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Sixth Year No. 1

QUEBEC

JANUARY

1914

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A-211

THE AFRICAN MISSIONS

OF THE

White Fathers



Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE

...and friends as well as our devoted
 have a share in all the prayers and good works of our Missionaries
 and their spiritual works.
 A - A Religious High Mass will be said every year in the month of
 November for all our devoted Missionaries, Superiors and Sisters.

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

Anyone may become a **Perpetual Member**, the subscription price being Ten dollars for the Dominion of Canada, and Twelve dollars for the United States and other countries.

Whenever such a subscription is sent, kindly let us know that it is a **Life Subscription**. It is payable in advance and may be sent at any time during the year.

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

Spiritual favors.—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 "Brigittine" Indulgences.

Other favors granted our subscribers

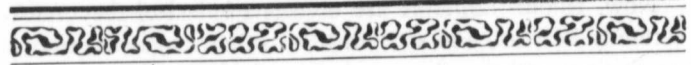
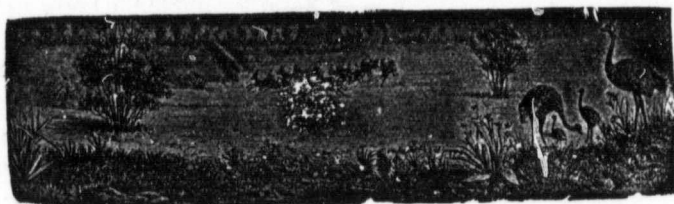
1.—Two Masses are said for them on the 7th and 15th of each month.

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

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

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

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Sixth Year, No. 1. QUEBEC January 1914

The African Mission

TO OUR BENEFACTORS, SUBSCRIBERS, AND
PROMOTERS.

—
A HAPPY NEW YEAR!
—



OME one said to me the other day : "Do you think any body reads your Bulletin ? Why, it is not even opened ; it is thrown on the heap of other magazines—Bulletins, Annals, Messengers—whose gamut of colored covers is completed by its blue."

During the month of December I received evident proof, dear readers, that you do open the "African Missions", for quite a number have already sent in the amount of their subscriptions, together with the little note inserted in the last number.

I do not speak of our Promoters, with their lists of members, old and new. This proves that our subscribers do

open the Bulletin, which reaches them every month. But do they also read it ?

Assuredly. Not a week passes without my receiving many proofs of the fact. It is a subscriber asking after a missing number, or another requesting a duplicate for a Bulletin lent to friends.

Now, if our Bulletins are objects of desire, they must certainly be read, and so with those other magazines, more interesting, perhaps, than our modest little one.

We receive even more satisfying proofs of the kindly feeling you have for the "African Missions". The last page of each number contains a list of donations. These offerings are eloquent of themselves—still more so with the accompanying letters. Their special designation, such as for redemptions, support of catechists, for the Black Seminaries, the reconstruction of churches, etc., proves, beyond a doubt, that the donors read the letters of our Missionaries attentively, and are familiar with the needs of the Missions.

So our little Bulletin is read, with interest and sympathy. And this is not all. More than once we have received requests for information about the different works of the Mission, and as we are sure that cordial interest, rather than idle curiosity, prompts these legitimate demands, we are now going to follow with you the life of the missionary in its various aspects.

* * *

Here is a seminarian who has heard the call of the good God. He has entered the society of Missionaries, made novitiate, finished his studies, and been ordained. How was his support provided during all the time necessary for these things ? By Catholic charity.

This work is of the greatest importance, because there can be no missions without missionaries, and no missionaries without the Houses and Societies in which they are formed.

After his ordination our missionary is sent to work, it may be in Uganda, Soudan or Nyassa. The journey is

long and costly. He has to make use of steamer and train; then, as he advances further and further into the Dark Continent, he must pay for the canoe he uses on the lakes and for a horse through the brush.

It can easily be seen that traveling even in the least expensive style, in a veritable "apostolic" manner as regards holy poverty—and this is how the missionaries journey—when the cost of vessels, railroads, boats, horses, porters, is summed up, a considerable amount of money has to be supplied—again by Catholic charity.

* * *

The missionary at last reaches his destination. Not being a pure spirit, he stands in need of food, clothes and lodging. Scanty, poor and primitive as these may be, still they cannot be obtained for the asking. Here comes in the contribution of our good Catholics for the support of the missionaries.

As soon as he becomes a little familiar with the language, our newcomer finds his work waiting for him. One day he comes back from a journey looking rather more thoughtful than usual, and with cause. A little dialogue between his superior and himself runs thus :—

"You remember Mariama at Zogofina ?"

"Yes. You are speaking of the daughter of Zanke, the old heathen, are you not ? She is an excellent catechumen who will soon receive baptism."

"Alas ! her father is thinking of giving her in marriage to Ibrahim, the Mussulman, who is already provided with two or three creatures."

"Oh, that is too bad ! And I was counting on a new Christian household when she married our good Paul ! What is the matter ? Doesn't Paul wish it any longer ?"

"More than ever ; but he is not able to offer his prospective father-in-law more than twenty dollars for the marriage portion, and the Mussulman offers forty. That argument speaks forcibly to the pagan intelligence of old Zanke !"

"There are only two things we can do—establish this new Christian home, or cast Mariama into entirely pagan surroundings—let me see if there is anything to spare in our box."

And the good superior goes to consult with his box, the box of redemptions and liberations. If that box is empty, you can imagine his trouble of mind and sorrow. Dear Benefactors, it depends on you whether he finds it full or empty, according as you interest yourselves in the work of Redemptions and Liberations.

* * *

Another day, on the contrary, the missionary returns with a joyful expression of countenance. He has good news. In four distant villages which up to now have persistently refused instruction, a sudden reaction in favor of religion has set in ; the old people it is true, still remain faithful to their idols, but all the young people are eager for the Word of God.

In this case there are not two alternatives, as in the first—there is but one thing to be done, and that so easily ! A catechist must be sent to each village. Four catechists, then, are necessary.

The Superior repeats the words after his young confrere of the joyous countenance. "Four catechists."

His expression is not quite so cheerful ; turning over the leaves of his account book, he says : "Four catechists—that means an annual expense of sixty dollars, and contrive as I may, and add from top to bottom and from bottom to top again, I can find only the half of the sum."

Sadly he writes down the names of the two villages which seem to be the best disposed for a catechist : then shutting up his book, he prays God that charitable souls may come to the help of the other two.

With the passing years the missionary has acquired experience ; he loves his mission, his neophytes, his catechumens. One day a letter comes telling him he has been named professor in the Preparatory Seminary of X.

What, professor in the country of the missionary ? Yes, dear readers. In the Church of God there must be shepherds as well as flocks. What would our Church in Canada be without an episcopate and a native clergy ? It is just the same, or rather it should be just the same as regards the Church in Africa. To labor for the formation of a native clergy is one of the principal duties of the missionary. This will explain to you why in mission countries, at least in those which are the most enlightened, there are Preparatory Seminaries and Seminaries proper, and why our missionary, whose footsteps we are following, must be professor also.

The vastness of the work and the small number of the workers oblige him to combine several functions ; he must preach, hear confessions, teach and perhaps be treasurer, in a certain way. If the last, he must keep the buildings in good condition, feed his household, masters and scholars, furnish the schools with proper material, and receive pupils without compensation. This is indeed a work where one's trust must be in Providence.

And here is how Providence honors that trust. To those who have but little it suggests a small offering for the native seminaries. Others, more fortunately placed, it inspires with the idea of paying a seminarian's board for a year ; others, it impels to found a perpetual purse for the maintenance of a seminarian.

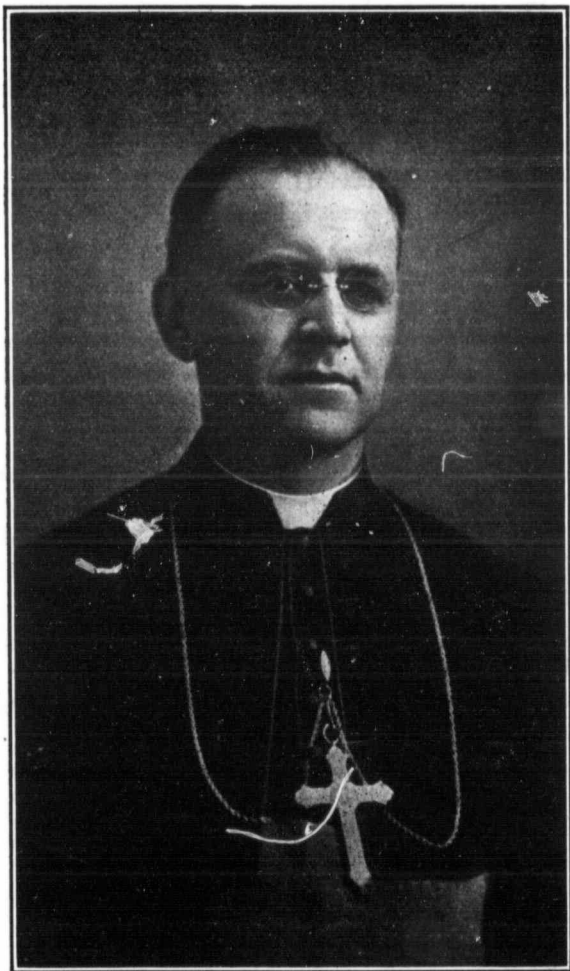
It is for us a pleasing duty to thank here all our benefactors, our promoters and our subscribers, and to wish them a happy and prosperous new year. As in the past, they have our prayers and the prayers of our African Christians. I am almost tempted to say that here after our prayers will be offered with even more confidence, for a great event took

place some months ago, when our dear martyrs of Uganda were declared Venerable by the Church.

“All your martyrs were admirable,” said a cardinal recently to one of our confreres. “But Mathias Murimba surpasses his companions in the extent and duration of his torments.”

And with tears in his eyes, he added : “We find in your Martyrs the same response as in those of the first ages of the Church—the same Spirit animates in our day, as in those former days, the Church of Jesus Christ.”





THE NEW BISHOP OF JOLIETTE, Mgr G. FORBES.





I. Consecration of Mgr. Forbes.

On the 9th of October of this year, there was great rejoicing in the diocese of Joliette and we rejoiced too, for the chosen of the Lord, Mgr. Joseph William Laurent Forbes, second bishop of Joliette, is the brother of our well-beloved Superior, Rev. Father John Forbes.

We will not repeat here the story of the imposing celebrations which marked the arrival of His Grace in his episcopal city, nor the impressive ceremonies which accompany the consecration of our Catholic bishops ; the newspapers of the contry have been filled with these things.

The Mayor of Joliette, in an address replete with faith and feeling, greeted the new bishop on his entrance into the city. For the sake of our confreres who read this bulletin, we give this address in full.

ADDRESS

To His Grace, Mgr. Joseph William Laurent Forbes, Second Bishop of Joliette

Monseigneur :

Some one has said that nations and people have the heads that they deserve. If this is true, and history seems to prove what at least it often verifies, the diocese of Joliette has reason to be proud of itself. For the second time, we have been blessed by God and favored by the Church.

The learned, pious, zealous and admirable bishop to whom Your Grace succeeds, and whom, permit us to say to you with frankness, we still lament, has been proclaimed by the voices of those highest in authority one of the glories of the Canadian episcopate, through his talents, his virtues, his learning and his piety, and in spite of his comparative youth. And why should we hesitate to say to you, at once, that your beautiful sacerdotal career, your numerous and varied apostolic works, the unanimous chorus of praises and acclamations which have saluted your elevation to the episcopal See of Joliette have already assured us that you, like the regretted Mgr. Archambault, will be a father to our souls, and to our diocese,—a bishop according to the heart of God.

We hardly know you, Monseigneur, we, the laity, for in the course of your twenty-five years in the priesthood you have used much pious art in concealing your light under a bushel. Among our brothers the Indians of Caughnawaga, with those excellent parishioners of St. Anne of Bellevue, so well named, and more recently, at the head of the rich and opulent parish of St. John Baptist of Montreal, you have lived, giving your whole heart to the magnificent work of the sanctification of souls.

But since the choice of the Sovereign Pontiff (guided we know by that of the bishops of the Province) has appointed to you our affections, those of earnest and sincere believers, the light of your life appears to us under a bushel this time burning and ardent ; fame, through a hundred mounths, sings your titles and your merits ; your old parishioners everywhere have given testimony to your piety, your zeal, your talents and your prudence ; your confreres in the priestly life, and among the first, those of the diocese of the city of Joliette (themselves by no means unworthy, we think, of the honors of the episcopate) have told us of your beautiful life as priest as missionary and pastor, uneventful but already so full, and at once we understood how God loves you and how, for the second time, holy Church favors us. Your Grace is most welcome among us.

The valiant and Christian device of your ancestors "*Salus per Christum*"---salvation through Christ---already adorned your whole priestly life before it decorated your arms as a bishop. Monseigneur, it is with the greatest confidence and sincerest affection that the citizens of your episcopal city, with those of your whole diocese, place themselves under the protection of your crosier ; for they have the assurance that their salvation will come through Christ and through you, in more than one sense : "*Salus per Christum.*"

Permit us to say to you that in Joliette the way for us to follow in order to assure salvation through Christ has already been traced. Before dying, your regretted predecessor, who did so much for us during the nine years of his episcopate, said to us, in a testament which brings tears to our eyes : "I have the sweet confidence that the diocese of Joliette will always be the glory and the joy of its bishops, through the firmness of its faith, the fervor of its piety and the promptness of its obedience." Speaking as Mayor, and in the name of the citizens of the city of Joliette, I do not hesitate to say that Your Grace can confidently count on our firm faith, our piety and our obedience. Catholics above all, according to the most cherished traditions of our race, we believe in God, we believe in the Church, we believe in its heads. Faithful children of Joliette, we will honor the word of our dear and regretted Mgr. Archambault. Before "the chosen of God", to-day as yesterday, imitating the clergy of the cathedral and of all the diocese, we bow with respect, with faith, with piety and with obedience.

The city of Joliette is particularly happy to give, in your person, the freedom of the city to its second bishop. As was Mgr. Archambault, so you will be : our first citizen as well as our spiritual head. In the language of the Church, Joliette to-day becomes your mystical spouse. The ring which henceforth will shine on your finger has precisely the office to recall it to you. Joliette is already proud of you, Monseigneur. We ask with all respect that your Grace be proud of our city which now becomes your own.

It well deserves it, the young See that the Holy Father, Pius X, detached from Montreal in 1904. For Joliette (Your Grace will permit us to say with sentiments of profound gratitude on this solemn occasion) Joliette has been particularly favored by divine Providence.

It will soon be a hundred years—in 1823—since Barthélemy Joliette founded our city on the shores of the pretty river of the Assumption. Twenty years later—in 1843—he constructed, at his own expense,, our first church which he shortly gave over to Mgr. Bourget of illustrious memory. Thirty years after—in 1846—the religious of St. Viateur came to us from France. And when—in 1850—the honorable Barthélemy Joliette died, the village of the Industry was already prosperous. Since then, what progress we have made ! Our population numbers eight thousand souls. The value of our real estate amounts to more than four millions. Our institutions, religious, civic and academic, are magnificent. The Cathedral, bisshop's residence, seminary, normal school, boarding-school for young girls, public schools, hospital, asylum, kindergarten, monastery for the contemplative life,—all are firmly established, all prospering.

This, Monseigneur, we owe to the good conduct and public spirit of our citizens, without doubt—to those who have preceded us and to those who are our contemporaries. But all this, too, we do not hesitate to say we owe to the Church, to the worthy bishops and archbishops of Montreal, to the learned and beloved religious of St. Viateur, to the daughters of Marguerite Bourgeois and of Mother Gamelin, and to our religious communities. All this progress, above all that of these latter years, we owe to our dear and regretted first bishop, Mgr. Archombault, and to the distinguished priests whom his confidence had drawn about him. We recognize this, we affirm it, we proclaim it, we are proud of it.

We say to you, Monseigneur, that we have every reason in the world to love our holy Church and to welcome with happiness those who come to us in her name.

Your Grace is most welcome to Joliette ! May the Lord grant you long and fertile years in the episcopate ! “*Ad multos et felicissimos annos.*”

The Mayor and citizens of Joliette.

J. ALEX. GUILBAULT,

Mayor of Joliette.

October 9, 1913.

We joined with all our hearts on this beautiful day of October 9 in the joy of our dear confrere Rev Father Forbes, brother of His Grace, Mgr. Forbes, and all his family, and we beg Mgr. Forbes to accept the most sincere wishes of our little Society for the success of his ministry among the souls whom the good God has confided to his care.

Monseigneur, bless us and our missions.

Ad multos annos !

II. Our African Martyrs.

Our readers know that we have at the Court of Rome two distinct causes of martyrs,—the venerable Geronimo, martyr in 1569, and our negro martyrs of 1886.

The former was taken by the Spaniards in 1540 in one of the numerous raids they made in the Arab and Berber country from Oran.

Instructed in the Christian religion and baptized, he was on duty with the native troops in the service of Spain when taken by the Turks and led to Algiers.

Recognized as a Christian, he was ordered to apostatize and return to Islam. Having courageously refused, he was condemned to be encased in clay and buried alive in the fort of Bab and Oued which was then being built.

Without a word, Geronimo, allowed himself to be stretched flat on his face and his hands and feet attached to the bottom of a box of clay, (1) submitting to his horrible martyrdom with the most heroic courage. This was on September 18, 1569. His Cause, introduced in 1870 by Card. Laviegerie, has slowly followed its course.

The second Cause is that of our 21 negro Baganda martyrs burned alive, cut to pieces, etc. in 1886.

On the 12th of last August their Cause was officially accepted by the Congregation of Rites, so that from henceforth they may be called "Venerable", without, however, the honor of a public veneration.

When, on the 20th of the following August, our Father, Procurer-General went to thank our Holy Father the Pope, His Holiness said to him :

"Oh ! yes, our dear Martyrs of Uganda, whose Introduction to the Cause we have approved and whom we hope one day to call "Blessed", for we have confidence that everything will be favorable to their Beatification."

And as the Father Procurer begged His Holiness to accept the expression of our lively gratitude, Pius X laid his august hands on his head. Then, giving them to him to kiss, he said to him aloud : "Pray for me to the dear martyrs of Uganda." "We will not fail, Holy Father," answered the Father Procurer, "it is a debt of gratitude which we will be very happy to pay."

(1) Some days ago a plaster cast of the body of Geronimo was set up in the parlor of our noviciate at Maison Carré. On December 27, 1853, the block of clay in which the martyr had been thrown, living, by the Turks, was unearthed in the fort of the Twenty-Four Hours, and it was found that his figure had left its imprint in the clay. Thus it has been easy to reproduce the body of Geronimo in the same state in which he died so heroically for his faith. The cast at St. Mary's was modelled from that made in 1854, and still preserved in the museum in the city of Algiers.

We also, dear readers, have confidence in the intercession of these "Venerable" martyrs.

Let us pray to them with faith ; we will not fear to ask of them even miracles. They will obtain them for us the more willingly that their "Beatification" itself will so be simplified and considerably hastened.

III. Deo Gratias and thanks to our Benefactors.

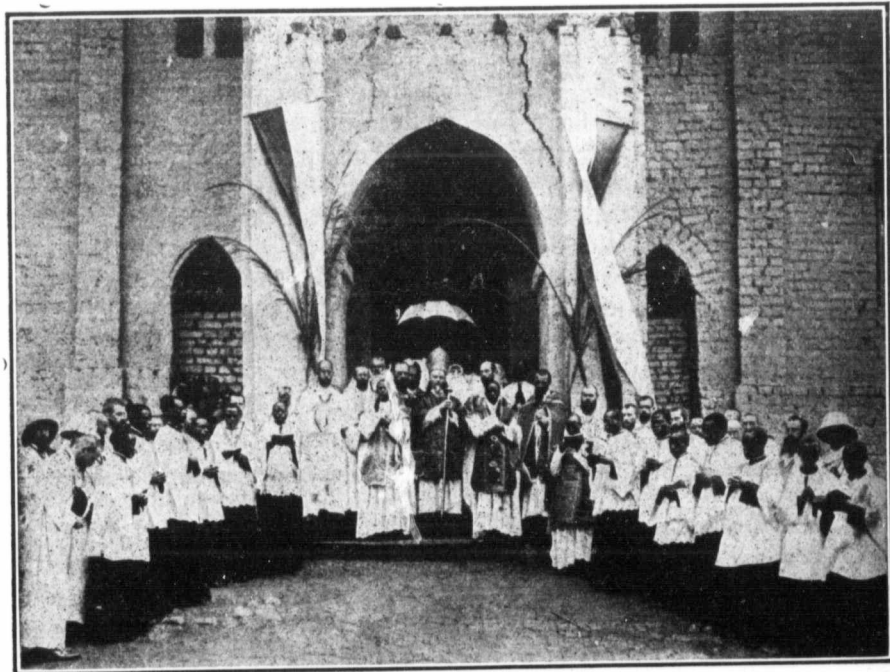
In a trip which our Superior General made to Lyons, he presented to the Council of the Propagation of the Faith the comparative picture of our works, 1900-1913.

| | In 1900 | In 1913 | Progress |
|----------------------------------|---------|---------|----------|
| Missions. | 8 | 11 | 3 |
| Stations. | 50 | 127 | 77 |
| Missionaries | 249 | 499 | 250 |
| Sisters. | 132 | 232 | 100 |
| Catechists. | 643 | 2250 | 1617 |
| Neophytes. | 47190 | 168403 | 121213 |
| Catechumens. | 186997 | 214285 | 27288 |
| Baptisms of adults. | 5922 | 12719 | 6797 |
| Baptisms of ch'ren neophytes. | 3112 | 6693 | 3581 |
| Baptisms of dying adults. . . | 3107 | 10676 | 7569 |
| Confirmations. | 5503 | 16327 | 10824 |
| Confessions. | 249107 | 1268525 | 1019418 |
| Communions. | 244837 | 2629653 | 2384816 |
| Schools. | 106 | 1706 | 1600 |
| Male pupils. | 4226 | 45476 | 41250 |
| Female pupils | 1683 | 20495 | 18813 |
| Sick cared for. | 319204 | 1658986 | 1339784 |
| Charitable institutions. | 67 | 337 | 270 |

IV. Vicariate Apostolic of Northern Nyanza.

Native clergy.

In the beginning of the year 1911, we suggested to those of our benefactors to whom the good God had given some means, to found purses for some black seminarians, or at least to adopt them for a certain length of time.



BISHOP STREICHER AND THE TWO NEWLY ORDAINED
NATIVE PRIESTS.

From the apostolic point of view this is a most lasting work, since it assures for the future the recruiting of the native clergy and it produced its first fruits in our splendid

mission of Uganda, as we have already stated in our last Bulletin.

In the following letter the Vicar Apostolic of Northern Nyanza announced this great news to Mgr. Livinhac, founder of this mission, and to-day Superior General of our Society.

“Monseigneur and most reverend Father,

The ordination of our first native priests is an accomplished fact ; for some hours Buganda has had two priests born of her blood. You have the right, reverend Father, to be the first to receive the official news of this event, and to hear the echo of the solemn and pious ceremony of this day. Two were ordained, one made deacon, five received minor orders and six the tonsure. Without mentioning each one invited, there were present : Stanislas Mugwanya, all the chiefs of the province, the élite of our Christian world and a crowd of neophytes estimated at 15000, and—what is even better than their number—the fervor of prayer and religious emotion which filled the souls of these negroes was plainly visible on their faces.

For the next two years, our young priests will exercise the functions of professor at the Preparatory Seminary, and after this, they will receive faculties and will enter on their ministry.

These two chosen ones charged me to tell you of the deep gratitude they feel to-day for Your Grace and for our Society....”

A letter from Father Drost adds some details which are interesting, and which we believe may be properly reproduced here :

“After going through many vicissitudes, (1) our Seminary, founded in January, 1893, finally gave to the church

(1) Since its foundation, our Seminary, to-day at Bukalasa, has passed through many vicissitudes, owing to lack of the necessary buildings, the malady of the sleeping sickness, the sterility of the neighboring territory, etc., etc.

of Buganda its first priests. The great event took place on June 29 of this year. The evening before, although rain threatened, some thousands of people arrived at Villa from all points of the Vicariate.

In the morning the clouds had disappeared and the sun rose radiant : 8000 communions were given before the Pontifical mass. In the church were 6000 people, but outside were 8 or 9000 others, piously reciting the rosary during the three hours that the office lasted.

There were present : 40 White Fathers and 12 White Sisters as well all the Banabikira or black Sisters, who had finished their retreat the evening before ; all the great chiefs, Stanislas Mugwanya, Joseph (brother of the king) Pokino, etc., etc.

The mass began at half-past eight and was over only a little before noon. Six received tonsures, seven minor orders, one was made deacon and two ordained. At the close of the ceremony, the two priests gave their first blessing to the people, who received it with cries of indescribable joy.

Everybody wished to congratulate the missionaries on having obtained from the good God and Mary Immaculate "Baganda Priests". "Now", said an old man, "we will never lack priests, since Buganda can supply them."

This is perfectly true, for a mission which has its native clergy is much surer of its future than those which have to depend on the European missionaries. Hence we earnestly recommend to the charity of our benefactors the work of

It was founded at Villa Maria by Father Marcou in 1893, transferred at the end of December to St. Mary of Roubaga, then on December 26, 1895, to Kisubi, to remove the seminarians from the power of the king Mwanga.

On Oct. 4, 1903, the two seminaries were separated and the pupils of the Preparatory Seminary went to Bukalasa, where the pupils of the Seminary joined them on September 11, 1905 ; on March 19, the Seminary was established at Katigondo, 15 minutes trip from Bukalasa.

the adoption of seminarians, as well as the construction of the chapel of the Seminary, where 9 Rhetoricians (1) are ready to enter, and that of the Preparatory Seminary, the foundations of which are already laid."

TRIP OF KING DAUDI TO EUROPE.

This king calls himself Daoudi Choua, and is to-day about 16 or 18 years of age. As a child, he was confided to an English preceptor, who gave him a very careful education.



DAUDI, KING OF UGANDA.

(1) The course of the Preparatory Seminary is five years. The Seminary, likewise five years, during which the pupils study philosophy and dogmatic theology as well as natural and physical science.

After these five years, there are two years of probation in a mission post ; then three years of moral theology.

While we are speaking of Buganda, let us say a few words about the trip which the king of this country, to-day under the English protectorate, recently took to Europe.

Although reared in Protestantism, Daoudi is very sympathetic to the Catholics, among whom are several members of his family.

The time seemed favorable to the Government of the Protectorate to send the young monarch for some months to England, that he might make acquaintance with the great nation of which he is the protege.

Daoudi had manifested a great desire to have among his traveling companions the Prince Josephou Mousanjé, his cousin and friend, a very intelligent young man, who speaks English perfectly. But Josephou is a Catholic, and the Protestant chiefs, fearing that this trip would put him forward too prominently and give in England a too advantageous idea of his Baganda coreligionists, opposed themselves strongly to his being one of the royal escort. He was therefore replaced by Siméo Moubouga, an earnest, estimable man, but completely ignorant of the English language.

The king, accompanied by his preceptor Mr. Sturrock, by his tutor, the deacon Chamou, by Blasio, the eldest son of the prime minister, by Musalosalo and Siméo, chiefs of the province, left Uganda in the early part of May, and embarked on the twelfth of that month at Mombasa on "The Goth", a magnificent steamer of the "Union Castle Line."

On June 2, the boat reached Marseilles.

"I went to the wharf with one of my confreres," writes Father Fouquet to Mgr. Livinhac, "to greet the young king Daoudi. It was about noon when we were permitted to go on board. As it was the breakfast hour, we were obliged to wait another half-hour before being introduced to the king. Siméo, the only Catholic in the royal escort, was the first to come to us. He presented us to Mr. Sturrock, who was very friendly. As this gentleman speaks Ruganda very well, I was able to enter into conversation with him. He himself went to call the king, so that we might offer him our respects and congratulate him on his successful voyage. The young sovereign is very tall and rather thin; his features are delicate. He seemed a little shy and embarrassed.

"The Protestants who accompanied him were at first somewhat cold, but as I had formerly met Chamou and Musalosalalo in Uganda, we renewed our acquaintance and the ice was soon melted.

"Mr. Sturrock intended to take his party directly to the railway station without visiting Marseilles ; however, as Siméon had a check for the Procure of Marseilles, he consented to bring the king and his suite to call on us.

"We left, "The Goth" about quarter past one. At half-past three, the Baganda party reached the Procure. We received them in our best style and thanked the king for the honor of his visit. He now seemed on familiar ground, and was more at ease and very friendly. We offered him tea, with a glass of African wine.

"I then asked Daoudi's permission to photograph him, which he readily granted. Unfortunately, the weather was very bad, the rain falling steadily.

"The king had noticed the basilica of Notre Dame de la Garde, and told Mr. Sturrock he would like to visit it. I proposed to accompany him and serve as guide : he accepted with thanks.

"We set out a little after four o'clock in a steady rain. While traversing the city, our travelers plied me with questions, particularly Chamou, who was constantly making entries in his note book.

"We ascended in the elevator, and all were astonished by the panorama, a little clouded, which unfolded itself before their eyes. They especially admired the gilt statue of the Blessed Virgin which crowned the steeple. We descended, and traversed the center of the city, the party becoming more and more lively in spite of the rain, which never stopped.

"I conducted the king and his suite to the Hotel Terminus where he was to dine before taking the 8.20 train for Paris. It was six o'clock in the evening, so I took leave of the king who thanked me with warmth. The whole party seemed pleased and satisfied and will keep, I believe, a pleasant remembrance of their trip to Marseilles.

“Siméo told me that in a letter written to Your Grace he had asked for a Father speaking the Ruganda tongue to accompany them, in particular at Rome, because the king is very anxious to see the Pope. Mr. Sturrock knows very little French and it would be very difficult for him to take them to France and Italy and give them the explanations for which they are so eager...”

As soon as they learned of the arrival of Daoudi in London, Fathers Stephan and Brassac, two Uganda missionaries then in England, hurried to greet him at the Westminster Palace Hotel. The young king welcomed them with great kindness and told them how much he had been touched by the reception which our confreres of Marseilles had given him.

On the morning of June 20, the Baganda party went to the College of St. Joseph at Mill Hill ; they were received by Mgr. Hanlon, the former Vicar Apostolic of the Upper Nile. When the royal visitor had taken his place on the throne prepared for him, and had put his feet on a leopard's skin stretched before him, the superior of the establishment complimented him and one of the students made him an address.

In the afternoon the king and his suite assisted at an amusing entertainment given in their honor by the young girls of St. Mary's, pupils of the Franciscan Sisters. His Majesty was so charmed that he wished to offer to the Reverend Mother Superior some rich presents, consisting of superb specimens of native industry.

The king and his suite remained three months in Europe ; we have just learned that on the 10th of last September he was received in private audience by our Holy Father the Pope and that the paternal reception accorded him by the Vicar of Jesus Christ made upon him a profound impression.



News from the Postulate.

Entered on September 6 :

Brother Paul Emile Gauthier, from the College of Montreal.

Brother Henri Gauthier, from the College of Montreal.

Brother A. T. Perron, from the College of Levis.

Brother Aur. Angers, from the College of Levis:

Brother Allyre Charest, from the College of the Assumption.

Brother Jos. John, from the Seminary of Baltimore, originally from the island of Grenada.

The reception of the habit took place at the end of the retreat which lasted from the 7th to the 14th of September, the feast of the Exaltation of the Holy Cross.

JOYFUL ANNIVERSARY.

Three days before the festival of which we spoke at the beginning of this Bulletin, we had the great pleasure of celebrating the 25th anniversary of the ordination to the priesthood of Rev. Father John Forbes, Superior of the Postulate.

OCTOBER 6, 1888—OCTOBER 6, 1913.

Absorbed in the thought of the ceremonies at Joliette in honor of his distinguished brother, our dear confrere had no idea that he, too, was to be remembered, so his surprise may be imagined when on the evening of the fifth, as he

entered the refectory, the acclamations of his little community greeted his ear. On looking around, he saw many colored gerlands ornamenting the hall, and at the bottom, over his seat at table, was hung a painting—a host, chalice and paten, with the inscription, in beautifully illuminated letters : TU ES SACERDOS IN AETERNUM. (1)

The Father Director then spoke. Making allusion to the family festival lately celebrated by him in the company of his parents to commemorate this same anniversary, he told him that we, his confreres, his other family, had the right, and it was only our duty, not to leave the date pass unnoticed.

If it was true that his priesthood was an additional flower in the crown of his beloved parents, it was, at the same time for our dear Society the starting-point of a career that had been full and fruitful. "From the Jordan to the St. Lawrence, at Jerusalem, at Maison-Carrée, at Quebec," he added, "you have made lavish use of the intelligence and heart given you by the good God with generosity such as few have shown for the benefit of souls. You must then let us rejoice with you on this happy anniversary of that great day when Our Lord called you to be His priest."

Wishing him the happiness of celebrating his golden and diamond jubilees, he concluded, in his own name and that of the Society, absent and present with a heartfelt and cordial

AD MULTOS ANNOS !

The celebration, commenced on the 5th, lasted all day of the 6th, and was even prolonged to the 9th, when our Postulants went mentally to the cathedral of Joliette to participate in the memorable ceremony which there took place, and to add to the happiness of their beloved Father Superior, at the side of his distinguished brother.

(1) This beautiful piece of work was from the brush of the Abbé Cimon, of the Laval University.



Six months of a life.

The History of Maria Julia, of the Ouadhias Mission.

It was to Mary Immaculate, to her miraculous medal, that the conversion of her who was once called Fathima Hatem in the Kabyle torgue, but Maria Julia as a Christian, was due.

This woman, young and dying of consumption, was married to a Mussulman, who, however, was not hostile to our religion, and even listened willingly when it was spoken of in his presence. This fact emboldened one of our missionary Sisters to speak of our holy Faith to the sick Fathima, who listened with attention to all she said.

"Do you love the Blessed Virgin?" said the Sister to her one day.

"Oh yes,—I love her very much."

"If you really love her, then, take this medal which bears her image; put it around your neck and kiss it from time to time. Ask her to be your protectress, and tell her that you love her and give her your heart. Then she will love you in return, she will pray for you, and will get the good God to give you patience in your sufferings."

“Not so fast, Sister,” said Fathima, smiling a little. “If I do all that, some one will go tell my husband that I have become a Christian, and he will abandon me, perhaps.”

Fathima’s husband was then absent from home. Like most of the poor Kabyles, he had gone to work by the day in the neighborhood of Algiers. The Sisters, who knew how the poor sick woman was drawn toward our religion, said to her, “Your fear has no foundation. Did not your husband tell me one day, in your presence, that he was convinced that we Christians alone had the truth? The sight of this medal will not render him hostile to it, by any means. Take it then—it will bring you nothing but happiness.”

But still, dominated by her fear of “what will they say?” Fathima was obstinate in her refusal, and always answered “Not yet.”

“Ah, Fathima, said the Sister as she rose to go,” I would have been so happy to have seen you accept this medal to-day—it is Saturday, the Blessed Virgin’s day; but since you refuse it, of course I cannot force it on you.” And she took leave sad at heart at her want of success, but praying Mary not to forsake her dear invalid.

Hardly had she crossed the threshold when suddenly Fathima called her back, and said in a resolute voice,—“Give me the medal; I do not care what will be said.” The Sister joyfully put it around her neck and assured her that the protection of Mary would never fall her. Full of happiness she then returned to the mission, saying to the Blessed Mother—“Oh, good Mother, you have been accepted at last; now do your work!” The work was done rapidly and perfectly, because there was no obstacle to grace in this well disposed soul.

Several days later she asked for baptism, which was immediately given her, as she appeared to be in imminent danger of death.

As the holy waters flowed upon her brow her face grew radiant. “Thank you, thank you.” she said to the Missionary. “Oh, how happy I am! The good God; now,—and I am now your sister,” she said, smiling.

The name of Maria Julia was given her. Now, indeed, her sufferings would merit Heaven for her ; she knew it, and delighted in the thought. "Before I became a Christian," she said, "I loaded the good God with reproaches for the trials He sent me. What have I done to You, said I to Him that you should take my children from me and send me this illness? But I did not know Him then. Now, He can do whatever He pleases to me, I will only bless Him, for I know that He loves me."

From the instant of her baptism, her only words, in the greatest of her suffering, were "Fou-dem-ik a Rebbi !" (For love of You, my God !") And when sometimes, in spite of herself, a moan would escape her, she would immediately seize her crucifix, kiss it and say : "Forgive me, my God, and give me the patience that You had on the cross when You hung there suffering for me,!"

The Eucharistic God must have longed to unite Himself with a soul so beautiful. Two days after her baptism, she received Him for the first time in Holy Communion. She had no difficulty in recognizing Him as the daily bread of her spiritual life, and begged for Him each day.

The little hut she occupied was some distance from the church. "Father," she said to the Missionary who brought her every day the food of her soul, "when I see you coming to me daily through rain and wind, I feel compassion for you, but I need the good God so much that I cannot tell you to spare yourself. But when he is at last in my heart, I pray for you as much as for myself, and in my long sleepless nights, when my cough tears me to pieces, I offer my pain to God for you and your intentions."

This fineness of feeling was a distinguishing trait of this daughter of the Berbers during the short six months of her Christian life.

She yearned to pay a visit in return to the God Who visited her daily ; she longed to pray before the Blessed Virgin in her own chapel—was it not to Her that she owed the happiness of becoming the child of God ?

Four or five days after her first Communion she rose from her bed, and leaning on a staff, and full of confidence in Jesus, whom she had that morning received, and in Mary, whom she so loved, she directed her steps toward the church. With almost superhuman effort, she finally reached it, and prostrated herself before the altar.

Praying aloud, she thanked God, she resigned to His holy will, she laid before Him her desires. It was for herself that she returned Him thanks, and for her three children, soon to become orphans, that she implored His protection. What would become of these poor girls without her? If she asked her cure, it was only for their sakes.

Not far from the tabernacle was the altar of Mary. Dragging herself there, like a child going to its mother, with the most perfect confidence and even with a smiling countenance, she asked her to carry her request to her son Jesus.

She remained before the altar a long while. The Rev. Mother Superior, who witnessed this touching spectacle, was moved to tears. Fearing that the dear invalid would be overcome with the fatigues of her unwonted exertions, she approached and said gently, "You are tired out, Maria Julia, are you not? Let me help you home."

"I am so well here, Mother," she responded, "that I almost believe I am cured. Let me stay a while longer, I beseech you, near my heavenly Mother."

This visit only increased her hunger and thirst for the holy Eucharist. Every morning her little Messaoud, a child of eleven years, could be seen sweeping the road used by the priest in bringing holy Communion to her dear sick mother. The spectacle presented in side the little hut was even more edifying.

On a chest covered with white linen stood the crucifix, between two lighted candles. Lying upon the ground on a mat, the invalid, as soon as she perceived the approach of her Lord, made strenuous efforts to kneel and thus welcome Him. Two little girls, of ten and eleven years, knelt with clasped hands on either side of their mother, and prayed fervently to Him Whom they could not as yet receive, as

they had not been baptized. A Sister, two or three Christian relatives and friends surrounded and prayed with her. Jesus, the lover of pure souls, must have found delight indeed in the midst of these poor people, rich in faith and love. Every one present joined in the recitation of the acts before and after Communion. Sometimes the Sister added the litany of the love of God or that of holy abandonment. The sick woman could never have enough of these prayers; she wished them repeated again and again. They expressed the sentiments with which she was animated so well that their repetition was very sweet to her.

One day, in a moment of great suffering, she responded to the Sister who was exhorting her to unite her agony to that of her Savior.—“Ah, willingly ! I suffer hardly anything compared to Him. I can stretch myself out on my mat,—He was nailed to His cross. I have kind relatives and the missionaries, who surround me with their affection and devotedness ; the good Jesus had only wicked men about Him, who mocked Him and laughed at His sufferings. I would be wicked, too, if I complained or lost patience.” And with an accent of the tenderest pity, she cried out, “O Sidna Aissa, You suffered for love of me—now I will suffer for love of You ! I love You more than my children, my friends, more than all that I hold dearest in this world ! Stay with me,—I will stay with Thee—do not go away from me !” Taking her little cross, she placed it under her pillow after kissing it with the greatest affection.

For several days an improvement more apparent than real showed in her condition. She profited by this to go the church every morning to receive the Blessed Sacrament. She wished, she said, to spare the Missionary Father the trouble of coming to her, but it must have been an act of heroic energy on her part. Our chapel is situated lower down the hill than her dwelling ; to descend was comparatively easy, but to remount again must have required immense effort. Sometimes her strength would prove traitor to her will, and she would have to call to her young sister,

who would courageously take her upon her back and thus carry her to her home.

It was nearing Easter. On Holy Saturday fifteen of our catechumens received Solemn Baptism, among them Maria Julia, who had been baptized merely with the pouring of the water, without the attendant ceremonies. The next day she received with the new neophytes, and on leaving the church exclaimed, "It is easy to forget suffering when there is such joy in the heart !"

The good God wished to shower His child with favors. Mgr. Piquemal, auxiliary Bishop of Algiers, came to administer Confirmation, and Maria Julia was carried to the church to witness the ceremonies, and herself receive the Holy Spirit with all His graces.

When the Bishop entered, clothed in his pontifical robes, he appeared so imposing and majestic to the eyes of Maria Julia that she thought it must be Our Lord Himself. She advanced to the altar supported by a Sister on either side, and amidst general emotion was made a strong and perfect Christian and soldier of Jesus-Christ.

The last combat was at hand. Returning home, she lay down upon the mat from which she was never to rise again.

Holy Communion was brought her, as formerly, every day. This happiness was sometimes bought at the price of great physical suffering. "Last night," she said to the Sister attending her, "I suffered so much with thirst that I did not think I could possibly refrain from taking some water ; but I could not go without my Communion, so I seized my cross and held it tight against my lips, begging Our Lord to help me to get along till morning. And He did."

From that morning death hovered near, and she received the Viaticum. She saw herself dying without the slightest fear. "I wish whatever the good God wishes," she said. "Occasionally the thought of my poor little girls troubles me, but since the Sisters have taken charge of them they will be brought up Christians, so I have nothing to regret."

The good God, in fact, had given her the consolation of seeing her daughters taken from the hands of Mussulmans

and placed in those of the Sisters. The prayers and sacrifices of the mother had obtained this happiness for them. One day the Father Superior on visiting Maria Julia found her in tears. "What is the matter?" he said. "Do you feel worse today?"

"My sufferings do not worry me," she answered, "it is the thought of my children given to Mussulmans." While still very young they had been betrothed by their father to men who had promised him a large sum of money for them. To rescue them, it would be necessary to offer him a sum equivalent to that lost. How to get it? The prayers and tears of Maria Julia were not unheard or unregarded. A young priest from Paris, who was visiting our Mission of Ouadhias at the time, was moved with compassion at the sight of this poor mother, weeping over her children. He promised to obtain us the sum necessary for their redemption, and during the lifetime of Julia they were bought back, affianced to Christians and placed in the house of the Sisters. This was the first fruits of her zeal, but not the last. Her heart was on fire for the good of souls. Does not the love of God mean also the love of the fellow-creature?

Sometimes Maria Julia was carried out into the air that she might breathe a little better. As she lay there, she could see on the far horizon the great peak of Djurdjura lifting its head to the clouds, and nearer she beheld the lower hills, upon whose summits were built many villages containing a large number of inhabitants. As she gazed upon them, the prayer rose from her heart—"My God, to think how many of those Mussulmans do not know You or love You! Oh, convert them, convert them!"

One of her friends, her companion since childhood, came to see her. "Be a Christian," said Julia to her. "It is only in the Christian religion that sufferings bring us heaven."

"I fear my husband would leave me."

"Listen to me—it is quite possible to lose both your husband and the good God."

She lost only her husband. who did abandon her because she was sick too long. But she has found the good God forever, for she died a week before Maria Julia, fortified by Holy Baptism, for which she asked before her death.

One more trait of this Christian only six months dead, which reveals the exquisite delicacy and ardent zeal with which her soul was replete.

On the evening of her death some told her about an old Mussulman woman who died refusing the assistance of the Sisters. Realizing the pain this death must have caused the Heart of Jesus, Maria Julia offered her last sufferings and death as an act of reparation to Him. She drew her last sigh about two o'clock in the morning. But—oh, infinite mercy of the good God !—at the moment of her death another woman left this world regenerated by the waters of Baptism, which a Christian relative prepared her to receive. May we not believe this conversion of the last hour was the fruit of the generous offering of our dear Maria Julia ?

LOUIS VIDAL, *Superior.*



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 San Francisco, towards a PURSE. | \$100 00 |
| From Chicago, ransom of Elizabeth. | 20.00 |
| From Iowa, ransom of a boy. | 20.00 |
| From St Bernard, ransom of Patricia. | 20.00 |
| From London, for a Seminarian. | 20.00 |
| From Toronto, for a Catechist. | 15.00 |
| From New York, towards the Ransom Work. | 15.00 |
| From Galion, for the Mission. | 15.00 |
| From Cincinnati, for a Woman-Catechist. | 10.00 |
| From Hartwell, for the Mission. | 7.00 |
| From Wheeling, for ransom Work. | 5.00 |
| From New York, for First Communion Work. | 3.00 |
| From Reserve Mines, for Ransom Work. | 1.50 |
| From Guelph, St Patrick School. | 1.00 |
| From Victoria, for the Mission. | 1.000 |
| From amount of smaller gifts. | 27.25 |

CANCELLED STAMP WORK

| | |
|--|-------|
| From St Damien's Convent, ransom of Jos. H. Gregory. . | 20.00 |
|--|-------|

DECEASED

Sister Clara, Hartwell.—Mr Michael McCarthy, Granton.—Mr C. G. Cruickshank, London.—Mr Wm. Bell, Calgary.

Requiescant in Pace.

RECOMMENDATIONS.

20 conversions.—25 vocations.—19 spiritual favors.—22 sick.—12 temporal favors.—30 thanks-giving.—17 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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