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Fifth Year No. 12

QUEBEC

DECEMBER 1913

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THE AFRICAN MISSIONS

OF THE

White Fathers



WF

Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE

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

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

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

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

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

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

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

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Fifth Year, No. 12. QUEBEC December 1913

Vicariate Apostolic of Northern Nyanza.

Mgr Henri Streicher, Vicar Apostolic.

The general report of preceding years has invariably been based on the statistics of the apostolic works of the past twelve months. This time, putting aside traditional customs, we will let the figures of the statistics speak for themselves ; in reviewing those works which have received the most of our pastoral attention, we will point out the solid progress rather than the progress in extent, and in sketching the picture of the actual state of the Mission, we will show both lights and shadows.

I.—Eucharistic Education.

1.—The newly-baptized.—This year has seen the permanent disappearance, in all our stations, of the old system which postponed the baptism and first communion of cate-

chumens until the completion of their studies. This system had the grave disadvantage of emancipating the newly-baptized much too soon—only ten days after their admission to baptism and first communion—and putting them back in the pagan surroundings from which they were taken six months before, with a knowledge of religion ordinarily sufficient, it is true, but without any formed Christian habits, without supernatural strength for the austere practice of virtue. So, with many, spiritual anemia soon showed itself by distaste for prayer, indifference to the Eucharist and desertion of the church, finally ending in moral decay.

At the present time, this system has given place to another : all the probationary catechumens at the mission who, after the first quarter, merit a certificate for good conduct and application and who satisfactorily pass the examination in doctrine, must pledge themselves to continue for three more months their religious instruction. They are then admitted, without further delay, to baptism and communion. During this quarter, the newly-baptized must each morning assist at a mass said especially for them and for the little Christian children. Their piety is kept up by the hymns and public recitation of the prayers ; all, large and small, have full liberty to communicate, even daily. In the morning, they assist at the regular catechism course, followed by a class in reading or writing. In the evening, they are instructed in the singing of the Latin, the ceremonies of the Church and the practices of a Christian life.

Catechism studied not merely with the view of receiving baptism, but for its own sake, its lessons brought home to the soul by frequent communion, its teachings powerfully helped by the action of interior grace, the direct assistance of Jesus-Christ, invoked to the aid of the personal labors of the catechist priest,—such is the note of difference between the old method and the one newly adopted ; and this new method, for which the decrees *Sacra Tridentina Synodus* and *Quam singulari Christus amore* furnished the inspiration, produces marvellous fruits in all the stations where the missionaries have applied it.

When, after three months of reception of the sacraments, a person attains the age where he was formerly baptized and would have received communion for the first time, I do not say that he is perfect, but he possesses supernatural strength which has been normally developed by the frequent eating of the bread of life ; he is ready for the struggle which the practice of virtue exacts ; he has acquired a Christian temperament which allows him to be admitted at once into the ranks of the best Christians.

2.—The Christian children.—This same plan has been adopted with four or five thousand children who, already admitted to private communion, follow, under the immediate direction of the Superior of the station, a course of religious instruction, the end of which is marked by the solemn renewal of the baptismal promises. The system of instruction with only monthly confession and without communion, formerly in vogue, was powerless to keep the child in a state of grace, the essential condition of a Christian education. Catechism with one communion a month, according to the program of the past year, was a step forward ; but the part of the divine Educator was still too small. Our children, who hear mass daily, have been urged and encouraged to communicate often, very often, and we try to arrange that each communion comes so close to another that it finds the soul still under the influence of the preceding one.

A radiance of indefinable sweetness visible on their faces, a more demonstrative piety, a more prompt obedience, a greater inclination towards religion,—such is the wake, more or less luminous but always visible, which the passage of Jesus in the Blessed Sacrament leaves in these pure souls. The number of our little communicants who prove the truth of Father Herman's words is not rare : "If there is a day more beautiful than that of first communion, it is that of the second ; a day more beautiful than the second, it is the third, and so on." From this new generation, nourished from infancy by the Eucharist, we expect, in the future the greatest zeal and generosity.

II.—Patronages of boys and girls.

Our young people, masculine as well as feminine, are nearly all enrolled in the Patronages, and they give us much present comfort as well as hope for the future when we see them, each Sunday, coming in large numbers to the divine services and the Holy Table. This feeling is still more accentuated on the day of the monthly reunion, which gives all our stations the air of a holiday.

A thousand and more young men, and an equal number of young girls of the Patronage, have founded Christian homes.

Here is the reverse of the medal :

1.—Young girls.—In the twenty provinces of Uganda, the number of the women exceeds that of the men by 42000, and in the Christian world, the feminine sex is one-sixth more than the masculine. From this greater number of women, it results that a certain number of them are placed in the alternative of remaining, with the grace of God, virtuous girls, or throwing their virtue to the winds. This is particularly the case at Rubaga, where the young girls.—The Parisiens of Buganda—have the reputation of being a little coquettish, too fond of excitement and fine dress, and with little inclination for work. But as the great mass of our young men have no other hands for the cultivation of their bananeries than those of their spouses, they prefer a woman of the province, less comely and with hands hardened to toil, rather than one more civilized but with more aristocratic fingers. The confreres of Rubaga state that only half of the young girls of the district are able to make Christian marriages ; with rare exceptions, these become faithful spouses and conscientious mothers. Of the second half, composed of the young unmarried women, three-fifths remain practical Christians. But the other two-fifths are too often exposed to the loss of the fear of God, and make frequent and sometimes terrible falls.

2.—Young men.—The strongest temptation against which we have to fortify and arm our youth is that of the "*auri*



Mgr Léonard, Vicar Apostolic of Unyanyembe

sacra fames," a temptation with which the atmosphere of Uganda is just now almost impregnated. It creeps into all minds not on guard against it, as air penetrates into the lungs.

The Baganda, in reality, are in a forced march towards fortune. Their wealth arises from the vast extent of their property and the phenomenal increase of their flocks. While in Unyoro, Toro and Ankolé, the natives, including the kings, are only the occupants of their ground, the Baganda, on the contrary, are the proprietors. The whole country, with the exception of the forests and a strip of three kilometers the length of the Nyanza, belongs to them, being about 1,800,000 hectares, representing at present a minimum value of twenty-two millions, which, according to the few colonists who establish themselves here, will be increased ten-fold in ten years.

Their prosperity is further shown by the ease with which they meet the poll-tax which, at the last collection, produced 113,400 pounds sterling, being two-thirds of the total revenue of the Protectorate. But this sum of nearly 3,000,000 francs turned into the imperial treasury is less than that which the natives have derived from the sale of their cotton alone during the year.

In short, the number of fortunate chiefs and wealthy middle-class people is always increasing. Those who are, not rich aspire to become so, and the most direct ways to attain this object particularly work and homes among the heretic notabilities, are precisely the ways which compromise faith and virtue, those from which we must dissuade our young men.

Then, too, the natural inclination of the Baganda is towards whatever fascinates them, and the Church Missionary Society leaves no stone unturned to outdistance us in this burning country. We are obliged to follow the initiative of the European government, which this Church accelerates. In fact, we follow it near enough that the advances of the Protestants may not put our faithful in a situation of inferiority, which would be a humiliation too wounding to their self-love ; but far enough certainly to avoid, as much as

is in our power, the abyss of irreligion and materialism where leads the unsteady light of that which is only the glaze of civilization.

It is needless to say that the way by which we lead our youth to perfection and to heaven is very slippery ground. Fortunately, the guides, directors of the Patronages, have a steady eye, a firm foot and, above all, a heart strongly devoted to their young people.

III.—Scholastic works.

Our schools, which in June, 1911, had an average attendance of about 20,000 each day, now show a very marked progress over preceding years.

Our large and small seminaries are two unsurpassed institutions, to which the Society has nothing to oppose, except the course of scripture study, which its so-called deacons and priests follow before their ordination.

Our catechist school at Bikira, since the material improvements made there, but above all thanks to the intelligent and judicious direction of its Superior, has no need to envy the Protestant school at Namirembé.

In opposition to the boarding-schools which the Society has opened for sons of prosperous families in Uganda, Unyoro, Toro and Ankolé, we have as yet, it is true, only the College of Holy Mary, but this one establishment gives results as fine as those obtained by the combined four of our rivals. Besides, the elementary schools, flourishing from every point of view, in our posts of Our Lady of Lourdes, Our Lady of the Snows and Our Lady of Perpetual Help, will shortly be augmented by a higher class, intended for the young men who wish to learn English.

As to our village schools, I am unfortunately unable to speak so well. Apart from the ten brick schools, all the others are simple reed buildings, and in several localities, where the Protestant chiefs are opposed to the construction of even so primitive a shelter, the daily reading classes are held in the open.

The schools kept by our good catechists are too often only the miniature and sometimes the caricature of the school adjoining, held by the heretic teacher. To compete with their rivals, we lack the sinews of war—money—with which to build in each center of any importance a suitable place, and with which to maintain a recognized school-master, assistant to the catechist.

IV.—*Christianity.*

The "*Pasce agnos meos*" (and these lambs number 180,000) is, in the negro country, full of anxiety. It is here, indeed, that the shepherd must repeat the words of St. Paul: "*fores pugnae, intus timores*", when the ordinary existence of his flock is side by side, without any truce, with an enemy who, to the strength of the lion, joins the cunning of the serpent.

All the Protestant institutions,—schools, workrooms, dispensaries, hospitals, etc,—are traps for those of our faithful who have the imprudence to venture within. The missionaries of all the twenty-five stations of the Vicariate denounce those Protestant manoeuvres from which its Catholic population has most to suffer, but their methods have so far not been exposed. We will now bring them to the light.

A Catholic, however unimportant, if he has a little property and if he draws down a justly severe punishment from his ecclesiastical head, or quarrels with his pastor, who, for a legitimate cause, temporarily deprives him of the sacraments, is soon found out by the leaders of heresy. The latter, like a pack of dogs swooping upon wounded game, try to make this unfortunate one their prey. Flattering deputations, honeyed letters, assurance of impunity, certainly of success in asking for divorce, the promise of being received with open arms in the temple if he leaves the church,—no stone is left unturned to inflame the open wound which this unhappy being carries in his heart, and to neutralize the influence of our prayers and good counsels.

These miscreants calculate in this Way. A recruit more or less is not a great thing, but if this Catholic comes to us, he will not come alone. He will probably bring his wife and surely his infant children, perhaps even a good number of his subordinates ; and then his land, his possessions, will be ours for life, for we have succeeded before, and we will succeed again, in getting the heir of this man reared a Protestant.

We have been obliged to deal rigorously this year with three chiefs. They have fallen away, but, against the expectations of the heretics, these three traitors were immediately abandoned by their wives and children, who, without hesitation, preferred being repudiated and orphaned to belonging to the family of a renegade.

This unusual report will no doubt astonish those who are interested only in the bright side of the apostolate. But they will be thankful, we think, for this new light thrown on our methods and our pastoral tribulations,—these benefactors who, from afar, follow not only with the eyes, but with the heart, the evolution of the Uganda Christian.

The Vicariate Apostolic of Northern Nyanza numbers 30 stations, including a large and a small seminary, a school of catechists and a higher school ; 115 missionaries, 28 sisters, 1,147 catechists, 116,406 Christians, 93,654 catechumens, 571 schools, with 11,925 boys and 7,927 girls ; 18 leprosies and hospitals, 30 dispensaries, where 656,749 sick have been cared for.

This year we have enrolled 7,075 baptisms of adults, 3647 of children of Christians, 3279 in danger of death ; 1163 marriages ; 9056 confirmations, 649,692 confessions, 1,382,290 communions.





Vicariate Apostolic of Upper Congo.

—
The favors of the good God.
—

BLESSED are the poor in spirit," Our Lord has said, "for theirs is the kingdom of Heaven!" This word from the mouth of the eternal Truth was realized in a very marked manner for the second time, here in our little mission of Thielt-St-Pierre, about two months ago. This is the happy and consoling story.

Every day, in turn, the missionaries of the mission of Thielt-St-Pierre visit successively the villages bordering on the mission. One afternoon, when I was visiting the sheep which had not yet come into the fold, I heard on my way moans and lamentations, mixed with sobs. I left the path and turned into the underbrush to look for the unfortunate being whose voice I heard. Soon I saw a young woman lying in the grass, of extreme thinness and having on her leg a hideous wound, which exhaled such a foul odor that my young traveling companions recoiled in horror. "How did you come here in such a state?" I asked her. "Ah!" she responded, "may Nya Muzinda (1) be blessed! It is

(1) The divinity of the Banyabungus, known as God the Creator.

you whom I wished, it is to you that I desired to come, but strength failed me and I fell here where you see me." "Explain yourself," said I.

"Well, I was at Ruanda (the boundaries of this country are a journey of about an hour and a half from the mission). I had a husband and two little children there, but my children died and I fell sick myself. My husband, seeing that my wound made it impossible for me to work, turned me out, saying : "Since you can no longer gather in wood, hunt for water from the river or till the fields, you can go. I have no more need of you," and he put me out of the house. Then, gathering together all my strength, I descended with much pain to the Ruzizi (the river which separates the Ruanda from the Belgian Congo). There, I prevailed on the boatman to carry me across the river." "But why did you not stay in your own country and go to your other relatives ?" "Because I heard that on the other side of the Ruzizi were the good Whites, who helped the poor, healed their wounds and even lodged those who had no shelter. This is why I came to the country of the Banyabungus." "That's right, I will send somebody for you and have you brought near my house." I then returned to Thielt. Half an hour afterwards, the unfortunate woman was installed in the cabin which served as hospital, and not knowing how to express her joy and gratitude, she repeated : "Thanks, thanks ! when I am well, I will work in your fields for nothing !"

I went to work at once at her wound, but she could not be cured. Gangrene had already set in ; and every day, morning and evening, accompanied by our catechist, I went to carry her allowance of food and teach her the catechism. This intelligent Munyaruanda soon learned the essential truths of our holy religion. I spoke to her of holy baptism. "Oh, give me this remedy quickly," she said to me, "I know it will not cure me ; already I am decayed in body and soul. The decay of my body you cannot heal, but that of my soul you can and must cure." After two weeks of daily instructions, seeing that the poor soul, in spite of good nourishment and constant care, was rapidly wasting away i

told her that I would baptize her the next day. Immediately a gleam of joy lighted her eyes. "Thanks ! thanks !" she said to me. "That is all I wish for. I want to go to Heaven to pray for you." The next day, the poor woman received holy Baptism with sentiments of the greatest piety. "Your name from now will be Theresa," I said to her. "May the good God soon call me to Him, if He wills it. Look, Father, you can already see my bones ; a few days more, and I will go to say good-morning to the good God." Some days later, Theresa received the sacrament of Extreme Unction, and shortly afterwards her beautiful soul went to its eternal reward.

* * *

Listen, dear benefactors, to a story even more consoling to the heart of the missionary than the one I have just narrated.

One of our Congo soldiers presented himself one day at our mission. He was followed by three porters, carrying his baggage.

"Good-morning, Father," said he, saluting me in military style.

"Good-morning, my good man. Who are you ? From where do you come and where are you going ?"

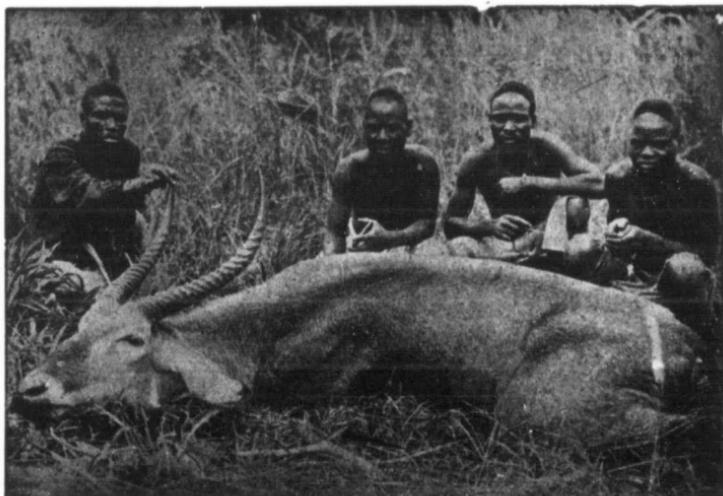
"I have been nearly seven years in the service, but for some months, I have suffered greatly with my chest, and that is why I have been discharged" and saying this, he showed me his papers. I read : "Antonio Zambé, discharged for disease of the chest." His hollow eyes, emaciated features and neck of pronounced thinness, showed plainly the gravity of his condition.

"Well, Antonio," I said to him, "you are going to return to your own fireside. That should content you !"

"Father," said he, "I have something to ask, but I do not dare too much. . .

"Speak without fear ; since you are a Christian, I have the feelings of a father for you."

“Well, with my malady I am sure to die on the road. If I should be lost in the undergrowth, without a priest, without the sacraments,—for my country is still far, very far off—this is what I desire—to be able to end my days here, near you, near the house of the good God. I will be sure then to die in the way of Bwana Isa (Lord Jesus).”



A water Antelope.

“Nothing is easier. Remain here if you wish it, Antonio.”

“Thanks ! thanks ! Father, oh ! how good you are !” and taking my hands, he pressed them tightly in his.

“We will lodge you here for the present,” I added, showing him a house.

“Yes, Father, but you see I do not wish to give others my disease. As I have some material earned in the service of the Whites at Uvira (a state post, five days journey from our mission) I will build myself a hut.”

“That will be very good, my dear Antonio.”

Our chief Nya Gezi called together about twenty men to assist him, and two days after, our discharged soldier was the owner of a pretty little house.

"Father, pay the chief with this blanket. I will not need it, for I feel that my body is failing. I spit blood very often and that is a bad sign. But may God do with me as he wills ; that is his affair and not mine."

During the first months of his stay, Antonio, like our Christians, heard mass every morning and came to evening prayers, and during the day his rosary was never out of his hands. Three times during the month he communicated. But soon his disease became worse, in spite of the remedies used, and he was obliged to remain in his bed. "Father," he said to me, "I have a great pain in my heart ; my heart bleeds. I am no longer able to go to church to wash my soul and receive my good Bwana Isa."

"Be reassured," I told him. "I will come here to wash your soul and to carry Jesus, each time you desire it." At these words, his face beamed with happiness. "How happy I am, Father, to be near you ! I have nothing to give you, but when I am in Heaven I will pray every moment to the good God to give you strength to convert the hard hearts of the Banyabungus."

One day, when he was worse than usual, I stayed with him two hours, suggesting some pious thoughts. All at once, he cried out : "My God, you are my father ! Mary, you are my mother ! Jesus, you are wholly my friend !" Saying this, he pressed tightly against his chest the crucifix which I had given him.

Seeing that he was gradually passing away, I increased my visits. "Father," he said to me then, "I beg you, do not trouble yourself so much for me. You have to work among the pagans. My soul is ready to go before God, while theirs is soiled and very sick."

One day his rosary broke. Giving it to me to mend, he said : "Father, a little longer and I will not have need of it, for is it not true that in Heaven one does not count the Hail Marys, the Glory be to the Fathers, and the Our Fa-

thers ? In Heaven, there is singing without ceasing, without pause and without fatigue.”

Two days before his death, I went to see him as usual, towards evening. “Father,” said he, “I think this is the end. The angels came to me to-day and told me that in a little while they will come with our Blessed Mother to claim my soul.” He confessed, and the next day received Holy Communion. In the evening I went again to see him. “Father,” said he, gathering together all his strength to make himself heard, “God does not want me yet.” “Well, Antonio,” I answered, “you have a great desire to go to Heaven.” “Oh ! yes, a great longing, and it will be to-night, I am sure of it.” “Do not forget to think of me when you are near our Rafiki Jezu (friend Jesus).” “Oh ! yes, for I love you very much. I will tell Jesus everything important and I will watch over you well. Father, he added, evening is here.” We talked of Heaven, of Jesus and Mary. Finally, to end our talk, he said to me : “Father, you may find me dead to-morrow when you come to bring he Holy Cimmunion. Nevertheless, bring it to me, and if I do not receive it in my breast, it will be because Jesus has received me in his beautiful Heaven.”

The next day, I carried the Blessed Sacrament to his poor cabin, as I had done every two days for the last four months ; one of the choir-boys, on opening the door, cried out : “he is dead !” The good Antonio had gone to see that Jesus whom he had so loved here below.

Such deaths as these greatly console the heart of the apostle.

FATHER ROY, *of the African Missionaries (White Fathers).*





Vicariate Apostolic of Nyassa.

Letter from Father E. Paradis to Father Cébron.

Bembeke, March 28, 1913.

Dear Reverend Father,

Your communication of January 16th was received with great pleasure. Your letters are much more interesting than mine ; they enable me to realize some of my dreams, and replace them with new ones. Money is nothing to me personally, but for our works I do earnestly desire it,—I can never get enough of it. To keep my deficit at \$20 requires almost superhuman efforts. The Bishop makes merry over it. "It keeps you in exercise," he tells me.

The trade of begging alms brings many troubles, many humiliations in its train—you know this better than I.

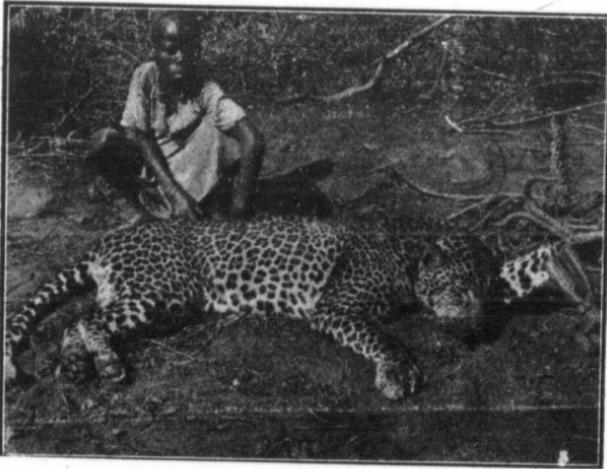
I send my plaintive tones in every direction ; often they do not seem to carry, or if they do I am too far off to hear the words of objurgation addressed me. Sometimes they bring me words of sympathy, and then again some good souls send me a message of practical encouragement.

If there ever was a time when my pen was idle, it is certainly not so at present.

We are going to baptize about forty persons at Pentecost, It is a difficult matter to make the selection among three hundred who besiege my door, begging for baptism. We greatly regret to be obliged to put off till later so many of these good people, and have to use every pretext to soften their disappointment.

The catechumens and Christians live with each other in good dispositions. We have had practical proof of this during Holy Week. A very extraordinary circumstance, the sun did not make its appearance for five days and rain fell incessantly, yet the Easter retreat was followed with the greatest assiduity.

We did not have solemn baptism at Easter, because we are only at the beginning of the scholastic year. The day was marked, however, by a touching ceremony. Seven



A leopard caught in the snare

young children of our neophytes received their First Communion, and at the same time two poor old men knelt, for the first time, at the holy table. The happiness of the communicants, old and young, was plainly visible, and our own was a great.

I venture to ask you to take a lively interest in our young mission, and to give it a large share in your prayers.

Accept, etc,

E. PARADIS.



The Story of An-Adopted Child.



MATOVU, a little boy of about twelve, was born in the village of Kileko, ten miles to the south-east of Nnandangira. His father, Lubandi, and his mother, Lwakoléranzé, were and are still obdurate pagans.

Matovu is the third of the four children in this family. Of a weak and sickly constitution, his nature was frank and good, his countenance sweet and pleasing ; he seemed to me to have inherited none of the corrupted instincts of his heathen parents.

Physical suffering, perhaps, contributed to his moral preservation, for the little fellow, an invalid for years, possesses, incontestably, excellent qualities of mind and heart. What is most remarkable about him is his affection for his mother, a pagan of the first water ; but to her son she appears a woman worthy of the highest.

"When I first fell ill" said he to me, "My mother took it very much to heart, and grew almost desperate over my sufferings. She took the best care of me that she could, and wanted to take me to the sorcerers to see if they could cure me. But Lubandi, my father, had other things to think about than me, and his heart was too hard to care."

The old pagan, indeed, who formerly was in the service of the kings of the country, and had fought for them in all their wars, slaying, pillaging, carrying off flocks and slaves, did not let himself be troubled by the condition of his poor

little son, or the prayers and demands of a wife with whom he was not in accord. "Your son," said he to her one day, "is a leper—take him to the village of Nkowé. Musaka, the sorcerer, will give him a remedy to make him well."

"So it was," said Matovu, "that they carried me to the sorcerers at Nkowé. There, in a little hut then built for me, I was left a long while. I was declared a leper and re-



Mossi.—A prime minister and his suite.

pulsed by every one. Ah, Lubandi, my father he is bad and has no heart !"

However, a feeling of solicitude, sudden as a lightning flash, one day swept over the soul of this rough man. This was in November, 1911. He put his child on the shoulders of two porters, who carried him straight to Naddangira. Lubandi followed them to the mission. "Here is a leper, covered with scores," said he. "See what you you can do for him. If he dies, no matter ; if he lives, you may have him."

The poor little bundle was laid at my feet and father and bearers departed.

“Have no fear,” said I to the miserable abandoned boy, “I will be your father—I will take care of you, and the good God will cure you.”

Thanks to assiduous care and good nursing, his health gradually improved, his sores healed, and an ulcer upon the leg entirely disappeared. But best of all, his soul opened to the light of faith. He set to work to learn his prayers, and three months after he became a catechumen.

Baptized a short time ago, Matovu is a most fervent neophyte. He kneels at the holy table every morning, imploring the conversion of his parents, and praying for his benefactors.

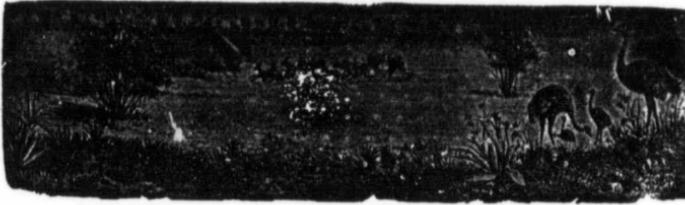
One morning to try him I said ; “My child, what are you going to do now that you are baptized, and that your health is so much better ?”

“What am I going to do ?” said he. “I am abandoned. My mother, perhaps, would take me back, but my father—you know, Father, he does not want me. If they both die, I do not know what will become of me, for I do not know any member of my family. The Church, she is my mother. I am going to stay with you—you will be my father, and I will go on studying all about my religion.” Bursting into tears, he added that he loved his mother, but he feared she would never become a Christian. He never forgets, however, to pray for her.

This is the simple little story of a poor child saved by the generosity of our benefactors.

I. RAUX.





Secret Societies in the Black Countries.



SECRET societies exist, practically, almost all over the Black countries. It is futile to trace their origin to Freemasonry, for they date centuries back, and the newer ones model themselves upon those already in being, at least on broad lines.

What is the object of these societies, how they are recruited, what is their organization and the role they play in the history of the country is what we are going to unfold, as far as we are able from the meagre information obtainable. The Blacks do not willingly reveal either their beliefs or their social customs ; then, too, the societies of which we speak impose absolute silence on their members, under threats of terrible vengeance.

For the sake of exactitude, we will mention only some of the organizations of the region of Senegal and Soudan, because these are the best known to us.

I.—Their name.

Each society has its distinctive name, which is that of the fetich who is the patron, so to speak, of the organization. Thus, the name KOMO or NAMA, designates the society

itself and the fetich which it honors. This fetich is an image of wood or iron. The spirit is supposed to reside in this symbol, but although they be as numerous as the places of worship, there is still but one KOMO, one NAMA—at least these words are always used in the singular.

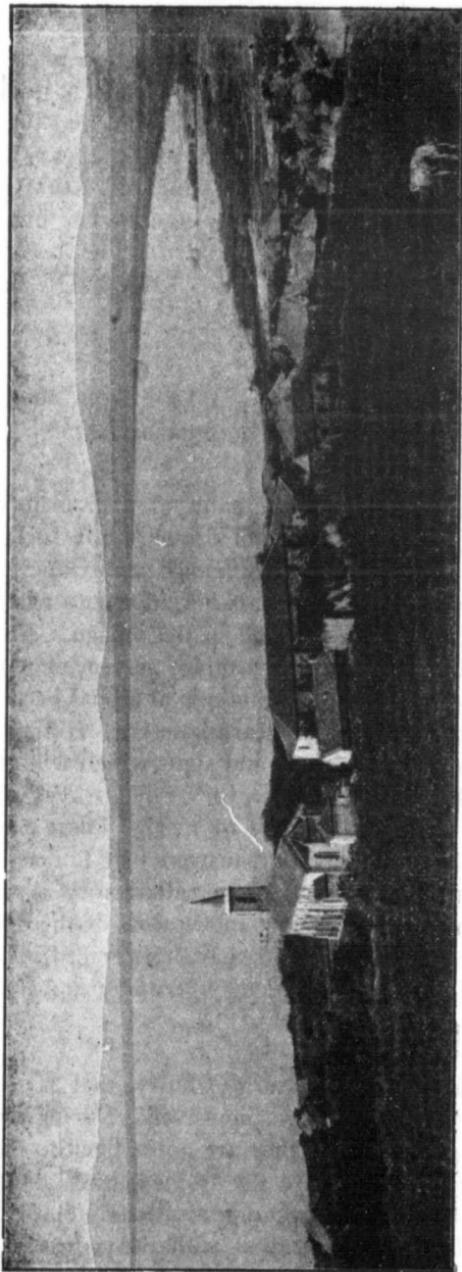
II.—Object of the Societies.

Their end is both religious and political, which is not astonishing, for religion is mixed up in almost every action of the Blacks. Nearly all their customs are explained or made lawful by their beliefs. The safe-guarding of the political life of the tribe against the invader or a neighbor's rivalry, the preservation of traditions or the endeavor to band together against some threatening evil would seem, in many cases, a sufficient explanation of their origin and development. The opposition made by their members to the work of evangelisation is positive proof of this.

III.—Organization.

The organization of these associations is at once local and general. In a certain village there will be a complete society, with its chief, its officers and its members. It is recruited from those about it. How does it connect itself with other societies of the same name? This is difficult to answer, but it is a known fact that all these societies have the same practices, the same ceremonies, the same signs. A member in one village is recognized in every other village where the association is established. I do not know whether there is a chief council but it seems probable that the band of NAMA, at least, has one, located at Misango, in the country of Ségou.

However this may be, it is always an older organization which performs the rites of initiation whenever a new society is formed. This will explain the uniformity which exists in the different groups.



A Mission on the lake-shore.

In every village where such an association is established there is a sacred hut, generally built in a lonely thicket. In this is kept the fetich, KOMO or NAMA, and the articles employed in its worship. The chief officers bears the name of KOMO-TIGI, signifying the Chief of KOMO or the Chief of NAMA. The sacrificer and higher officers are chosen from among the fully initiated. The lowest degree is composed of KOMO-DEN or NAMA-DEN, answering to novices in this strange Order.

IV.—Initiation.

While Freemasons hide the name of their members with jealous care, our Blacks do not preserve any such secrecy. In fact, the final rite of the ceremony of circumcision, with its accompanying noisy feasts, is initiation into whatever secret society may be established in the village. At his first step the novice has only to promise secrecy, not on what has been revealed to him, for nothing at all has been revealed to him, but on what he may learn later on. He is, however, instructed in the pass-words and signs which will make him known to other members wherever he may travel, and which will insure their help in case of need. These pass-words are extremely vague, and are answered by phrases quite as meaningless. If the words prove satisfactory, a sign is demanded, consisting of various movements of the hands, certain positions of the feet and characters traced in the sand. We must add that men alone may become members of these associations.

The NAMA-DEN or KOMO-DEN, that is to say the novices, have some privileges, however. During the nightly processions of the fetich, they are not obliged to hide themselves in their huts as are the women, boys and men not initiated... These curious organizations impose laws on those who have no connection with them, in fact. These

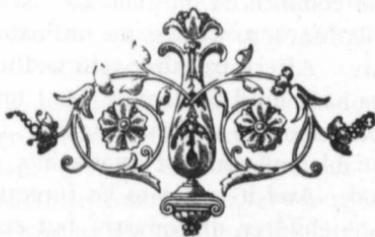
must not go outside during the procession of the tetch ; they must not be present, even in concealment, at certain ceremonies of the society, and must not seek to learn any of its secrets. This fashion of taking all the liberty it wants for itself at the expense of others is not very unlike the methods of another secret society which I do not need to mention.

From among the newly-initiated is chosen the DAROFI-LALA, whose function is to ring a small bell during the night processions. He is the chorister boy of the association.

When the novice, after a time of probation, has given signs of zeal and discretion, he is admitted to higher degrees. Each of these initiations is accompanied by a sacrifice and a proportionately greater offering. The formula in which he promises secrecy becomes, likewise, more threatening and violent at each new step.

JOSEPH BRUN

(To be continued.)





The First Priests of Uganda.

*Letter from Father H. Alarie to Rev. J. B. Porcher, of the
College of Montreal.*

While awaiting fuller details of the first ordinations in Uganda, we think the impressions of a young missionary who was present at the ceremonies will prove of interest to our readers.

Rubaga, July 20, 1913.

My dear Father,

Our yacation commenced on June 24. We took all our students to Villa Maria to witness the ordination of the first Baganda priests. Afterward, they returned to their homes, and will not be back until September 4. I must confess to you that I really long to see them again. I love them—they are so amiable and pleasant ; not saints, doubtless, but very, very good. And it is not to be forgotten that many are not only the children of converts, but even of Protestants and pagans. What marvels of grace are taking place in this beautiful country of Uganda !

It was hardly thirty-five years ago that the missionaries came here, and now the Catholics are so numerous that the churches are always full, the priests weary themselves out in giving holy Communion, and, most glorious of all, since

June 29 two Baganda priests ascend every day the altar steps to offer up the Holy Sacrifice.

I wish you could have been present at the ordination. It was on June 29, exactly one year since I myself was ordained.

To judge of the transformation revealed by this ceremony, it would be necessary to know the condition of this land before the arrival of the missionaries. Every pagan vice enumerated by St. Paul in his epistle to the Romans was in full force. Now the grace of God has penetrated and, little by little, changed all; the spirit of Christianity breathes everywhere, and the flower of Christian life, the priesthood, is blooming, radiant and beautiful, beneath the smile of heaven, as in the first ages of the Church.

We have two black priests—others will follow, for the seminaries, large and small, are prospering.

The Baganda people appreciated the great favor bestowed upon them by God in giving them priests of their own nation. They came in crowds from every part of the country to be present at the ceremony and receive the blessing of the new priests. The Pope granted a plenary indulgence for the occasion, and a large number took advantage of this.

At four o'clock on the day of ordination we had been giving holy Communion for one continuous hour, and the next day, at the first mass of the new priests, the communicants were still more numerous.

After the ceremonies, the Baganda, sometimes alone, sometimes in groups came to throw themselves at the feet of the missionaries present, and thank them for giving them priests of their own country. Everything was joy. What shall I say to you of the happiness of our missionaries and of our Vicar Apostolic?

After the ordination, I went to make my retreat at the post of Koki. This country, a tributary of Uganda, is situated to the south-west. Its language is different, but nearly every one understands the Ruganda tongue. At this post I found Father Laberge. Before and after my retreat,

we had many a good long talk about old times at college and old classmates. There, too, we received the news of the death of Father Langis, who was ordained with us.

Accept, etc,

HORMIDAS ALARIE, *W. F.*

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Worth Knowing

A contribution of **four hundred and fifty dollars** forms a **Perpetual Purse** for the education of a **Black Seminarian**.

Twenty dollars rescues a child sold into slavery by his relatives, or a **young girl** delivered to a husband for money by her family.

Twenty dollars pays the board of a **Black Seminarian** for a year in one of the native Seminaries.

Twenty dollars supports a little **Black Sister** for a year.

Fifteen dollars maintains a **Catechist** for a year.

Ten dollars supports a **Female Catechist** for a year.

Five dollars enables the Missionnaires to keep a **Catechumen at the Mission** for six months prior to his baptism.

Three dollars assists in the preparation of a child for **First Communion**.

All alms, however small, are gratefully received by the Missionnaires.

RANSOM OF SLAVES

WE beg to call the attention of our kind readers to a Work of Mercy extraordinarily meritorious, that is to our **AFRICAN RANSOM WORK**. It is true the European Powers have abolished slavery in Africa, at least the most horrible phase of slavery. Those human meat markets of Tabora, of Ujiji, etc, have been done away with. However, slaves are still numberless in Central Africa and elsewhere. Thousands of children and even adults, kidnapped during wars out of revenge, or given away from motives of superstition are daily seen by the Missionaries. They belong to heathens or to Mahomedans, whose cruelty eye-witnesses alone can understand. Every week, nay every day, Missionaries would redeem those poor creatures had they money enough to do so.

The ordinary price of ransom is the sum of **Twenty dollars** Those who send \$20.00 for a ransom become the adoptive parents of the one they free, and may choose the Christian name to be given at baptism.

GEFTS TO THE MISSION

| | |
|--|---------|
| From La Malbaie, for the Mission. | \$40.00 |
| From Montreal, ransom of Mary-Claudia. | 20.00 |
| From St Ignatius, a ransom. | 20.00 |
| From St Mary of Beauce, ransom of Joseph. | 20.00 |
| From St Epiphane, for a Catechist. | 20.00 |
| From Lyons, for a Catechist. | 15.00 |
| From St Paul, for the Mission. | 10.00 |
| From Procopius College, for Nyassa Seminary. | 5.00 |
| From St Louis, for the Mission. | 2.00 |
| From Chicago, for the Mission. | 2.00 |
| From Eureka, for the Mission. | 2.00 |
| From Victoria, for the Mission. | 1.50 |
| From Amount of smaller gifts. | 22.25 |

CANCELLED STAMP WORK.

From Common Fund, ransom of a girl. 20.00

DECEASED

Bro. Philip Roy, Ottawa.—Sister Mary of Peace, Montreal.—Sisters Mary of the Sacred Heart and St Peter Claver, Quebec.—Mrs Chas. Perron, Lyon.—Mr Ph. Pepin, Somerswoth.—Mrs A. Matthew, Plessisville.

Requiescant in Pace.

RECOMMENDATIONS.

23 conversions.—15 vocations.—15 spiritual favors.—17 sick.—18 temporal favors.—24 thanks-giving.—26 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.

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15 JUL 1875
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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 onces** 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.

Commercial Printing Co., Quebec.

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17 JUL 1975

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