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QUEBEC

OCTOBER 1911

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THE AFRICAN MISSIONS

OF THE

White Fathers



Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE



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

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

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

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

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

Other favors granted to our subscribers.

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

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TO OUR READERS

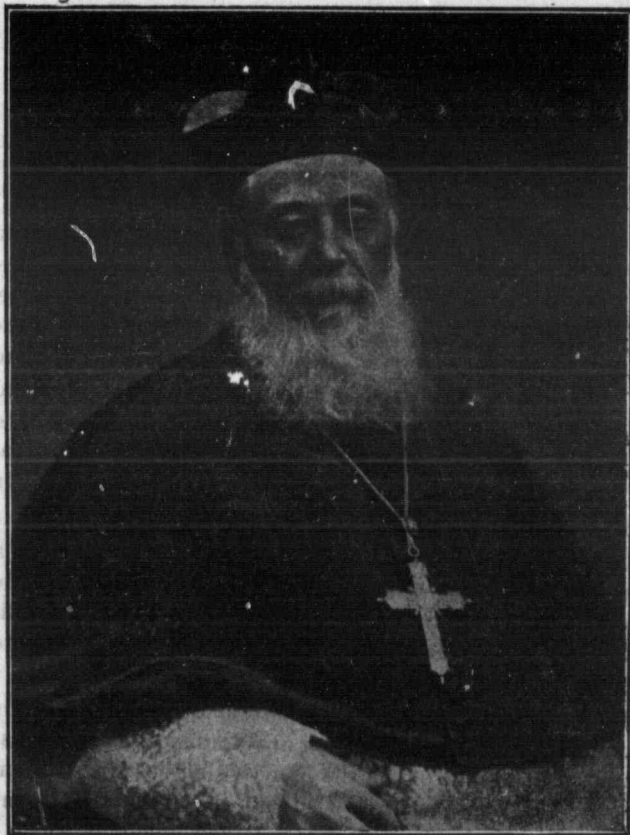


THIS month our young compatriots invested with priesthood the 29th of June last, at Carthage, will leave Marseilles for the Central African Missions, and it seemed to us that it would be agreeable to their families, to their friends, and to our readers, to see their pictures in the modest pages of this Magazine.

In those far off Missions of a particular character, of a special difficulty, what principles of faith shall be the light, the strength, the constant support of these children whom Canada and the United States have given to Africa to make the light of the Gospel radiate there.

Our venerated Founder has left these principles to his sons in the instructions which are doubly precious to us, much for the sake of the the hand which has traced them as for the supernatural wisdom which dictated them. Each of our new priests has received a copy of them : they will be for him his vade-mecum.

Of these instructions we give, accompanying the portrait of Cardinal Lavigerie, our venerate Father, very limited extracts, it is true, sufficient however for our benefactors, and more particularly for the candidates for the apostolic life, who may understand the spirit that should animate and sustain an African Missionary.



HIS EMINENCE THE CARDINAL LAVIGERIE,

ARCHBISHOP OF CARTHAGE AND ALGIERS,

Founder of the Society of the White Fathers,

Deceased November 26th, 1892.



INSTRUCTION OF CARDINAL LAVIGERIE,

TO THE MISSIONARIES LEAVING FOR THE MISSIONS OF
EQUATORIAL AFRICA.

My dear children.



At this moment when you are going to undertake the sublime and laborious Mission to which God calls you, I feel my affection increasing for you if that is possible, and I prostrate myself in spirit before Our Lord, the Master of Apostles, begging Him to bless you, to enlighten you, to direct you Himself, and to take in His holy care your souls and your bodies.

To these prayers which I make for you each day, I wish to add a few special recommendations that seem to me necessary to guide your inexperience, and also give you a new token of the interest which I with the Holy See and with all the Catholic Church take to the success of so important a mission.

I will begin, as it is natural, to speak to you of the spiritual dispositions in which you should be and in which you should remain; for all, absolutely all, depends on that, and you will neither convert nor sanctify any one, if you do not commence first by working courageously yourselves for your own sanctification.

Rev. Father.
JEAN-BAPTISTE
DAGENAIS
of
St Vincent of Paul
Co., Laval, P.Q.
Ordained priest
June 29th,
1911.

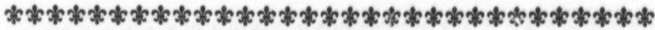


REGULARITY AND OBEDIENCE.

I will not here enter into the details of your conduct, the nature of these Instructions do not allow it. But I will give you a word which comprises all: it is that you must keep with an inviolable fidelity, not only the spirit, but the letter of the Rules. You must in particular try never to omit, whatever may be the difficulties and the troubles, your exercises of piety, and you should consider as a kind of sacrilege all failure in obedience towards your superiors.....

You must be well persuaded of it: for an Apostle, there is no medium between complete holiness, at least desired and persued with fidelity, and perversion...

Rev. Father
OCTAVE
GOULET
of
Holyoke,
Mass., U. S.,
Ordained priest
June 29th
1911.



SPIRIT OF FAITH.

Remember that to preserve this strict fidelity to your Rules, which is the indispensable barrier of your soul against the perils that may attack it, the spirit of faith is necessary; it alone will make you triumph over weakness, the impulses, the distractions of nature. If you followed but these you would never find in yourselves the courage and strength to overcome yourselves constantly....

The thought of God alone, of eternal and magnificent rewards that he promises to perseverance, can sustain our weakness. In your fatigues, think therefore, my children, of the rest that awaits us with Our Lord in the midst of His Apostles; in your sufferings, think of the triumph of the martyrs.

Rev. Father
EDWARD
MICHAUD
of
St Ann's of
[Bellevue, P.Q.,
Ordained priest
June 29th
1911.



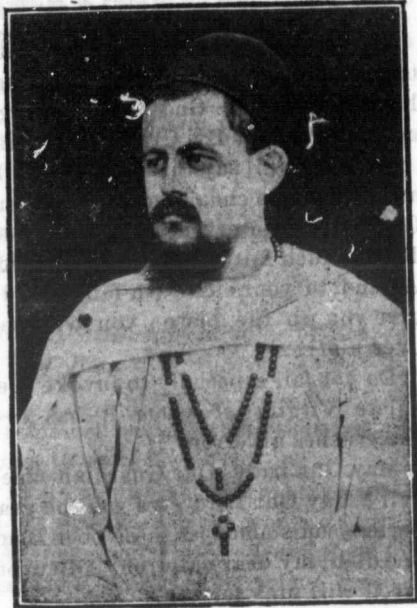
PRACTICE OF ZEAL.

But Missionaries must remember that it does not suffice for them to be saints personally ; their proper vocation is to work for the sanctification of others.....

Like the Apostles, they must really be fishers of men ; they must pursue them, they must draw them in from this immense sea of infidelity and barbarism where they seem as if swallowed up and lost. It is particularly the vocation of a Missionary of Equatorial Africa.

Never must a mission have excited more zeal and pity in an Apostle. A country as large as Europe, one hundred million of poor souls plunged in the most terrible ignorance, in idolatry, in all vices, what an immense field open to the conquests of the Apostolate!....

Rev. Father
DAVID
ROY
of
St George,
Co. Beauce, P.Q.,
Ordained priest
June 29th
1911.



The richer the harvest, the more criminal would it be not to work at it with ardor. Let the Missionaries understand it well: they are sent there but to snatch those poor souls from Hell, to enlighten them, to make them Christians. All in their thoughts, in their prayers, in their actions must tend to this one end. It is the formal intention of those who send them, of the Holy See in particular, of those who support them with their alms; it is especially the will of God.

Let them then always bear in mind that they are neither explorers, nor travellers, nor tourists, nor learned men, nor anything else but seekers of souls.

PRAYER.

Missionaries must first be penetrated with the idea of their inability and of their nothingness, and they must have recourse to God in all things, for they can do nothing without His Grace, and a grace of choice....

At last I will say that in a work like yours the missionary must have enough of supernatural faith to count on God's direct intervention, and dare ask Him for miracles. Faith, much faith, is all that is needed to obtain them. Attend to your sick with faith, boldly order the devil to give you up the place; you will soon have triumphed over him....

Do not fail especially to invoke the help of the Immaculate Virgin. of whom it has been said: that alone she crushes all errors....

May Our Lady, Our Guardian, keep you truly from all evil! May Our Lord give you the grace to conquer numberless souls amongst these poor Blacks!

Adieu, my dear children. Adieu once more! Pray for me, I will pray for you.

Your Father in O. L.,

† CHARLES, Cardinal LAVIGERIE.





KIIZA AND KIZARIOUÉ.

HISTORY OF TWO SISTERS RANSOMED FROM SLAVERY.

*Account of R. F. B. Drost, Missionary of O. L. of Lourdes
of Hoima.*



IS it a history or a fiction, that we are going to write ?

It is a history, and but too true, alas ! in the details as in the whole.

At the period when we found them for first time, Kiiza and Kizarioué were in their childhood ; the oldest was nine years old, the second six : this was about the age we could give them.

The Father, a tall and strong black, is at the service of Kabarega, King of Toro, to fight, to carry to the provinces the orders of his Majesty, etc. As a good negress, the mother cultivates with care the field which is near her cabin, everywhere accompanied by her two children who help her to keep clean the hut, its surroundings, and the grounds.

The Gospel has not yet enlightened these mountains and valleys ; the night of paganism reigns with its vices and its horrors : the wars from tribe to tribe, razing, and slavery.

On this day, the little girls were alone with their mother ; the father had gone far off to transmit a royal message.

All of a sudden, cries of war, the report of firearms, savage yells are heard; the banana grove that shelters their poor cabin is invaded; warriors with their bodies covered with charms, their faces horribly stained, precipitate themselves on the mother and the children, and in a moment they are seized, tied and carried away.

Adieu village, family and liberty : they are slaves.

Thus the pillage of a quiet hamlet, attacked unexpectedly was soon over : it was the action of an hour or less. The seizing of the women and children accomplished, the assailants brought their booty to the camp and proceeded to the horrible scene of the sharing of the prisoners.

This scene is what humanity can imagine most hideous. Our venerable Founder has described it in pages not to be forgotten ; let us borrow from him these few sketches that belong to our subject.

The captive Negroes are exhibited like cattle; their feet, their hands, their teeth, all their limbs are inspected, in order to find out what services can be expected from them. . . . Nothing is respected, not even the ties of kindred, for they separate without pity, the father, the mother, the children, in spite of their screams and their tears; not even decency, for they have to submit to the most shameful unreasonable claims. In fine their lives belong to those who purchase them. No one is obliged, in central Africa, to render an account of the death of one's slaves.

If, in our days, the combined efforts of Europe have destroyed these horrors that still but lately the sun of Equatorial Africa enlightened with its rays, yet what Cardinal Lavigerie has said to us, represents but too exactly the fate of our three innocent victims.

Kiiza became the slave of a Muganda ; Kizarioné, that of the pagan Mouchope, whilst a Moukedi carried off their mother. What a terrible moment is that of this brutal and hopeless separation !

Will to-day's captives ever see one another ?

We are in 1900. Since the day when, in tears, mother and children were separated, many years have passed by: years of suffering for them; years during which the Gospel has also entered the kingdom of Kabarega.

A young girl, with an intelligent expression, whose features show fatigue from the long walk, arrives at the Mission of Our Lady of Lourdes at Hoïma, and gives to our Confrères a letter of the Father Superior of the Station of Rubaga.

o Louisa Kiiza, such is her name, relates that, when still very young, she was taken as well as her mother and her sister, in an attack on their village; she was brought captive to Buganda; that having been ransomed by the Missionaries, she had the happiness of being baptized. Having become a Christian, her wish is to find Kizarioué, her sister; then her mother and father, so as to procure for them the same happiness. It is the object of the thirty days painful journey accomplished from Rubaga to Hoïma; and now she asks the Fathers to help her in her search.

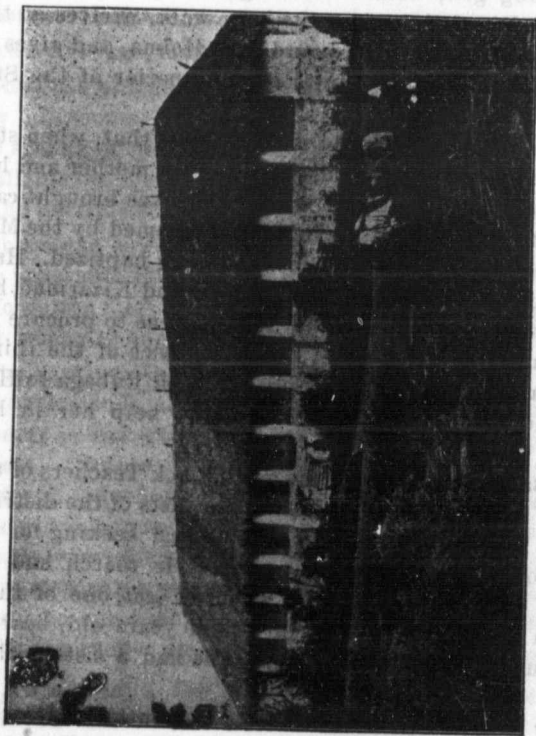
Louisa was placed with the good Black Teachers of the Station and, without delay, the Catechists of the district, having heard of this affair, commenced seeking for the family of Kiiza. For a whole year, their search had remained without any result, when at last, one of them found a young girl about twenty three years old, bearing the name of Kizarioué and saying she had a sister called Kiiza.

Very long for Kiiza had been these months of fruitless waiting; so as soon as the news was known, our Confrères, hastened to send her, accompanied by a Catechist, to the village of Choïpe, the present residence of her slave sister.

The two young girls, clasping each other in their arms after sixteen years of separation, met again.... but orphans.

■ The father had been killed in one of the numerous wars of the time; and their poor mother, at the end of a few years of hard slavery, had died of hunger and misery.

Tears of joy, tears of sorrow, such were the tears that flowed from the eyes of Kiiza and of Kizarioné in this first interview.



Mission of O. L. of Lourdes at Hoïma.

Then, in detail, they related to each other the course of their existence, since that hour of horrible memory, when the banana grove had been invaded. Louisa, ransomed, had, with liberty, found the light of faith and peace of soul. Less favored till then, Kizarioné had been and remained a slave. Sold and resold, more illtreated, the poor child had at last become the property of an old pa-

gan, and his third wife. She was the object of the jealousy and hatred of the two others, because, being prettier and younger, she was the husband's favorite; consumed with the desire of flying to see her sister, to escape from this life of misery and servitude, Kizarioné, at the present time, had but a breath of life, and her days seemed to be numbered.

So the pagan, her owner, easily allowed Louisa to take her sister away, to nurse her, and to make her regain her strength.

It would be superfluous to tell the joy of our two orphans: Kiiza had still great favors to obtain from Heaven, but however the first of all had been granted her. Her long searches and her prayers had been heard: she had found her sister. As for Kizarioné, since the day of the razing of the village, she was living her first hour of joy and contentment of heart.

To her piteous state of health, the principle remedy was the true affection of a sister; it received its completion in the care, the attentions of Kiiza. The body was strengthening, the soul was going to open to the light of faith: the second favour that in her daily prayers Louisa asked for perseveringly, God was about to grant. All that remained for Kizarioné, a slave, was so obtain the price of her ransom; this happened, and with it liberty was to be given to her by Canada. But let us not anticipate.

Naturally in the intimacy of conversation, Louisa Kiiza spoke to her beloved sick one of the religion that she had embraced and where happiness could be found; the religion which had procured for her deliverance from slavery at the same time as deliverance from sin; the religion which had inspired her to undertake this long voyage to see her sister, to make her know and adore the true God.

By Louisa's voice, grace was knocking at the door of Kizarioné's heart; she did not resist it. Earnestly our convalescent asked to be instructed in that religion that gave her her first happy moments: her desire was gran-

ted. The new catechumen showed so much zeal to learn the doctrine and such exceptional qualities, so bright an intelligence, that on the 15th of August 1909 she received Baptism and entered the bosom of the Church with the name of Domitilla.

It goes without saying that, before regenerating the postulant in the sacred fonts, the Missionaries of O. L. of Lourdes of Hoïma had arranged her situation with the pagan. A Christian, Kizarioué could not be expected to become his wife. They agreed with him that the price of the ransom of his slave would be given to him the day of her future betrothal (the dowry that her betrothed would bring was to pay the ransom) and that, according to it, she would at once be at liberty. He had accepted, and since that day Domitilla lived in peace with her sister, waiting for the moment when God would send her a husband, a Christian like herself.

It was on Holy Thursday, the 13th April of the present year. After having sung Holy Mass and made my thanksgiving, I went to the shed where we receive the visit of our Christians.

What was not my surprise to find Louisa all in tears.

— What is going on, my child, said I ?

— Father, Domitilla is imprisoned and cannot come to pray.

— Imprisoned ! and for what reason ?

— This is it Father. Tired of waiting for my sister's ransom, the old pagan has complained to the Chief of the Province, asking that Kizarioué should be compelled to come back at once to his home. She, counting on your kind heart, said to this chief that you would give her ransom at once, without waiting for the day that she would be betrothed. With this promise, the Chief did not give up my sister to the pagan ; but to prevent her from running away, he put her in prison. I beg of you, Father, deliver Domitilla.

Truly God is good, and blessed be His Providence !

The Mail from our dear Canada had just transmitted

to me twenty dollars collected by pious benefactresses, and destined to a ransom in my mission. I called at once the Catechist Samuel, and sent him to pay the ransom of the unfortunate one.

Thanks to this alms come from the borders of the St Lawrence, Domitilla has at last her liberty, and Louisa has obtained the third favor she asked of God. She found her sister, she was a witness of her Baptism, she saw her chains broken.

And now both are happy ; after having suffered so much could Louisa and Domitilla forget the charitable souls to whom they owe this threefold happiness: their reunion, their baptism and their liberty ?

And have not the holy Angels, in the book of life, inscribed in golden letters, the names of these benefactors that the reader ignores at present, but that he will know some day ?

B. DROST,
of the White Fathers.





MISSION OF KABYLIE.

LITTLE JESUS' BONBON BOX.

Letter from Father E. Amat to a Confrere.



FOR a longtime you have been asking news of your dear Kabylie. I yield at last to your brotherly wishes, and I send you a little account, the reading of which I hope will not be without pleasure and edification to you.

Desirous of entering fully and without delay in the intentions of our Holy Father, I am preparing for the First Communion a group of young girls whose good dispositions are really remarkable. Their elders have never seemed to me to prepare themselves for this great action in so perfect a manner.

Of themselves, my little Christians have commenced to practice acts of virtue which they ingeniously call: "Bonbons of the little Jesus."

— "My children, I said to them the other day at Catechism, I hear that you give bonbons to the little Jesus; this is well, but I would like to know how many you have given Him since yesterday."

A little embarrassed at first by my question, they soon recovered, and after having considered a moment, answered me thus one after the other.

- I, Father, have given Him three.
- I only two.
- And I, four, but not very fine ones.
- And I, a handful.
- And I, Father, only one, for I would not tell a lie.

In hearing the "only one" of their companion, the four others seemed surprised and even a little scandalized.

To put at her ease the poor little one, who was blush-

ing, I made her observe that there was still a long time till night and that her neglect, if there was neglect, could easily be repaired.

Very happy with my declaration, the child regarded me with a grateful look.

— “ You speak, I continued, of bonbons offered by you to the little Jesus ; once more this is well, very well ; but I would like to know of what kind they are.”

Magdalen Boujemaa, the little girl of the three bonbons, stands up first and answers : Father, here are mine :

“ Having awoke in the night, I remembered that I had not said my night prayers : I got up quickly to say them.

“ This morning I went to Mass, and knelt on the bad bench that you know of.

“ In coming from the chapel, I guessed that my mother wished the house to be swept, at once I took the broom without being told.

“ Well Father, I must own that without the desire of pleasing Jesus, I would probably have done none of this.”

— “ I, said Josephine Touderte in the turn, I conquered Chitan twice who was tempting me to sin. Those are my two bonbons for to day.”

“ First I did not return my sister the two slaps that she gave me.

“ After that I offered her the largest of the two pomegranates which I had just received as a present.

“ Truly, Father, if in that moment, I had not thought of Jesus, I would have revenged myself and would have kept for myself the two pomegranates ! ”

This said, the child sat down and Magdalen Amruche, Xavier the monitor's daughter, spoke in her turn :

— “ These are my four bonbons ; and counting on her fingers, I went down to the Sisters to hear Mass, but having found it finished, instead of coming back home at once, I said a good prayer.

“ Having entered a little later in the chapel I saluted several times the little Jesus saying:

“ Tebabad, tebabad ” (How nice you are) !

“ Having heard Musulmans say bad words I closed my ears and ran away.

“ Finally, when you came in just now I was beginning to eat some fruit, but all of a sudden, thinking of Jesus, I placed it there where you see it on the teacher's table.

“ Daia (it is all) Father.”



My little Kabyle communicants.

I make a sign to No 4 to stand up.

— “ I, says Juliette Mohand-Akli, I did nothing very particular, but all that I did, when I thought of it, was for the little Jesus.

“ For Him, I got up this morning.

“ For Him, I went to Mass.

“ For Him, I knelt on the uncomfortable little bench.

“ For Him, I did more than ten good actions in the day.

“ For Him, I recited my beads.

“ At last, I went to sleep saying “good night” to Him !

“ This morning, I took the resolution to commence over again like yesterday.”

It is the last one's turn to speak.

— “Well, little Charlotte Bojemaa, tell us in what consists your bonbon ? ”

“ Here it is, Father ; last night I prayed with all my heart; my cousin Tasaadit joined with me so that the bonbon would be larger and nicer. We recited together, and several times, all the prayers that we know.

“ When I saw my cousin going to fall asleep, I shook her saying: A little more, Tasaadit, a little more ; and in a month, when the little Jesus will be in my heart, I will beg of Him to grant you baptism, that you wish so much for. And it is all, Father; for at last we fell asleep without perceiving it.”

“ You may imagine, dear friend, what delicious feelings filled my soul on hearing these youthful explanations. What marvels of grace our divine Master operates in these innocent hearts.

I congratulated, as you may imagine, the five little girls for their love to Jesus, and before allowing them to return to their homes, I spoke to them of many other kinds of bonbons particularly liked by Him.

They promised me to be faithful to offer them to Him ; they will keep their word; so I am certain that the day of their First Communion, each one will have filled to the brim the bonbon box of little Jesus.

E. AMAT.

Missionary of the Ouadhias





THE MISSION OF NYASSA IN 1910.

THE progress of the works in the Vicariate Apostolic of Nyassa is, this year, very remarkable, notwithstanding the poverty of the resources and the feeble health of several Missionaries.

The number of catechists has gone up from 160 to 172; the chapel schools have doubled: 518 instead of 370; at last the scholars form a group of nearly 18,000 pupils, boys and girls, against 9,400 numbered the 30th June 1909. The enumeration of baptisms, of confessions, and communions is also most consoling. This happy result denotes a considerable amount of labors, rendered fertile by an abundance of graces and blessings of which we must thank the divine Master. Last year's report made us foresee the opening of many new stations. One only has been founded, it is that of Chibote, at the east of the central Mission of Kilubula, residence of Mgr. Dupont.

The missionaries of Chibote have to exercise their zeal in a large triangular area, formed by the extreme ends of the lakes Tanganika, Mœra and Bangweolo. This country designated by the name of Chishinga, is rich in iron mines, with which the natives make pickaxes, small axes and lances, the sale of which is always certain. It is also good for the culture of different products principally that of the manioc arachides, thanks to the many rivers that water it in all directions. It is governed by several chiefs independent of one another, having each under his authority several groups or villages. According to the official calculations of civil administration, who has benevolently solicited and fully approved the work of

the Fathers, there would be no less than seven or eight thousand cabins, a total of about 23,000 souls in this district.

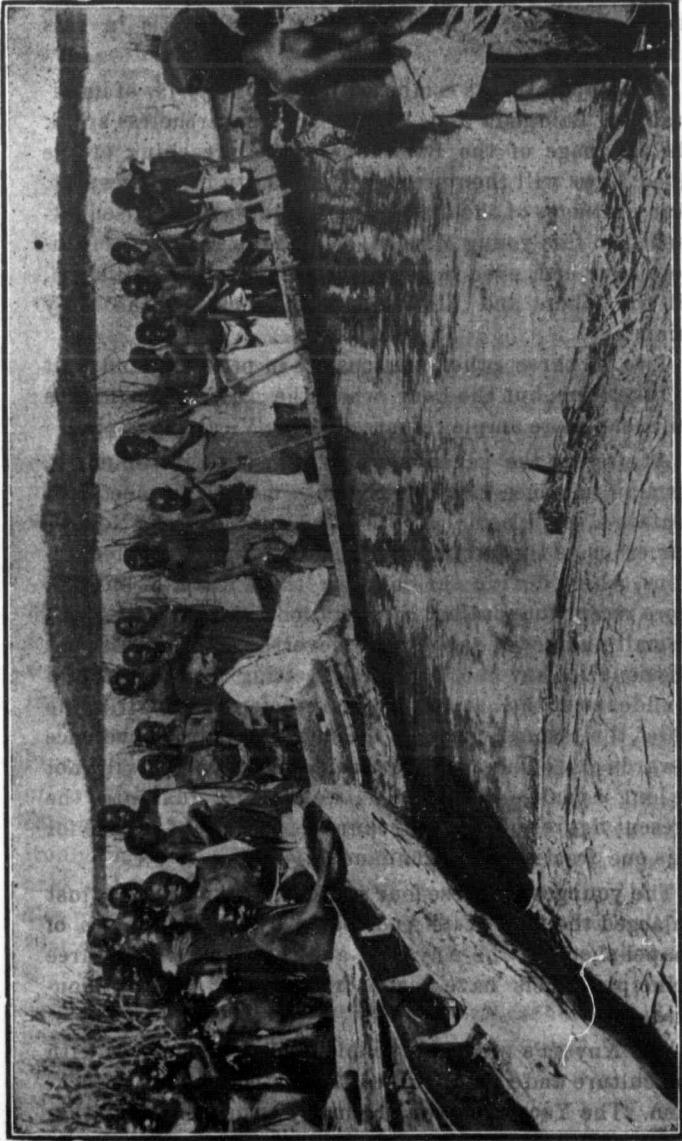
This population is composed in great majority of immigrants of Balounda and Babisa: they nevertheless speak the language of the Babembos. The preaching of the Good News will then present no difficulty in this respect. Many villages of the district of Kilubula have been attached to this young Mission, so that the Fathers of Chibote have had, even in the first days of their installation, all the labors and all the consolations of the holy ministry.

Two or three other stations are in prospect, and wait to take form, but the hour when the Divine Providence will send more ample resources to the Vicar Apostolic.

At present the seven stations dispersed in the north, form an immense net work whose meshes all meet and contain a population of at least 200,000 souls. No less numerous is the population enclosed by the former stations, which divide the South of the Vicariate, but of a more recent foundation; these stations as yet register but a small number of neophytes. Nevertheless there also the Missionaries have not been long getting the respect and confidence of the natives by their deference towards the Chief, their charity towards the sick, and their benevolence towards all. There also the fruits of salvation will not be long ripening abundantly; we have for guarantee the present figures of the catechumens that is of 20,800 for this one fraction of Angoniland.

The youngest of these four stations, Ntakataka, has just enlarged the field of its Apostolate by the foundation of chapel-schools at the Anyssa's and the Yaos, whose three principle chiefs have made friends with the Missionaries.

The Anyssa's peaceable people occupy themselves with the culture and raising of cattle: it is the race autochthon. The Yaos or Ajawa originally come from the other



In a boat on the Nyassa.

side of lake Nyassa. Come to carry on the trade of ivory and slaves, they found the country to their liking, and thanks to the number of their guns, they have imposed there, their domination.

The Yaos, more intelligent, have also a certain distinction in their manners that they take from their intercourse with the Arabs of the coast. It is there that the government has found the largest contingent of native troops, who disciplined, have helped in the conquest of all the Angoniland. More recently their bataillions have given a hand in the war of Somaliland, and at present we still find Yaos soldiers at Zanzibar and as far as Nairobi. Unfortunately the contact with the Arabs has tainted them with islamism, though not very deeply. It was then urgent to undertake without delay the instruction of these interesting tribes, and to make them enter little by little into the divine Shepherd's fold.

To be complete, we must mention also the creation of two schools, destined to the formation of the catechists: one at Kilubula, the other at Ntakataka.

The importance of the conversion of souls shines more and more before all eyes. It is the most powerful lever, after the grace of God, to lift that colossal mass of indifference, of ignorance, of fetichism, which the Missionaries alone, on account of their number forcibly restrained, would never succeed to realize except in converting a small number. But the work of these devoted auxiliaries will be the more fruitful because they will be themselves more virtuous, and that they will have received, with a more serious formation, a more solid instruction. Such is the aim we propose to attain by these two schools. Perhaps also will be met amongst these young men a few choice souls, having for ambition a devotedness still more absolute than that of catechist: it would be the seed of a seminary. We may be allowed to hope for this.

Let us not forget either to note the serious effort that has been attempted a little everywhere to procure the grace of holy baptism for the dying. In each village the

catechists have had at heart to form several young men for this important ministry, and to instruct them well in the duties incumbent on them when they hear that one of their infidel neighbours is in danger of death. It is a result which shows the influence, greater and greater, of Christian spirit on hearts yesterday still attached to their vain and ridiculous superstitions.

The Vicariate Apostolic of Nyassa counts at present 11 stations, 49 missionaries, 8 nuns, 272 catechists, 4,416 neophytes, 69,551 catechumens, 578 churches or chapels, 573 schools frequented by 12,452 boys, and 5,468 girls, 2 workrooms, 13 dispensaries.

We registered this year 534 baptisms of adults, 343 of children of neophytes, 1,148 at the hour of death, 472 confirmations, 57 marriages, 60,340 confessions, and 70,408 communions.





ECHES AND NEWS

NYASSA.—MONSEIGNEUR JOSEPH DUPONT.—Not being able on account of his infirmities to take an active part in the work of his Vicariate whose territory is immense and on which the stations develop rapidly, Mgr Joseph Dupont, Vicar Apostolic of Nyassa, has begged of the Sovereign Pontiff to grant him a successor.

Entering the Society of the White Fathers at the age of 20, Father Dupont after his sacerdotal ordination was for several years professor. He was first sent to Congo. Some time after we find him at the Mission of Tanganika. The 18th January 1896 he was named Pro-Vicar of the Mission of lake Nyassa. The following year, a decree of the Sovereign Pontiff, dated the 12th February 1897, erected this mission into a Vicariate Apostolic and four days after, the 16th February, Father J. Dupont was named titular bishop of Tibar and first Vicar Apostolic of Nyassa.

During the administration of Mgr. Dupont, the mission of Nyassa developed considerably: with a rich harvest already made, he leaves to his successor a field that announces a harvest much more abundant for the granaries of the Father of the family.

In his retreat, the prayers and sufferings of the venerable prelate will still profit to the conversion and salvation of the souls of the Blacks whom he loved so much.

MGR. MATHURIN GUILLEME.—The Missionary whom the Sovereign Pontiff has designated for the Vicariate of Nyassa, is a veteran of the missions of Equatorial Africa: for twenty seven years, he devoted himself entirely to it. By his kindness, his amiability, he conquered, in the different ministeries confided to him, the esteem and affection

of the Missionaries as well as of the Blacks. Named by the Superiors of the Society Visitor of the Stations of the three Vicariates: Tanganika, Upper Congo, Nyassa, he has a very great experience of men and things. We must then hope that God will give him a long life of works and devotedness.

Mgr. M. Guilleme, appointed titular bishop of Mateur, becomes the second Vicar Apostolic of Nyassa. The territory of his mission is entirely under the "English" protectorate. Two French Canadian Fathers, the F.F. E. Paradis and H. Marsan, belong to this Vicariate.

TERRIBLE STRUGGLE AGAINST A LEOPARD.—In May last, the Magazine has made known to our readers the mission of "*Our Lady of Lourdes of Chilongu.*" One of our confrères of this station has sustained recently a terrible struggle against a leopard, and he was victorious only at the price of several wounds.

This is an account of the drama :

The beast had entered during the night in the stable and had made two victims. In the morning, the servants hastened to announce the news to Father Courant: thinking that the beast had gone away at the dawn of day, he went to the place of slaughter to see for himself the damage which had been occasioned. The cook arrived at the same time and entered the stable followed by the Father.

The leopard after having satisfied his voracity, had not found the way to get out. From an interior wall on which he had lain, he bounded upon the Black and with a blow of his paw, with its powerful claws, tore off the skin of his skull! The Father defended him with a pole; the anger of the animal then turned against him and the struggle began.

The beast tried to catch him by the throat, but with a vigorous hand, he was repulsed. Six attacks were thus made. Once the Father was thrown down; he thought then that his last hour had come. Keeping nevertheless his courage, and always on the ground, he succeeded in

keeping off his ferocious adversary, he arose and left the stable, his hands and face covered with blood. The door closed by itself and the leopard was a prisoner.

The news spread through the neighbouring villages like wild fire ; men arrived with lances and arrows. An opening was made in the roof and the beast riddled with blows remained inanimate on the ground.

Father Courant escaped death thanks to his courage no doubt, but especially thanks to the special protection of God who watches always over his missionaries.

TANGANIKA. — *MORE EARTHQUAKES.* — Father M. Maurice, missionary at St Mary of Mpimboué, gives the following details :

All our Vicariate has been shaken by a terrible earthquake. Many stations have seen their stone houses, built at the cost of so much trouble, tumbled down in a few minutes.

At Mpimboué, where we are still building with mud, our lodging, notwithstanding the terrible shocks that we have had, is still standing. Nevertheless, and you will judge of it, the earthquake was not without causing a great loss.

In this country, Mpimboué was famous for a spring of hot water that had flowed there for centuries. This spring furnished to our village and contributed to the richness of our garden. Well, after the earthquake it dried up all of a sudden.

In great haste we were obliged to dig wells ; they gave us but insufficient water, and which is not potable. At present we are obliged to get the water we need at a distance of several hours walk.

Practical consequence : we shall be obliged to move the station to a place more favored as regards water. We will again commence to build : it will be for the fourth time. At Mpimboué we have really no chance : a first time, a formidable overflowing of the river forced us to displace our Mission ; to day it is the want of water which forces us to move.

Happily God keeps an account of our fatigues and of our troubles; so we submit with confidence to the will of His Providence always fatherly.



A fine spring dried up.

HIPPOPOTAMUS HUNT.—On the eastern coast of lake Tanganika, the bold hunters of Wafipa make such an eager war on hippopotamus that very sooh the race will

disappear. These natives of such remarkable interpidity do not fear to engage with the enormous pachyderms real duels.

Accustomed from his youth to these dangerous hunts, the Mufipa knows well the manners of the hippopotamus, the paths which he takes to come and graze, and even the approximate hour of his passing through these paths. Provided with a solid harpoon well sharpened, he waits, hidden in the high grass, and, at the moment when the beast, off his guard, passes at a few steps from him, he thrusts with all his strength his weapon into the beast.

The wounded animal, not seeing the one who has struck him, rushes towards the lake and throws himself into it. But in his race he drags a long rope attached to the moveable staff of the harpoon and carrying a floater.

In vain the hippopotamus plunges and swims between two waters for a considerable time, the hunter who is pursuing him will always be able to find him. In a boat with two or three men, he does not lose sight of the floater, from cove to cove, all along the coast, pursues his enemy being very careful to keep himself at a respectful distance. At last, when he judges that his prey is sufficiently weakened by the loss of blood, he commands the rowers to go and quickly seize the floater.

It is then that the issue of the drama commences.

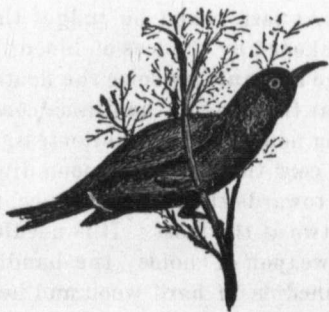
Whilst a man holds the boat motionless, the other who has seized the cord tied to the harpoon draws slowly the hippopotamus towards the hunter's lance, that is to say at a yard or two at the most. It is needless to say that this lance is a weapon of choice; the handle, very strait and well polished is of hard wood and heavy; the iron eight centimetres wide and from thirty to forty long has been newly sharpened.

The hippopotamus, yielding to the pain that the traction of the rope on the harpoon causes him, lets himself be brought near the boat and his body commences to emerge slightly above the water. The hunter, standing and brandishing his weapon, has seen the place where he

must strike: the lance whizzes, penetrates deeply into the shoulder or in the throat of the enormous beast which, killed instantly, sinks straight down.

The happy conqueror has now only to low his prey to the land, making his profits of the ivory from the tusks and from 1,000 to 1,200 kilogrammes of meat for which he is certain to find purchasers.

This kind of fighting generally finishes by victory, but there is sometimes tragic exceptions. If the hunter has a moment of hesitation, if his lance badly directed does not cause immediate death the enormous animal will upset the boat in a second and will tear as he would a reed in his formidable jaws the first man he can lay hold of.



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: From Joliet, Srs of St. Francis, Ransom of Ann-Florentine.....	\$20 00
From smaller gifts, a ransom of a girl.....	20 00
From Halifax, Ransom of Patrick.....	20 00
From Brookleyn, Ransom of Margaret or Philip.....	20 00
From Los Angeles, Ransom.....	25 00
From Chicago, for the African Missions.....	100 00
From Los Angeles, for Kabylie.....	25 00
From Webster, for the African Missions.....	20 00
From Wheeling, Mrs A. V. P.....	20 00
From Utica, for female Catechist.....	10 00
From Waverly, 2 nd and 3 rd installment for Ransom.....	2 00
From Tiffin, St. Francis Home.....	2 00

For Reconstruction of Rubaga Church :

Mrs J. J.....	\$1.00	Mrs E. H.....	\$1.00
Mrs L. M.....	1 00	Mr. F. H. G.....	1.00
Miss K. C. L.....	1.00	Mrs H. C.....	1.00

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

DECEASED

Mr. Gorman.—Mrs Smith, Md., U. S. A.—Miss Anna Ryan, Columbus, O., U.S.A.—Rt. Rev. W. Browne, Nfld.—Mr. Ambrose Bauman, Columbus.—Mr. John D. Coffey, Columbus.—Mr. Frank H. Garvey.—Mr. Joseph Kelly, Toronto.

Requiescant in pace.

RECOMMENDATIONS

22 conversions.—38 vocations.—24 spiritual favors.—10 sick.—56 temporal favors.—16 thanks-giving.—20 intentions for friends who promise to get subscriptions to *The African Missions* if their prayers are heard.

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

MISSIONS OF THE WHITE FATHERS IN AFRICA.

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

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

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

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

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

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

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

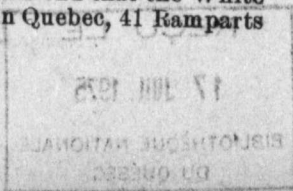
THE WHITE SISTERS

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

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

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

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



CANCELLED POSTAGE STAMPS

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

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

The Post forwards them at the rate of **one cent** per pounce.

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

Commercial Printing Co., Quebec.

17 JUL. 1975

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