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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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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 practise of the Church : 1° crosses and medals, applying to them the Plenary Indulgence for the hour of death ? 2° rosaries applying to them the "Brigittine" Indulgences.

Other favors granted to our subscribers.

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

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LETTER OF THE REV. FATHER J. FORBES.

The Rev. Father J. Forbes addresses to us the following letter from the Station of Roubaga in Ouganda. We reproduce it in extenso, convinced that it will highly interest our readers and the families of our Canadian Missionaries.

Our Lady of Roubaga, June 14th 1911.

My dear Father,

I have been for the last eight days at Roubaga, and do nothing but exclaim from morning till night: What a fine country! What good people these Blacks are! How pious, pretty and nice!

Last Sunday at Grand Mass, I cried with emotion on hearing the crowd singing so piously and harmoniously. It was fine, very fine! And every morning at Mass how fervently they pray! It is a sweet rythm; and that, far from causing the priest distractions, helps him to celebrate with piety. You must see and hear these brave Bagan-das to form an idea of their faith. Tomorrow at the procession of the Blessed Sacrament I expect to experience new emotions. What fine Christians! Why cannot I remain here!

I have visited all: the little boys and the little girls' school, the sick of the hospital, but especially I have been able to speak often in English with the pupils of St. Mary's School. I never appear in the yard, without being

at once surrounded by a crowd eager to converse in English. There are some who speak tolerably well. When I arrived, the other day, one of them read me an address of his own composition remarkably well composed. To put myself at par with them, I was obliged to answer by a grand "Speech".



Group of Scholars.

These pupils, 140 in number, gave me an excellent impression of the people. The school is the principal work of Roubaga. The Fathers who devote themselves to it will be consoled in a few years, when they see the good influence that these young men exercise around them, thanks to more advantageous positions that a solid

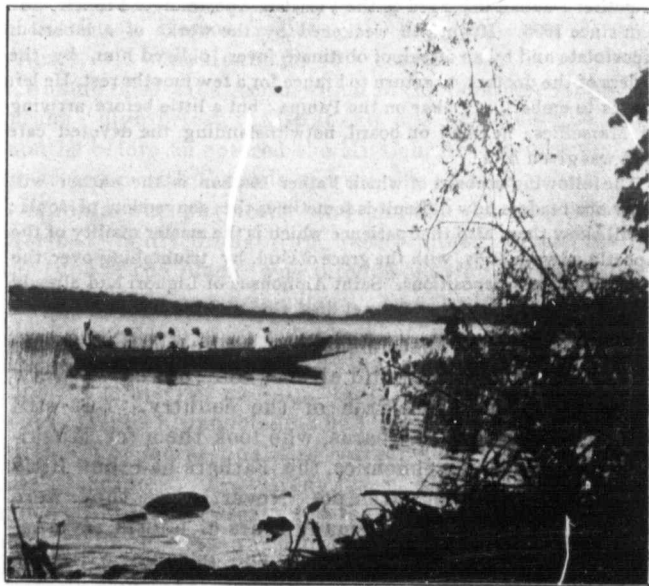
instruction and a serious learning of English has permitted them to acquire.

I wish our dear benefactors may understand better and better the importance of the school of Roubaga and come to their aid in adopting some scholars. The maintenance of a pupil costs 15 dollars a year. Where is the generous person who being able to dispose of this sum would not adopt one of these children and thus endow the Church of Roubaga with a real apostle? The best would be to found a perpetual fund of \$350,00; or for five years, \$75,00, for the course lasts five years at the School of Roubaga. Let us pray that this wish may be realized some day.

I found here Father Fillion and Father Robillard, radiant with health. You may imagine it was not a small pleasure to meet one another. Already at Entebbe both

had come to meet me with Father A. Goulet. From Nandere Father Jos. Déry also came to see me. As for the five others the Bros. Eug. Dery, Theriault, Lafleur, Beauchamp, and Beaudoin, who are further on in the country, I hope to meet them in a few days.

Willingly I would remain amongst these good Blacks if I had not prospect of working more fruitfully for them in returning to Quebec.



In a boat on lake Nyanza.

Pray that my voyage may resound to the glory of God.

J. FORBES,

of the White Fathers.





VICARIATE APOSTOLIC OF SOUDAN.

MORIBA AND MALINFA.

Account of Father Dauban.

Father Dauban belonged to the Vicariate Apostolic of French Sudan since 1906. His health weakened by the works of a laborious Apostolate and by an attack of obstinate fever, obliged him, by the orders of the doctors, to return to France for a few months rest. He left Kayes to embark at Dakar on the Pampa ; but a little before arriving at Marseilles, he died on board, notwithstanding the devoted care that was given him !

The following account of which Father Dauban is the author will show our readers how difficult is sometimes the conversion of souls ; it will show them also that patience which is the master quality of the Apostle, always ends, with the grace of God, by triumphing over the most rebellious dispositions. Saint Alphonsus of Liguori had already said it two centuries ago : Deus et dies, God and time !

As soon as their instalment was made in the Upper Neger, the missionaries did all in their power to draw towards them the children of the country. But still little known of the Bambaras, who took them for Musulmans, their secular enemies, the Fathers had but little success in their first attempts. Nevertheless they were not discouraged, and after many years of efforts, sympathy taking the place of distrust, the parents willingly confided to them some of their children.

It is the history of two of them that I wish to relate to you to day.

BEFORE THE ENTRANCE OF THE MISSION.

TWO LITTLE SAVAGES.

Moriba and Malinfa came in on the same day to our boarding school of Kati : they were born in the same village they were of the same age, about thirteen. Otherwise, what a contrast in their characters ! The first was

reserved in his manners and was timid and sullen. Though for eighteen months I had been visiting his vill age, I had never been able to speak to him. Of an agreeable exterior, a surprising nimbleness, and, notwithstanding his small size, of an extraordinary patience, he was, physically, a child marvellously gifted. The future will reveal to us the qualities of his mind and heart.

At his birth, the ancients had recognized by a superstitious sign it seems, that he would one day be the chief of the fetish Komos Society, titular protector of the village. It is no doubt for this reason that he received the name of Moriba, term which in the Bambar language means : high-priest. Also at the age of twelve, a few months before he entered the Mission, he was invested in great pomp with the title and dignity of high-priest.

Malinfa was physically and morally the opposite of Moriba. Badly brought up, undisciplined, he was really the type of the Black who intends obeying only the bad instincts of his perverse nature. An exterior not agreeable, he did nothing to correct what was in his person defective. No doubt it was owing to the unnatural development of his jaw and lip, that the name of Malinfa which means hippopotamus had been gratified him at his birth. The moral qualities corresponded the physical. His greediness, his gluttony, may I say, had led him since childhood to steal ; and for a longtime already, sellers on the market at Mtonimba distrusted the young swindler. At Soudan, you see, years do not count to make a thief.

When the two children left the paternal cabin to follow me to the Mission, the village chief called them, and in my presence, gave them some advice. He knew them well.

Showing me Moriba : " I intrust to you, he said, the best child in my village, you will never hear him quarrelling with his companions, and he will listen to your smallest wishes, in one word he will be your soul's pleasure." And turning to Malinfa, he spoke to him directly :

“ My nephew, you are about to go and live in the house of “ my Father ” ! My Father is a rich and powerful man ; he has many things in his room, take care never to go in during his absence, take nothing without his permission, not even a pinch of snuff, that which may be done at home cannot be done at the Whites'. Furthermore, if you do not correct yourself of your pernicious habit of stealing I will tell “ My Father ” to whip you and to put you in prison. Have you well understood Malinfa ? Then take good care not to become a subject of shame for my old age ! You will find over there other children of the country, look at them, do as they do, be obedient and you will rejoice my old age ! ” After this affecting discourse I went away with my two kids.

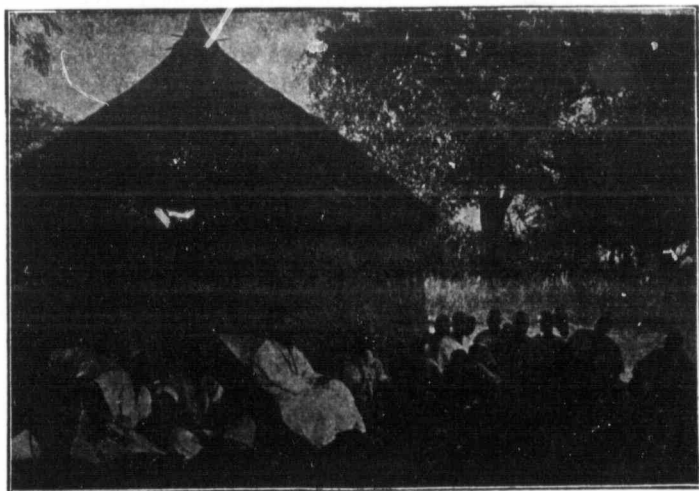
FIRST MONTH.—QUALITIES AND DEFECTS OF THE
BEGINNERS.

The first days were painful to the two children. First, it is hard to bend under the discipline when we have had till then the habit of running at liberty in the bush. On the other hand, the ancient boarders, we must own, with their selfish paganism, do not care much to render agreeable to the new pupils their abode at the Mission, and to soothe the pain of separation. It takes several months of life in common to see children sympathize with one another, although of the same race, but of different villages.

Moriba and Malinfa, feeling the necessity of mutually supporting one another in the midst of the old scholars, kept on their guard so as not to be “ trodden upon ”. The second boy did not fail answering the stings by answers which often threw the laugh on his side. Possessing in a high degree the gift of mimicking the defects of others, he used it to defend himself, even to attack. This was the beginning of more than one quarrel between him and his comrades. An other cause of dispute was the distribution of meat that each Sunday the boarders receive as a supplement for the daily food. A goat killed

and roasted, is divided in as many parts as there are pupils; and then these shares, though very equal to each other, are drawn in order to avoid any dispute. Nevertheless in spite of these precautions it is very seldom that interference is not needed.

A few weeks after their entrance, an unfriendliness broke out between Moriba and Malinfa, and although friends and compatriots, this unfriendliness lasted nearly three months! To understand the cause, it is necessary to know the fetichist manners of our Bambaras of Upper Niger. We have not forgotten that Moriba had been



At Sou lan Missionary on his travels.

elected future chief of the secret society of the Komos. He was then much superior to Malinfa in the eyes of his compatriots. Of this official title our little high priest undoubtedly in his own mind, thought a great deal, but did not avail himself of it in the eyes of his companions. The quarrel between the two friends happened because Malinfa having — no one knew how — been informed

of the secret initiation of Moriba, spoke of it one day, in a mocking tone.

The ceremonies of initiation to the secret societies are done clandestinely at dawn and outside of the villages. During this time women and children must, under pain of death, remain shut up in their cabins. Woe to whom not belonging to the Society, would dare cast his eyes on the fetich's picture. The Komo would infallibly kill him ! Nevertheless, two Fathers, who had been warned, in spite of certain death, assisted at Moriba's initiation. On finding that they were not dead, the augures got out of it by saying that the Blacks fetichs had no power on the Whites. What is certain is that the non-initiated Bambas who would allow themselves to be too curious, would die soon after, often poisoned. On the other hand, the initiated cannot nor must not divulge to the profane what takes place in the reunions ; he is obliged to secrecy by the most terrible threats and the worst maledictions. That was what happened for Moriba. " If ever you reveal to profane persons the smallest things that go on here, you must die. It is not I who will kill you but the fetich that I hold. Look at it well ! " The child's head was uncovered, and terrified, he contemplated the ridiculous piece of iron with a hollow tube, which is the divinity adored by his fathers.

For nothing in the world, our high-priest would have revealed a single detail of his initiation : on this point, he was of a model dumbness. Having ventured one day to speak to him discreetly, he commenced at once to shed torrents of tears. " Why do you cry ? I asked him ; do you fear that I will denounce you to the fetichists as having betrayed their secrets ? " " No Father, but I tremble for I fear you will reveal it to Malinfa. He will immediately tell it to my people and they will put me to death. " All that I could say to the child did not reassure him.

Some time after that, I was teaching Catechism to the boarders on the first Commandment of God, and explai-

ned to them the inanity of fetichs and the sin that is committed by adoring them. Malinfa saw there an excellent occasion of laughing at Moriba : he did not let it pass. Another day our boarders were working as usually in the country. They perceived from the top of a hillock a crowd around the huts of a neighbouring village. It was the funeral of the Ancients. The fetich Komo, carried by one of the assistants, was amongst the attendants, and from the hollow tube of the clumsy picture hoarse sounds similar to the roaring of a bull, were heard. To the children it was the subject of inextinguishable hilarity. Three of them, nevertheless, having been initiated for a year, uselessly pretended to be scandalized, they did not succeed in frightening their companions, seeing that the principal fetich did not fling out his thunderbolt on those who were bold enough to dare throw on him a sacrilegious look ! Terrified, Moriba returned alone in a hut close by to cry ; but in the day, he reproached Malinfa his way of acting towards their ancestors' divinity. This remonstrance had the effect of exasperating Malinfa, who since that time tried to pick up a quarrel with his compatriot. A robbery having been committed at the Mission, he went as far as openly accusing him of it. The guilty one for this time was not to be found. Eight days later, the cook surprised Malinfa himself, coming out from the pantry with a bottle of oil in his hands. Taken in the act of stealing, the robber was well punished. He promised to amend. Alas ! his habit of stealing and his gluttony caused him to commit a new series of thefts to which he managed to make his companions participate without their knowing it. One fine day these found out his treachery ! We were quietly taking our evening meal, when all of a sudden the children made a rush into the refectory. The eldest spoke : Father, we come, my comrades and I, to beg your pardon for having three Sundays running eaten several hens belonging to the Mission. But it was without knowing it ; we bought them from Manifa who had been commissioned by his father to sell them

in the market at Kati. He told lies : these hens did not belong to his father, they were yours, he stole them to get money.

The accusation was formal, precise, crushing. The guilty boy put down his head, covered with shame. The



A Naba or Soudan Chief.

instruction of the law suit was put off to the next day ; as to the smart thief, suspecting the sentence, he escaped during the night. He was brought back from his village ; he ran away twice again. At the third break, I was obli-

ged to appeal to paternal authority. Malinfa's eldest brother, with a switch in his hand, brought him back to us; and in presence of all the boarders, gratified him with one of those bastinadoes as the Blacks know how to give. The punishment had been severe, especially humiliating; it being given by a member of the family had on excellent effect.

A CHANGE COMES OVER THE HIGH-PRIEST OF KOMO AND
THE ROBBER OF HENS.

From this day indeed Malinfa appeared changed. Of an indisciplined and giddy disposition, he became pliant and attentive. One would have said that he had a new nature. The application he gave to the study of Catechism contributed, no doubt, to it; it was especially divine Grace that changed the wolf into a lamb. A lamb, Malinfa is not yet, for, from time to time his quarrelsome nature appears; however he struggles the best he can with his faults, and not without success.

His first victory over himself was to renew friendship with Moriba. In this mind too and in this heart slowly operated the work of grace, which one day brought him to despise the superstitions of all kinds, so numerous among the Bambaras. About a year after he entered the Mission, he came and declared to us that it was over between him and the worship of fetichs, and that he would quit the paternal roof rather than renounce to the road that led to God, learned at the fathers. And it was nevertheless this Moriba who refused to answer the question of Catechism that condemns the adoration of false divinities!

Our two friends are always at the Mission of Kati the merry companions of their comrades by their untiring gaiety. Their ardour at work and their docility have not lessened. If it be God's will, we shall make two good Christians of them.

Pray for my two Bambara Catechumens.



VICARIATE APOSTOLIC OF UPPER CONGO

The Banyabougou of Lake Kivu.

Manners and Customs.

PROLOGUE

We have undertaken lately, with the help of God, the conversion of a people that till then circumstances had not allowed us to evangelize: the Banyabougou.

And the notes we commence publishing shall not be, we believe, without interest for the friends of the Blacks. They will try to make known the manners and customs of poor pagans living for centuries in the depths of Africa, and deprived of the sweet light of the Gospel.

As a prelude let me say what at our arrival in their country, the Banyabougou thought of us, how they judge us now.

Having never seen any other Europeans than the agents of the State of Belgian Congo, the natives, when we penetrated into their country, thought that we came to install on their territory a military post. You will perhaps think: amongst the agents of the State and the Missionaries there are many differences appreciable even to the eyes of the Blacks. Yes there is a difference, and our people soon perceived it; let us add that no less easily also did they find an explanation to this.

These Whites, said the ones, have no soldiers, it is true ; but why ? Only so that receiving them ,without fear we may not run away. Wait and you will soon see their troops arrive.

Besides, said an other, these trenches were no more nor less the beds that we prepare to plant the manioc and the potatoes ; and the manœuvre field, the garden that we leveled. Why, then, do they build there ?



Our first installation.

Do not forget, continued the wise men, that if these Whites treat us with mildness, that if they never strike us, it is to make themselves more easily masters of our country.

Little by little these prejudices are falling, and if the people have not yet an exact idea of our Mission, at least the fear that strangers naturally inspire to the Blacks, leaves place to a beginning of confidence. Already children come to ask us for work to earn a piece of cloth. The number of these dear little ones is already of twenty, and

though some of the old ones try to persuade them that we want to make them soldiers, they are not afraid of the Missionary.

Now what do the learned class, that is the Chiefs, think of us? Besides their considering us as physicians or "men curers", they attribute to us a great power of intercession with God. Here is a proof: the chief Kalibanza, noticing that his people were afflicted with numerous sicknesses, asked us to petition our Catechist to supplicate our God in favor of his subjects. If we consented to that, thought he, all the fevers, sores, pains, etc., would cease at once.

May God enlighten the intelligence of our poor pagans so that they may understand that, by prayer, they will possess the great means of obtaining heavenly blessings.

I. DRESS.

Men and boys.

Men's clothes are not very complicated. Let me commence by the head: it is independent of all covering. Amongst the small people, the hair, completely shaved on certain parts, is left and cut on others in such a way as to form halves, quarters of moons, or other strange faces. The surroundings and the shepherds of the chiefs distinguish themselves by a peculiar cut of the hair. On the forehead, on the temples, and on the neck it is shaved, whilst on the remainder of the skull it grows in a frizzled bulk, attaining sometimes three inches in height. In the middle of the woolly fleece a place is reserved for a tressure of an inch in diameter, the kind of funnel thus formed serves as a recipient, on feast days, for a piece of butter that the bright sun will melt and make run over his head and shoulders.

The back of the neck is bare. All the men have around the waist a belt or, better, a string made out of the fibres of

the banana tree ; amongst the people of high standing it is ornamented with beads symetrically disposed. It is this belt which holds the bark cloth of the ficus tree constituting their only dress. Long and wide, according to the individual's means, this common stuff is placed in front of the body, on horse back on the string, and it passes between the legs, tucked up on waist between the skin and the belt from thence to fall down freely.



Costume of banana tree fastened by a string around the body*

A yard of cotton divided by the length would furnish without any difficulty a complete suit for one of our Banyabougou.

The ornament for the neck and arms is the same for all, except the difference in the style of the attire. On the neck they must have beads ; for the common mortals, it is a set of small red beads forming from eight to ten necklaces.

The chiefs and their followers have also bead necklaces but more varied and in greater number. Certain persons do not possess less than two hundred of all colours.

The men wear around their arms bracelets of red narrow brass threads. The quantity varies according to the rank of the individual. A Katana chief has, in certain circumstances, as many as four hundred on each arm. The bracelet is ornamented with a large bead.

The leg has equally its ornament. They also are rings, but of a blackish iron thread; in general the number is not considerable. Here and there you meet with an extravagant one who drags fifty above each ankle; the ordinary number is from ten to fifteen.

To have the true portrait of a Banyabougou, he must be represented with a lance in his hand. This weapon quits him only when he works or sleeps, and yet does it remain planted alongside of him.

The boy till the age of ten or twelve does not even wear the string or reglementary belt. But his neck is adorned with beads, his wrists with bracelets, and he possesses a lance.

If the costume of the adults is already very incomplete, the children's costume, as you see, asks imperiously for at least a beginning.

Women and Girls.

For the negresse attire, I shall invert the order and commence by the young girls.

Let me say that the little ones have absolutely nothing to cover themselves and I will have in one word described their attire.

When they grow taller, these children have a string around their waist from which is suspended, as far as the height of the knees, tight but free, fibres of banana trees or other textile plants, costume which is not costly and of easy make.

When they are betrothed, the young girls receive the skin of a goat or a sheep which they wear around the waist. And as this skin is too small to go around the body, they keep underneath their first garment.

At last the married woman has for dressing herself, either the skin of a cow, or 2 or 3 goatskins sewed together. It is the present that she receives from her husband on her wedding day. Unless exceptional accidents occur this costume will last as long as the life of the one who wears it. If a rent tears it, it will be mended, always with a piece of skin.

The head has no special ornament. In general the head is shaved, with the exception of a tuft of hair which however does not receive any particular care. Nevertheless in great circumstances, especially at a marriage feast, the women have their heads adorned with a band formed of 10 to 15 rows of very small beads of variegated colors.

Instead of being a brass thread, the bracelets which they wear on their arms, are simply plaited herbs, that are fine and souple; they are not worn at the wrist, but in general between the elbow and the shoulder.

At last some negro women have, as ornaments on the legs, rings of same composition as the bracelets, that is to say of vegetable fibres.

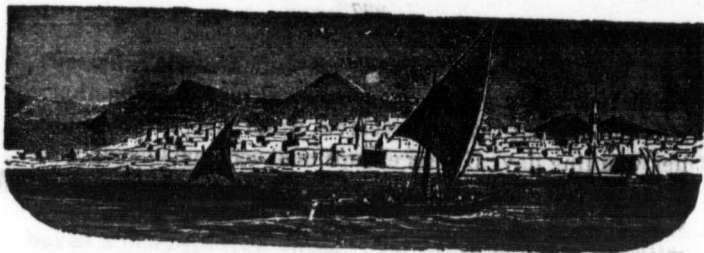
Let us add again that like men and boys women and girls' bust remains uncovered. From this description you see that what our good Blacks aim at as clothing for themselves, is the satisfaction of vanity: rings, fibre bracelets, iron and brass belts, bands and necklaces of beads, show it sufficiently. Would it be a proof of the unity of human races?

As for the elementary rules of modesty, you have already understood it, we shall want time and patience to get them esteemed and practiced by the Banyaboungou.

P. WEYMEERSCH,

of the White Fathers.





MISSION OF KABYLIE.

Letter from Fr. E. Amat to a Confrère.

What you tell me of the interest that the readers of the magazine have kindly taken in "Little Jesus' Bon bons," makes me hope that they will be happy to learn what has become of my five little Christians of Oadhias.

As I announced to you these dear children have made their First Communion and I do not doubt that our divine Saviour, for whose love they had made generous sacrifices, found a great joy to come into hearts so well prepared. Since that epoch a great change has taken place in them, it seems to me.

Sister Cyprien, their teacher, said to me that the Holy Eucharist has at once doubled the age of these young girls and, what is peculiar in this transformation, is that Jesus has suddenly given them souls of Apostles.

In gratitude for the happiness of their first Communion, they have, of their own initiation, undertaken to convert their little musulman friends of the school.

Each one as made her choice in connection with her age, and has given herself the title of "Mamma".

Their tactic is the following :

Our little leaders, in school, during the recreation, when they go for a walk, skilfully try to gain the hearts of their "daughters."

They play with them, let them gain oftener than at their turn, and give them the largest share of delicacies they may receive.

Lately one of them arrived in class with a piece of sugar: "It is for my daughter, she said to the Mistress, papa gave it to me this morning at breakfast, but I drank my coffee without sugar, so that I would have something to soften Dabia's heart with."

In the middle of the winter—and in our mountains the winter is severe—the Sisters pass heaters amongst the children. Thus, you can see how our little "Mamma's" watch over their "girls" so that they may be nice and warm, especially taking care that their turn is not stolen and that it may last a little longer than the rule.

The school yard possesses a swing which is the delight of the scholars, and for which more than one hair is pulled out.

Our leaders, leaving to each one her hair intact, set their wits to raise up their "souls to save" as often as possible, and even swing them with the most maternal affection.

Days when it snows or rains, they show them pictures, for they all possess a complete assortment. After having kissed them very respectfully, they present them to their little companions, surprised, it is true, but who cannot refuse a kiss to such pretty things.

After this preamble, according to the customs of the country, they explain the tessouriat (pictures) as they have seen me doing for the catechism of the Good Press.

Listen to them.

—This is Sidna Aissa (Our Lord) they say. See how pretty he is, and if you knew how good he is!

—This is, Lalla Mariama (Our Lady Mary.) She is the sultana of heaven and the mistress of Angels: she is so powerful that she obtains from God all that we ask of her.

—This is, hell, the house of Chitan the Lapidated (the devil), where the liars, the robbers, the murderers go, and all those who have not known, loved, and served Jesus.

—This is a takchist (girl) like us; her name was Agnes, and rather than do anything bad, she preferred losing her life. She is in heaven..... Amarezgis, Amarezgis ! (What a chance, what a chance she has !)

Thus do our sweet little catechists speak. It is a plea-



In Kabylie : going for a walk.

sure to see then how their little musulman friends listen and understand.

Their method, you see, dear Confrère, is composed of amiability, delicacy, and innocent stratagems ; and what makes this method perfect is because it is supported by prayer.

Success has already commenced to manifest itself : some of these poor children of Islam love to hear us speaking of Jesus, and learn with joy the Catholic prayers.

Others, without going as far, make the sign of the cross and kneel down of their own accord while the Sister recites the Salam fellam (Hail Mary.)

In seeing these first gleams of conversion, our young girl Apostles start with joy; they thank interiorly the divine Saviour, and cast a glance towards the mistress who is present as much as to say: "All is going on well, Sister, all is going on well."

Here is, indeed, something new for Kabylie. The spirit of proselytism which is hard to inculcate to adult Christians, Jesus-Host has given it suddenly to our five young communicants of Ouadhias.

Have we not reason to sing with the psalmist: "Ex ore infantium, Domine, perfecisti laudem, from the mouths of children, O Lord, you have drawn a perfect praise."

E. AMAT,

Missionary of the Ouadhias.





THE MISSION OF TANGANIKA IN 1910.

The population of the immense Vicariate Apostolic of Tanganika is scarce: the Missionaries cannot then pretend to the results which large agglomerations would permit them to obtain.

The work of evangelization is pursued nevertheless in a very consoling manner, as we can prove it by a rapid glance on our principal stations.

At Kirando, statistics give an increase in number with the preceding years: 232 baptisms.

This happy result is owing, in a great measure, to the departure of Arabian usurers. All the fatal influence of these musulmans came from their being sole masters of commerce at Kirando. The Christians, encouraged and sustained by the Missionaries, have also become tradesmen. As they lent at a reasonable rate, they soon gained the confidence of the Wafipa. Moreover, the success of their trade surpassed all hopes, so the Arabs were obliged to go and seek their fortune elsewhere; and at the same time their co-religionists of black descent have, in a great measure, lost the privileges which but lately they enjoyed.

Conversions are, as we may suppose, less rapid with the "old" than amongst the young. It seems so hard to a pagan to abandon his superstitions, to a polygamist to send away his wives, to a hemp smoker to throw away his pipe! Nevertheless we count even amongst these old ones numerous catechumens, and none of them want to die without baptism.

But the hopes of the Mission are in the young; it is amongst the children that the majority of the newly baptized are recruited. As a general rule, we can say that all those who frequent the school will become Christians sooner or later.

If the scholars of Kirando make real progress in reading and writing, they realize a great deal more in the study of religion. Once they are baptized, many know—when the occasion presents itself—to give proof of an unordinary energy to remain true to their faith.

Here is an example :

Josephina Msya, writes a missionary, was baptized last Christmas : she is about 14 years old. Kamana, her uncle and tutor, manifested his intention one day to marry her, that is to say to sell her to a pagan polygamist. Think of it well, he said to the child with insinuating words, by accepting this match that I offer, you will have hardly any work to do. Beads will be given to you and you shall wear fine stuffs. On the contrary, if you become the only wife of a Christian, you will be obliged to cultivate his fields all alone, and as a reward for your pains, you will have but tattered garments to wear.

—The day of my baptism, the young girl energetically answered, I promised God to obey his law and that of the Church : I will not break my word.

—Choose, answered Kamana in a rage, you will marry the man that I tell you or I will myself become your husband.

The poor child, fearing that her infamous tutor would put his threats to execution, ran away and came knocking at the door of the White Sisters' Asylum to put her virtue and faith at shelter.

At Karema, the Vicar Apostolic's residence has two very important establishments for the future success of the Vicariate : the school for the Catechists and, at the same time, the Little Seminary. It counts 52 pupils under the direction of three missionaries ; 15 learn latin and two are going to commence their philosophy.

The Native Sisters' Noviciate who has already given several professed nuns employed at the Station of Zimba, where they render precious services as catechists school teachers, and exercise the most happy influence by their

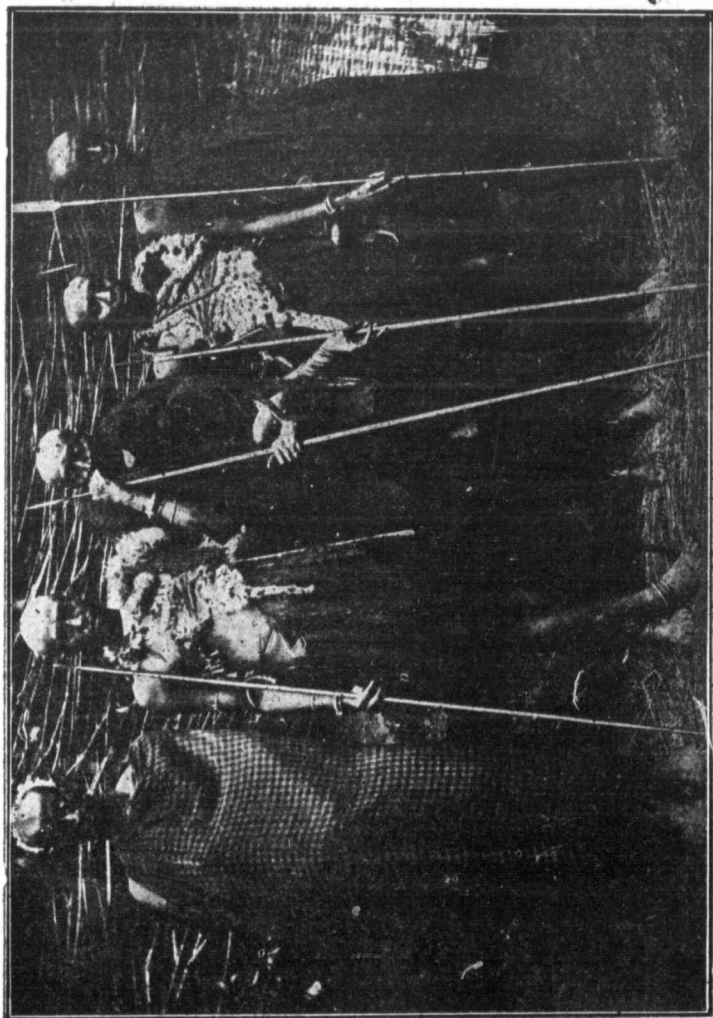
piety, their devotedness, and the good example they give. Three new professed nuns will soon go to establish themselves at Outinta. The Noviciate comprises 4 novices and 7 postulants.

In the station of Karema the missionaries have been able to prove with happiness that, thanks to the frequent reception of the Sacraments, their neophytes are more and more animated with Christian charity.

The other day, writes a Father, a group of our young men were conversing together. "When I remain two or three weeks without receiving Holy Communion, said one of them, I cannot get on at all. And to her husband who asked her if she was satisfied, a woman answered: "Quite satisfied now that I receive Holy Communion oftener, everything seems to go on wonderfully!"

This Christian faith is manifested especially at the hour of death. When their last moments approach, the pagans lament at having to die so soon and fatigue themselves by trying to find out, who could have thrown them those spells; the Christians, on the contrary, remain calm and full of confidence in God. Sometime ago, adds the same Father, I went to visit a young woman who was dying. If her sufferings were great, her resignation was admirable. To some neighbours who could not keep back their tears at the sight of her sufferings, and pitied her with all their heart she said: "Why do you cry, why pity me? To die is it not to go and live with our Father."

The sleeping sickness, which had, for a moment, inspired serious fears and had even made a few victims amongst the fishermen, seems to have disappeared. Dr. Fehlandt specially charged to take the necessary measures to prevent this terrible epidemic in the district of Bismarck bourg, has assured the Fathers that the glossina palpalis, a fly whose sting transmits the malady, is neither found in the plains of Karena nor on the borders of the Lake; he has visited all the school children and has not found one contaminated.



NATIVES OF TANGANIKA.

† In 1910, Outinta witnessed a small revolution in the administration of the country. If we speak of it here, it is because it interests the Mission.

Our natives, Watinta and Wabende, do not like to pay the taxes ; they give the three rupees, exacted by the law, only with the greatest reluctance and when threatened very severely. This year, hardly any natives outside of the village of the mission would consent to pay them. Sultan Mirambo was called for at the military station to receive anything else but compliments. He then took an escort of soldiers to obtain by force what could not be obtained willingly. He commenced his journey, and every where he found the villages empty. The chiefs, little disposed to help him in collecting the tax, had deserted the first. Enraged, Mirambo divested them of their authority and proceeded to new elections. The catechist Augustine Meshire, ancient pupil of the school of Malte, was named "liwali" of all the country of Utinta. The chiefs of the villages are under his orders, he will judge the lawsuits and must collect the taxes Honor onus !

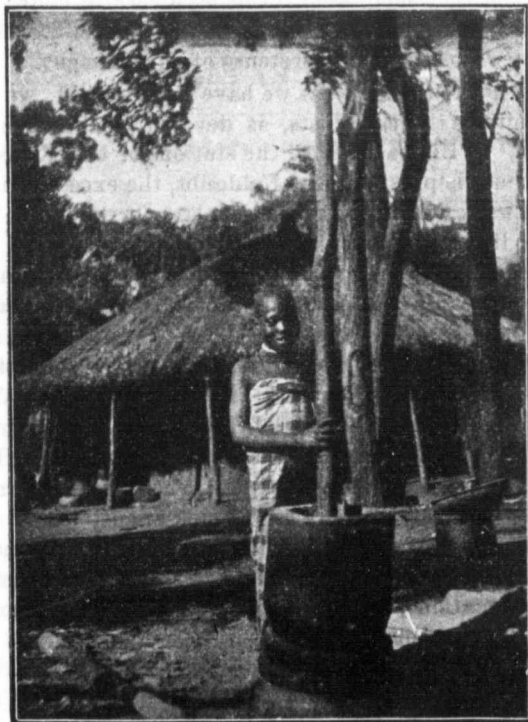
The Fathers can but rejoice at the choice made by Mirambo ; all the new chiefs are very well disposed in their favor. To all their subordinates, they give good example by their assiduity to catechism in their village and by their presence every Sunday at the Mission.

The two stations on the mountains, Kate and Muzeye, have around them a population a little more numerous than in the other parts of the Vicariate, though this population is much scattered.

Kate has the great advantage of having at the head of the country the sultan Kilatou who was baptized last year. His dispositions as regards religion and the Missionaries have not ceased to be excellent, and he exercises around him the most happy influence. His two sons-in-law have asked to be catechists and have been placed in two important centres, where they fulfil their functions with all desirable zeal. They and their wives—daughters of the king,—are model Christians, who greatly edify, by their faith and piety. Many notables of the capital pre-

pare for baptism, and many others give their names there and elsewhere to the Catechumenate.

The missionaries of Mwazye are no less happy than their Confrères of Kate. They have baptized the princess Nti Katai and her husband ; and the chiefs of the districts and villages, with a new zeal, bring their sons



Woman grinding manioc.

and nephews to the mission, asking us to instruct and baptize them. With these choice youths, we have formed a very interesting school, which, blessed by God and directed with zeal and prudence, will be of a powerful help for the conversion of all the kingdom.

At Zimba, the famine has a little prevented the work of conversions. Here, as elsewhere, he whose stomach is empty, does not hear. Many Blacks would have died of hunger if they had not got provisions from the Wofipas of the mountain. The poor have gathered in the vast prairies that run along lake Ikwa, a false eleusine, of which the very small seed furnishes a certain flour; they have also discovered in the forest fruit and wild tubercles, but which are but a pretense of nourishment.

So as not to repeat what we have already said, we will not mention the catechists, as devoted, as obedient, as zealous, at Zimba as in all the stations of the Vicariate. The school is prosperous. No doubt, the excess of intellectual work will not make our scholars nervous; but they seem to like study and their example is contagious. We find here and there men who pass their leisure hours studying, reading, and writing, not wishing their sons-in-law to be ashamed of them!

The Vicariate Apostolic of Tanganika counts: 11 stations with 43 missionaries (Fathers and Brothers), 18 White Sisters and 7 native Sisters, 93 Catechists, 639 neophytes and 6826 Catechumens, 91 schools attended by 4336 boys and 3421 girls, 6 asylums, 1 hospital, 5 lazar houses or refuges, 16 dispensaries where 53,737 sick are attended.

We have registered this year 422 solemn baptisms of adults, 291 of neophytes, children, 566 in articulo mortis, 517 confirmations, 153 marriages, 44,559 confessions, and 53,995 communions.

A Little Aid to the Memory.

BEFORE destroying the envelope enclosing your Bulletin, dear Reader, will you see if the date accompanying your address has not expired? A glance at the notice printed on the fourth page of the cover will also be useful. And if you see that your subscription is due, you will hasten, without doubt, to renew it. Many thanks in advance!

The enclosed slips may be of help for renewal.



ECHOES AND NEWS.

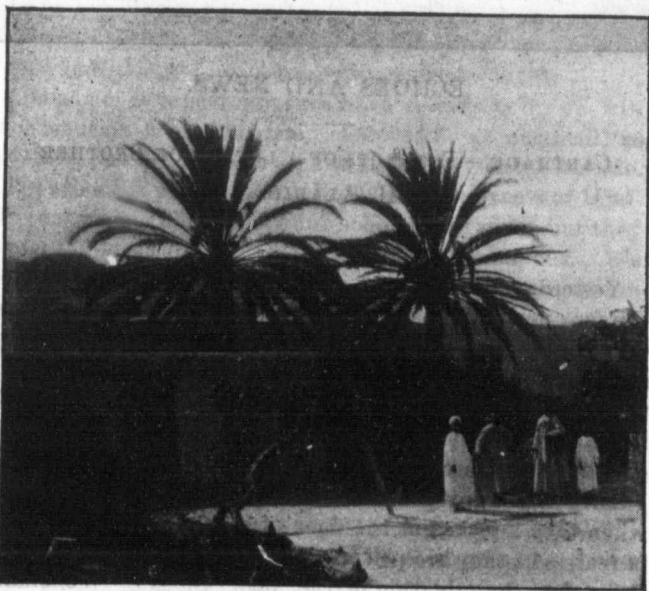
CARTHAGE.—EXTRACTS OF A LETTER OF BROTHER H. ALARIE.

Yesterday we have said adieu or rather au revoir to the four new Canadian priests : in a few days they will go on board at Marseilles. First Father J. B. Dagenais will set out on the 30th of July for the mission of Soudan; and the 10th of August, in their turn, will start Father D. Roy, for the mission of Nyassa, Fathers O. Goulet and E. Michaud for North Nyanza.

They are happy you may imagine : the dream forseen when they knocked at the door of the Quebec Postulate, is realized ; they are priests for eternity, and for ever as devoted to the salvation of the poor Blacks. We shall accompany them by our thoughts and our prayers filled with the hope that next year six of us will have this two fold happiness, to be a priest and an Apostle in the missions of Equatorial Africa.

With the Sacred Orders, we became missionaries, for, at the same time as we advanced towards the subdeaconate, we pronounced the oath which binds us to the Society of the White Fathers. Oh they were beautiful above all those days of ordinations ! It seemed to us that never more we could offend the God so good who had admitted us amongst the troops of his vineyard.

Now it is the holidays ; but we do not remain idle. The portable medicine box on our arm, we visit the surroundings, attending the sick in their huts on the roads, and under the tents, especially looking out for little dying children in quest of Paradise.



We go along the villages.

To judge by the beginnings, the harvest will be good, and when the time of intellectual rest will be over we will again return to our studies, and the Angels will count in their ranks more numerous elects, and we, powerful intercessors.

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 Oldenburg, O. S. F., ransom of M. Dorothea..... \$20.00
 From common Fund, ransom of a boy..... 20.00
 From New-York City, ransom of Helena..... 20.00
 From Minneapolis, ransom of a boy and of a girl..... 40.00
 From San Rafael, for Fr. Drost's Mission..... 12.00
 From Hartwell, installment for ransom of Patrick..... 8.00
 From New-York, Society for the Propag. of the Faith..... 8.00
 From Symeston, for Victims of Earthquake..... 1.00
 From amount of smaller gifts..... 15.00

For Reconstruction of Rubaga Church:

Mrs J. S..... \$1.00	Miss M. C..... \$1.00
Sr M. M..... 1.00	Mrs. F. P..... 1.00
Sr X. X..... 2.00	Rev. G. B..... 6.00

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

DECEASED

Rev. B. Muller, U. S. A.—Mrs. Mary Carroll, Cuba.—Mr. John Lynn.

Requiescant in pace.

RECOMMENDATIONS

21 conversions.—17 vocations.—42 spiritual favors.—25 sick.—30 temporal favors.—15 thanks-giving.—12 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.

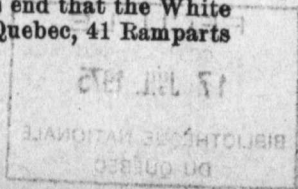
THE WHITE SISTERS

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** par ounce.

Larger quantities should be sent by **EXPRESS** or **FREIGHT**

In order to reduce the cost of the transmission, our good friends, if they can spare time enough, should have them cleanly stripped from all paper by means of cold water, and dried.


We get off the paper in the following easy way:

At night we put the stamps to be cleaned — say 50 thousand — in a pail of cold water.

The next morning we take them out, put them in a corner by little heaps, and let them dry for two or three days.

When all is perfectly dry we blow the stamps off the paper without the least trouble and without tearing them at all.

We should be even more obliged if the stamps were packed up in little packets of one hundred, each packet containing but one kind of stamps. Packets of less or more than one hundred should exactly indicate the number underneath. Stamps too much soiled or torn are of no use.

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

NOTICE

The date on the subscribers' printed address is for the purpose of letting them know when the time of their subscription expires. It also serves as a receipt. — For instance, **Jan. 11, Aug. 10 etc.** means that the subscription runs up to January 1911, to August 1910, etc. — If one month after re-

RENEWAL of subscription, the date on the address is not correct, our subscribers should kindly inform us of **17th Oct 1905** and we shall at once correct it.