

PER
A-211
Fifth Year No. 2

QUEBEC

FEBRUARY 1913

PER
A-211

THE AFRICAN MISSIONS

OF THE

White Fathers



Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE

Table of Contents

To Our Subscribers	33
A reconnaissance in Buruli.....	34
Vicariate Apostolic of Northern Nyanza	43
A eight day flying Mission	49
A letter from a Black Seminarist to his benefactress.....	54
Catechists in the White Fathers' Missions.....	58
Questions and answers.....	62
Useful information.....	63
Ransom of Slaves.....	64

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

Anybody may subscribe **once** for all, the subscription price being them **en dollars**, for the Dominion, and **twelve dollars**, for United States and other countries.

Whenever such a subscription price is sent, kindly let us know that it is a **Life Subscription**.

This subscription price is payable in advance, but subscription may start at any time during the year.

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

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

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

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

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

Other favors granted to our subscribers.

1. Two Masses are said for them on the 7th and 15th of each month.
 2. A Third Mass is said on the 21st of each month for our zealous Promoters. Any person who sends us six new subscriptions may become a Promoter.

3. Participations of the Subscribers and Promoters, as well as of their deceased, in all the prayers and good works of our Missionaries and their spiritual wards.

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

PER
A-2145



Fifth Year, No. 2. QUEBEC February 1913

To Our Subscribers

We beg to request our subscribers to throw a glance on the envelope. A date is to be seen at the side of their address. That date indicates the MONTH and YEAR in the course of which their subscription becomes due.

Thus JUNE 12, AUGUST 12, SEPT. 12, NOV. 12, indicates that their subscription is due since JUNE, AUGUST, SEPTEMBER, NOVEMBER 1912. JAN. 13, FEB. 13, indicates that it will become due in JANUARY, FEBRUARY 1913.

Those of our readers whose subscription comes to an end in 1912, or during the first months of 1913, are requested to be so kind as to renew same.

Those of our readers who have recently paid, and who remark that the date on the envelope has not yet been changed, need not be uneasy about it. The change of date will be indicated on the next number's envelope.

So as to avoid errors, our correspondants are requested to write very plainly and exactly their name and address, being careful to prefix ; Mrs or Miss as the case may be.

When a change of address is necessary, let the party give us both the *former* address and the new one. On lists containing subscribers' names for the English and the French editions, one should not forget to indicate it plainly.

We thank in advance our devoted and zealous benefactors and benefactresses and we beseech God to reward them for their devotedness.

A Reconnaissance in Buruli

FATHER H. LE VEUX'S NARRATION

(Continued)

MULOZI

Mulonzi was a place all designated for a catechist. This village contains 42 habitations ; it is central with respect to other hamlets in that region. We erected our tent in Njero-Kamunima.

There we met three neophytes that had come from Kyagawe. I heard from them that an old Protestant woman was lying in the vicinity. On our way then ! We reached the dying woman's abode. The husband was a grumbler who reluctantly allowed us to enter his dwelling. His wife was there lying on a stinking *Lubugo*, an implacable cancer eating her up. Her face striated with wrinkles, her eyes almost out of their orbits, her jerked breath, acute pains all over her body, were for me signs of death. Unnappily the poor creature had been so prejudiced against Catholics that, though desiring to receive Baptism, she wanted to be baptized only by a reformed teacher. As for me, I was not so particular ; I prepared her the best I could to appear before

her Creator and I baptized her discreetly and without disturbing her good faith.

Thursday, 30th.—We passed through Kigweri-Nunavo. The chief was an apostate named Constantino Musuna. I scolded him privately. He acknowledged his crime ; unhappily he was living with a pseudo- servant, as ugly as a goat, it seemed, but who nevertheless riveted him to Anglicanism. He also relied on those with whom he was affiliated for promotion. Poor blind man who refused to see ! In that village too, I found three Catholic families formerly living in Villa. What a misery are those continual movings of Baganda ! Impossible to fallow our people for a long while ! We were told that a Musulman family was settling in the neighborhood. A sad breed also, these *Prophet's* sons !

NNAKITOMA

At Kikonge-Nnakitoma, on the main road from Nnaka-songola-Masindi, we received the most cordial hospitality from Lorenzo Kiviri.

From there to Kyani, near Kafo, we had about an hour's walk. The river was more narrow there. Two men took us across on a poor canoe. Masindi is but 21 miles from Kyani ; before reaching Nnandere, we had, starting from that place, to go 91 miles. We sent through mental T. S. F. to our confrères in Masindi, with our best greetings and compliments, a vehement "*Transeuntes adjuvate nos !*" Yes we would most willingly have given the whole of Buruli to the Fathers on the other shore.

Bulemezi alone, with its dependencies, contains a population of over 90 000 souls, which number is amply sufficient for ten missionaries, however zealous they may be. I spoke of the matter to Monseigneur during the month of January. He thus answered me :

"When surveyors have fixed the limits of the Protestant Chiefs' *miles*, we can obtain from the Government a few lots on lease out of pieces of ground then Crown lands. In

the meantime, we would need a property large enough near Kafo River, and where would "pray" in Buruli language and would prepare themselves for Baptism, Natives of good will residing on either bank of Kafo River. The purchase of that property would have to be made through a trustworthy Native and tried Christian who would be the owner of it as long as such a state of things would be required. The cost price will be taken from a Missionary's private money and not from the Vicariate's funds. We will have to build a suitable chapel, a school, and a lodging-house for the Fathers. Once this half-mile acquired and buildings erected, confrères from Masindi could visit the new catechumenate once every two months. Baruli living on the left bank of the Kafo River belong to the same family and speak the same language as yours! They seem to be well disposed, said Father Laane. After the retreat, in September, the whole of Buruli could be definitively given to the Fathers in Masindi and could become, in a more or less remote future, a flourishing Christian center."

We cast our choice on Nnakitoma-Kikonge, elevated plain, Negotiations were opened, but !...

Everything comes in time, to him who knows how to wait.

Friday, December 1st.—From Nnakasongola to Masindi, the distance may be about 54 miles. On your right, to the height of Kikonge, you have Kiddugala, a pretty large village and the residence of the Mutuba, or 6th chief of the province.

BUYAMBA

We turned southward, visiting villages all along the main road. Heat was suffocating. At night, we reached Buyamba. Letters from Nnandere found us there. What a satisfaction. Fatigues and deceptions encountered during the day were soon forgotten. We had a visit of our far off country, of the post we had left some fifteen days previous.

From Buyamba to Lugogo River, a tributary to Kafo Ri-

ver, many a village were to be seen. I would willingly establish a catechist in every one of these. We distributed some of our remedies to numerous sick persons, who were exceedingly surprised at being given help GRATIS PRO DEO. A Musulman, of high degree I am told, came to me with his wife. She was wearing a beautiful costume made of silver-triped stuff ; and around her head a white kerchief, tied after the Creole fashion : her arms were loaded with magnificent bracelets. Her baby Yusufu was very sick. Our catechist examined it and told me that Providence was surely sending the child so that I could baptize it, what I most willingly did.

BUMONI-KIGWERI

On the left bank of the Lugogo River, you are in the very heart of Butengesa, in the dwelling place of Simeo Ssebuta, 1st sub-chief of Buruli. In Butengesa, the total of capitations collected exceeds 900. There is thus room enough for 3 catechists, of whom one would remain in Bumoni, and another in Kigweri. The third one could take Kisozi on Mayanja River.

Bumoni is Ssebuta's residence and there are about forty Catholics having received Baptism. Simeo, now an apostate, had been baptized by Father Lourdel, and came near being englobed in the "MASSA NIGRA". He had been spared on account of his young age. He also was an upstart and entangled in a left hand marriage.

Kaguyo, near the frontiers of Bulemezi, was Zulia's domain. Zulia is Catholic and heir to Mutayingulwa, former Zaleurega's mother. She has 7 Catholics working for her.

NNAMAKUKULU NNABISWERA

By the way, let me give you a little advice : never visit Buruli during the dog-days. Watering places are far distant, and often you can get but a liquid mud which you have to alum and filter before using it. Food also is scarce du-

ring the dry season. During the rainy season, the plain is inundated, high weeds being dew-covered are impracticable unless you have a water-proof... Thus the best moment for a visit through Buruli is toward the end of the rainy season. Take also with you a tent, a camp bedstead, and a good box full of medicines.

I have already told you that this country is full of game.

Saturday, 2nd.—We visited Kannyonnyi, Nnamakukulu, Kyangogolo, Nnabiswera. People there are very sympathetic to us and pretty well grouped together. A catechist would be advantageously placed in Nnamakukulu or in Nnabiswera. I baptized a young insane girl whose father, formerly a blacksmith, received burning cinders in his eyes and had come to be cured in Nnandere. He introduced us with a great deal of praises to his neighbors as incomparable physicians. Provided Esculapius is not jealous !...

We went to Kimaga and lodged at Kadyebo's, that is the SSABADDU or 2nd sub-chief of the province. He was away. So much the better, for a month ago I had greatly cooperated to the evasion of a young girl he had taken in private tutorship and whom he was holding under private charter ; would he be grateful for it ? His substitute was not worth more.

Rough, stern as a south-west gale, he received us as we would tramps, and showed us the high road. I was very careful not to discuss with him. He had no idea, the wretched thing, that we were tired and exhausted ; we took time to breathe a little. And then !... *Domini est terra !*... Twenty-five minutes later,, we saw coming to us, our enemy, with his camelion angry eyes. Was he coming to fight with us. He was holding something in his hand... one would think he was listening to some old rooster's protestations:

—My master, Kadyebo, sends you this gift, muttered he as he came near us.

What a change ! Kadyebo, on hearing of our arrival, had sent a messenger to inform his substitute he should treat us with civility. All was not then cordial and spontaneous in our host's new attitude ! He even had a little revenge of his own, by giving us the food only at 10 o'clock at night.

To deceive hunger and impatience we had to recourse to good old songs.

3rd, Sunday.—Whilst we were celebrating Mass, under our tent, the neighboring teacher was furiously beating his drum. Why had we not in our caravan that pseudo Muezzin from Taraseon who formerly, laughingly, had thrown, from Algiers' minaret his joyful mockery to the four corners of the horizon.

We greeted children on our way ; but fear to be fined pushed them to the *kanisa*. Had they been free, their choice would have been prompt and without going any further !

NNALUKONGE-KASALI

Several teachers having got some money while in the service of the C. M. S. have felt their zeal dying in their souls. They bought some land and are now having a good rest at home. If I was a rich Catholic chief, I would also buy pieces of land in order to establish catechumenates.

We visited Katebe, Nnalukonge, Kasali.. There also, harvest could be plentiful.. We noticed a few adults having received Baptism. We returned to Kagango, Limba, and by 6 o'clock we went back to Kigumya.

For eight days, we have been preaching here and there, trying to convince our hearers that to go to God, the Anglican way is not the right one, since there is a safer and finer one. May the remembrance of our visit amongst them dispose Baruli to welcome our successors.

KIKOYERO

Tuesday, 5th.—We took leave of our farmers in Kiguma. Kiguli is a fishing place. The hamlet to which Wajjala Hill gives its name, had but 2 Catholics amongst its inhabitants. Kikoyero is more thickly inhabited along the coast. We will have to place a catechist there.

In Kabugendo, I met a young neophyte, brought over from Rubaga in a Pagan center. I took note of his rela-

tives so as to have him sent back. Civil laws are indifferent to children's religious training and we are forced to have recourse to parents.

Towards 5 o'clock, we reached Lukoge.

LUKOGE

This is a pleasant oasis in this immense Buruli where villages are so small and so far apart, huts so poor, and fine banana-groves so few. The village is built near a hill, the name of which it bears. It has but 60 habitations.

I had the consolation of assisting a Catholic from Kyaggwe, seriously sick with elephantiasis. This sickness and small pox are very common in Buruli.

Chief Cephas received us with great deference and amenity. I spoke to him about establishing a catechist in his village. He begged for time to consider the question. His near relatives are Catholics and his personal sympathy towards us is very true ; but Protestants are watching. What a bull-dog ! What a pack of hounds !

From the top of Lukoge Hill, the sight was magnificent. To the North, were the beautiful Masindi Mountains all haloed with light, and behind which the sun seemed to linger and throw a last glance on that splendid panorama which we were admiring. To the right, was Lake Choga, with its border of papyrus-trees and its lotae, voluptuously presenting its quiet surface to the caresses of the declining light. On the left, were Nivakasongola Mountains disappearing in the penombra of twilight. Towards the south-west, far, very far, one could guess Nnadere. Well ! every month, our young neophytes from Kirulwe would travel the 57 miles in order to assist at the meeting of their Patronage !

Wednesday, 6th.—At ten o'clock sharp, we reached the top of Kasozi, on the slope of which was fixed our farm of Kirubwe, at the mouth of the Tsezziwiwa River. People there were more polite and more docile than in Kisalizi. In the district of Kigumya we had 60 Christians. In Kirulwe we had but 50. Protestants were five times more numerous

than we. We devoted 4 days to our Mission's farmers and 2 days to the neighboring inhabitants.

Kisenzi was a royal domain entrusted to Mutaabwa, third mutuba of the Province.

Kigwera belonged to the C. M. S.

Our farm of Kirubwe, like that of Kigumya, is full of farmers and measures but 185 acres.

Were I to try here any evangelization project? Behold, we would have first to acquire lots of several acres each and favor the coming of tenants on them. A male teacher would have charge of teaching catechism, etc, to boys. A female teacher would have to devote herself to girls and women. The chief catechist would have to wander through the neighboring hamlets in quest of souls of good will and would have to care for the sick. The daily lessons of catechism and class would have to be almost compulsory for our tenant's children. We would also have to note those who refused to be present at our Sunday-schools and they would have to be gone after, *fortiter et suaviter*.

Old men would have to be prepared and baptized in their own dwelling. The lady-teacher could advantageously look after them.

As for men, we would have to begin with the most intelligent and the most serious amongst our tenants, and later on catechists could be selected amongst them.

One danger to be feared was this. Our farmers, once baptized, in case of bad behavior or spiritual laziness, could leave us and go to some Anglican or Pagan proprietors, by whom they would be no longer watched over.

Outside of our lots, it was all heresy and paganism. Protestants had 4862 followers amongst Buruli.

Wednesday, 12th.—We visited Irma, Jjunda, Nnakataka, and spent the night in Kabadzi. Short to say but longer to do.

In Kabadzi, the chief was receiving about 320 taxes, and a catechist-station would be necessary there. If I had been the Governor, this consideration alone would have induced me to admit the Missionaries wherever they would have

reasonably asked their admission. Unhappily the English officials were afraid to insist on this point with the heretical chiefs. The latter could then refuse us in their property which was often a whole province. Even if one of their tenants had taken it into his head to assemble and catechize his neighbors, they could drive him away without being exposed to any penalty. The devil had thus bound our hands, leaving us but our voice to protest, *opportune et importune*.

In Kamirampango, one of our catechumens was looking after his Protestant relative's land.

We skirted Szezibwa River, visiting Kigejjo and other small villages in which were living a few neophytes.

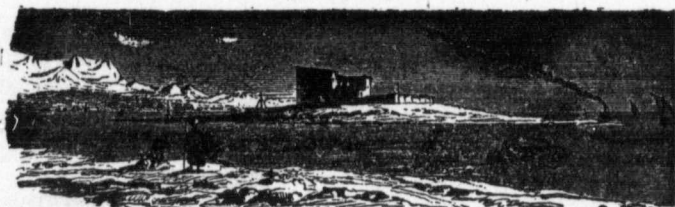
Saturday, 16th.—We crossed Bulemezi's frontiers in Kalubanda. Soon after we were to have the sweet consolation of seeing once more on many a breast Our Lady's rosary and medal.

We led to Nnandere 14 Baruli catechumens and 2 young neophytes. That was all the harvest of a month's work ; and what a month ! So, in Buganda as elsewhere, wheat is picked up ear by ear. Closing year's sheaves are the results of long and painful efforts. Happy is he who generously and joyfully resigns himself to such a state of things.

May Saint Joseph inspire some generous benefactors for the acquisition of lands and the immediate installation of catechists in Buruli. The more we delay, the more Protestants will have an advance on us.

HENRI LE VEUX,

of the White Fathers.



Vicariate Apostolic of Northern Nyanza

Musa Kasa, an exemplary Christian.

I have just read "*Father Achte's Life*", you have recently published, and this perusal, so interesting and so edifying, has brought me back to the three years I spent in *Notre-Dame de la Garde*, a station the opening of which our confrère undertook, on the frontiers of Unyoro, in 1894. If Father "Ati", as he was called by the Natives is still living in the heart of every body, he is still more so for a poor unhappy being who lovingly called himself his favorite child, Musa Kasa, whom you have not failed to mention in your book.

Kasa was known by every Munyoro, for several leagues all around. How shall I portray him to you? Imagine a man, one of whose eyes had been plucked out, whose ears, nose, lips and both hands had been cut off!

But, under this horrible exterior, were hidden a golden heart and a choice intellect.

Never, during my sojourn in Uganda, have I seen a more striking evidence of those African despots' cruelty.

Why had Kasa been condemned to undergo such frightful mutilations ?

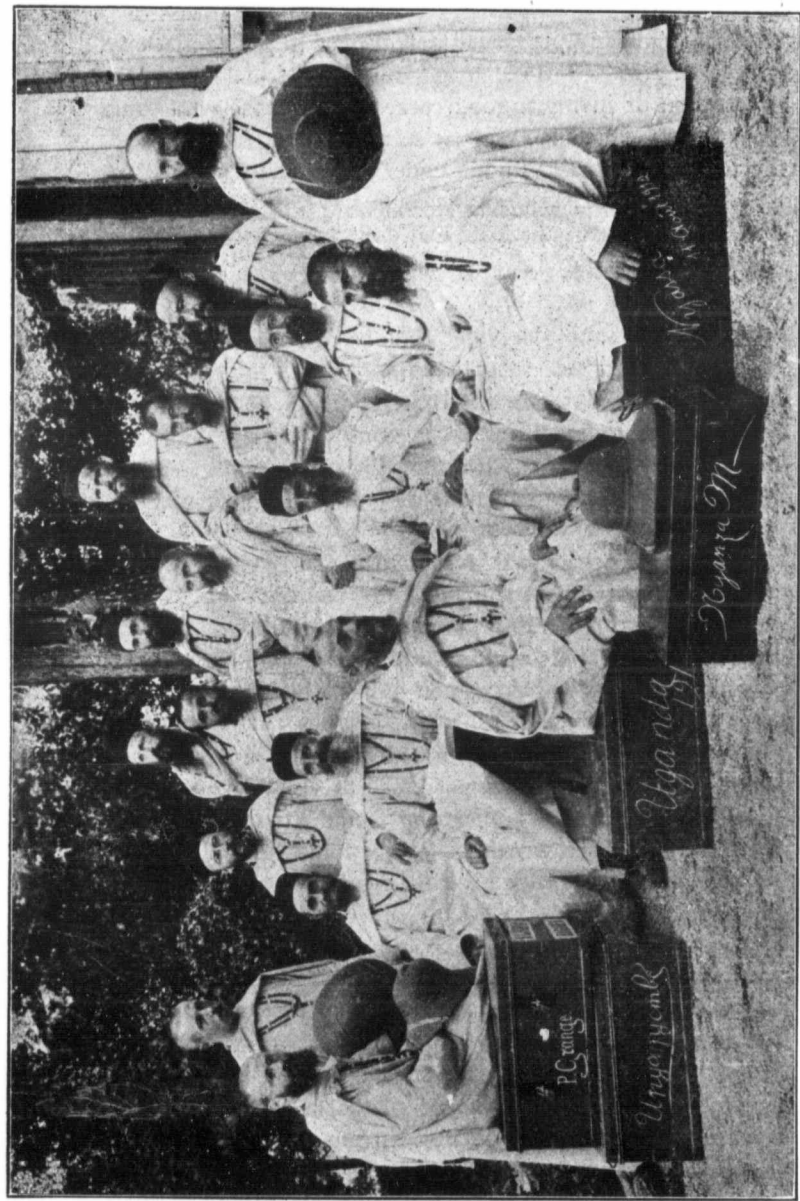
I do not exactly remember ; but if it had been for some fault of his, whatever it may have been, he had severely paid up for same.

How many times has this poor man told me about the horrible scene of his torture. The execution had been rapid, since a quarter of an hour had been sufficient for the whole of it. First two violent blows on his ears made blood flow from them and had in some manner, anaesthsiated them a sharpened and cross-cut reed had been used as a knife. With the same instrument, his nose and lips had been cut off. "Ah Father !" would he had. "when the executioner thrust his finger in my eye to pluck it out of its socket, oh ! then I really thought my bowels were being plucked out !"

Kasa's mother, who had heard of the execution, had hastened, anguish stricken, and had posted herself near the entrance to the *Kisa Kati* (a reed-hurdle surrounding a chief's residence. Alas ! in what a pitiable state did she see her poor child come out ? Crazy with pain, running forward, without knowing whither he was going, he passed before his mother without even seeing her. She, in spite of her old age, started after him and reached him but several hundred feet further, where he had fallen in a pool of blood and uttering wild screams.

She loaded him on her shoulders and brought him to her hut. For many a long week, she took care of him with a patience and a devotedness which maternal love alone can dictate, hoping against all hopes her dear child would survive so many and so horrible wounds. All this took place in the province of Kyagwe, a short time before Father Achte undertook to establish there a first mission.

Kasa was in the most distressful misery, which was enough for him to become Father Achte's favorite. Cast off by his former friends, an object of disgust for everybody, he was to find consolation and joy but in Religion. He was then taught catechism and attached himself to his benefactor as would a most loving child. He faithfully followed him



P. Alarie.

A caravan in 1912.

P. Julien. P. Châteauevert

through his many peregrinations, except to the capital-city, where he always refused to go, for fear of yielding to the temptation of giving a good correction to those who could have been tempted to laugh at so mutilated a face.

He was baptized in Buddu under the name of Musa (Moses.) Shortly after, God placed in his way a good Christian girl Lucia, to whom he had done some good, and who consented to marry him.

* * *

When Father Achte died in Our Lady of the Snows' Musa begged to be allowed to live until his death at the station of Our Lady of the Guard. The formation given him by his "*Father Ate*", had made of him an exemplary Christian.

The first in the church, every morning, regardless of bad weather, it was he who directed the recitation of prayers. On Sunday, after the Benediction of the Blessed Sacrament, he would take off his neck a large rosary, and, between his two stumps, beads would keep on rolling whilst his lips would utter numberless Ave's.

In a caravan, would a bearer pout in presence of a burden he supposed too heavy, Musa, possessed of Herculean strength would take hold of the load, and would lift it as if it had been a straw. "How cannot you," would he tell the lazy fellow, staring him with his only eye, "you who have your two arms, carry it!" And the other, ashamed would do his work without any more pouting. Were I to cross a river, Musa would kneel down, and taking me on his shoulders, would cross me over, always happy to work for God. For, never, through the ardent faith he had inherited from Father Achte, he saw in a priest, but "God's man." How could I tell his joy when he heard that a caravan of Missionaries had left Marseilles for Uganda.

"How many are coming this time?" would he ask. And whenever he heard they were coming closer and closer :

“Where are they to-day ? In how many more days will we see them ?”

* * *

Though his life, pretty short after all, had been edifying, his death was still more so.

For a year or two, sickness had been consuming him. His strength had diminished little by little ; the fine dark hue of his face had become clay-like. One day came when he started ejecting blood through his mouth. He immediately had me called, and I administered to him the Last Sacraments which he received with a very sensible joy and piety. He then appointed me to be his last will's executor ! !

Of his two goats, he gave one, the finest, to the Church, to have Masses said ; the other, to his old mother and his wife, so as to allow them after his death, to eat the traditional meal, and to “replace their hearts in the right spot.”

Nevertheless, the sick man seemed to regain some strength, but a few weeks later, he fell, never to rise again. Consumed by fever, cast down by weakness, he started again ejecting blood ; it was at night ; he then called aloud :

“Mother, and you, Lucia, rise up !” At this call, both women rose up.

“See now, I am going to die ; but, before, I want to see the Father.

—Well ! I will call him, answered his wife crying.

—No, do not call him, I want to go and see him myself, Let each of you take hold of one of my arms and lead me to him”

Musa, even dying, was not a man to be contradicted. He was obeyed.

From his hut to the station, the distance is 800 yards, through a stony path. How could I portray this nightly procession ? How many times were they bound to stop and allow the dying man to rest a little !

It was nearly mid-night when I heard footsteps, sobs, and sighs at my door.

“Father”, cried Lucia, “we are leading Musa to you,”

I hastened. The sick man had hardly been led in, when he fell, down on his knees, and he told me, with a voice almost inaudible :

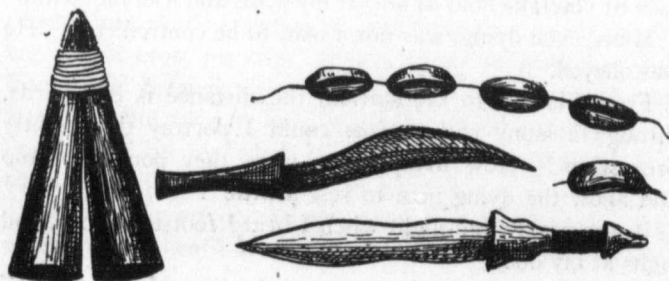
“Father I have but a few more minutes to live, but I said to myself that I was not worthy to disturb you during the night ; I come to beg your blessing and to die near you.”

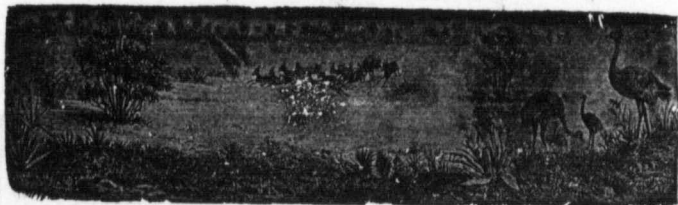
I was at a loss what to admire the most, of that heroic energy in sufferings or of this Christian calm in face of death, or of that child's respect for his Father.

A few days later, Musa died. If the Christians of Our Lady of the Guard were losing a model in him, they had one more intercessor in Heaven.

His old mother is still living, well taken care of in our little hospital. His wife, Lucia, has gone to the White Sisters to train herself for catechist work. There she is still as I write these lines, preparing herself, if it so pleases Our Lord, to enter into the Native Congregation of the Daughters of Mary.

F. ISIDORE BASIN, *W. F.*





A eight day flying Mission

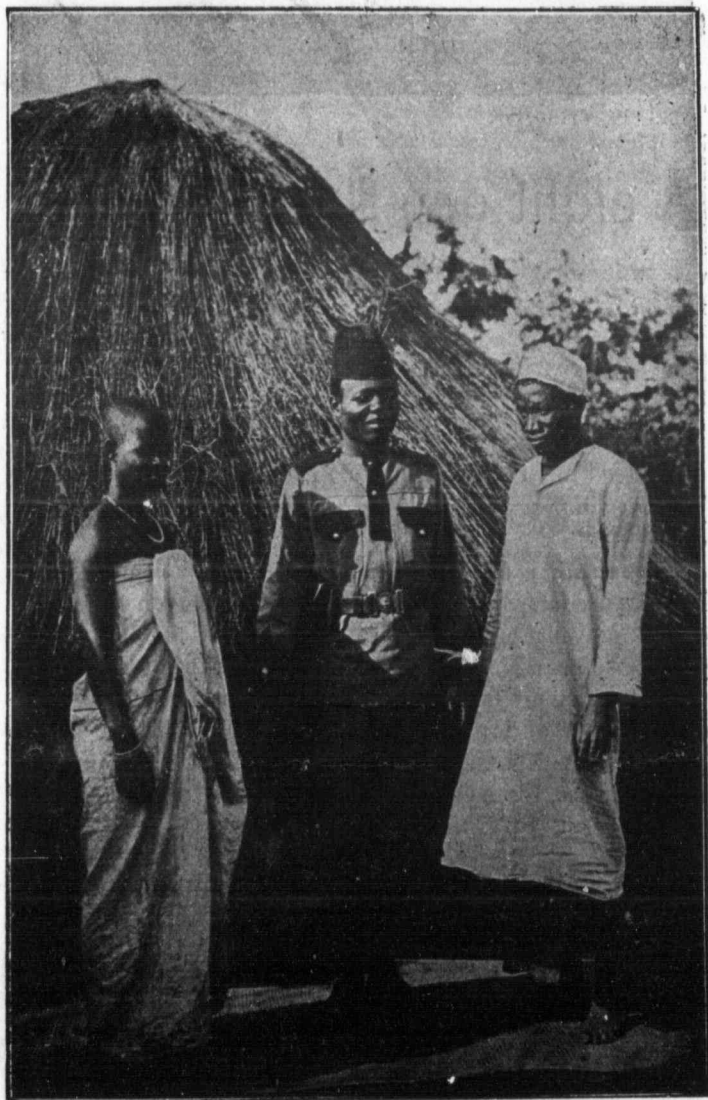
—
From F. U. Beauchamp.
—

I intend to let you know, to-day, about an eight-day tour, in a certain part of our district. I completed it, a fortnight ago,

That region is a part of the Queen Mother's country, and heretics are numerous there. So before setting on my journey, I prayed Our Good Heavenly Mother to bless it, so that those poor Negroes, entangled without being aware of it, in the nets of heresy, might receive the true Gospel on the occasion of my passage, through their villages. The young Negro who served Mass for me on the morning of my departure, received Holy Communion for that intention.

* * *

I visited eight villages, in each one of which was a catechist station. Usually we visit more than one village a day ; but as that part of our district had not been visited for six months, I took time enough to have a fair idea of our neophytes and catechumens' way of living, and also to decide Pagans to work for their souls. It was with this object in view that I made my tour by short walks : the longest of which has not been of over three hours.



A soldier with his wife and boy.

Geme is a village situated in a Protestant country, as are the seven others I was going to visit. In that mountainous and ravineful region, one would at first be inclined to suppose there were no inhabitants ; Natives have erected their houses in the midst of the undergrowth outside of all tilled lands. They generally are at the bottom of ravines.

In that village were 22 neophytes and 50 catechumens, three of whom were learned enough to be admitted to catechism preparatory to Baptism. A young Christian woman, redeemed by means of a gift coming from America, brought me, in order to show her gratitude, two bunches of bananas, a hen, eggs and food for my bearers. Her father, mother, little brothers, and sisters came to see me : "I wanted to go and see you in order to thank you for having redeemed my child : I could not do it because I was sick ; I found today strength enough to drag myself as far as here, to see you and thank you."

During the afternoon, before hearing our Christians' confessions, I visited 24 Pagan families. This is the best way to show those poor people that we love them, and to decide them to come to catechism.

* * *

On the following morning, at Holy Mass, I distributed Communion to the neophytes of this village and to my bearers who were fervent daily communicants. In spite of the fatigue occasioned by portage, they were anxious to receive Holy Communion every day during that trip. After Mass, I gave a short instruction to the good Christians of that place, bound to remain faithful to their Religion in that Pagan and Protestant region ; then we started for another village, called Kitumbi, one hour and a half distant.

I reached there at nine o'clock, and in the little chapel, looking pretty near like a shed, I found 90 Christians and catechumens.

After the ordinary greetings, I called the Christians together for 4 o'clock in the afternoon and I immediately set

myself to instruct the catechumens. Ten of these were learned enough, and four were admitted to follow at the Mission, catechism preparatory to Baptism.

In that village, there is a good old woman, whose eleven-year old grand daughter had just received Baptism.

“What name did you give her, inquired the grand-mother—Anatolia, answered I”. When after trying several times, she could succeed in pronouncing that name, she repeated it a dozen times so as not to forget it, and then added : “Let Anatolia come back soon, she will teach me my prayers by the fire-side, for you see, Father, my legs are no longer good for anything. I can but seldom go to the chapel ; all is broken, my legs, my back, my breast. I have but my soul left.”

On the following day, I arrived in the village of Kagogo, where I met but very few persons ; the catechist of the place had been, for the last four years, suffering from sores in the throat. He succeeded to draw out of heresy his fifteen year old sister. She had not yet been baptized, and was then living at her brother's, preparing his food and, together with the other catechumens, learning her catechism from him.

In the evening, instead of visiting the Pagans, I tried to bring back to God, a young girl, 10 years old, whom Protestants had gained to their sect by giving her clothes. All my efforts were useless ; she repeated to me what she had been taught, namely, that all religious denominations are good and that she wanted to follow the same religion as the Toro King. At night-prayer, I invited the 34 Christians of Kagogo to pray for this lost sheep, this being all we could do for her.

* * *

Butulya was a village situated at one hour and a half from Kagogo, at the foot of the Ruwenzori Mountains. There I went during the third day of my visit. We had placed a catechist there only three years before. The catechumens,

numbering 90, are very fervent, on account specially of the vexations coming from time to time from the Protestants.

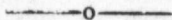
On my arrival, the Protestant catechist assembled all his people in front of the temple, and placed them in a single row, no doubt to make me believe his followers were still more numerous than they really were.

The situation of that village is pretty consoling. Though they are but nine Christians, catechumens are numerous enough and I could admit eleven to follow soon after the Grand Catechism. Overwhelmed with joy, they wanted to come to the Mission right off ; I tried to induce them to be patient, but they insisted in accompanying me as far as Kazingo, a village situated one hour and a half from there, on the counterforts of the Ruwenzori Mountains.

Kazingo is a meeting-place for all the wizards from the mountain ; it is a place where Paganism is deeply rooted. We nevertheless have 42 Christians there and nine catechumens from the place are being prepared to Baptism at the Mission. I heard our Christians confessions and on the following morning, I had the happiness of distributing Holy Communion to nearly 80 neophytes, some of whom had come from Kitumbi, Kagogo, and Butubya in order to receive Our Lord once more.

Thus the Missionary's visit in those rather distant villages was a feast for our neophytes. It was also a blessing for them ; our catechists are unanimous in declaring that recruits are more numerous now. In order regularly to make such visits we should six Missionaries and we are but four. Will not Seminarists from Northern America come to our help ? Such was the grace we asked of God very often at the sight of so many souls remaining in infidelity for lack of Missionaries.

UL. BEAUCHAMP.





A Letter from a Black Seminarist to His Benefactress

Some months ago, Madam P. gave us a purse of 450 dollars destined for the perpetual maintenance of a Black Seminarist. And she desired that the first to profit by it should be one of the students of the Grand Seminary of Uganda. The Fathers of Katigondo chose Simon Kapere as the happy beneficiary of that purse. Simon then wrote to his benefactress a letter in Latin.

We wish to place before our readers the very text of the Seminarist's letter, with our translation opposite to it. Priests and students in Seminaries will not read it without interest, and they will probably think that this Black Seminarist could make a good showing amongst White Seminarists.

Katigondo, 30 Julii 1912.

IllustriSSimae Dominae P.
in Christo Jesu salutem.

Magno cum gaudio hanc
epistolam ad te mitto, ut
tibi congratuler pro omni-
bus tuis operibus quodidia-
nis.

Valde gravisus sum nosse
te pro nobis Seminaristis
Ugandae conari, et tuam
magnam clementiam unum

Katigondo, July 30th 1912.

To the very illustra-
tious Lady P., Hail in
Christ Jesus.

With a very great joy, do
I send you this letter, to
congratulate you on all the
good you do every day.

I have been filled with joy
on hearing with what a sol-
licitude you devote yourself
for us, Seminarists of U-

specialiter velle inter nos adjuvare ; et Superiores me elegerunt. Gratias tibi ago plurimas.

Laeto animo quae ad vitam meam praeteritam spectant per ordinem narabo tibi.

Ex insulâ Sese sum oriundus a parentibus olim paganis ; postea vero in Christo credentes baptizati sunt.

Anno 1901, die 28 mensis Julii, baptizatus fui. Dein prima rudimenta litterarum in eadem insulâ didici. Deinde anno 1903, mense Decembri, in seminarium missus sum.

Anno vero 1908, insula nostra Sese deserta est propter contagiosum morbum qui dicitur "morbus somni" ; multi hujus insulae mortui sunt, reliqui vero in Uganda dispersi sunt. Ergo sine patria sumus. Mei parentes sunt nunc Bukalasa, prope seminarium majus ad Katigondo.

In seminario minori absolvi sex annos in quibus studui linguae latinae aliisque rebus ; dein in semina-

ganda, and what a generosity you have manifested in adopting one of us ; our Superiors have chosen me as your *protégé*, and I come to let you know all my gratitude.

I come also to acquaint you with me, by relating a little of my life.

I was born in the Island of Sésé. My parents were Pagans ; but later on, they believed in Christ and were baptized.

I, myself, received Baptism on July 28th 1901, at the Mission of Sésé. There also I began my studies. Later on, in December 1913, I was sent to the Little Seminary.

In 1908, our island was visited by the sickness called "sleep-sickness" that made a wilderness out of it ; many of its inhabitants died, and those who escaped dispersed themselves are then without a country. My parents are now living in Boukalassa not far from the Seminary of Katigondo.

I spent six years in the Little Seminary where I studied Latin and other sciences ; I was then ad-



The grand seminarists at Katigondo.
(The Cross shows Simon Kapéré)

rium majus electus sum, ubi operam dedi Philosophiae et secundum annum Theologiae nunc absolvo.

Anno 1911, die 24 mensis Decembris, tonsuratus sum. Hoc anno, nempe 1912, die quarta mensis Augusti, ostiaritui et lectoratui initiabor. Manent ergo nunc tres anni quibus studio theologiae incumbam; dein vero per duos annos in probationem mittar, in locis hujus Vicariatus; ac denuo in seminarium, si judicatus fuero idoneus, redibo per tres annos ut me sacerdotio praeparem.

Longa ergo adhuc via manet; ora pro me ut tantum iter bene perficiam.

Gratias etiam tibi ago propter calicem et pixidem quae jam pro me emisti. Promitto tibi me saepe esse pro te oraturum.

Illustrissima domina, ad te mitto photographiam meam et condiscipulorum meorum, ut pro nobis orare digneris ut Deus perficiat in nobis opus quod Ipse coepit.

In seminario majori nunc sumus sexdecim alumni.

mitted to the Grand Seminary, where I first studied Philosophy; now I am finishing my second year in Theology.

I was tonsured on the 24th of December 1911. During this year 1912, on the 4th of August next, I will receive the Orders of *Porter* and *Reader*. I have still to study Theology for three years more; then I will be sent on probation for two years, in one of the Missions in the Vicariate; then, if I am found worthy, I will come back to the Seminary for three years more in order to prepare myself to the Priesthood.

I have thus still a long way to go; pray for me so that I may reach the end.

I thank you also for the chalice and ciborium you have already bought for me. In return I promise to pray often for you.

Very illustrious Lady, I send you my picture together with those of my companions, so that you may pray for us, in order that God may complete in us the work He has begun.

We are now sixteen students in the Grand Semi-

His diebus post examina
promotus fui ad tertiam
theologiae classem et nunc
praeparabo me ad accipien-
dos ordines.

Vale et Dominus te diu-
tissime conservet.

SIMON KAPERÉ,

clericus.

ary.

Recently, after our exa-
minations, I was promoted
to the Third Course of
Theology and I am now
preparing for Minor Or-
ders.

Be in good health and
may the Lord grant you a
long life.

SIMON KAPERÉ

tonsured cleric.

Catechists in the White Fathers' Missions

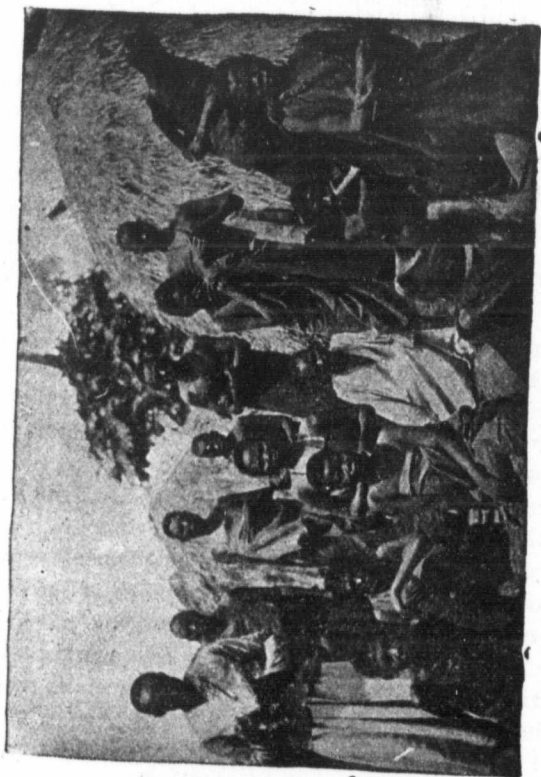
Those of our benefactors who follow step by step the growth of Catholicism in the *Dark Continent* are aware that the Holy See has entrusted to the Society of the White Fathers the administration of seven Apostolic Vicariates, some of which are as large as France itself.

The stations or Christian communities actually in existence and in full growth, are one *hundred and twenty* in number. Around these are living *one hundred and sixty thousand* baptized Negroes, and *two hundred thousand* catechumens preparing themselves to receive Holy Baptism.

This is a wonderful and, no doubt, very consoling result; but there are still to be converted, *many millions* of infidels and the *seven hundred Missionaries* (Fathers, Lay-Bro-

thers or Sisters of Our Lady of Africa) scattered in all these stations, are overcome by the enormous work to be done.

In Northern Nyanza, for instance, where a single district contains up to *ten thousand neophytes*—and many of them receive Holy Communion every day after—after the cele-



Our children

bration of Mass and several hours spent in the confessional, what a short time is left the Missionaries to see to the preparation of children for their First Communion, for instructions of perseverance-catechism, for patronages of young men and girls, for sermons to Christian mothers, advices and exhortations to fathers of families, for the care of schools, hospitals, orphan asylums, etc.

And we mention here neither journeys around the stations for the visits to Christians ; nor the building of chapels which have to be erected here and there ; nor the forced rest which the tropical fever imposes on even the robust constitutions.

The urgency and immensity of such a work have given birth to the *Work of Catechists*.

In order to draw to this Work the sympathies it so well deserves, we will expose, in a few words, its importance ; we will relate a few instances of virtue gathered here and there from the spiritual field of those humble auxiliaries of evangelical predication ; and finally we will listen to one of them telling us his own story.

IMPORTANCE OF THE CATECHISTS' WORK

Do you see, dear Readers, under the green foliage of banana-trees, by the Little Seminary reserved to chosen ones, necessarily not numerous at first, do you see, in the center of each Vicariate, these more spacious solid buildings of brick burnt or simply dried by the sun ?

There are the COLLEGES, or rather the SCHOOLS OF THE CATECHISTS.

There are assembled, from all the neighboring provinces, the most intelligent and virtuous young men of the country.

For two years at least, these young men, who have already received, a good, elementary education, follow different classes of religion, morals, history, and natural sciences that complete their former education.

Oh ! do not think they are brought up in luxury, or in the slavery of the sad superfluities of European or American civilization ! Poor they were born, poor they must live, poor they will die.

They are not left in ignorance of the life of abnegation and sacrifice that will be their lot if they persevere ; but they are taught to crave after the eternal and ineffable rewards God has in store for his choice servants.

So the few chosen ones who accept, at the end of their

probation, to be the apostles' auxiliaries, the Divine Heart's messengers near their happy countrymen, are of an enormous help to the Missionaries as we will show by and by.

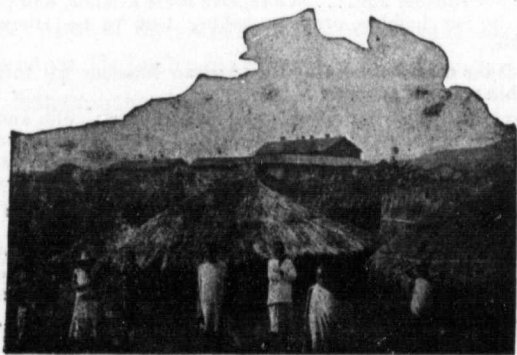
In some Missions in Uganda as many as sixty authorized catechists are to be found ; and would to God it were so everywhere ! Nevertheless, this number, that may seem great at first sight, is far from being sufficient, when one considers the area of certain districts which are some sixty square miles.

In the most distant places from the Missionaries' residence, the Catechist is called upon to preside over the recitation of morning and evening prayers ; he sees to the keeping of Sunday's rest ; he has the rosary recited on such days, and the Credo and different religious hymns sung.

He also recalls every now and then the truths of Religion to neophytes old and young, takes the names of Pagans wishing to get converted, visits them in their poor huts, and starts their religious education. Often times he is called upon to arbitrate the Native's daily contestations.

He also teaches school at certain moments, for the Negroes of Central Africa have a great emulation for science ; every body is anxious to learn how to read and write.

(to be continued)



Questions and answers about the cancelled stamps sent to the "WHITE FATHERS", for their Ransom Work in AFRICA.

Q. 1.—What do you do with the cancelled stamps which are sent to you?

A.—We sell them to stamp dealers or to private amateurs, a few cents per thousand; and the money we get is sent to our missionaries for the ransom of slaves. Fancy, we redeem by this means at least one slave a month.

Q. 2.—How many stamps are needed to reach the price of a slave?

A.—About 500 000 most common ones (such as the two cents) are found worth \$20.00, the very sum required to redeem one slave. *Of course, less common stamps are worth more and sometimes much more.*

Q. 3.—What do your purchasers of stamps require and, consequently, what should you yourselves wish those stamps to be?

- A.—a.—Cleanly stripped from their paper;
b.—Not too much spoiled by post ink or anything else;
c.—Untorn.

Q. 4.—Should they be classified?

A.—It is not necessary; but, if done, they should be packed up in little bundles of one hundred each, each bundle containing stamps of but one kind. Bundles of less than one hundred should be exactly numbered underneath.

Q. 5.—What is the most useful and economical way of sending stamps to you?

A.—To prepare them as said above; and then to send smaller parcels by post, and larger ones by express or freight.

Q. 6.—Should it be better to send often small lots or to wait for larger quantities?

A.—It should be much better to wait for larger quantities, the most economical way for our kind senders as well as for ourselves.

Q. 7.—Is any kind of postage stamps useful for your purpose?

A.—Postal card stamps and stamps printed on the envelopes are as useful as the ordinary cancelled postage stamps, when *cut square, with a little white edge all round.*

Q. 8.—Do you give presents or "souvenirs" for the stamps we send you?

A.—No. We should like to do so of course; but that would be too heavy for our ransom box. . . . We receive them as alms, and prove our gratitude by our humble prayers, asking God to be Himself your REWARDER.

Q. 9.—Is the means of helping the African Missions by this Stamp-work within reach of anybody?

A.—Yes it is. Grown-up people and little children, old and young folks, in short, anybody can collect cancelled stamps, thus preventing them from being lost; and, when an opportunity occurs, have them sent to us. From such small things charity is able to derive wonders.

Q. 10.—How should stamps be EASILY cleaned off the paper?

A.—1o Put the stamps to be cleaned off the paper in a pail of COLD water; 2o about twelve hours after this, take them out, put them anywhere by little heaps, and let them dry for two or three days; 3o blow the dried stamps off the paper: they fall without any difficulty.

Q. 11.—How many stamps do you get every year?

A very great number. Enough to redeem from 40 to 50 slaves each year. This means that cancelled stamps are worth something to us.

Useful information

An alms of four hundred and fifty dollars constitutes a **Purse** at perpetuity, for the education of a **Black Seminarist**.

An alms of twenty dollars buys a child, victim of Slavery, — or delivered as a slave by his relatives; or a young girl sold, affianced for money, by her father and mother, etc.

An alms of twenty dollars procures to a **Black Seminarist** his board for a year in a native Seminary.

An alms of twenty dollars gives the maintenance for a year to a little **Black Sister**,

An alms of fifteen dollars gives the maintenance to a **Catechist** for a year.

An alms of ten dollars gives the maintenance of a **Catechist Woman** for a year.

An alms of five dollars, permits the Missionaries to keep a **Catechumen** at the **Mission** during the six last months preparatory to his baptism.

An alms of **Three** dollars helps to prepare a child to his **First Communion**.

All alms however small, are received by the Missionaries with gratitude.

RANSOM OF SLAVES

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

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

GIFTS TO THE MISSION.

CANCELLED STAMP WORK

10 Ransom of Lawrentine-Mary Ohio.....	\$20.00
20 A Man-Catechist, Hartwell.....	15.00
From New-York, ransom of Mary.....	20.00
“ “ “ Eileen.....	20.00
“ “ “ Alice-Antoinette.....	20.00
“ “ “ Patricia-Marie.....	20.00
“ “ “ Philip.....	20.00
From Cin., Ohio, ransom of Oliva-Mary-Julia.....	20.00
From Bangor, Wis., ransom of Frank.....	20.00
From Berthierville, P. Q., ransom of Georgiana.....	20.00
From Soperton, Wisc., for a black Seminarist.....	20.00
“ “ “ “ Sister.....	20.00
“ “ “ “ Woman Catechist..	10.00
From Cincinnati, for the Mission.....	12.00
From Galion, for ransom work.....	5.00
From St Bernard, Ohio, for a catechumen.....	5.00
From New-York, 1st installment for catechist.....	5.00
From Jamestown, New-York, for the mission.....	4.00
From St Louis, Mo., for the mission.....	2.00
From Victoria, B. C.....	2.00
From amount of smaller gifts.....	37.00

DECEASED

Mrs Anna Waschbusch, Chicago.—Mrs Droyer, Montreal.—Mr McCormick, Phila.—Miss Ella Perkins, Montreal.—Mrs Ignatius O'Callaghan, England.—Mrs Patrick Shea, Lima, Ohio.

Requiescant in pace.

RECOMMENDATIONS

18 conversions.—19 vocations.—21 spiritual favors.—20 sick.—22 temporal favors.—33 thanks-giving.—25 intentions for friends who promise to get subscriptions to *The African Missions* if their prayers are heard.

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

MISSIONS OF THE WHITE FATHERS IN AFRICA.

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

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

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

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

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

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

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

THE WHITE SISTERS

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

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

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

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

17 JUL 1871
BIBLIOTHEQUE MATION
DU QUA

CANCELLED POSTAGE STAMPS

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

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

The Post forwards them at the rate of **one cent for each 2 ounces or fraction thereof** as Third Class Matter. Larger quantities should be sent by EXPRESS or FREIGHT

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


We get off the paper in the following easy way:

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

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

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

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

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

NOTICE

The date on the subscribers' printed address is for the purpose of letting them know when the time of their subscription expires. It also serves as a receipt. — For instance, Jan. 11, Aug. 10 etc. means that the subscription runs up to January 1911, to August 1910, etc. — If one month after renewal of subscription, the date on the address is not correct, our subscribers should kindly inform us of the fact, and we shall at once correct it.

REÇU LE

17 JUIL. 1975

BIBLIOTHÈQUE NATIONALE
DU QUÉBEC

Commercial Printing Co., Quebec.