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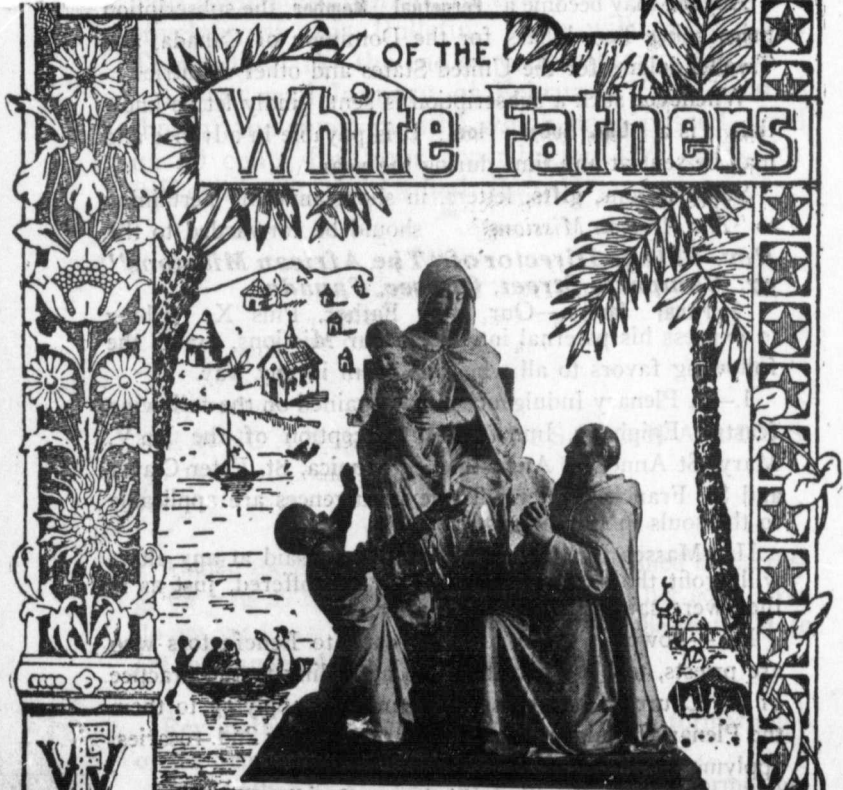
OCTOBER 1913

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# THE AFRICAN MISSIONS

OF THE

# White Fathers



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Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, • Quebec.

MONTHLY MAGAZINE

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

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

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

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

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

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

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

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

### Other favors granted our subscribers

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

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

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

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

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## NOTICE

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We are already in the third part of the year 1913. This reflection should suggest some good resolutions to those of our subscribers who have not yet paid their subscription for this year. Look at the envelope of this Bulletin. You will see a date. This date marks the end of your subscription.

If you read January, or February 1913, or another of the seven months which have passed, send us 50 cents for your contribution (60 cents for subscribers in the United States.)

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## NEW CANADIAN MISSIONARIES.

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Among the new African missionaries ordained at Carthage on June 29 last, Canada numbers four of her sons. We do not yet know to which mission they will be sent. Here are the names of these four new priests :

Rev. Father Sarrazin, of Côte des Neiges, a former pupil of the Seminary of St. Theresa.

Rev. Father F. X. Lacoursière, of Batiscan, a former pupil of the College of Montreal.

Rev. Father A. Labrègue, of Quebec, a former pupil of the Preparatory Seminary of Quebec.

Rev. Father R. Bissonnette, of Cèdres, a former pupil of the College of Valleyfield.

We ask the prayers of all our subscribers that God may bless the work of these new apostles of Africa.



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Fifth Year, No. 10.

QUEBEC

October 1913

## Vicariate Apostolic of Tanganika.

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*Mgr. Adolph Lechaptois, Vicar Apostolic.*

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(Report)

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We will show in this report the progress of the year, the hopes and also, alas ! the trials and difficulties.

The progress, we are happy to say, has been very consoling. It has pleased God to bless the work of the missionaries of Tanganika, and this work has borne more abundant fruit than ever.

"Last year," writes Mgr. Lechaptois, "we had the happiness of registering 857 baptisms of adults and 644 baptisms of the dying. This year, we have recorded 130 baptisms and 684 in danger of death. Adding to this 401

baptisms of children of neophytes, we reach the consoling total of 2116 baptisms administered during the year. This harvest of souls, modest as it is when compared with others much more abundant, seems to us very fine. We give thanks to God and to the benefactors who, by furnishing the necessary resources, have given us the means of saving a great number of souls. Our joy is increased by the fact that the number of conversions, in most of our stations, increases more and more from year to year. The desire to be a Christian, and to do what is necessary to become one, extends from place to place, and wins even the hardened hearts of our old polygamists."

Father Babin, superior of the mission of Kala, writes as follows : "We have had this year more than 300 baptisms, of which half are baptisms *in extremis*. Among our Warungu and Ouafipa, every body wishes to be baptized, at least in danger of death.

"The list of our catechumens has lengthened to more than two hundred, of whom one hundred, at least, are already of mature age if not actually aged. Among these old catechumens, I have counted thirty-seven, at the same station, who have received the cross with all the members of their families. At their request, we have given them a special weekly catechism lesson, which they must continue for two years without being dispensed from the usual instruction. The oldest are not all great scholars, and it is not likely that they ever will be ; their memory is too blunted to remember the letter of the catechism easily, and their intelligence is hardly suited to the great truths, for them a little abstract ; but they see with the eyes of the heart, as St. Augustine says.

"I know all the catechism, I keep it there and believe it" said one of them to me, designating his bald skull. "But how can I explain what I know when I have no teeth to talk ?"

"Certainly, I think, in my heart, there are many with perfect teeth who have not the faith of this good old man.

"Their regular assistance at mass and catechism, as well as their spirit of respectful submission to the wishes of the missionaries, are a very good example for even our Christians, and all our young people.

"In two years, I hope, we will have the joy of enrolling on our baptismal register a good number of families of the type of that of Musa Cholé. Musa Cholé was one of the first to come to us, but asked for time to reflect before allowing himself to be baptized. He reflected twenty years, and this year, at last, was regenerated by the waters of baptism, together with his children and sons-in-law,—twelve new sheep in the fold."

But it is not at Kala alone this movement of conversion manifests itself among the old. Father Avon, superior of the station of Zimba, writes in his turn :

"Among the 247 fish which have been caught this year **in our apostolic nets**, it is always the small fish which predominate. However, little by little, the larger fish allow themselves to be taken. We have baptized, this year, a score of old men and women, and a large number of others wish to be inscribed at the catechumenate. Among the latter is an old priest of idols, well known in Rukwa as a doctor and sorcerer of the worst type. He has willingly given up his vile trade, which was so lucrative, to take the cross of the catechumen, and his attendance at catechism and his moral dispositions are of the best. Flowers of this kind are rather rare, and yet it does not do to be in too great haste to gather them. We hope that this one, faded though it is, will not be the less acceptable in the eyes of the divine Master."

Father Robert, superior of the mission of Kirado, also describes the remarkable conversion of an old sorcerer of Itelé, by the name of Nakitwaki. It is interesting that now, as in the days of the early Church, the grace of God sometimes searches for willing souls even in the midst of the worst enemies of the Christian name,—the sorcerers and priests of false gods.

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After what I have already told, it is hardly necessary to speak of our hopes ; these conversions, indeed, show



REV. F. F.-X. LACOURSIERE OF BATISCAN.

what we anticipate for the future. However, if it is necessary to specify on what these hopes rest, I will say it is on the continued progress of our schools and on the Chris-

tion spirit which penetrates, little by little, the souls of our neophytes.

The readers of the Bulletin are not ignorant that the work of our schools occupies a distinctive place among our apostolic works. They are our nurseries of neophytes, for nearly all the children who frequent them are instinctively led to love our holy religion and to desire to embrace it. The number of our pupils constantly increases. We have reached, this year, the large number of 9450. Have we not reason to expect a harvest more and more rich ?

But, as I have said, our hopes rest on the Christian spirit which penetrates the soul of our neophytes. This spirit, indeed, is contagious ; it cannot fail to spread, and it grows and shows itself in proportion to the development of our little Christian world.

In most of our stations, the neophytes, far from losing their first fervor as time goes on, persevere in the love and practice of our holy religion. Sundays and holidays of obligations they are, as a rule, faithful in coming to mass, and following with piety and attention the prayers and instruction. Their regularity in frequenting the sacraments is, above all, remarkable. At Karéma, where there are about 900 communicants, we have given this year more than 25000 communions, and in another station, 15000 to 300 communicants.

Our dear negroes, who know their weakness, know also that the sacraments of Penance and Holy Eucharist are the divine remedies which will heal and fortify their souls. They make use of them without that exaggerated fear which characterizes so many European Christians, and the grace which they derive from this source transforms, little by little, their nature. With some, this transformation is marvellous. For example, that Christian of Kirando, Anna Mizingo, who on August 15 last, did not fear to face and meet death to preserve her virtue. Again, those two young neophytes of the same mission, Agatha Chasulwa and Julietta Kafuti, who edified all our Christians by the energy with which they resisted the shameless solicitations of an



Indian. Another, that little child of the station of Mpimwé, Petro Kimanga, whose edifying death Father Molitor relates in these words :

“It was Easter Sunday. The child, very near death, saw his mother leave to attend the High Mass.

“Mamma ! said he, “ put on your holiday clothes and do not weep any longer. Remember it is Easter to-day !”

“My child, answered the mother, I know it is Easter, and that is why I stayed with you while your father went to communion at the first mass. I am going now to the second mass, to fulfill my duty as a Christian. The good God will pardon me if I go there weeping and in my ordinary clothes. How can I be happy when you are so sick !”

The child expired in the arms of his father and of a missionary who came to assist him, while his poor mother was still at church ; and the Father who told me the story adds : “I believe that this dialogue between the mother and the child will please God more than all our Alleluias !” Have we not reason to say that with such Christians we have confidence in the future ?

Our little seminarians, of whom two are Philosophers continue to satisfy their professors.

Our trial of a little congregation of native religious has been very successful. The missionaries in whose district they work are loud in their praise of the services these humble Sisters render. They have already two houses ; in a short time we will establish a third, at St. Jean-de-Kirando.

A new station, the twelfth, under the patronage of St. Francis de Sales, has been founded near the mountain of Chala, in the country of the Ouafipa. The king of this country is a Christian, as well as his whole family.

\* \* \*

There is, however, a shadow on this picture. European civilization has penetrated into Tanganika. Will it be Christian ? That is a subject of great worry to us. Numerous Europeans go through the country, looking for men to

work on the railroad and in the plantations of the Coast. Many of the poor negroes cannot resist the inducement of salaries, which will procure fine cloths and sounding rupees. Our Christians and catechumens who resist for a long time, end by succumbing, as do the others, to the temptation. The most, it is true, return before very long and do not lose their religious sentiments, but others stay away longer ; some never come back. It is easy to see that the prolonged absences of the men bring disorder and distress in the families, and the heart of the missionary suffers with them. But is not suffering the role of the missionary ? Why should we complain when we have such consolations as God sends us ? No, what we ask of the readers of the Bulletin is not that they pity us, but that they send us the help of their prayers and their alms. With this help and the grace of God, which we know will never fail, we hope to obtain, in the coming year, new success in our work, to increase our Christian flock and to send to heaven a larger number of souls.

The Vicariate Apostolic of Tanganika numbers : 12 stations with 47 missionaries (Fathers and Brothers), 19 White and 10 native Sisters, 115 catechists, 8766 neophytes, 6797 catechumens ; 121 schools attended by 5938 boys and 3602 girls ; 9 orphanages, 6 hospitals, leprosies or refuges, and 17 dispensaries, where 84939 sick have been cared for.

We have enrolled this year 1061 baptisms of adults, 401 children of Christians, 684 in danger of death, 1019 confirmations, 199 marriages, 81280 confessions, 113949 communions.

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## Vicariate Apostolic of Upper Congo.

*Mgr. Victor Roelens, Vicar Apostolic.*

*Mgr. Auguste Huys, Coadjutor.*

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(Report)  
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It was in the region of Upper Congo that the first missionaries sent to Tanganika in 1878 set up their tent. They found there the Arab slave dealers, who, for many years, had created all kinds of difficulties. In spite of these obstacles, the mission was solidly established, and has never ceased to progress. At the present time, it has stations at all the important points of that immense country which it has conquered for Jesus Christ.

In the following account, we will review these stations successively beginning with those which have been founded last.

### I

#### KIVOU.

The mission of Tongress-Sainte-Marie, founded in 1911 on the high volcanic plateaus 10 leagues to the north of Lake

Kivou, numbers, in a radius of 10 kilometers around the station, more than 15000 inhabitants. Since the arrival of the missionaries, about sixty Christians, baptized in other missions and who inhabit the country, have grouped themselves around them. The population, who were already acquainted with the White Fathers on account of their proximity to the neighboring Vicariate, welcomed the newcomers with enthusiasm. At the opening of the classes, 300 children presented themselves, and more than 1200 natives come regularly to the instructions.

These latter take things very seriously. The Superior had engaged as shepherd a man of a certain age. Surprised that he did not come to the catechism class, he asked the reason. "Because I am not ready," he answered. The Father did not insist. Some time after, our man presented himself to the Superior. "Write my name at the catechism class, now I am ready. I have sent away my wives."

"Very good ; but you were not forbidden to come to the instruction while you were a polygamist."

"I know it, but to act thus would not have been right,— to wish to become a Christian and keep my wives. Is it not so ?"

A chapel-school has been built at Ntamchanga, likewise at Ngoma and at Rutshuru, two military posts, where black soldiers and natives come in numbers to the instructions.

"At Liège-Saint-Lambert, on the west coast of Lake Kivou, the work of the missionary does not go on with the same rapidity," writes a missionary. "Katana, the king of the country, received us favorably at first, but some one set him against us. Who ? The sorcerers, without doubt. They knew that our influence would cut off their source of revenue. We commenced our work here, as elsewhere, by the care of the sick, coming to the help of the unfortunate, and rendering the natives all kinds of services. This is the surest means of gaining their confidence. Katana has been induced to think that all this good will was only hypocrisy ; that we wished to gain the good graces of the people only to disrupt the country and dethrone him. And he has be-

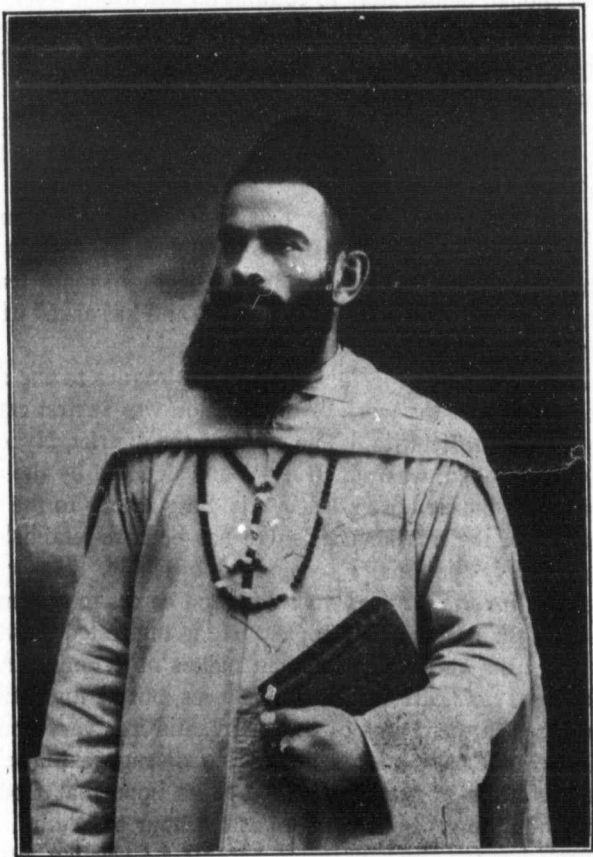
lieved it. The story has even been started that he wished to set fire to the mission and kill the missionaries, but his suzerain prevented him. But is not this an invention of the negroes? They are so ready to make up anything for a sensation. It is not probable that Katana would have been fool enough deliberately to commit an act which would have subjected his country to fire and blood, withhold his people, who, however, esteem the missionaries. A hundred adults are courageous enough to come to the instructions and to send their children to the classes. This cloud will disappear, and it is hoped that, with the grace of God, the work of the Gospel will take, before long, new life."

A chapel-school has just been established 20 kilometers to the north, in the peninsula of which Rushombo is king. There are 4000 souls in an extent of two square leagues. The population there is well disposed, and has asked of their own accord for religious instruction.

At Thielt-Saint-Pierre, situated five leagues to the southwest of Kivou, the work of the mission was at first retarded by political difficulties. The chief of the district, Nya-Gésy, having revolted, was put to flight and deposed by the administration, but he has ended by yielding, thanks to the intervention of the missionaries. He has been re-established in his dignity, and finally recognized officially. He appears grateful for the services rendered, and comes to the instructions at the head of his people. He is interested in what is taught, asks questions and even makes objections. At the bottom of his heart he already believes, but he finds himself enmeshed in the chains of polygamy, and it is very doubtful that he will have energy enough to disengage himself, as long as he is in good health. Let us hope that God will grant him the grace of baptism at the hour of death. If he himself has not the courage to become a Christian, he desires his children to be, and has declared that his eldest son and future successor shall be a Christian and monogamist.

This year, the first adults, having finished their four years of probation, presented themselves for baptism. What! some one will perhaps say, at Thielt-Saint-Pierre, no adults

have yet been baptized ! In danger of death—yes ; in good health—not yet. The beginnings of a mission, in a country where one is not known and which he does not



REV. F. R. BISSONNETTE OF CEDARS.

know himself, are generally slow and difficult. The missionaries must first gain the confidence of the people, and learn their tongue.

The first conversions are difficult indeed. They require of the converts a profound conviction and an uncommon courage. Those who declare themselves Christians must renounce at once the usage and customs of their race, withdraw from the festivals, private and public, all their practices being tainted with superstition. They are exposed to the ridicule, hate and perhaps vengeance of their former friends and neighbours. Without a special grace of God, the natives could never have this courage. When the converts form a group, the difficulty diminishes. They constitute among themselves a new society, which adopts Christian customs.

They help each other, and the pagans end by letting them alone. But it is easily to be understood that the first converts hesitate before exposing themselves to so much annoyance.

The missionaries, on their side, must be circumspect and prudent in the choice of the first candidates for baptism. They wish converts not only of mind but also of the heart, well-instructed, fervent and good, who will be able to attract others and serve as models. This is why the catechumens are submitted to a four years' test and a thorough examination before they are admitted to baptism.

A chapel-school has been founded near the chief Kalawa, half-way between the station and Kivou. Others are being founded with the chief Ngwésé at the north and Kamanyola at the south. Unfortunately, the parents are opposed to sending their children to the normal school at Lusaka, the only district where they can obtain instruction and a sufficient training. We do the best we can by keeping on the spot some substitute catechists while waiting for the parents' change of mind.

## II

### MANYEMA.

The mission of Vieux-Kasongo is very promising. Nume-

rous Christians inhabit the villages which surround the station, and many children attend the school. Even the Musulman negroes, who live near, send their children to the missionaries' school, and do not object when they are taught the catechism.

The White Sisters conduct an orphanage for girls, a home for widows, a school, a dispensary and a hospital for the victims of the sleeping sickness. They still find time to visit the neighboring villages, to distribute remedies and to instruct the women and girls.

With what delight they are welcomed ! Their arrival is a holiday for the negresses. When they are still far off, the cry is raised : "Our Mammams are coming ! Our Mammams are coming !" and everybody runs to meet them. Each tries to be the first to salute them and to receive their greeting. Who bothered about these poor black women before ? They were in the world only to be sold as sheep, to work and to be beaten. To-day the White Sisters, the sultanas of Europe, visit them, teach them that they have a soul, just as have men, that they are as free as the men to be instructed and to go to heaven, if they wish it.

The little girls form a circle around the Sisters, as close as possible. Behind them are the women, carrying their babies on their backs in a sheepskin. These little ones stand in this moving cradle and raise their little woolly heads above the shoulders of their mothers to see the Sisters, and examine the baskets which they have on their arms. They know by experience that inside they will find good, ripe bananas ; the little hands creep from under the sheepskin and are held out to receive one.

With alert ear, attentive eye and responsive heart towards the Sister who is speaking, women and girls listen, almost without breathing, to the words which fall from her lips. It is very beautiful and consoling.

At the close of one of these talks, a little girl, under the stress of emotion, whispered in the ear of the Sister : "When I am grown, I will become a religious."

"If it pleases God, my child !" Then the Sisters leave.



“Good-bye, Mammás, be sure to come back. Good-bye !”  
And all hands are waved.

Thanks to the combined efforts of the missionaries, religious, and native catechists, the Catholic faith is implanted and spreading. On all sides, religious and secular instruction is sought for. At Nyangwé, among the Wasulas, the Wenyi-Kasenga and the Wazimbas, missionaries are asked for. One chief himself came a ten days' journey to beg for the foundation, at least, of a chapel-school. The divine grace works readily among the tribes of the Manyéma. The apostolic workers are not able to meet all the demands.

The station of Bruges-Saint-Donat has been transferred, on account of the depopulation produced by the sleeping sickness. It is now situated in the country of Nkuvu, 80 kilometers to the south-east of Kasonga, on a plateau protected from the plague. The Christians and some catechumens have followed the missionaries. Sola, the chief of the country, as well as his people, made us welcome. Unfortunately, they are great travelers and merchants. They go from place to place to sell their products and have not the time, they pretend, to occupy themselves with instructions. When they are called to the catechism class, they are prevented from coming. When sent for to their homes, they are away. They do not yet feel the need of thinking of the interests of their souls. Nevertheless, a hundred children attend the classes, and a little group of young people, touched by grace, follow the religious instructions. It is a beginning. Their example will draw others. The little seed will sprout under the beneficent influence of the dew of grace, and will become one day a great tree.

May the prayers of our benefactors hasten this moment !

### III

#### MARUNGU.

The Mission of the Sacred Heart, Lukulu, makes steady progress, but too slowly to please the missionaries. The

working of the mines which have been opened about thirty kilometers from Lukulu draws everybody, and diminishes the population, already small. Catechism classes are held regularly at the station and in the villages three leagues around, and nearly every one comes to them, but the conversions are not yet numerous.

The country of the Baluba has been and is one of the strongholds of the devil's kingdom in Marungu. The sorcerers there are very powerful. The proud Baluba, whose reputation for fierceness and courage rendered them, formerly, the terror of their neighbors, tremble before these charlatans, and invoke other sorcerers, more powerful still, for protection.

To this end, they unite themselves to one or the other of the numerous secret societies which exist in this country. Nearly every adult belongs to at least one of these, and binds himself to keep its secrets with the most terrible oaths. Treason is punished with death ; the dread of vengeance is a serious obstacle to the conversion of these poor people.

A certain number, however, have surmounted this fear, and come to live in a Christian village established by the missionaries for the slaves whom they have liberated and educated. This village is situated upon a hill about a kilometer from the dwelling of the Fathers, and is clean and well kept. Manual labor, farming and cattle-raising furnish a livelihood to the different families, and help them to prosperity. Black prosperity, mind you ! Plain food, healthy and sufficient, grain in the house, tapioca in the fields, cotton drawers — the richest have even a cotton vest and hats of plaited palm-leaves ; a hut of clay, with five or six little rooms and a roof covered with thatch ; a large box of tree-bark, in which are laid away cotton goods and glass beads ; a sheep, a goat, fowl and ducks. Why should not our Negroes think themselves rich and prosperous ?

Now, in order to give a new impetus to the work, a house of White Sisters is to be established at Lukulu.

Mpala is alive again. Seven years ago its people were

threatened with extinction by an epidemic of the sleeping sickness. With their own hands they erected an expiatory chapel to Our Lady of Perpetual Help, hoping, through



CARTHAGE : A VISIT TO A WANDERING TRIBE.

her intercession, to be freed from the scourge. For seven years they never ceased to implore her assistance. You could see whole families, men, women and children, going to the

chapel to recite the rosary, and beg succor. At last their prayers were heard, and God permitted the disease to be arrested. The people of Mpala rejoiced greatly, and did not fail to give honor to their heavenly Advocate. They realized, too, that this trial had been sent them for their good.

"God has punished us," said a thoughtful Christian, "but we had well deserved it. We were letting our comfort and love of ease draw us away from Him. We went to Mass on Sunday ; but during the week—oh ! that was too fatiguing ! We abandoned the good God ; He abandoned us. He thus forced us to return and draw even nearer to Him."

Really, there has never been so much devotion among our Christians as now. The missionaries have never before had so many confessions and communions. May this blessed fervor long continue !

The neighborhood of Lukulu, like most of the high tablelands which separate Lake Tanganika from Lualaba, is comparatively little settled. Around the station are about twenty villages, the largest of which contains not more than fifty huts. Then one must go two, three and four leagues, in different directions, to find upon the banks of a river, a brook or the edges of a morass, a like aggregation, numbering five hundred, eight hundred or a thousand inhabitants. In the midst of these are erected chapel-schools, in the care of two or three married catechists, who teach the children, and visit, each week, the hamlets all around, to give instruction to the adults. 5000 natives are thus enabled to receive regular lessons in religion.

Baudouinville is the largest centre of Christianity in all Upper Congo. Five priests, six religious and thirty-one catechists give their services to the people, and the neophytes number 4,343. 22,989 natives, still heathens, regularly attend the catechism classes.

The Christians are generally active, honest and faithful to their religious duties. On week days there is a large attendance at Mass, and about a hundred daily communions. There are Christians who travel six, eight and ten leagues to fulfil their Sunday duty, and receive holy communion ;

but unfortunately the chapel-schools are too far off for the priest to reach more than once every two months.

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In order to train up helpers capable of assisting the missionaries, and make up to some extent for their small number, in the work of instructing the children and evangelising the natives, a normal school and a Preparatory Seminary have been founded, as an experiment, by the Baudouinville Seminary.

The normal school is for boys of some promise, who are able to read, write and cipher in their own tongue. The course is generally about six years. The curriculum includes, above all, a thorough study of religion, grammar, composition, arithmetic, geography, Sacred history and the history of Belgium and Congo. Lately, owing to the request of the Government, the study of French has been added.

These boys are trained, theoretically and practically, for their future employment as teachers and catechists. They marry on leaving school, and teach at first in a Mission, under the immediate supervision of the Fathers ; then they are placed, two and three together, in the chapel-schools. 61 of these catechist-teachers are already exercising their functions, and prove of the greatest assistance.

As several of the pupils of the normal school have shown signs of a vocation to the priesthood, a preparatory seminary has been added, where Latin is taught. 22 pupils are following the course with success. Six have finished their studies, have persevered, up to the present, in their desire of becoming priests, and after a trial of two years have been admitted to the Seminary at Baudouinville. Three are now philosophers, three more theologians ; the most advanced is in his fifth and last year.

Aspirations to the perfect life have also made themselves felt in some young men, who, however, have not the necessary qualifications for the study of theology. They therefore will become Brothers.

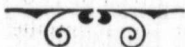
This same desire of perfection is even more strongly manifested by our young girls. There is among them a great turning toward the religious life. Thirteen are now candidates with the White Sisters at Baudouinville, and four of them, after a trial of two years, have been admitted to the noviciate and wear a habit of gray, with veil of the same color. The Superioress of the White Sisters, who has them under her charge, is entirely satisfied with their piety, their regularity, and their spirit of mortification and self-denial.

Under the visible protection of Providence, then, the spreading of the Gospel prospers in Upper Congo. The efforts of the demon and the persecution of the wicked may sometimes retard its progress at some one point, but the check is only momentary, and the success gained elsewhere amply compensates. The future is full of hope.

The Vicariate Apostolic of Upper Congo comprises 9 stations, with 41 missionaries, (Fathers and Brothers) 15 Sisters, 84 catechists, 7,268 neophytes and 38,094 catechumens.

It possesses 34 schools, attended by 2,902 boys and 1,144 girls ; 32 dispensaries, 14 hospitals and lazar-houses, 21 asylums and orphanages. 303,823 sick persons have been cared for.

During the year there have been 532 adult baptisms, 409 of children of Christians, 1,463 of dying people ; 1,284 confirmations, 208 marriages, 71,050 confessions, 76,385 communions.





## Mission of Kabylie.

*Letter from Father Louis Vidal to Father Cébron.*

Les Ouadhias, May 24, 1913.

We have had a visit from Mgr. Piquemal, auxiliary bishop of Algiers. The whole tribe took part in our festival. The President, the Rural Guard, the eight amins, or chiefs of different villages, were all grouped in front of the triumphal arch to salute His Grace in the name of the tribe.

Hundreds of men and children escorted our guest, some on foot, others on mules, most of them armed with guns and native blunderbusses. The Nouba (native brass band) marched at the head of the procession. The music of the Nouba, the deafening explosions of powder, the joyful "you-you" of the women, made a noise more harmonious to Kabyle ears than to ours. It was an almost entirely Mohammedan tribe which thus welcomed, with open arms, the representative of Our Lord.

About a hundred Christians and catechumens, with banners flying to the wind, marched before His Grace. At a given signal, they took the head of the procession, and Mgr. Piquemal, mitre on head and crosier in hand, advanced, surrounded by a respectful multitude. Our Christians were proud of the honors shown their bishop and father, and so were we.

At the church, the ceremonies were touching and beautiful. 32 neophytes were confirmed. Among them was the good Mary Julia, of whom I have already spoken in a pre-



REV. F. W. SARRAZIN OF COTE DES NEIGES.

vious letter. She was the first to advance to the altar, accompanied by two Sisters. How happy she was to be made a "strong and perfect Christian," and to gaze upon the most eminent representative of Our Lord upon Algerian soil!



Her piety and courage made a great impression upon the Bishop.

Last Monday, forty of our Christians set out on a pilgrimage to Tagmount, with flying banners. The Christians of Tagmount advanced to meet them, with their banners also flying. Joining forces, they moved toward the statue of the Madonna, singing hymns all along the way. After assisting at High Mass and making a procession around the statue, they returned, full of holy enthusiasm. What do you think of all this, my dear Father? What a transformation in our Kabylie! I am happy to make you hear a little echo of these festivals, so that you may feel more and more interest in our dear mission.

LOUIS VIDAL.

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## Vicariate Apostolic of Nyassa.

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*A Seminary in the Black Country.*

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Fifteen years ago the mission of Nyassaland was made a Vicariate Apostolic. Fifteen years—the first neophytes have not yet had time to grow old; most of the first missionaries are still living.

Now a decree of the Sacred Congregation of the Propaganda has made our territory as large again. The Christian settlements of the northwest will form the Vicariate of Bangwéolo, and those of the south east, the more recent, that of Nyassa.

In this immense country—larger than France—the Catholic Church, fifteen years ago, counted not a single soul ; to-day she has two bishops, 55 missionaries, 500 catechists, 10,000 Christians and more than 5000 catechumens.

The labor which devolves upon the apostolic workers in a mission which has been erected into a vicariate can hardly be imagined. The work is doubled ; that first undertaken must be developed, that more recently commenced pushed on, projects must be made realities. Unfortunately, workers and resources do not grow in proportion.

The formation of a native clergy in Nyassa is of the first importance. The seed is already there ; it has germinated and only asks room for growth—it is hardy and full of life. The difficulties raised by the devil do not hinder the recruiting of seminarists, and among our young Christians, the children of our neophytes, we have really an embarrassment of choice. But here are the practical obstacles :

These boys must be lodged. We have not the house. The clay soil here makes the finest bricks and tiles, but we need several hundred thousands of them—and they are a dollar a thousand.

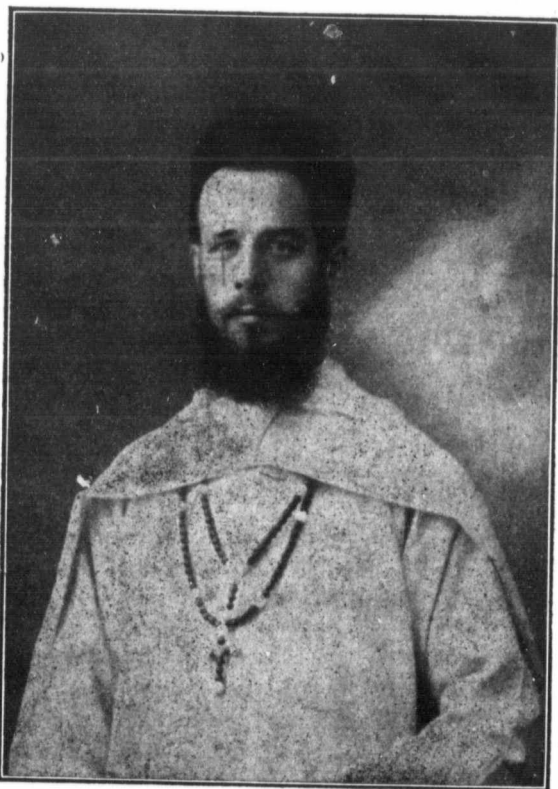
They must be clothed. Even dispensing with caps, shoes, trowsers and vests, they must nevertheless have a cotton covering—and it is twelve cents a yard.

They must have food. Maize (Indian corn) covers the plain of Mua as corn covers the fields of Canada ; it yields a flour as white as snow. We need from five to six tons a year—it is a cent a pound.

I put my head between my hands and ponder, a long while. Here is the fruit of my reflections.

I say to myself—You are only a poor devil, it is true, but there are thousands on the earth just like you, one-armed, blind, lame. How do these unfortunates manage to get

along? They go out every morning in the streets of the city, dividing the different sections with each other. Some hold out a hand silently; some sing a song—all endeavor to attract the attention of charitable souls. The passer-by



REV. F. A. LABREQUE OF QUEBEC.

stops, throws his mite into the plate; windows open and pennies rain down on the pavement. The beggars come home in the evening with tired limbs and hoarse throats, perhaps, but with something in the purse. Do you the same,

say I to myself, since you are one of the confraternity. Hold out your hand, sing out your plaint—tell people what you want.

I should very much like to sing, but where ?

So I start to thinking again—above all, I pray—and this is the result.

A magazine—there is your streets. It is opened, as a window is opened, to hear the song and see the singer.

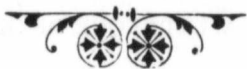
But there are magazines and magazines. Literary and scientific, for instance, written by academicians and read by the learned—you will have no audience there. Religious magazines written by missionaries for the charitable to read—ah, there is your field !

Dear readers of the AFRICAN MISSIONS, this is the first time I have ever come under your windows—the first time I have ever sent my prose to this Bulletin. My refrain is not lively, my voice is not fine. May the good God make you hear His, instead, that voice which touches hearts and opens hands. I do not beg for myself, but for Him.

As you look out and see me pass by with my black seminarians, do not say—It is only one beggar more and one beggar too much !

For if you refuse me to-day, what will they do to-morrow for the shelter of an humble roof, for a little food, for a bit of cloth to cover them ?

J. MAZE.





## The End of the Day.

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It was the hour of siesta. Outside, the heat was tropical ; the sun's rays beat down pitilessly on the parched and dried-up ground—there was not a breath of air, not a sound. All creation seemed asleep. The coffee plants in our garden, crouched down at the foot of the "céaras" seemed to frown and cower beneath the relentless shafts of fire, and to implore some saving shade for their withering leaves.

Who would dream of being abroad in such weather ? I was employing myself in my room with the posting of the parish registers when suddenly a vigorous knock made the panels of my door fairly tremble.

"Who is there ?" said I.

"Two Protestant girls from Bbale, who want us for a dying person," answered our un pitying concierge from the veranda outside.

"Very well—I will come."

In the shed which the native visitors make their quarters, I found two young heretics who saluted me rather hesitatingly.

"Who is it that is sick, my friends ?" asked I.

"Our great-aunt," they answered sadly. "The minister's catechist refused to baptize her the other day, and she asked one of our Catholic neighbors to do her this charity. She

grew better, however, and we believed her out of danger—but this morning she became much worse again. She wants to see you without delay.”

“And where does she live?”

“At Musimbize.”

“Very well. It was good of you to come after me at once. Go on before me, and I will follow immediately.”

In the twinkling of an eye I prepared my sickroom case. My bicycle was allready, and two minutes later I was speeding down the long avenue of the catechumenate. There was not even a cat stirring outside; the air was simply burning, and the refraction of the rays of the sun almost intolerable.

On reaching Bbale I took a straight cut across the banana plantations, and soon met a person who seemed to be waiting for me.

“Do not go any further, father,” he said. “The sick woman lives right at the entrance to the fields. Come this way.” On the road, I asked him something about the sufferer.

“Was she a Catholic before she was taken sick?”

“Oh, no. The “teachers” regarded her as one of their most promising converts. But all last week she saw you pass frequently through our village, and she inquired of her Catholic neighbors why you came out so early always. They told her that you brought their monthly communion to the sick people of all the hamlets around. The other evening she said to us :

“My children, I have been doing a great deal of thinking lately. Just see how the Fathers from Nnandere attend to their sick! And I am almost certain our Protestant catechists are going to let me die without baptism.” So it did not surprise us to hear her ask for a Catholic baptiser after her first attack. Our “teachers” refused her baptism because it was a favor, they said, reserved to the “initiated only.”

I felt sufficiently enlightened as to the dispositions of our recruit. She certainly knew what she was about, and that without any influence being brought to bear upon her except the silent and mysterious grace of God.

When I entered the hut, I found it full of heretic visitors, but over by the hearth I recognized at least two Catholic faces. The dying woman lay stretched out on a mat. I knelt down by her pillow and spoke gently to her, holding up my rosary. Her eyes, already veiled and clouded, opened slowly. She looked at the beads, then feebly held out her hand to take them, and tried to carry them to her lips. Then



THE CHURCH AND SCHOOL, AT ST LOUIS of MROUMBI.

she looked up at me, and seemed to know me. I requested all present to observe strict silence while I ministered to her ; then I spoke to her of the divine efficacy of Baptism, of the essential truths of our holy religion, the necessity of repentance for sin, the merit attached to sufferings patiently borne for the love of God. She understood, and acquiesced in all I said with either a slight movement of the head or a flicker of the eyelids.

I baptized her. Her happiness was evident, and she kissed my crucifix. Then she was anointed and received the Last Blessing, after which I invested her with the scapular of Our Lady of Mount Carmel.

The Protestants followed the ceremonies with attention and respect while our Catholics knelt and recited the rosary. From time to time the one nearest me wiped the death dews tenderly from the forehead of our dying Christian.

All was finished. I spoke to Rosalie once more, and we said aloud the customary prayers, "Kitaffe, Mirembe Mariya, Kitibwa." I told our Catholics not to leave their dying friend, and to suggest occasionally to her some short ejaculations and some pious thoughts. Suddenly, as I was speaking to them, one of the Protestants called out.

"See, father! She is dying!"

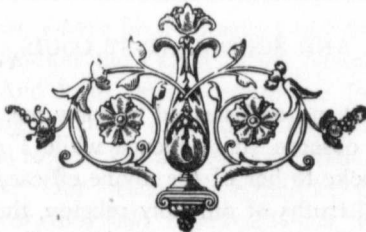
Rosalie had not stirred. Her eyes were placidly closed, but her hands were growing cold.

I whispered quickly into her ear one last word of love for God and Mary.

A little sigh—her journey was done.

Rosalia, vale!—Vivas in Christo et Mariâ!...

H. LEVEUX.





# Worth Knowing

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

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

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

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

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

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

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

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

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

RANSOM OF SLAVES

**W**E 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

From Galion, Ransom of Mary-Elizabeth...	25.00
From Cincinnati, ransom of Gabriel-Paul...	20.00
From Montreal, ransom of Mary...	20.00
From San Salvador, ransom of Petro...	20.00
From New York, installment for a Purse..	20.00
From Cuba, for a Catechist..	15.00
From New Orleans, for a Woman Catechist..	10.00
From Montreal, for the work of Catechists	10.00
From Preston, for the Missions	10.00
From St Lambert, for the Missions.....	2.50
From Victoria, for the Missions...	2.00
Amount of smaller gifts...	27.00

CANCELLED STAMP WORK

From Philadelphia, ransom of five slaves..	100.00
From Roxbury, ransom of Margaret..	20.00
From Ottawa, ransom of Bridget-Ann...	20.00
From New York, St Francis Home, ransom of Anna.....	21.27

DECEASED

Mrs Adam Katzenmey, Ppper Sandusky.—Mr Cleary, Gleneden.—Mrs Elizabeth O'Hagan, Toronto.—Mrs Roderick McKinnon, Brantford.

*Requiescant in pace.*

RECOMMENDATIONS.

18 conversions.—17 vocations.—22 spiritual favors.—31 sick.—11 temporal favors.—25 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.*

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

Last June, the Society had charge of 127 Stations belonging to 9 Apostolic Vicariates, and one Prefecture. The Missionaries then working in the Field were 499, besides a great number engaged in the general administration, or in the Novitiates the Society maintains in America, Asia and Europe. At each Station there must be at least three Missionaries. The Fathers are helped by lay Brothers who are also members of the Society, and by an order of Sisters founded likewise by Cardinal Lavigerie.

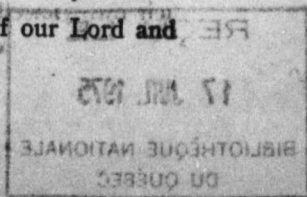
The Society has two Missionary fields. In North Africa, we are working among Mohammedan population ; further South, among the colored tribes of the Soudan and of the Equatorial countries. These Missions combined cover an area almost as large as the whole Dominion of Canada or the United States, that is about two million five hundred thousand square miles or one fifth of the "Dark Continent". As for the inhabitants of these immense countries, they approximate more than twenty millions, about one seventh of the whole population of Africa.

What are 500 Missionaries for 20,000,000 Heathens ?

" **Missionaries ! Send us Missionaries !** " Such is the continual cry of our Confreres in their letters.

" **Pray ye therefore the Lord of the Harvest that He send forth laborers into His Harvest.** "

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



## THE WHITE SISTERS.

Our Missionaries find zealous and valuable assistants in the Mission Sisters of Our Lady of Africa (White Sisters). These Sisters devote themselves particularly to the instruction and training of the women and young girls and to the nursing of the sick. Owing to the lack of funds for the expenses of voyages, founding of houses, etc., the sum of one hundred and twenty dollars a year is absolutely necessary for the support of each one.

Anyone who charitably contributes the above sum will materially aid both Sisters and Missionaries in their labors, and share in all their merits and good works.

### NOTICE.

The date on the printed address of subscribers is to let them know when the time of subscription expires. It serves also as a receipt. For instance : Jan. 14, Aug. 13, etc., means that the subscription runs up to January 1914, August 1913, etc. If one month after renewal of subscription the date on the address has not been changed, subscribers should kindly inform us and we will at once make correction.

### CANCELLED POSTAGE STAMPS

The work of Cancelled Postage Stamps, though apparently a very small one, is in reality the source of much good in our Missions—**The ransom of slaves.**

So, dear Readers, if you can send any considerable quantity to us, they will be valuable and we shall be most grateful to you.

The Post forwards them at the rate of **one cent for each two ounces** or fraction thereof, as **Third Class Matter**. Larger quantities should be sent by Express or Freight.

In order to reduce the cost, they should be neatly stripped from the paper by means of cold water, and dried.

We get the paper off in the following easy way :

We put them over night in a pail of cold water. The next morning we take them out, lay them by in little heaps, and let them dry for two or three days. When perfectly dry, we blow the stamps off the paper without the least trouble and without tearing them.

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

REÇU LE

17 JUL. 1975

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