

PER  
A-211

Fourth Year No. 1

QUEBEC

JANUARY, 1912

PER  
A-211

# THE AFRICAN MISSIONS

OF THE

# White Fathers



Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE

W

## Table of Contents

|   |    |
|---|----|
| To our Subscribers, to our Promoters, to our Benefactors..... | 1  |
| The Little Black Sisters .....                                | 3  |
| Sidona.....   | 11 |
| History of a young Freed Girl.....                            | 16 |
| Incidents of an Apostolic Journey.....                        | 20 |
| Echoes and News .....   | 24 |
| Mission of South Nyanza in 1910.....                          | 29 |

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

Anybody may subscribe once for all, the subscription price being ten 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-2115



## THE AFRICAN MISSIONS of the White Fathers 1912

— — —  
TO OUR SUBSCRIBERS, TO OUR PROMOTERS, TO OUR  
BENEFACTORS.

Our humble Magazine of the African Missions is entering in its fourth year. Created to make known to the Catholics of America the work of evangelization that the Holy Church accomplishes in the regions but lately unexplored of Africa, it has remained faithful to its aim. Every month, it speaks to you of the Missionaries' works, of the conversions they operate with the grace of God, of the difficulties of the Apostolate...and also of the poverty of the Missions. In reading it you may have admired the zeal of our native catechists, the faithfulness of our neophytes in approaching often the Sacraments, and their devotion to the Blessed Virgin.

More recently it has spoken to you of two works which less than 20 years ago we should not even have dared to think of, and which now present themselves with great hopes. I mean the work of the Native Seminarists and that,—how touching!—of the little Black Sisters.

This little Magazine you have been through, first with curiosity, then with sympathy. Our subscribers of the first hour have made it known around them; and little by little, towards that so distant Africa like a current of cordial charity has gone forth which almost effaces distances. Here, where Faith is so deep and generous, it was understood that we could not desinterest ourselves

of these new-born African Christians, and a number of our readers wished to become our Benefactors.

It is in reading the Annals of the Propagation of the Faith that the blessed Theophane Venard heard the first callings to the Apostolic life, a life that was to be one day crowned by a glorious martyrdom. It is in reading this humble Magazine that here in America young readers have felt themselves drawn towards this Africa where there are so many souls to convert, and the majestic St. Lawrence which saw in times of yore the Missionaries from France ascend its course to bring Christian Faith to Canada, now sees, every year, young Canadians descend its course, to carry the true Light to the Africans still sitting in the darkness and the shadows of death.

And from this fact, dear readers, this little Magazine has become still more yours, if I can thus express myself, than by the past. In the beginning, it related but the works not of strangers—for a Missionary is nowhere a stranger in the great Catholic family—but the works of Missionaries born in other countries. To-day it is no longer the same thing. The letters which it contains, the accounts that interest you, your children, your brothers, your sisters, your compatriots have written; and when by their pen you read the names of so many barbarous countries, these countries become dear to you, because they are now the new home of those you love.

So in addressing myself to you, at the dawn of this New Year, dear subscribers, devoted promoters, generous Benefactors, I do not speak to you as to strangers, but I speak to you as if you were "of our folks". And because you are "of our folks", we will pray for you, as we like to pray for the members of the family. In doing this, we are sure of giving you the best proof of our gratitude.

To all I wish a happy New Year.

THE FATHER DIRECTOR.



## VICARIATE APOSTOLIC OF NORTH NYANZA.

---

### I.—THE LITTLE BLACK SISTERS.

---

*Letter of Rev. Father J. Forbes.*

---

The Magazine of September has shown the share that Divine Providence takes in the creation of the little Black Sisters of Uganda ; the prudence of the Missionaries of the Vicariate Apostolic to admit to a religious life these neophytes devoted for many years to the care of the children of the Mission ; the approbation at last given by Rome to the foundation of a Sodality of native nuns.

We shall not read without interest the details that from the Station of Villa Maria, the centre of this work, the Rev. Father J. Forbes addresses to our Benefactors, on St Leo's Noviciate, and on the services at present rendered by the professed "Bannabikiras". Unhappily for the illustration of this article, the photographs that accompanied the manuscript of the R. Father were not suitable for reproduction.

Station of Villa Maria, Uganda.

Dear Benefactors,

The interest always increasing that you take in our Apostolate in Africa, encourages me so far as to become bold. It is thus that to-day I take the liberty of drawing

your attention to a work until now hidden, but whose importance will not fail to strike you, if you will patiently peruse these lines.

This work is that of our native Sisters: "Bannabikiras" (Daughters of Mary).

Black Sisters... it is not possible!... But yes, dear Benefactors, black African nuns and dressed in a religious habit turning to black. It is eccentric, will you say. No doubt, but the grace of God, powerful enough to raise up in the centre of Africa legions of children to the Church, is not then powerful enough to raise up terrestrial guardian angels? This sketch has then for aim to show the marvellous action of Providence, rather than the eccentric side of the work.

What shall I tell you of its origin? As for many others, want created it. Without being very pregnant, our Bagandas furnish to our posts an enormous contingent of little children whose souls were crying famine still more than their stomachs. Will you have a few figures. Well, place 102 Missionaries and 21 White Sisters to face the 25 to 30.000 children of the Vicariate baptized or being near baptism. Retain: 1° that the Fathers outside of their regular catechistic instructions to these little ones have hardly time to smile upon them in passing; 2° that the good White Sisters on their side, distributed in 3 of our Stations out of 25, see the white teeth but of a very small number of these thousands of children who must be washed, dressed, fed and taught the rudiments, patiently instructed, watched over assiduously, and prepared with care to the great acts of a Christian life. You follow me do you not? Well? the key of the enigma? It is in these words: "The work of the Black Sisters or Bannabikiras."

But, this key was not forged in a day; and I beg of you to believe that our confreres have made to themselves more than once, in spunging their foreheads, big points of interrogation.

The native Catechists, these cooperators so necessary

and so precious to our Apostolate in these vast districts, could but recruit and direct towards the Mission the young children that they had "grosso modo" dispa- ganized : there stopped their task.

The Missionaries counted on Providence ; their confi- dence was rewarded. There are very few of our ancient Missions where the Superior is not able to present you one or two brave negresses, excellent Christians, indefati- gable workers, who for God, have answered the invita- tion to consecrate their time to these generations of little negroes, cherished flowers of Our Lord, who, every year near our churches, turn their corolla towards the source of light and life. These brave negresses were the first assises of the work I am speaking to you of. They had imitators. Instruments so- mewhat primitive in the beginning : work made them perfect in giving them experience. To speak of the innumerable servi- ces which these good souls rendered us would be dif- ficult. Assuredly the White Sisters are still and will always be our most precious auxiliaries ; but they will own to you in all simplicity that these



An old grand-mother.

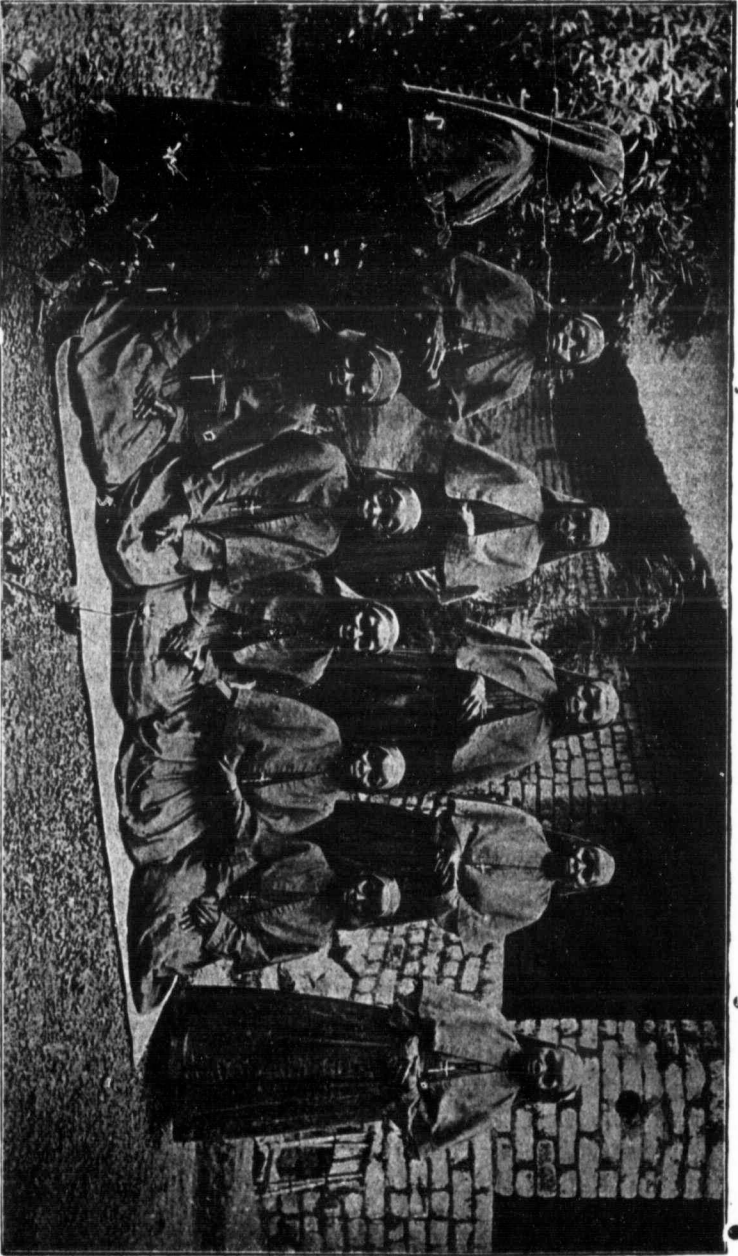
black women have over them an immense advantage : the advantage of being black. In Uganda, you know, all, with the exception of ambitions, of consolations, and mar- vels of Apostolate, all is black : manners, customs, espe- cially the idiom. The White Fathers and the White Sis- ters although having for ideal to make themselves appear as black as possible to gain the Blacks to J. C., remain, against their will..., very white. The officer who comes out of the ranks has over those who have received their diploma at school many advantages : he knows the rakish

tricks of the trade. For our native auxiliaries the heart of the little Baganda has no hidden mysteries, and their intelligence no unknown entries.

The work of the "Bannabikiras" could then, some years ago, be looked upon, not only as possible—since we had in our different posts the elements of its foundation—but as normal, for, to say the truth, from the situation of maiden catechist, still young, full of zeal for the souls, and of love for God, to that of a nun, there is not an abyss. In short, one fine day the Vicar Apostolic of Uganda opened the doors very wide open to a Postulate of Black Sisters. It was adding to expenses already very heavy. How were they to provide for the material and spiritual future of a work of this importance? Was it tempting God? Mgr Streicher found in the White Sisters courageous and enlightened helps. He intrusted to them the new Postulate which was rapidly filled with young black girls, the flowers of the Christians, and of women ripened by age and experience, God gave increase and...soon another hive had to be thought of. They were obliged to open their veins to build it: I have named St. Leo's Noviciate. This baptism name is a tribute of filial gratitude that the Vicar Apostolic thought he was obliged to offer, in his name and in that of all the Missionaries of Uganda, to our venerated Superior General, Mgr Leo Livinhac.

What is going on at St Leo's Noviciate? Oh, very fine things that fill with raptures the heart of God and that of all the Holy Protectors of our Africa. The Novices, under the direction of a Missionary exclusively attached to the work of their spiritual formation, are initiated to the religious life. Four White Sisters help the Father. The great masters of spiritual life, from the height of the celestial dwellings, see themselves translated into the negroe tongue! Religious formation, apostolate formation, especially with regard to the children, to all that can render this Apostolate fecund, is the end pursued, and thanks to God.. already attained.





Group of Black Sisters

The first swarms, in truth, have come out of St Leo, and went to place themselves in three of our Stations; they are doing wonders. Judge of it by the following lines of one of our Confreres writing to Mgr Streicher.

“The days of our Bannabikiras cannot be better employed. Each morning, after their exercises of Community, our brave black nuns direct towards the church the endless ranks of their pupils. There during the “*mass of the little children*”, they preside over the prayers that with much patience they teach them to say by heart. These prayers are intermingled with hymns. After Mass, in our vast sheds,—“catechumenates” and “schools”—where, as you know, the benches, tables, and chairs do not dispute them the place, our hundreds of children crowd in, the boys on the right hand side, the girls on the left. It is the field that cultivate, since you have had the kindness to send them to us, these devoted girls, whose constance is equalled only by their patience.”

The serious and daily *repetition* of the catechistic instructions given by the Missionaries to the children who are preparing for the solemn First Communion, is what is first asked of our Black Sisters. But outside of this capital task, there is a multitude of others; to watch over and direct the very little ones who come at regular intervals to confession and to private communion; to teach reading and singing; the daily care of procuring for each of these famished stomachs what can give them ears to hear with; maternal care of every minute to maintain peace, order, and cleanliness, especially in that throng where the parasites have too often a right of refuge; etc. Such are the ordinary days.—Add to this the watch during the nights; the concourse of their activity by word and action when the time of the great retreat, preparatory to baptism and first communions, comes; the multiple services they know they are called upon to render at the Mission, particularly for what concerns the house of God, the adornment of the churches and altars, the care of the ornaments and sacred linen, the monthly confection

of thousands of hosts, etc. etc., and you will have an idea of what Catholic Uganda expects and receives of her best children.

Mgr Streicher was saying himself to me lately :

“ One of the finest figures that we already have to the praise of our Bannabikiras, is that of the 4,910 first communions of children from 6 to 10 years old, that, in conformity to the wish of the Vicar of Jesus-Christ, and, on the occasion of Easter, we have hastened to admit to the divine banquet. I say: “ to the praise of our Bannabikiras,” for the share which returns to them in these beautiful results is very large, especially if we look at these

*private* first communions as independant of the solemn preparation to the first communion of 2,500 children from 10 to 12 years old who are at present the object of their daily care.

But I cannot help bringing you back, dear Benefactors, to the soul of the work, to the Noviciate of St. Leo which is the Mother-House. You have understood



Mussulman cemetery.

it: it is there where is elaborated this work of hard breathing that each of our native nuns must pursue without rest in the midst where obedience will send her; it is there also that converge the thoughts of all these necessitous work-women who, no more than you or I, can create with nothing, or live on pure air and clear water. The Vicar Apostolic looks with satisfaction on the always enlarging number of recruits that grace directs towards St. Leo, and he exults with hope in thinking that in a few months he will be able to send new work-women to the vine-yard, and reapers for the harvest which has been ripe this long time. It does not come into his mind either that it would be prudent to open but one side of the Noviciate's door.

Nevertheless, I imagine that often between two acts of Confidence in God, the venerated Pastor repeats the words of the disciples: "Lord, where shall we find bread enough to nourish this multitude?"—Yes it is truly only to God that, until now, he has addressed this question; and to say the truth, it has not remained unanswered: the Good Master has blessed the five little loaves.

Dear Benefactors, by asking you the same question to day, it is also to Jesus that I address myself; for you show yourselves more and more His dispensers.

For our Black Sisters, I put out my hand to you! That by you divine Providence may deign, once more, answer the ardent prayer which arises each day from the African Noviciate: "Panem nostrum quotidianum da nobis hodie"! and may the supplications of our Confreres of the 22 Missions be heard who are still deprived of the help of the Bannabikiras.

To the article "Adoption of Missionaries, of Seminarists, of children", add if you please "Adoption of Black Nuns". It is a new bank, with a big supernatural capital that we show you. Even here on earth, magnificent interests will be given you; but especially in heaven, dear Benefactors, you will bless the God of charity who will have inspired you to become apostles in adopting the black Apostles of our dear Uganda.

Here are a few figures that will help you in your generous desires, and that I take the liberty of submitting to you:

The sum of twenty dollars permits the maintenance of a Black Sister for a year.

The installation of a Community of Bannabikiras in one of our Mission posts—building of a dwelling, of out buildings, sheds, schools, etc.—calls for an expense of 400 dollars the first year and 100 dollars the following years.

These foundations are the object of the most ardent desire of the Missionaries, for I repeat it: only three of our posts out of 25, are endowed with Bannabikiras.

May the Virgin Mary deign to bless you, dear Benefactors, and inspire you to listen with an attentive ear to the cries of our thousands of little children of Baganda, who are so much in need of a mother.

J. FORBES,

*of the White Fathers.*



## II.—SIDONA.

Often, in our letters or in our conversations, we speak of the spirit of faith of the Christian Bagandas, of their attachment to religion ; we come back to it continually, and some of Our Confreres would be tempted to tax us of exaggeration. " My little ones are fine, " is the customary refrain ! Well ! of exaggeration, there is nothing, and if one wished to make a reproach to the Missionaries of Uganda, it would be not to quote oftener, to strengthen their sayings, striking examples of the typic facts that would give value to the qualities of our dear Blacks.

Here is an example that I take from the month of March of the " Munno ", a monthly magazine published in the native tongue. It is a letter in which a Catechist of the name of Simeon Balilonda, announces to Father Gorju the death of Sidona, his wife.

To understand well the Christian generosity of this woman, we must know that in Uganda the situation of the catechists is a very precarious one. At the material point of view, they are less favored than the greater number of their compatriots, having not, in reason of their functions, the time to devote themselves to remunerative works to procure for themselves the things necessary for a living. Exposed as are some of them, the most zealous, to a frequent change of residence needed by the continual development of the Mission, they must have a great devotedness not to abandon their functions. The

principal difficulty for them comes from the great repulse that their wives have to leave their families and their country, even to go to a neighboring province.

Also a certain number of Christians, who would offer willingly to be catechists, must renounce to it for fear of difficulties in their household. We have however more than a thousand of these precious auxiliaries. But many amongst them are far from finding near their wives the encouragement that Simeon found near his.

After the ordinary salutations and the news of the death of his wife, Simeon continues :

“ We had made the compact, Sidona and I, to consecrate ourselves till death to the service of God as Catechists. I had explained to her that a catechist never remains for a long time in the same place. She consented to this condition, and even experienced a great joy of it. She said to me : “ I accept willingly to take no rest and to go everywhere we shall be sent to. A wife, I must follow my husband wherever he goes. ” We thus placed ourselves to the service of religion.

“ Sidona was of very gentle manners, so much so that those who knew her were edified. She never said a disagreeable word to any one and all the little children were like her own children. So God blessed us ; and we were never without servants (1) at the house. He came continually to our help and we had plenty of what was necessary for nourishment and clothing. Sidona never complained that I had been a cause of trouble or fatigue to her ; on the contrary, she was gay and amiable and could say but one thing, in the hard moments : “ God feeds the little birds, he will feed us also ”. She repeated it every day, and never did I hear her complain neither of the bad food or of our frequent movings.

---

(1) It is a custom of the Bagandas to intrust certain children to the chiefs, who make them their pages, dress them, feed them, and initiate them to the customs of the country. The child is always at liberty to retire when he likes. The better and the more generous is a chief, the more pages he has at his service.

“God gave us no children. She did not murmur; but she used to say of the sick and the poor that we took charge of: Those are the children that God gives me.

“We had been married eighteen years when she died, and during that time we never had the least disagreement; no one ever heard us quarrel, and I never saw her get vexed with any child, although she had often a great number around her.

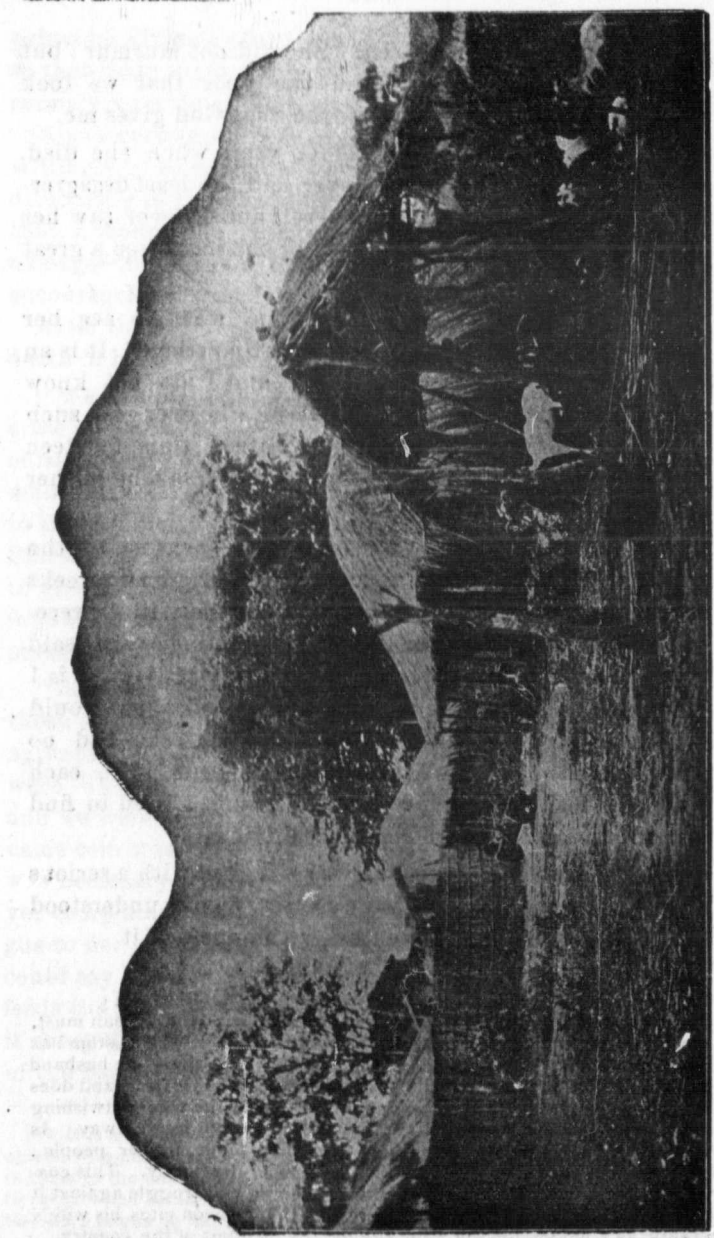
“In the month of May 1907, Sidona went to see her people; it was the first time since our marriage! It is an extraordinary thing in our country, and I do not know any other woman, was she a Christian, who ever gave such an example of fidelity, and have passed thus fourteen years without staying for a time more or less long in her family (1).

“In the course of the year 1909, Mgr. sent us to the country of Nkole. We had hardly been there two weeks in our banana grove, when I fell dangerously ill. I recovered, but from that time Sidona was anxious and said to me often: “If God deigned to hear my prayer, it is I who would die the first, and you my friend, you would remain to bury me”. She owned to me that she had no more strength. In the first part of the year 1910, each time I started on a journey in the villages, I used to find her, on my return, more and more anxious.

“In the month of June, she was attacked with a serious illness. All the remedies were useless, no one understood her disease, we did not even know the name of it.

---

(1) According to the custom of the country, a married woman must, now and then, go to pass a certain time in her family. This custom has no other end but to give riches to the parents, for when the husband goes for his wife he must give them many presents. If he is poor, and does not give enough they will refuse him his wife, and the wife not wishing to quarrel with her people, will not have the courage to go away. Is there a quarrel in the household, the wife flies home to her people; presents must again be given by the husband to the family. This custom is disastrous for conjugal fidelities; also do we struggle against it with all our might, and it is for this reason that Simeon cites his wife's fidelity as a model, for she went against the customs of the country.



A corner of a village.



“Some one suggested to me the idea of taking Sidona to a European physician ; but, having heard of it, she said to me : “Do not bother yourself to take me to the doctor, it is useless, my God is calling me to Him.” She vomitted every thing that was given to her. God only left her the faculty of speech. All those who approached her were amazed to see her speak with as much facility as if she had never been sick at all. When she was suffering, she invoked Jesus Christ, the Virgin Mary, and still more St Joseph. Towards the end, she said to me : “Stay with me and keep me till we separate.” I did as she asked.

The 27th of December the sickness aggravated ; we spent the night of the 28th near her. She had then lost the use of her speech. Nevertheless, God still gave her the strength to beg of me to read her something in the book of meditations. I read for her till nine in the morning. At ten, she seemed as if she was going to die, her body became inert ; but she was still breathing ; it is but on the 30th of December while we were praying that she died.”

To this so touching a letter, permit me to add a fact of which I was a witness, and which will make you know still better the spirit of faith of this brave Christian. It was at the beginning of the year 1906. We were then founding a Catechumenate at Banyege, in the district of Ntebe. A Catechist in whom all confidence could be placed, being wanted for this place nearly entirely abandoned to the Protestants, we had thrown our eyes on Simeon. When Father Laane, who was then superior of this district, spoke to him of it, he had a moment's hesitation and answered : “You know, Father, that I am always ready to march. But, really my poor wife, what will she say ? Since we have been running about the country, she never took a rest. She has hardly finished planting a new banana grove, her field of potatoes is hardly ripe, that I am called elsewhere. Permit me, Father, to go first and ask her what she thinks of it.” He went, and

had hardly told her what brought him, that she answered: "Why do you ask me that? Have you forgotten that we have given ourselves up to God until death? Did you take back your word? Return quickly to the Father and tell him you accept."

For he who knows the attachment of the Muganda woman to her banana grove and her "home," this answer is simply heroic. Heroic, Sidona was truly so till the end.

Happily it is not the only example of Christian sentiments so deep and so generous of our Bagandas.

Let us not then be surprised at the love we have for them, and of the home-sickness which takes so quickly possession of those amongst us whose health removes momentarily from their mission.

F. GUST. DOMIN,

*of the White Fathers.*

---

---

### III.—HISTORY OF A YOUNG FREED GIRL. (1)

One night, after the hearing of confessions, I had been with one of my Confrères to visit the works that were being made quite near the post, when we were joined by a young girl who was hardly twenty years old, who said she wished to speak to us. In this country every one has something to say to you, all wish to be listened to; and it is very seldom that after this interview you are not obliged to give some alms either of food, clothes or a few *cauris* (pebbles that serve as money), at least of a few words of commiseration and consolation. You must always be gracious and never refuse this little conversation. I sent back the young pagan girl (for she was a pagan) to the next day, the affair not being very press-

---

(1) Of the *Echo of Africa*.

ing and not being able to be decided neither then nor there.

The next morning the poor young one was faithful to the meeting and was in the parlor shed, where every one comes in and goes out as he wishes, after the native fashion and where, for the wants of this continual going and coming, there is no door. She sat down on the floor in front of me, took a very humble posture and bowed. I answered her salutations, for the politeness of Baganda exacts to be not in such a hurry as to forget the customary habits. Then she kept silence, took a slip of grass between her fingers, and commenced to break it in very little pieces ; a gesture very well known by all those who have heard a Muganda speak of any affair.

Then I questioned her myself.

“ What do you wish for ?

“ They prevent me from getting instructed ”, she answered.

“ You are a slave ? ” I said. To understand this question in a country of freedom, we must remember that the conquest of Uganda by the English is a fact but still relatively recent. Slaves are no longer sold, and all the slaves who knew their families have been able to retire there. But those that the tempest has driven too far from their native country or who do not even know, only by their masters, their strange nationality, remain with these. Besides, a number of them prefer this position to a wandering life, without a sure asylum. Till these last years, we have found and delivered either by the strength of the laws, either especially by the ransom, true slaves. Now there are no longer, at least around the capital, but isolated cases. Thus when we speak of slaves, it means at present, women taken when they were still infants from their native country and who afterwards have become concubine wives to their masters.

“ Yes I am a slave, said she, and my master refuses to let me pray ” (that it is to say to get me instructed.)

“ Where do you come from ? What is your native country ?

“ I am a Munyoro ” (Unyoro, kingdom at the north of Uganda.) My master took me when I was still a very little child, during the Mussulman war and I do not know my parents. ”

The Mussulman war ! sinister date in the history of Uganda. Hemp smokers, incendiaries, brigands that no moral stopped, not even that of Mahomet which is so easy, they passed sowing terror everywhere. The Mussulman is too often here a man who has broken all the laws of society ; he says of himself without blushing : “ Omuislamu tawulira, ” what a Parisian workman would translate in his slang by “ He wants to know nothing. ” I have known children who have fled from their murderous lance and that an accident had saved ; the trunk of a tree met on the way had permitted them to throw themselves in the high bush which had covered them, and the brigands had passed that way, quite near, without seeing them. Another had remained a whole day and a part of the night wounded, under a heap of died bodies not daring to move fearing to receive the fatal blow.

“ And since then did you have no news of your family ?

“ How could I receive any, I who came when I was so small into this country ?

“ And your husband does he illtreat you ?

“ Until lately, no ; but since I have manifested the desire of being baptized in the Catholic religion, his sentiments have much changed towards me. He has left the village where we lived because he heard that the Fathers were going to establish near there a new post and since that day he never permitted me to return to the village chapel to be instructed with the surrounding catechumens. But I, I will not die a pagan. Because I am a Munyoro, because I am a poor slave, with no parents nor relations, does it follow that I have no soul ? Can I remain like a beast of burden to which no doubt nourish-

ment is not refused, but who has not like men, to render an account of her life to God our Master ?

“ What is your name ?

“ Bwaiga.

“ Well Bwaiga ; if it be true that you prefer the bread of the soul to the food of the body, it is not I, the messenger of God, who will refuse you. I will try to do even better. Go for your master, bring him here. I will adopt you in his presence and you will be my child. ”

The master came a few days after and spoke to me thus :

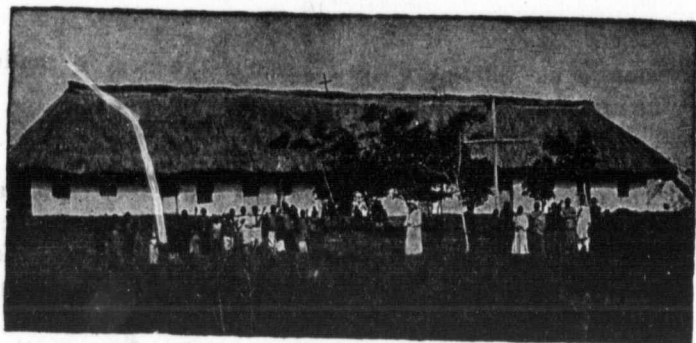
“ My slave wants to be instructed ; I am a pagan and a pagan I shall die. She came towards you to learn words that I do not want to learn. She is at liberty. Nevertheless I have fed her and clothed her for a long time ; will you not give me something to make up for all my trouble and expense ? ”

He had no right to address me this request and I could have recalled to his memory all the beatings that he had so gratuitously and liberally distributed to his slave ; but was not the Good Master always kind and good ? I then gave to the hardened man the alms of a few pieces of silver.

Now Bwaiga is at the Mission's refuge, very happy to be able to learn to know and serve God. But she eats, the poor creature, she is dressed—oh ! not as a great lady assuredly—and she and her companions burden our meagre budget. May God inspire some generous benefactor to come to our aid ! Later on, when Bwaiga is baptized, that she has found a husband of her choice and will have her “ home ” she will owe all that to some charitable and compassionate soul, and then, Bwaiga will pray and her children will pray also for her benefactor or benefactress, and thus the ties of charity will have once more been enlarged.

C. DUPUPET,

*Of the White Fathers.*



---

## VICARIATE APOSTOLIC OF TANGANIKA.

---

### INCIDENTS OF AN APOSTOLICAL JOURNEY.

---

(Extract of a letter from R. F. Dechaume.)

---

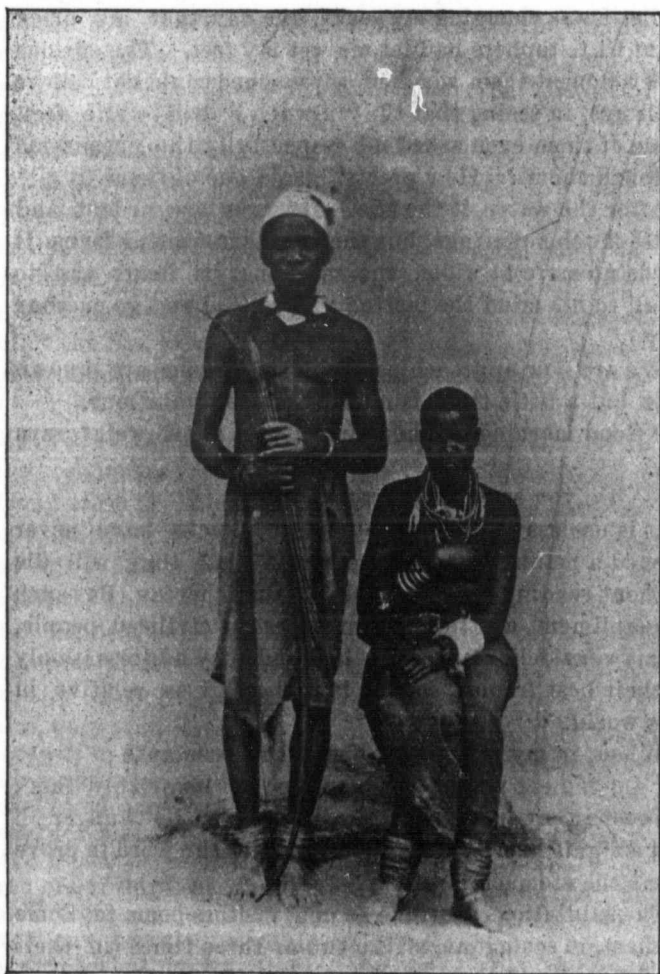
On the appointed day, stick in hand, our hearts filled with hope, we start.

Truly at the present hour, we have not the enormous difficulties experienced by the first Missionaries, but there still remains enough to content the modesty of their successors.

Thus the *masika* or rainy season is long on our high table-lands, it pours down sometimes on our heads showers that we could willingly do without, it is then the case to recall this truth which was taught at the noviciate "that rain well received wets at the same time the clothes... and the character."

Here we are arrived at a river. As you may well think lady civilization has not yet gratified us with a suspended bridge of stone or iron. We must then be contented with a *transbordeur*. In this circumstance, it is two strong

lads who present you their shoulders. This is really the *periculis fluminum* of St Paul and we say the prayer to



A pagan household.

our guardian angel : " Dear angel, keep me from all dangers of soul and body. "

Generally we get safe and sound to the other side, but there are some exceptions where the bath is obligatory. I remember the emotion I caused some of the natives whilst I was changing my socks, one day that my black Saint Christophers had let me wet my feet. The curious ones amongst them who had approached could not believe their eyes, in seeing that the "Bwana" had white feet. Some of them even asked me respectfully the permission to touch them : "How pretty", said one of them.

After the water, is the sun. Its rays are ardent and cause much sufferings, but the souls are waiting for us. It needs no more to widen the missionary's heart and to recall to his mind the motto : "Love God and go on your way !"

We are now approaching a village. If you are known even but a little there is no end to the salutations.

"Good morning, Father, have you slept well ?" says one.

—"Do you eat well ?" says another.

It is useless to say that our dear Blacks have never opened a manual of politeness and that they will die without reading the venerable M. Branchereau. But such a compliment, a little too coarse for us civilized people, seems very delicate on their lips and they address it only to their best friends, so true is it that all is relative in this world.

When, in my turn, I ask one of the assistants :

"Do you eat well ?" the answer is invariably this : "Never in my life, I am literally starved by hunger !" and a significative gesture accompanies the word to prove to me the stomach is empty.

The salutations continue as new visitors come in. Some of them, in seeing me, strike two or three times in their hands, some old men even try to make a genuflection.

And the dialogue commences,

"—At home are the big people well ?

—They are well.

—Are the little ones well ?



—They are well.

—Are the Mammass well?

—They are well.

When I ask : “ What news at home ? ” according to the custom they must answer : “ Oh ! very good, very good ” even if they are going to tell me the most cruel misfortunes and the worst accidents.

—How is such a one ?

—Not bad, Father, he is going to die. ”

Such is the fashion.

When the civilities are over, Catechism must then be thought of.

As a remote prelude, but a near one all the same, I exhibit the box of my little dancing Jack which cost four coppers, and which has been till now of a great help to me. It is an apostolical Jack.

My Blacks have given it the name of *Shitani* (devil) or *Katai* (goddess that makes the rain or the fine weather.)

Irony of things, the devil performs here the work of God in uniting the people for prayer and instruction. And this is how it is done :

First the children, in seeing *Shitani* coming suddenly out of the box, run away like a gang of sparrows and go and repeat their terror to all the neighborhood. But, as curiosity exists in the black country as well as in the white, very soon, men, women, old people, children come in crowds to admire the prodigy. I know some who have made a three hours' walk expressly to see my dancing Jack. And questions pour on all sides. There are some ineffables ones.

We repeat on every tone : If Saint Paul came back on earth of our days, he would do this, he would do that, he would become a journalist, a school-master, he would travel on a bicycle, he would make up a cinema, and I know not what more ! I dare not add that the great Apostle would perhaps adopt my innocent industry.

When they procure the Glory of God and the salvation of souls, there are no little things.

P. DECHAUME.

*of the White Fathers.*



## ECHOES AND NEWS.

---

*Carthage.—Letter from Brother Oscar Julien to a Father of Quebec.*

---

Very dear Father,

No doubt you have guessed the joy that I felt in hearing that a Father of the Quebec Postulate was going to preach the retreat of September to my little. "Cecilian" brothers of the college of Valleyfield. So I will pray for these young hearts, so well prepared by their masters to receive the spiritual nourishment which will be given to them.

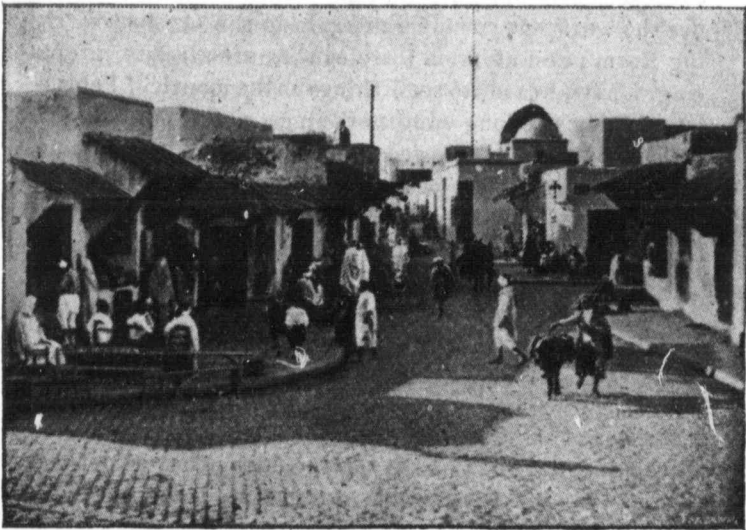
I am certain that, as of my time and even more than then, there is at Valleyfield generous souls, ambitious of spreading the reign of Christ amongst the Infidels; and that in the retreat of 1911, many will offer themselves to the Master of the vineyard to come and work in the parts intrusted to the White Fathers.

At Carthage, the Canadians are always gay and happy, and enjoy an excellent health. We have received lately news from the confreres ordained on the 29th of June who have left for Equatorial Africa; their happiness does but increase our desire to follow them as soon as possible in the Missions amongst the Blacks. But ten months more and it will be at last our turn: in waiting we are preparing, Brothers Alarie, Chateauvert, Contu, re, Laberge, Laplume and I, to be received deacons about the 25th of September.

Our holidays are drawing to an end, and as Father Alarie related in the Magazine of the month of September, "the pharmacy on our backs, we have been through all

the surroundings, attending the sick in the huts, on the roadside, and under tents, searching especially for the little dying ones in search of a pass to Heaven ”.

Truly we have tasted great joys : for my part, I had the happiness of sending five little angels to Heaven, and of being the eye—witness of the regeneration of forty of these privileged ones. In the evening of these beautiful days with what gratitude the Te Deum fell from our lips, you can judge by experience. Then we do not think of the fatigue ; then we do not regret the sacrifices that God asked ; then we understand, by tasting them, the joys reserved to the Missionaries.



Sidi el Béchir street, at Tunis.

And thinking of the kindness of the divine Master towards me, in calling me to a vocation so rich in consolations, I do not cease thanking Him. Help me by your prayers, that I may not show myself too unworthy of so much love on His part. ....

BROTHER O. J. JULIEN,  
*Of the White Fathers.*

QUEBEC.—In the course of September we have despatched to Africa, to the Sisters and Canadian Fathers, the ornaments, clothing, and different things made or given by the Working-Room of Quebec. The Committee equally so active and so laborious of the ladies of Trois Pistoles, had sent us a magnificent supply of church linen, dresses, and chemisettes, etc., which was sent at the same time for our Missions. The letters of Africa that we receive relate to us the services which the ornaments, the altar linen, on one hand, render to the Missionaries ; and on the other, the dresses, underwear, etc., destined to cover decently our poor Blacks. With the month of October the work has commenced again in the Quebec Working-Room ; and at Trois-Pistoles they are already preparing, I have heard, to send things in the month of February : during the long winter evenings, not a minute will be lost. Let us be allowed to form the wish that numerous local committees be formed in imitation of those of Quebec and Trois-Pistoles. May Our Lord bless and reward the devotedness of our pious Working helpers.

---

SOUTH NYANZA.—An example of the faith of the Bagoyes.

(Letter of F. Pages.)—Our Blacks, Christians only since yesterday, have a very living faith ; they sometimes give us very touching proofs of it. Here is one that may interest you.

In this large room which used to serve as a church, and where on Sundays the Catechumens now assemble, is a " Way of the Cross ". Now, I perceived one day that one of the pictures had fallen from the wall.

When I was preparing to replace it, what was not my surprise in perceiving severed little holes on it.

It was the 3rd station, which represents the first fall of Our Saviour on the painful road. Near Jesus stand three soldiers with a wild mien. One of them threatens Our

Saviour with his lance, the second pulls a cord to which the divine Master is tied. As for the third who is younger and seems not so wicked, he raises the cross a little, as if to allow the victims to get up more easily.

It is owing to this human gesture that he probably owes not to have been treated as severely as the two others.

The picture, as said, having fallen from the wall to the ground, our catechumens had been able to consider it at their ease, and in all its details. Indignant at the soldiers' conduct, they found nothing better than to put out their eyes, with the exception of the youngest to whom they put out only one eye.

How could I be angry ?

Nevertheless, in future, I will watch with more attention to the nails on the wall, otherwise our poor pictures would suffer. No doubt, I am happy to see our dear Bagoyes thus manifest their faith, but nevertheless I prefer them to manifest it elsewhere than on the pictures of our church. The steward's purse would suffer too much by it.

---

NORTH NYANZA.—*A Christian vengeance.*—We read in the record of the mission of Butiti the following recital:

One day the Protestant teacher, whose temple remains empty, took into his head to become very zealous. He stopped on the road all the children who were going to church. One of them, who managed to get away, came to warn Mikaeli, the catechist of the place. He at once stood up, and addressing his catechumens: "Come, let us go to the temple, since the 'teacher' has taken your companions away". He crossed rapidly the space that separated him from the temple, and, stopping only a few feet from the entry, with his loudest voice gave out the tune of a hymn to the Blessed Virgin. The hymn was sung by all the children who had followed him and when it was finished, he commenced a second which was sung

with the same accent.—During this time the “teacher” was raging in his temple. Soon, not being able to stand it any longer, he came out and apostrophised Mikaeli.

--“What do you want here? Why do you come and disturb my preaching?”

—“I come to pray, answered Mikaeli. Having no one, —you have brought here all my children;—but as they don’t want your religion, you instruct them badly, I come to help you, and if need be, redress the lies that you will tell them.”

—“Go away, from here, replied the “teacher”, go away.”

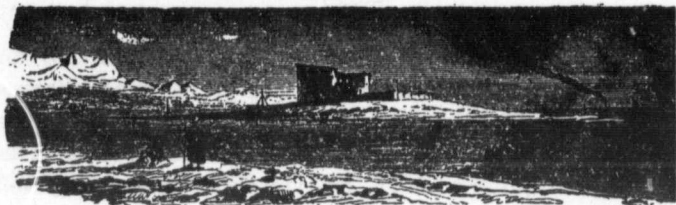
—“No I will not go away.”

—“Strike him!”

—“Strike me, if you wish, but I will not go; *mubili si kintu* the body is nothing. My children were stolen from me. I will go away only when they are given back to me.”

The children in their turn screamed that they had been brought by force, that they did not want the Protestant religion. The “teacher” seeing that things were turning badly, gave up the children and Mikaeli, triumphant, brought back his flock to the church in singing hymns of joy.





## MISSION OF SOUTH NYANZA IN 1910.

(Continuation.)

The king of the island, Mulindimula, has at length been dismissed. In his place a certain Musiba, a native of Ururi and an official representative of the king of Bukara near the German governor of Muanza, was named. The new king came to pay us a visit the day after his enthronment and declared that he would give complete liberty to all his subjects to get instructed at the Mission. Our Christians are even in favor at his court: we may then augurate well for the future.

An act which has also conciliated to us much sympathy is the vaccination of all the inhabitants of the island to prevent an epidemic of small pox.

The station of Ukerewe Island (Our Lady of Hope) was obliged to build several other chapels, to maintain the fervor of its neophytes dispersed as far as the main land; one was established at Nakatende, on the site of the ancient Mission of Our Lady of Consolation, the other in Ugirimi, the third in the island of Bukara, which contains a population of 20,000 inhabitants, and is but at two hours in a canoe from Ukerewe; at last a fourth at Marienhof, where they are trying to cultivate the cotton, so as to procure some resources to the natives. A work that will sufficiently reward them, will it is true, be a powerful factor of social rising for the Blacks, and will prevent them from going into service with the Arab traders who corrupt them.''

“ And first, writes F. Roussez, we must thank God for having made a first class miracle, in giving to this isle a Catholic king as the one who governs it under the name of Gabriel Ist. None of our Christians possesses a more solid or enlightened faith. His morals are exemplary and his assiduity to fulfil his religious duties is admirable. Humble and respectful towards the Fathers, very just towards his subjects, it is with a scrupulous fidelity that he renders to Cesar what belongs to Cesar. With that, intelligent and enterprising he has well directed the construction of a small palace which is a marvel to the country. Our agricultural essays have interested him so he intends taking our ideas for the good of his people ; and he will soon undertake the culture of the sugar cane.

The Christians count 1560 neophytes. Last year, we had founded amongst them a temperance society with 80 adherents. The idea was a good one : the number of the members is now more than double. The two confraternities of Our Lady of Mount Carmel are also full of fervor. For the schools, we have much trouble to obtain a little regularity ; there is however a little progress. ”

\* \* \*

But it is in Buanda that the Missionaries' works fertilized by grace bear the finest fruits. In fact, on a total of 4,874 baptisms distributed in all the Vicariate, the district of Buanda claims 3,240 for its share.

The station of Issavi (Sacred Heart,) at the same time the most ancient and the most flourishing, has registered this year 237 baptisms of adults, 142 baptisms of neophytes' children and 560 baptisms in extremis.

“ Although all our Christians are not perfect, writes F. Smoor, the great bulk of them is good and seriously good. The assistance at mass on week days is in honor : we have every day an average of 150 to 200 present. The neophytes who pass more than two or three weeks without approaching the sacraments are rare. Our 28,



012 confessions and our 52, 990 communions prove it eloquently enough. ”

The note is as consoling at Nsasa (Queen of Saints) where with a number of neophytes less numerous, a great fervor is remarked.

At Kuassa (Assumption of Our Lady,) it is F, Delmas, who succeeded F. Loupias, whose tragical death we have lately related.

“ Being newly arrived amongst these Christians, he writes to us, I fear not to appreciate it at its real value.

I will leave the figures speak.

“ The first baptism of adults inscribed on the register of Kuassa is of the 19th March 1904 ; since then, 1013 solemn baptisms have followed. The first baptism *in articulo mortis* dates of the 2nd February 1904 ; since then we count 825.

This year we have baptized 208 adults and 63 neophytes' children. Confessions have risen from 2,425 to 21, 050 and the communions from 27,500 to 35,130.

(To be continued.)

---

### Important Information.

**Four hundred and fifty dollars** constitute a **Purse** at perpetuity for the education of a **Black Seminarist**.

**Twenty dollars** free a young slave—boy or girl—and thus make possible a conversion.

**Twenty dollars** pay for maintaining a student in our native Seminaries, for one year.

**Fifteen dollars** pay for maintaining a pupil in our native Boarding-Schools, for one year.

**Fifteen dollars** pay a male-Catechist for one year.

**Ten dollars** pay a female-Catechist for one year.

**Five dollars** enable an adult Catechumen to spend his six last months at the Mission before Baptism.

**Three dollars** enable a child to spend his six last months at the Mission before First Communion.

In short, any alms, how small soever it may be, is most gratefully accepted by the Missionaries.

### 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.

##### Cancelled Stamp Work :

|  |         |
|--|---------|
| 1 <sup>o</sup> Ransom of Mary by Rev. Sisters of Bangor..... | \$20.00 |
| 2 <sup>o</sup> Ransom of a girl from Common Fund.....        | 20 00   |
| From Chicago, ransom of Bernadine.....                       | 20.00   |
| “ “ , ransom of M. Gertrude.....                             | 20.00   |
| “ “ , ransom of M. of the Holy Angels.....                   | 20.00   |
| “ “ , for a black Seminarist.....                            | 20.00   |
| From Minn , for the Mission.....                             | 20.00   |
| From Los Angeles.....  | 15.00   |
| From Victoria, B. C. for the Missions.....                   | 1.00    |
| From Ogema.....  | 1.00    |
| From amount of smaller gifts.....                            | 12.25   |

#### For Reconstruction of Rubaga Church :

|                   |        |                    |        |
|-------------------|--------|--------------------|--------|
| Mrs J. S. H.....  | \$1.00 | Mrs. J. S. H.....  | \$1.00 |
| Miss M. L. B..... | 1.00   | Miss. H. E. D..... | 1.00   |
| Rev. J. J. ....   | 1.00   | X X.....           | 1.00   |

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

#### DECEASED

Miss Mary Feeny, Hamilton. Sr Madeleine Pagnuelo Dalpée, Montreal. Mr. François Vaillancourt, Ste Anne des Plaines. Mr Nash, St Justine. Brother Regis Robillard, Joliette.

*Requiescant in pace.*

#### RECOMMENDATIONS

19 conversions.—20 vocations.—13 spiritual favors.—29 sick.—35 temporal favors.—16 thanks-giving.—21 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 in junction of our Lord and help us by fervently complying with it.

---

---

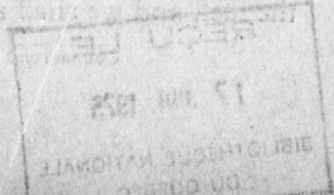
## THE WHITE SISTERS

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

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

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

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



## CANCELLED POSTAGE STAMPS

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

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

The Post forwards them at the rate of **one cent** par ounce.

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

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


We get off the paper in the following easy way:

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

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

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

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

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

---

---

## NOTICE

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

Commercial Printing Co., Quebec.

17 JUIN 1975

BIBLIOTHÈQUE NATIONALE  
DU QUÉBEC