchito where about fifteen sheep have returned to the fold. At Kantande, two kilometers from the station, the Protestants have founded a school to take away from us six neighboring villages. We must admit that they have done us harm. A catechist devoted himself to teaching the children, and for two years had no other shelter for his chickens than a dove-cote and in rainy weather, he had to be satisfied with gathering them under an umbrella.

The little family is to-day increased to 75. Next year, the protestants will be cantoned in their single village of Kantante.

Far from acknowledging themselves beaten, the Protestants tried the same thing at Dedza as at Bembeche, but their incursions had the effect of making the chiefs of the two groups of villages pronounce definitely in our favor—Up to this time, they had merely temporised. They understood that it was the only way to have peace among them.

The struggle has been very active in the great plain situated farther off, among the mountains of Dedza, Mlunduni and Chongoni. In June 1911, our school at Kanzama was attended by only four children. The greater part of the pupils had gone over to the Protestants, who had succeeded in establishing themselves at Nganyumbu, three kilometers from Kanyama. Any passing stranger was more welcome in the villages than the missionaries, and the evil has spread to the neighboring groups where, for two years, we have tried to place catechists. It was a time when we found hardly any one to speak to us. We felt it was an acute situation which would not last, but this hostile attitude, so unjustifiable, made us suffer. We did not abandon the place, however, but taking heart against our bad fortune, we forced our way, so to speak, into the huts, and seated in an angle of the fireplace with the inhabitants, we

succeeded in loosening their tongues. A revolution of feeling soon came, a little by little their esteem and affection for us came back. Two young men, alone, had too much self love to change their manner of acting towards us. Isolated in their turn, they determined to leave their village to look for work at Nkoma. The Protestant school at Ngyambu, which formerly was too small to shelter its pupils, is now attended by the children of the village in which it is situated. If the Protestant ministers exploited their success their joy did not last long. The people of Kanyama have never heard a reproach from the lips of the missionary, and they feel much more at liberty to come and talk with him.

Rejected at Kanyama, the Protestants then settled at Tembwe. One missionary alone knew the old chief, and had met him only once in three years. In this single interview, Tembwe, as an argument, said: "For myself, I do not want to count one, two, three as the Europeans do, but chimodzi, ziwiri, zitatu, like the negroes." This year the missionary saw him again and pointing out to him a Catechist, said: "Here is your child; take good care of him, he will teach you many good things." The adoption was made immediately, and since then the village is transformed. Tembwe himself has become an assistant teacher of the a, b, c, and every day the catechist has to give a special course. All the neighboring villages have followed the example given by that of Tembwe.

From Tembwe we pass to Tomo. This chief has already applied for a school, but to the questions put by the commissioner of the district he had replied that there were no children in his village, and the old people did not desire to pray. Shortly after, the people of Chalinda, habitués of the Protestant school of Mpalale, reconsidered and asked the missionaries to send them a catechist. The jealousy of Tomo was aroused, and he wished to repair his mistake. This he did so well that the school was given to his village. The children of five villages have been enrolled there. The same contagion took possession of the inhabitants of Mpalale,

who deserted the Protestant School. The ministers hastened to excite a reaction. They replaced the old teachers by experienced fighters, but in vain. They have kindled the war and obtained only poor results. In the fight., our works have taken on new vigor, and we believe they will undergo no further set-back than that which has failed to ruin them.

Before terminating what we have to say about the splendid mission of Bembeche, we will let Father Paradis talk to us of his school, and depict the spirit of his Christians.

Appeal of Father Paradis

For the love of God, some prayer books and reading books for our little negroes, if you please!

Letter from Father Paradis to Rev. Father Forbes.

Bembeche Mission.

Dedza, Nyasaland, January 17, 1913.

Reverend dear Father,

I received your kind letter of the month of November in which you notified me that you had forwarded some books and a number of other things, which will all be useful. It is with a full heart that I thank you for the great services you have rendered us.

In the month of November, Monseigneur Guilleme had an interview with Monseigneur Auneau, Vicar Apostolic of Shire, and since in our respective mission we work among people speaking the same tongue and having constant intercourse, it has been suggested that we work together on the composition of books of piety, general reading etc. All the missionaries have been invited to employ their free time in this work. There is so much to do that each one can have his share, and some day it will be said: "One meets only authors in this country."

The Protestants who have been here more than 30 years and who do not generally kill themselves about going into the "brush", have had time to outdistance us in this respect. We do not intend to depend on them, and will try to repair the lost advantage. Several works have already been prepared, and are now in the hands of the printer.

Just now, one belongs to the system "do the best you can", and it is difficult to imagine all the trouble which our schools occasion us. Thus, at Bembêche, we have 1665 pupils whom we must arm, each year, with new implements. We have some spelling-books, a life of Our Lord, published by the Fathers of Montfort, and some slates, but it is necessary to furnish each with a book and slate and above all, renew this material each year. This is absolutely impossible, so we use, principally, large pictures hung on the walls. Formerly, the printing office of the Maison Carrée supplied us abundantly with these pictures; but they have for the most part become effaced under the rarely washed fingers of our studious pupils or else have disappeared in the stomachs of the goats, almost as constant visitors to the school as our little children themselves. What can we do? A full month before the opening of the classes, all our evening recreations are spent in preparing these pictures. We spread out before us a piece of white calico, take up the antique "calam" of reed and trace with it letters an inch and a half high. If the printers of Quebec and Montreal could view our work, they would certainly smile,

I feel sure that if you have the kindness to recommend to the benefactors of our missions this work of propagation which our Vicars Apostolic have undertaken in order to keep pace with the Protestants, many will respond and help us with their alms. The Protestants are inundating the country more and more with tracts and books which sometimes contain the most detestable theories of salvation, and in which the Catholic Church is shamefully attacked. These productions are distributed gratuitously, or else sold at a ridiculous figure, because the Bible Societies of Europe defray all the expenses. For the love of God and the Truth,

is there no one who will help us in this work of good books? The price of transport alone ruins us. For example, I have had to pay \$7.25 postages on two grosses of rosaries. Books are the most urgent need: a catechism, a book of prayers and hymns, a sacred history, a history of the Church, and a series of readers for the schools. At the beginning of 1912 we already had in the different schools of our missions



1, 2: catechists.

NOTE.—The four little "*sons of the brush*", sent by Father Paradis to the Preparatory Seminary at Mua, are seated in the lower part of the picture.

Before very long we hope to present these to our readers dressed as seminarians, like their comrades, instead of the costume "of the brush".

9477 pupils, and this number has increased considerably in the last twelve months. There is very little use in teaching them to read if one cannot give them good books, and in

this country it is impossible for the mission to prosper if the school does not prosper too. The good God who confides these souls to us will certainly help us to keep them in the right way.

The establishment of a Preparatory Seminary, of which I have already told you, has been an accomplished fact for several months. It opened with twelve pupils, four of them coming from Bembeche.

I am sending you a photograph of these little seminarians with their monitor; four of our children are in it. It appears that these four little "sons of the brush" reached Mua, where the Preparatory Seminary is located, at meal time, and without ceremony they invaded the refectory, crying to their comrades already at the table: "There is plenty of food here, let us share it, we are all brothers."

The seminarians are at present with their families, helping in the work of tillage. They will shortly return to Mua. From Bembeche we hope to send new ones to swell the original number.

I now leave you to sow corn and carrots; presently. I will return to my pen.

Next week we gather together our 40 catechists to give them a retreat of three days, and then we will re-open the school for a new year. Pray for us that God may bless our works.

Very gratefully and affectionately in Our Lord,

E. PARADIS, W. F.

Mission of Bembeche, March 6, 1913.

Reverend dear Father,

I received to-day the generous New Year's gift which you sent on January 2. Thank you very much. With it, we can get along for nearly a month. We never look beyond to-day; for the needs of to-morrow Providence will provide. The longer I live, the firmer is my confidence in Him. Our annual budget is reduced to almost nothing, and we have

still four months to go before we receive new supplies. We have forty catechists in active service, and each of them costs the mission about five cents a day. Certainly it is well earned, and they deserve more, but we are not able to give it, and must leave to God the care of rewarding them as they merit.

We are again at the beginning of our scholastic year, and if you had passed this week among us you would have experienced the most pleasing emotions. The catechists have already passed three weeks at their respective posts, and have returned to the station to give us their impressions and receive counsel and strength for further conflicts. These good helpers are a constant joy to us, and we ourselves thrill with happiness as of old the Saviour, on the return of his disciples from the mission; never has the scholastic year opened with such promise, and we bless the Lord for it with all our hearts. We are looking forward to the day when 2000 pupils will call to us and hold out their arms. Alas, our resources and our strength are not sufficient for the culture of the fields which we have already sown.

The chapel which we built last year is double the size of the old one—nevertheless, last Sunday it was insufficient. Several hundred people have lived every day this week at our expense. Besides we have the catechists, and then there are about sixty Christians who are studying the catechism of perseverance; another group completed it during the past weeks, and a third will come the week before Easter; then there are the little Christian children and, finally the whole scholastic population. Three Missionaries and seven catechists are hardly sufficient for the work. The chapels, the class rooms and all the rooms of our large house are like busy and clamorous hives. To-morrow is the great day, for it is the first Friday of the month and our 200 Christians have responded well to our appeal. Saturday (but on that day alone) everything will be quiet again. The devil must feel a deep spite; we must say he sometimes torments us horribly, and no doubt he reserves for us still greater trials. God, however, knows how to console us, and reward the confidence which we place in Him.

Our buildings appear to be of considerable size, but they are still insufficient, and we are thinking of enlarging our chapel, which is absolutely incapable of holding more than 700 or 800 people. Unfortunatly, We have not been able to accomplish it this year. We are badly situated for material. The ground is of inferior quality for bricks, the timber very far from here and, finally, we have only reed fires to bake the bricks. If there is any deposit in the rivers, it is soon exhausted. We must resign ourselves to go slowly, and to live a while longer on the rack. At least we can give more time to our spiritual works, and this is all the better, since it is only a question of the material house of God.

It matters very little whether the alms are sent to us direct ; Monsigneur has told us that everything turned in to the Vicariate will be sent to us at once, since we are really in extreme need.

I beg you once more to accept our sincere thanks. We do not wish to be ungrateful either to you or to God, and willingly consecrate all our strength and all we have to his service. To you, we particularly offer the humble homage of our prayers.

Very affectionately in Our Lord,

E. PARADIS, W. F.

In another letter, Father Paradis gives us some more interesting details which we are glad to add to the preceding letter.

Bembèche, March 28, 1913.

We have decided to baptize about forty people at Pentecost, and it is a difficult task to select them from more than 300 who constantly importune me. How much we regret that we are forced to put off these good people, and what projects we must use to soften their disappointment !

Catechumens and Christians rival each other in their ardor. We had new proof of this during Holy Week. The

sun did not shine for five days, which is most unusual, and the rain fell unceasingly, in torrents. However, the Easter retreat had been attended with remarkable assiduity. On Easter Sunday there were as many outside the chapel as within. The storm raged, but nobody seemed to think of complaining.

We did not have any solemn baptisms at Easter because we were still at the beginning of the scholastic year. What made the day memorable, was the first communion of some of the children of our neophytes. These little ones were only seven years old, but they are our first lambkins, and we chose them with great care. But there was something still better. It was the first communion of two old ransomed slaves, who are perhaps nearer childhood than these little ones themselves. The happiness of these old people and children is indescribable, and we will remember it even longer than they.

E. PARADIS, W, F.

(To be continued.)





The work of the Catechists.

We take the following account of the important and interesting work of the Catechists from a letter of Reverend Father Paradis to a Religious, friend of his mission.

The work of the catechists seems to have particularly drawn your attention, and certainly with justice. The station of the Missionaries is, as it were, the heart of the entire mission, and the catechists are so many vessels, carrying the life of this heart to its most distant corners.

At Bembéché there are, at present, 40 catechists, and several times I have been obliged to ask the Vicar Apostolic to allow us a still greater number, to reach the thousands of souls who call out to us for the light. But his invariable response is : "My resources are exhausted ; put your faith in that providence which alone can come to your assistance—you will succeed." We have done what we could and you, dear Sister, have been the willing instrument of the Divine goodness which has indeed come to our help.

For eight months past we have been working hard in a new region of our immense district. Four catechists have been assigned to it, and have already made the name of God known in thirty villages. Their devotion and zeal must be full of merits in his eyes, for the obstacles in their path are many and serious. The Protestants, for one, jealous of our success, have gathered their forces and try to undermine our influence by calumnies and threats. Our catechists were pursued like wild beasts for a time. Sometimes they went without food for three or four days, and at night were obliged to seek shelter in the highest trees of the forest. Nothing, however, discouraged them, and the good God has magnificently rewarded their faith and perseverance. To day they are welcome as divine messengers of good tidings, and the people hasten at their call to learn to praise and ser-

ve God. One of them, Klemens Kalemera, is your protégé. He wishes his devoted benefactress to have a large share in all the merits he may gain.

E. PARADIS, *W. F.*

Items from Butiti.

Father U. Beauchamp, superior of the mission, gives the following details :

The territory confided to our zeal is immense. My confrere and myself have succeeded in visiting our entire district in six months, and reckon 256 Christians, but our statistics are not perfect.

At present I am making every effort to re-organize the work of the catechists. We have eighty in our district, who have a double duty to perform ; they must encourage the Christians to persevere and instruct the pagans in the fundamental truths of religion.

I have divided our district as regards our catechists, into four provinces, so to speak. At the head of each is the chief catechist. He is under the obligation of visiting, at certain times, the fifteen or twenty catechist posts in the division entrusted to his care. To assist him in this task he has under him three inspectors, each looking after 4 or 5 posts. These inspectors or "surveillants" form the council of the Chief Catechist, to whom they render account of the progress of the different posts. The Chief Catechists meet every month at the Mission, and give me account of the whole work accomplished. Even with this large number of catechists, we cannot do all we desire in this immense district. We need double the force, and double the resources. For want of these, we are compelled to limit our work, and have the sorrow of seeing souls lost for lack of catechists. There are only two missionaries here ; it is impossible to travel through our district often enough, for at the mission itself there are many labors requiring our presence on the spot.

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 Missionnaires.

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, kidnapped during wars out of revenge, or given away from motives of superstition are daily seen by the Missionaries. They belong to heathens or to 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 at baptism.

GIFTS TO THE MISSION

From Grand Falls, for a ransom	20.00
From Glace Bay, for the Mission	20.00
From West Chester, for ransom of Michael Patrick	20.00
From Ironton, for a male-Catechist	15.00
From New York, for a Male-Catechist	15.00
From New Jersey, for a Woman-Catechist	10.00
From Victoria, for a Woman-Catechist	10.00
From Columbus, for 2 First Communion boys	6.00
From L'Anse, for the African Orphans	5.00
From Chicago, for the Mission	5.00
From Montreal, for the Mission	5.00
From Victoria, for the Mission	4.00
From Jamestown, for the Mission	4.00
From Montreal, for the Mission	2.00
From Ottawa, in behalf of Anast. Hearer	1.00
From Waltham, for the Mission	1.00

CANCELLED STAMP WORK.

From Philadelphia, for five ransoms	100.00
From Rochester, for three ransoms	60.00
From New Albany, ransom of Mary Magdalena	20.00
From Boston, ransom of Barbara	20.00
From New York, ransom of Jane	20.00

DECEASED

Sr St. Anaclet, of St Damien.--Sr Asteria, Hartwell.—Mrs. Schreiner, Columbus.—John Blake, San Francisco.

Requiescant in Pace.

RECOMMENDATIONS

25 conversions.—15 vocations.—22 spiritual favors,—30 sick.—27 temporal favors.—16 thanks-giving.—11 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 ounces** 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.

REÇU LE

17 JUL 1975

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