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Fifth Year No. 11

QUEBEC

NOVEMBER 1913

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# THE AFRICAN MISSIONS

OF THE

# White Fathers



Our Eady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, - Quebec.

MONTHLY MAGAZINE



November, for all our devoted Subscribers and Pro-  
 \*—A Requiem High Mass will be said every year, in the month of  
 and their spiritual welfare.  
 have a share in all the prayers and good works of our Missionaries  
 and Promoters as well as their deceased.

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

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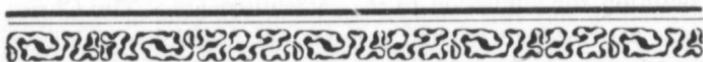
1.—Two Masses are said for them on the 7th and 15th of each month.

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

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

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

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## Vicariate Apostolic of Ounyanyembe.

—  
*Mgr. Henri Léonard, Vicar Apostolic. (1)*  
—

The year which is nearing its close has been one of blessings, thanks to the Master of Apostles and the Queen of Africa. The progress made in the different stations has been substantial, although unequal. We cannot say that there have been no difficulties—where does the missionary not find them? In spite of these difficulties, and perhaps on account of them, the work of God goes steadily on in Ounyanyembé.

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(1) Mgr. Léonard succeeded Mgr. Gerboin, who died June 27, 1912.

*1.—Urundi.*

This country seems ripe for the evangelical harvest. Let us review briefly each of the stations which we have founded there.

MUYAGA has had this year the greatest number of baptisms; the schools are literally overflowing with pupils, since the Fathers have made a knowledge of reading the condition for admission to the catechumenate. The Christians are obedient to their priests, and faithful in fulfilling their religious duties. Some of the catechumens come a two hours' walk on Sunday, and several times during the week, to attend instructions, in spite of the early hour and the dangers of the road. The church, which was built six years ago, has already become too small, and it is necessary to enlarge it. This is very consoling.

MUGERA has the largest number of Christians in the Vicariate, but the neophytes there have kept some of their native pride; they seem a little more independent than elsewhere.

The mission has lately seen in its vicinity the erection of the new imperial residence. It will be the first center of Islamism in Urundi; each military station is really a Musulman household. Mugéra will not gain by this movement. Moreover, the inhabitants, until now entirely free, can be put in requisition for the frequent service of the colonial government. This makes regular attendance at the catechism class difficult. Happily, the White Sisters, who have been installed at Mugéra, will help us in the apostolic work among the native women and girls.

The foundation of Buhoro was begun February 11 last. The chief, Lugéma, the brother of the king of Urundi, is friendly to the missionaries, and has not ceased, from the first, to render them all the services in his power. Catechism classes have been started and visits to the villages begun.

If MARIENHEIM has not recorded as many baptisms as in preceding years, a catechumenate which has been orga-

nized under excellent conditions seems to assure the regular increase of our Christian people. This mission meets with the same difficulties in drawing the natives to the catechistical instructions: forced duty, ruthlessly and unceasingly, the work of clearing the shores of the Tanganika and the numerous rivers which flow into it near the great market of Usumbura. "The sleeping sickness, formerly confined to the flat country," writes a Father of Marienheim, "has made its appearance in our mountainous regions, and the glossina palpalis has been noticed in our immediate neighborhood. We have been obliged to construct a hospital for the sleepers, who prefer to remain near us rather than be admitted to the encampments of the colonial administration."

MARIENSEEN : The inhabitants being obliged to go through Ruanda for commercial purposes, an effort has been made to stop this emigration by opening a store, presided over by two Christians. The chief, Muhini, without being the enemy of the mission, does not look favorably on his Christian subjects. However, even among his children and relatives there are already some catechumens. The Fathers have opened at Marienseen a special school for the sons of chiefs.

RUGARI has had its first baptisms this year. This mission has a most promising future. All the young people of the country, boys and girls, rival each other in their ardor to learn reading and to receive instruction. It is a real pleasure to see each morning, our pupils coming in crowds to our school. We have fifty very earnest Christians. The number of baptisms in the beginning is limited, and we are obliged to select very carefully, so as to form more perfectly the Christian life of the younger generation. It is in this way that the mission is solidly founded. Unless this is done, some, whose ideas are still pagan, would receive baptism. "Experience has shown," says Pope Benedict XIV, "that the worst Christians are those who have been admitted to baptism before receiving sufficient instruction. They fall away from Jesus Christ as easily as they come to him, and what is

still more lamentable, they are worse after baptism than before, and refuse to listen to any reproof."

*II.—Unyamouezi.*

In this second half of the Vicariate progress is slower and conversions less numerous.

USAMBIRO.—"The Christians here," writes a missiona-



Queen-Mother of Ntakataka.

ry, "are a collection of people from all over the country,—miserable, poor, decrepid devils. If it were necessary to instruct everybody in his maternal tongue, it would be no small task! Fortunately, all understand the "shishumbwa" spoken here. We occupy ourselves particularly with those destined to form the bulk of our Christian congregation."

USHIROMBO.—The good work goes on, but too slowly to suit the missionaries. The men are for the most part

away from home. They go to seek fortunes in the plantations of the Coast or at the railroad of Tabora, Everybody wishes to become rich, but nobody does. Many go away ; some do not return. In spite of the difficulties of our apostolate, the catechumens have lately become more numerous, and we hope the good movement will increase. The government of the colony has just opened a central post where all the lepers of the country are gathered together and maintained at the expense of the state. The spiritual and medical care of these poor people devolves upon the Catholic mission.

To the station of Ushirombo is joined the school of St. Charles, the nursery of ecclesiastical vocations for the Vicariate. It numbers now only thirty students, but they make up for their small number by their obedience, their good will, their love of work and, above all, their piety.

"When we stop to think," writes one of the professors of the school, that our young people are sons of the bush', we can easily imagine the amount of energy they must have not to be discouraged. Sometimes we wonder at them among ourselves, for this life of rule, of silence and of work, is so different from that they led only a short time ago. Their spiritual formation is our principal occupation, and we are well paid for our labors by the conduct of these good seminarians. Unfortunately, all the students who come from Urundi suffer almost continually from the fever.

"It was at Ushirombo, near his dear school of St. Charles, that our venerated Vicar Apostolic died, on June 27 last. At the time of his arrival in Ounyanyembé, in 1890, Mgr. Gerboin found neither a station nor a Christian. Before dying, he had the consolation of seeing in his immense Vicariate a host of missionaries and some thousands of Christians.

"To all those who had the happiness of living near him, Mgr. Gerboin was an unceasing example of lively piety, ardent zeal and profound humility. In return for the good he has done us, may the Master of Apostles grant our venerated Father the eternal glory of his Paradise !"

At TABORA, the great event of the year has been the

opening of a line of railroad between Dar-Essalam and Tabora.

"We are now in touch with European civilization," writes the superior of this station. "The same trip from the coast to the interior which formerly took two or three months (at the cost of what worry and fatigue only God knows !) can now be made in two days. We will not speak of the three hundred Europeans settled at Tabora, Protestants for the most part, but of our dear neophytes instead, who continue to console us by their devotion to the services and frequent reception of the sacraments. These poor negroes need a more than ordinary faith to keep their fervor in their bad surroundings. It is a strange thing that they are less scandalized than one would expect from the unchristian conduct of certain Europeans. "It is with the whites as with us," they say, "some are good, some are bad." Several have been forced to give up their work because they did not wish to miss mass on Sunday.

"At our auxiliary chapel of Makénénya, we have had more than fifty baptisms of adults and the number of catechumens increases from day to day. Deo gratias !"

Not wishing to prolong this report, we will say nothing of the other stations in which the work goes on steadily with both trials and consolations, and we will end by asking our friends and benefactors not to forget in their prayers the missionaries of Ounyanyembé and their Christians.

The Vicariate Apostolic of Ounyanyembé numbers 16 stations, which include the seminary, 53 missionaries, 24 sisters, 139 catechists, 7209 neophytes, 5033 catechumens ; 44 schools, attended by 2441 boys and 539 girls ; 22 asylums or orphanages, 16 hospitals, 19 dispensaries, where 167736 sick have been cared for.

We have enrolled 691 baptisms of adults, 333 of children of Christians, 476 in danger of death, 912 confirmations, 148 marriages, 101838 confessions, 249049 communions.



## Vicariate Apostolic of Southern Nyanza.

—  
*Mgr. John-Joseph Hirth, Vicar Apostolic.*

*Mgr. Joseph Sweens, Coadjutor.*

—

The Vicariate is divided into three districts, each having distinct characteristics : the district of Bukoba on the west coast of Nyanza ; that of Muanza, to the south of the lake, and that of Ruanda.

### *I.—District of Bukoba.*

This district comprises several small kingdoms, thickly populated (about 300 000 inhabitants). The sultans have great power, which they use and abuse, but they are not openly hostile to the missionaries.

In the district of Bukoba, the schools claim special attention. "The owners of riverside property west of the Nyanza," writes one of our confreres, "are noted all over the colony (if we can believe the Europeans here) as being very intelligent and desirous of instruction. Of these two qualities, the last is perhaps more real than the first."

"This inclination helps us," says the Superior of Marienberg. "The schools of the villages furnish us with a fine quota of earnest young people, most of whom remain firm. They have not yet, indeed, arrived at baptism ; four years

is a long test, but they are in harness and do not throw it off easily. The catechist-instructor is a factor whose importance is more and more realized, in proportion as the mission develops. When he is zealous, and above all if he has ability and fitness for his position, he is sometimes more successful than the missionary himself.

It is thus that Nicolas Mugondo does wonders in his village of Bushasha. Each quarter he sends us new and excellent recruits. Nicolas is like a king in his village. Everybody looks up to him ; he has free entrance into all the huts, and above all, he is saluted by the name of tata (papa.) Certainly he deserves this confidence, for he has a generous heart which never refuses a service and which is open to all comers.

The schools of the mission, frequented exclusively by the Christian children, have been regularly attended. The Father in charge of this important ministry, and who receives only the oldest, has 70 or 80 students. The Sisters look after the little ones, and the number of these is considerably larger. They teach reading and the catechism to 116 boys and 112 girls, separated into a multitude of divisions and subdivisions, at the head of each of these being four native novices who work under the direction of two White Sisters.

The most evident and consoling result of this ministry is shown in the frequency of the communions received by these children, above all by the little ones, who bring to the reception of the divine Eucharist a touching eagerness. We are all the more rejoiced that, since the application of the decree of Pius X, we have noticed a veritable transformation in all these young people.

The government, on its side, has installed native teachers under all the sultans. A European inspector regularly visits the schools. We sometimes regret that we have not the precious co-operation of a teaching congregation, like the missionaries in the Indies. The religious of Our Lady of Africa devote themselves to the instruction of the girls and

little boys, and we are very grateful to them, but they cannot do anything for our young men.

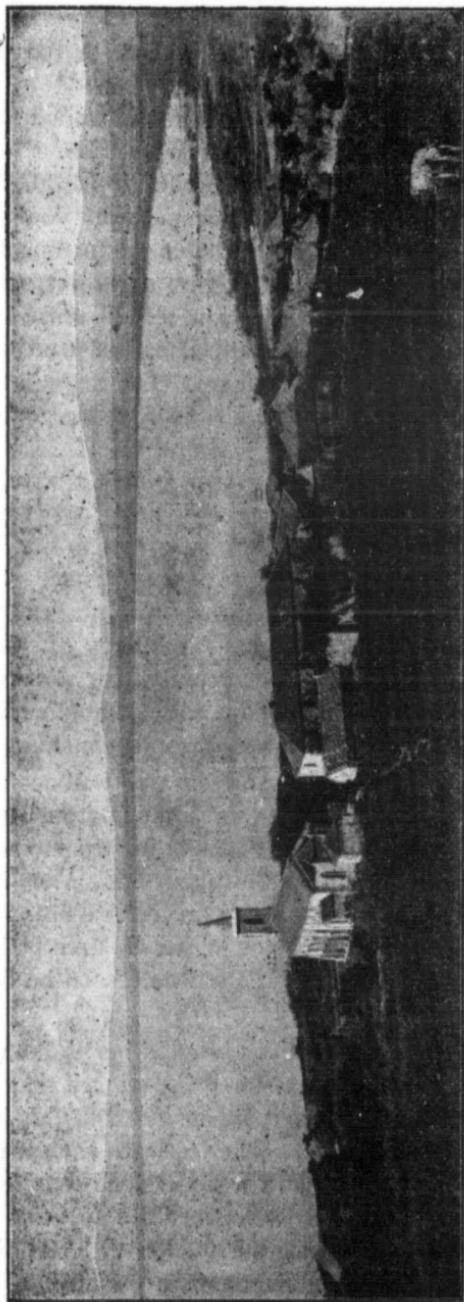
Besides, the religious question seems to attract the minds of our negroes as much as that of instruction.

"To pray or not to pray," one writes from Bukoba, "this is one of the questions which occupies our young people, but the old regard it as an inevitable misfortune for their children. "It is all over, they say, our sorcerers can no longer live!" So everybody, in a certain sense is, if not a catechumen, at least a postulant, if by that word we mean the knowledge and end of religion. The impetus is given, and if we can draw down the blessings of the good God, it will continue.

It is the young people who form, nearly always, the nucleus of the Christian element. "Thus", reports Father Sanson, "a traveler to Rubya is surprised to find a Christian world composed entirely of young people. Those of our Christians who have passed their fortieth year are rare, hardly four or five. I am speaking of the men, for the old women are better represented. Among them there are some old grandmothers, relics of another age. One of them, Nyarufunjo, the oldest, has a tragic story.

"About seven years ago, the missionaries had one day gone to fell some trees about ten hours' journey from Rubya. At the entrance to the forest, completely hidden in the undergrowth, they discovered a little cabin of branches in which lay a ragged human being. It was Nyarufunjo. Finding that she did not die quickly enough, her children had thrown her there, where they thought she would soon be devoured by the hyenas.

Moved with pity, our Fathers brought her to the mission; the good care she received restored her so well that one day she was on the point of marrying again. But this idea was quickly forgotten. She was eager to learn the great truths of our holy religion. When she understood that there was another life, and that baptism opened the doors of heaven, she never stopped tormenting the missionary: "Baptize me", said she, "with an old woman, one is never sure of to-mor-



Outinta Mission.

row ; I may die to-night. If you let me die without baptism, I will accuse you before the tribunal of God." She was baptized Christmas, 1911, and took the name of Monica. To describe her joy is impossible ; now she is one waiting for heaven. "Pray for me", she said to me lately, "that I may die quickly and go to Paradise."

We will close this brief sketch of the district of Bukoba with the consoling picture that Father Werfurth gives us of his little Christian world of Kagondo.

"The good God visibly blesses our efforts, without doubt thanks to the many prayers of charitable souls who are interested in our work, and to the sufferings endured by the first missionaries. This reflection comes to our mind when we see the result of our works, in spite of the obstacles met with on all sides.

"This year 194 adult neophytes and 46 children have entered the ranks of our Christians, and more than 110 have been baptized in danger of death. The number of catechumens, far and near, who desire baptism exceeds 2000. With this extraordinary increase, the difficulties have not diminished ; on the contrary, they have multiplied. But it is neither through the neophytes nor the catechumens that they come to us. Thanks to God, their fervor is maintained. The reception of the sacraments, assistance at instructions and services, the attachment of the Christians to their priests, their proselytism even, leaves nothing to be desired. The difficulties are where we expect to find them,—from the devil and his supporters, the influential pagans of the country. If our mission has attained such a growth, it is not because of the kindness of the great people of the country, but rather through a particular dispensation of divine Providence. *Soli Deo honor et gloria !*"

## II.—District of Muansa.

This district includes six stations, of which two were founded at the beginning of 1911. The twenty-two missio-

naries who do the apostolic work have not a glowing success to record, though constant and intelligent zeal are not lacking. Several have been working for a number of years in this part of the Vicariate, and know the people thoroughly.

"Our relations with the natives are excellent," says Father Embil, of Nyégina, in the Bururi. "The sultans Makunza and Kyogéro with whom we are especially concerned, are friendly to us and show us their sympathy by helping us in our works. As to the people, they are attractive, affable, and welcome us cordially on our journeys. There will be obstacles to overcome in converting these good negroes, especially the thirst for wealth and polygamy, but we have great hopes. It will be difficult to win over the old people, who, however, are not unfriendly to us, but the young ones will probably come to us without trouble.

"The good God has greatly strengthened our hope for the future. We have baptized one of the catechumens of the first missionaries of Bururi, a young man named Mahemba, who, persona grata with the government at Schirati, where he has been interpreter for several years, is very well thought of by the natives of the country. The Lord has sent him there, we hope, as a strong aid. Mahemba has already brought at least ten postulants, most of them members of his family."

At Tsumée, in Usmao, where the missionaries have been since last year, the natives are a little more distrustful. "But", says Father Bourget, "in opening a mission, it is not surprising to find the reserve that the negroes in our district show. Little by little, the ice melts, and their welcome becomes, if not enthusiastic, at least less frigid."

Muanza numbers few native Christians of the country itself, but this number is increased from all around : from Uganda, from Kiziba, from Komé, from Ukéréwé, from Ounyanyembé, even from Tanganika, and thanks to this gathering, the number of confessions has been raised, since last year, from 2115 to 4205 and the communions have tri-

pled. Let us conclude, with Father Wekemans, that there is reason to be satisfied with such results.

At Komé, also, 10 000 more communions have been given than last year, although the work demanded of the natives by the Administration increases more and more.

From Ukéréwé, Father Reumaux tells us that the natives take up civilization "in grand style."

The cultivation of the island furnishes remunerative work, especially when it is paid for by the job. Salaries of a quarter of a rupee are common, and the industrious have no trouble in earning their half-rupee and even more. The local products, it is true, become dear in proportion to this prosperity. The fine cloths and European costumes are not here the exclusive property of those who have seen the railroad, the plantations of the coast, the mines of the Transvaal, etc. It is not even the case with the large tufted bonnets : the beggars themselves want this luxury.

Without doubt, they are beginning to dress more and more decently, but is attendance at the Sunday services more regular ? To pray well, it seems to some that they must be at least as stylish as their neighbors !

But there is a fine side to this civilization. They understand that it is not by living away that their fortune is made, but by attaching themselves to their native soil of Ukéréwé. The adventurers alone resort to the railroad or to the coast. They have been away a long time, and do not dare to return without a full purse. Fortune does not come quickly, it seems.

The mission of Ukéréwé is one of those which gives a good deal of work to St. Peter, for each year he has to look over a large number of native passports from here. The baptisms *in extremis* are always numerous : 426 this year. The pagan population is well leavened with Christianity. There are many pagans who often call a Christian to baptize them. Some have come to us weeping, almost accusing themselves of not having baptized their child, dying, for example, in traveling, when there was no water at hand.

This shows that the missionaries who have succeeded each

other at Ukéréwé have not worked in vain, and gives confidence for the future.

Another subject of hope : the part of the catechism class preparatory for first communion is almost constantly open ; and this is very necessary, for our little negroes and their parents are not always well disposed at the same time ; we must watch our opportunity. Most of them pass immediately into the regular sections of the catechism. At the end of some years, we will have not little doctors, but very well instructed Christians.

The elements of the catechism enter without difficulty into these young heads, and most of them fulfil, as they promise, the great acts of the Christian life. Although frivolous, they will not knowingly approach the sacraments without the proper dispositions. A little frolicsome child shed warm tears during the repetition of the catechism and the explanations given by the priest, in spite of the gibes of his young comrades who could find no reason for his sadness. His tears did not stop until he presented his case to the priest ; that morning he had taken some slight nourishment, then having come to mass, he had approached the Holy Table without remembering that he was no longer fasting.

Finally at Our Lady of Kamoga in Bukumbi, during the year which is nearing its close, the missionaries have not lacked physical and moral trials. Sickness, the indifference of the pagans, the laxness of some Christians, difficulties of all kinds,—no tribulation has been spared them ; “and we can say, with all truth,” writes Father Joseph Barthélémy, “that it is in tears that we have sown. However, do not think that we are discouraged : 38 baptisms of adults, 69 of children of neophytes, 10 811 confessions and 24 158 communions,—this is the sheaf which more than compensates for the trials we have enumerated.”

### *III.—District of Ruanda.*

This district numbers nine stations : a tenth is now being founded. The number of neophytes reaches to about 8500.

Baptisms during this year give the following figures : 1088 for adults, 715 for children of Christians, and 1015 for those baptized *in extremis*.

We fervently hope that this splendid movement towards our holy religion will grow. Until now, the missionaries have confined their zeal principally to the inferior class of the Wahutu or serfs. However, certain of the dominating class of the Watusi now show favorable dispositions.

Some serious troubles have recently agitated a great part of the country. The poor victims of the war number thousands : dead, wounded, prisoners led into captivity. The apostolic workers have had much to suffer from this agitation and the consequent repression.

So the good work goes on, above all in the older stations, Some extracts from the report of Father Moyses, superior of Nsasa, will give us an idea of it.

“Our Christians remain fervent. The sum of 41 850 communions shows how faithfully they frequent the Holy Table. Without doubt, we have among them some who are lukewarm and even some who stray off, but we hope that one day they will return to the fold.

“Nevertheless, daily assistance at mass increases in proportion as the practice of holy communion is better understood; and with communion, life returns. An average of 40 children assist each day at holy mass, with 48 men or young men, and 52 women or young girls. This progress is very consoling,—a progress the more appreciated that never more than to-day have our neophytes felt the necessity of traveling about. One is a porter from Kigali to Bukoba and has earned four rupees in three weeks,—a real fortune. If one does not like the hard work of a porter, he can be a merchant : a merchant of skins, a merchant of tobacco, a merchant of eggs. But before setting out, every good Christian comes to put his conscience in order and inform the Father of his departure. The latter gives him a note which will permit him to receive the sacraments if he meets a missionary. As soon as possible after his return—often the fatigue of the trip brings on a high fever—he comes to church

to confess and communicate. This is a beautiful practice which we hope will keep up and become general with all.

"The children love to come to the mission, to gather noisily before the large blackboards and to enjoy afterwards their games, having heard an instruction long enough to make them taste the sweetness of the fine air and liberty. About ten of them can read fluently ; others struggle bravely with syllables, the rest are learning the alphabet. It pleases the parents that their children are so much wiser than the little pagans who flourish in the bananeries."

What applies to Ssasa is repeated in all the other stations. We will give, as proofs, the consoling news that comes to us from Mibirisi and Nyundo, where the divine Master takes possession, more and more, of the hearts of the fierce inhabitants of these little known regions.

"There is not yet," writes Father Trémolet from Mibirisi, "that enthusiasm which leads crowds to us. No, the country is cold, and our mountaineers also. It is only with time that the missionary, by frequent visits to their homes, by friendly conversations, can gain the confidence of these poor timid, distrustful people. Then after a time of hesitation, of indecision, of evasive answers, the grace of God triumphs, and creates in these worn souls the desire for baptism.

"However, the recruiting has now become easier, for the neophytes exercise their apostolic work among their brothers and their pagan friends, and to their budding proselytism, we already owe the conquest of several of our postulants and catechumens. We will also mention 74 baptisms *in extremis* administered by our Christians.

The little children who have made their First Communion are a source of joy and consolation to us. They have not heard in vain the "Suffer the little children to come unto Me" and vie with one another in pressing round the Holy Table. They have their day of weekly confession, and many are so happy as to receive four or five times a week.

In Ruanda, as everywhere else, trials are not wanting to those who desire to respond to the appeal of Him who has redeemed the world by His cross. But there, too, will be

found generous souls, and the account given us by the Father Superior of Kabgayé of the pages of King Musinga carries us back in thought twenty-five years, to the Venerable martyrs Charles Louanga, Kizito, and their companions, the pages of Mouanga.

“At the capital the pages have been betrayed and denounced to the king, but they prefer spoliation and even death itself to apostasy. Although Musinga in growing more mild toward the Christians, the future of these young men is strongly compromised. But their faith is firm. The king may do with us what he will, say they, We love God better than we love him .

“There is no question that they will show the same courage, if occasion requires, as many of our catechumens who have fallen under the displeasure of their families. Young girls have been bound and beaten ; more than one has had to give up his cows—sometimes three at once, and the loss of three cows is equivalent to the bankruptcy of a millionaire in Europe ! The wife of another threatens to leave him, and will not listen to a word about religion. The children are menaced with death at the point of the lance, or with being cut into pieces and thrown into the morasses ; injuries, curses,—everything is done to frighten and turn them away from us.”

In the midst of these trials, however, the missionaries do not lose courage ; for is it not by just such means everywhere that the kingdom of God is established ? “*Omnes qui pie volunt vivere in Christo Jesu persecutionem patientur.*”

\*\*\*

We will finish this sketch of the Vicariate by Father Riollier's account of his seminarians of Rubya.

“The Preparatory Seminary has 81 students following the four different Courses. The best feeling reigns among them—the surest index of this is the good humor and cheerfulness which animate their games. Frequent communion

is held in the highest honor, and produces admirable results. At the final examinations of the scholastic year of 1911, nine candidates passed for the Seminary.

"This, at present, contains eighteen seminarians. Nine will complete their Dogmatic Theology at the end of the sessions, and the others are grounding themselves in their Philosophy.

"Their piety is real and earnest—the self-denial they practise shows it. Their whole ambition is one day to aid the missionaries in the work of converting their heathen brethren, and they daily strive to acquire the virtues which will fit them for this sublime ministry.

"The good God has already recompensed the endeavors and good-will of the elder ones. On August 3, 1911, Mgr. Sweens conferred tonsure on nine of them. It was a day of rejoicing for all. The chosen ones were visibly affected in pronouncing with the Bishop the words— "The Lord is mine inheritance."

The Vicariate Apostolic of Southern Nyanza comprises 23 stations, 86 missionaries, 23 Sisters, 244 catechists, 17743 neophytes, 12450 catechumens ; 125 schools, attended by 2775 boys and 1331 girls, 22 orphan asylums, 10 hospitals, 22 dispensaries, where 209130 sick people are cared for.

During the year there have been 1779 baptisms of adults. 1142 of children of the Christians, 1866 of dying persons ; 2292 confirmations, 445 marriages, 252678 confessions and 584 539 communions.





Letter from Mgr. Larue to  
Monsieur Eustache Langis.

(At St. Octave de Métis, Co. Rimouski.)

Dear and esteemed Sir,

How I wish it was not my painful duty to have to communicate to you the sad news of this letter ! My own grief grows heavier still when I find myself obliged to tell you of the most unlooked-for death of your dear son, Father Joseph Langis.

The only consolation I have is to repeat to you the words he spoke in parting with us, making heroically the sacrifice of his ardent desire of the apostleship.—“The will of God above all !”

The same sentiments of faith which animated the soul of this son and brother are those of his parents and family, so truly religious ; I am sure that you will unite yourselves with us in saying, as he did—“The will of God above all !” In heaven he will pray for you. He charged me, just before his death, to say to you that he expects you all there, and will keep your places for you. No, he is not lost, either to you or to us—he has only gone before us to our heavenly home. God, in His infinite goodness, saw his intense longing to work for Him, and would not keep him waiting for his reward. He called him to Himself, to be the special protector of his own dear ones and of our missions, among the Saints of the Church Triumphant. So, in spite of our

natural grief and tears, you, his cherished ones in Canada and we, his brothers in Africa, will unite in saying with faith and resignation—"The will of God above all !"

Your dear and regretted son had made a fine voyage, supporting well the fatigues of the long journey, and we were within four days of the end—the distance from Zanzibar to Beira. A slight redness suddenly appeared on the left side



Rev. Fr. Langis.

of his cheek, which quickly turned into a large and angry boil, and notwithstanding the efforts of the doctor on board, the inflammation finally spread over the whole face and head. It was a complication of erysipelas and blood poisoning. The disease made rapid progress, and although he was carried at once to the hospital, on our arrival at Beira on the morning of the 11th of June, he died on June 12th, at a quarter past nine in the morning. The evening previous, surrounded by

us all, he received the last Sacraments, and the plenary indulgence for the hour of death.

Thanks to the Franciscan Fathers, who have a house at Beira, we were able to inter him with all the solemnities of religion. He was buried on June 13, at eight in the morning, in the cemetery of the place. I bought for his grave a plot of ground in perpetuity, and it will be tended with pious care by the sons and daughters of the Franciscan family. Whenever in the future any of us, his brothers of Africa, pass through this city in our journeys, we will be only too happy to visit and pray at his resting place—it will a true spot of pilgrimage.

During the short time that I knew your dear son since our departure from Marseilles for the Vicariate of Bangwéolo,—I had learned to appreciate and reverence the faith and generosity of his truly apostolic soul. No doubt it was for these qualities that God singled him out as the victim whose immolation will procure the salvation of the souls confided to my care in this Vicariate. God also knew the generous faith of his family, and has made you all participants in this sacrifice for souls. This is the supernatural and only explanation of the blow which has struck us. Father Langis was the strongest and healthiest member of our party, and no one could have dreamt that he would not live to see the end of the journey. Assuredly, God had particular designs in his regard.

In union with you, his father, mother, brothers and sisters, I offer to his uncle in Vancouver, of whom he loved to speak to us, my most profound sympathy. May the good God, who will not let Himself be outdone in generosity, reward you all a hundred-fold for all that you have done for Him !

I wish also to express to you my most sincere thanks for the good missionary you gave us. Although the good God did not allow him, in this world, the trials and fatigues of the apostolic life, he works for us in the other by his constant and powerful intercession, and his labor above

will obtain for ours, here below, the success for which we hope.

Accept, dear and esteemed M. Langis, for yourself and your wife, the expression of my most respectful sentiments, and the assurance that I share in your grief, and at the same time in your holy hopes of the blessed lot of your dear son.

Your humble servant in Our Lord,

ETIENNE LARUE,

*Vicar Apostolic of Bangwéolo.*

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## Two Letters of Gratitude.

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The members of the parish of Charlesbourg, the old home of Fathers E. Paradis and Joseph Déry, now missionaries in Africa, lately held a euchre party, with the object of sending them some assistance in their work. Each priest sends a letter of thanks to the Pastor of Charlesbourg for himself and his generous parishioners.

LETTER OF FATHER PARADIS TO THE  
PASTOR OF CHARLESBOURG.

Dear Reverend Father,

The letters I have received from Charlesbourg were principally from my own family; but last week one came which,

in a most unexpected manner, revealed to me that I had another, a large and affectionate parochial family, so to speak.

The members of this family, listening to the voice of their own charitable hearts, remembered a fellow-parishioner who has been away from home a long while, over in the heart of Africa. The only way I can account for their interest in this poor missionary is that benevolence naturally pours out from the souls where the love of Jesus Christ reigns.

The splendid encouragement sent me from Canada touches me profoundly. How can I thank you all ? What proof can I give you of my gratitude ? To the utmost of my ability, I work for the extension of the kingdom of God in the midst of the poor pagans of Nyassaland. But insignificant as are my labors, I have always made the intention of sharing any merits I may possibly gain with all those I love, for neither time nor distance have ever made me forget my friends at home.

The generous gifts to our young and humble mission of Bembeche are of double value to me. They relieve me, providentially, from a painful embarrassment, and give me precious encouragement.

The life of a missionary is very interesting, and God has made it full of charm, of hardship and of tribulations. Our existence and that of our works, our progress and victories, are perpetual miracles of Providence. Our prayers mount unceasingly to God, and our confidence is in Him alone. He frequently deigns to try our faith and courage ; but in His own good time, He sends us relief and comfort again.

The action of those whom I may call "my many and good brothers of Charlesbourg," is, at this moment, a veritable inspiration. I can most truthfully assure them that it has increased our strength tenfold. We are happy for our poor Blacks, for whom we would lay down many lives, if possible, so great is their destitution, corporal and spiritual. We are happy for God, so to speak, because it means more souls for Him.

It gives me the greatest pleasure to tell you again how

our Canadian benefactors have sent over to Bembeche a little piece of my far-off land.

All our visitors recognize it, and this makes me happy. Give us the powerful help of many prayers, and this country will grow gloriously.

The mission of Bembeche is still in its infancy—it is only thirty months old. Its youth is its great fault ; its future is most promising. When, I came here at the end of 1911, there were only nineteen Christians ; now, we have 325, of whom 244 are communicants and 81 little children. The increase, you can see, has been very rapid. More than 100 souls have been baptized at the hour of death.

Young and old submit readily to the influence of grace. At present, we have about 900 people preparing for Baptism.

Our field of action enlarges each day, and in these last few months we have founded eight new auxiliary chapels, bringing the number up to 36. These branches serve as church and school alike. 40 catechists are attached to them, and the roll of pupils has risen from 1500 to 2000. But these numbers could be increased tenfold.

The good God, who inspired the establishment of this mission, has permitted it to pass through some terrible trials, but He has saved it and continued to protect it and succor its pressing needs. I love my little "parish" with all my heart,—may I be with it a long while !

In concluding, I ask once more your good prayers for its welfare, and those of your parishioners. It is unnecessary to add that all our neophytes, in union with their pastor, take upon themselves the sweet duty of praying earnestly to Our Lord for their Charlesbourg benefactors.

Accept, Reverend Father, my liveliest gratitude.

E. PARADIS.

Bembeche, June 6, 1913.

LETTER OF FATHER JOSEPH DERY.

Nnandéré, June 1, 1913.

Dear Reverend Father,

I have just received word of the alms you have sent my mission. I do not know how to thank you. Every morning, at Holy Mass, I ask Our Lord to inscribe your names in His Sacred Heart.

To give you an idea of my parish, I will compare it with Charlesbourg. Although it is ten years since I was there, I well remember the distance from the church to the four corners : St. Pierre, Commune, Petit Village, St- Bernard—about an hour's walk. Well, on the south, Nnandéré extends about three hours' journey ; on the west, about ten ; to the north, thirty ; on the east, eight hours.

In this great territory we have 49 chapels, in charge of one, two or three catechists, according to the importance of the post. The smallest of these districts, about the size of Charlesbourg, can be covered in an hour's journey ; the most of them, however, are of much larger extent. In some there are about 1000 families—others have only about 100 or 200. Here are 800 neophytes, there, only about 100.

Each catechist is a pastor in a small way. He presides at prayer, directs the school, preaches the Sunday sermon, recites the prayers in the church and leads the singing. His reed chapel looks like a barn covered with grass. Inside there is a little altar, likewise of reed, ornamented with a wooden cross and the statues of Our Lord and Our Blessed Lady. But, once a year, these poor oratories are more honored than the temple of Solomon, for the missionary comes to offer the Holy Sacrifice of the Mass, and adore upon their humble altars the King of heaven and earth. During the four or five days of his visit, this stable becomes a garden, with carpet of flowers and sweet smelling grasses, and the piety of our Blacks adds a celestial perfume.

We have, however, one chapel rather more stylish than

the others—it is that of Bbombo, two hours to the south-east of Nnandéré. Bbombo is almost a city. It contains



Yuyu-Mzinga.

400 Nubian soldiers, with their families, 12 English officers, 15 Genoese and 1100 Baganda families. Among all these

we have 800 neophytes and 400 catechumens. Two years ago we built a brick chapel, 90 feet long and 24 wide. We come here as often as possible during the month to say Mass; this I did to-day, before a large assemblage. Several hundreds of people had to remain outside. There were more than 200 communicants. I had specially invited the young men of the Patronage of the Sacred Heart to be present at this mass; it was their patronal feast, and the festival was celebrated during the space of three days. You should have heard the spirit with which the Mass was sung this morning! If the singers had been in our Charlesbourg church, they would have been heard as far as Doctor Grondin's and if our windows had been of glass, they would have inevitably been shattered!

But the finest of our churches is that of Nandéré, 180 feet long by 60 wide, the surrounding villages are well peopled, counting 1550 families which give us 1800 neophytes. On ordinary Sundays our church is large enough; but on great festivals like Christmas and Easter there are thousands who have to hear Mass from the outside. We have only five priests here, not sufficient for the work. Every day, I teach catechism and in the school, hear confessions, etc. I have baptized myself 935 Baganda and heard the confessions of **73102**.

Now that you see something of the details, I will give you a view of the whole. We have charge of about 105000 souls, about 79798 in Bulémézi, 19207 in Buruli and 5000 in two parts of other provinces. Out of this total of 105000 souls we count hardly 12105 neophytes; the rest have not yet received baptism, or are still to be drawn away from the Protestants. The catechumens number 11438, and we have 1930 children in our 38 schools.

These figures will show you how we can employ your generous alms. Chapels and schools must be built, catechists and scholars taken care of, rosaries, scapulars and pious books obtained for a large number of neophytes.

However, the good God provides. We never have any superfluities, but always what is necessary—He knows how

to open your hearts and purses. So in thanking you, I thank also this Friend who has made you so charitable.

In justice, I must add that we have the valuable assistance of four Black Sisters. May the day soon come when we shall have black priests ! This day is not so far off, after all, for on the 29th of this month the Bishop will ordain the first two Baganda priests. But what are two priests for all Buganda ? We need fifty for our mission of Nnandéré alone.

In your good works and prayers give me the charity of a remembrance. My Christians pray for you, and are eager to make your acquaintance in heaven.

Affectionately and gratefully in the Heart of Jesus.

JOSEPH P. DERY, *W. F.*





## Mission of Bembeche.

### NEED OF AUXILIARY CHAPELS.

*Letter from Rev. Father Paradis to a religious of Quebec.*

Among other practical ways of aiding the missionaries, here is one proposed by Father Paradis, or rather by the Sister to whom he writes. We hope his touching appeal will be heard by our generous subscribers.

Bembéché (Nyassaland) May 15, 1913.

Dear Reverend Mother:

Your welcome letter has given me more pleasure than I can express. Inspired by Providence, your charity is as ingenious as unwearying. Your proposal "to build a chapel in some place where the need is urgent", applies a long sought-for remedy to an open wound. For myself, I should not have dared propose this object to the charity of our benefactors, because I do not wish to call on them for too much—but the good God made use of you to show me how wrong I was.

At the present time we have 35 chapel-schools in our district. About 2000 pupils attend daily to learn their catechism and receive other instruction. On Sundays, these miserable huts, built of reeds and mud, become "churches", so to speak, and the entire population, eager to hear about the good God, crowd them to suffocation. But nothing is less durable than these hovels. We strain every resource to

repair or rebuild them, but at this writing at least twelve of them have tumbled down ; more than four hundred of our scholars have nothing over their heads but the leaves of the forests which surround the villages. The arch of the heavens serves often as a roof to the immense church in which our little tent becomes the sanctuary.

Our design is to establish one central point in the midst of several auxiliaries—one little permanent church, and near it a modest residence for one or two missionaries. Each month we would go and pass a week there, reproducing on a small scale that which we do on so much larger a one at the station itself.

From now on, we hope to inaugurate this kind of mission work in at least five districts of our large territory. But we shall be only too happy if able to carry out our plan at the rate of even one a year. Formerly, I have myself built two chapels of this sort : one cost \$50, the other \$40. These chapels are of brick. The difference in price is caused by the difficulty, more or less great, of procuring wood for the framework of the roof.

Perhaps you may find this sum too expensive, but I declare to you that any help in this work will be of signal service. If your good scholars will allow me, I will willingly add my own mite and our community money-box will eventually contain enough pennies to pay for a church for our dear Negroes, a church which will be their own and of which they will be proud.

The tabernacle of the future church is far from being done—but since you ask its dimensions, let us say that the interior is to be a foot and a half long and wide, and two feet high. A veil like the one you have already sent me will be just the thing ! You saw your veil—the one you painted—in one of the photographs in the “African Missions.” It is the admiration of all our visitors and the glory of our humble chapel.

On Pentecost we administered solemn Baptism to 38 adults and 9 children of neophytes. Our little Christian

community grows apace ; we have at present 242 communicants, and 81 little children—a total of 323 neophytes. We had 206 neophytes on July 1, 1912. Since then we have baptised 135. The grace of God gains visible victories over hearts. The day after Pentecost, 1912, after the solemn baptisms, there remained 614 people with names on the lists for the catechism lessons preparatory for baptism. Of these 614, 77 have become Christians. The empty places are more than filled, as at present 834 are inscribed. When this young Mission is ten years old I believe we will be able to show some glorious statistics.

You will help us, will you not, to thank the good God for all the favors He has granted us ? We recommend ourselves humbly to your kind prayers. Help us too, to be good, excellent missionaries, so that the sum of the merits we wish to share with you may be a large one.

Your devoted and grateful servant in Jesus and Mary.

E. PARADIS, *W. F.*



RANSOM OF SLAVES

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

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

GIFTS TO THE MISSION

From Springfield, ransom of Francis . . . . .	20.00
From Beta, ransom of John. . . . .	20.00
From Clarkson, ransom of Patrick. . . . .	20.00
From Honca, installment for a Purse. . . . .	20.00
From Mountview, for a Seminarian. . . . .	20.00
From Oakville, for a Catechist. . . . .	15.00
From Montreal, for a Catechist. . . . .	15.00
From Vancouver, for a Woman-Catechist. . . . .	10.00
From New York, for the Mission. . . . .	10.00
From Norton, for the Missions. . . . .	5.00
From Victoria, for the Missions. . . . .	2.00
From Amount of smaller gifts. . . . .	25.00

CANCELLED STAMP WORK.

From Oldenbury, ransom of Clara. . . . .	20.00
From Common Fund, ransom of a girl. . . . .	20.00

DECEASED.

Mrs Carroll, Toronto.—Miss Helen Bateman, Ambrose Schott, and Mrs Leary, San Francisco.—Mrs Malane, Melbourne, Victoria, Australia.

*Requiescant in pace.*

RECOMMENDATIONS.

28 conversions.—15 vocations.—23 spiritual favors.—36 sick.—21 temporal favors.—22 thanks-giving.—19 intentions for friends who promise to get subscriptions to *The African Missions* if their prayers are heard.

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

## *Missions of the White Fathers in Africa.*

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

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

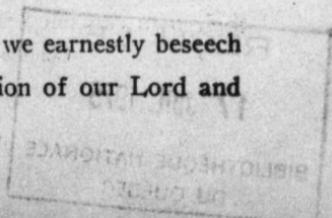
The Society has two Missionary fields. In North Africa, we are working among Mohammedan population ; further South, among the colored tribes of the Soudan and of the Equatorial countries. These Missions combined cover an area almost as large as the whole Dominion of Canada or the United States, that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

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

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

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

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



## THE WHITE SISTERS.

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

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

### NOTICE.

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

### CANCELLED POSTAGE STAMPS

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

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

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

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

We get the paper off in the following easy way :

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

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

Commercial Printing Co., Quebec.

REÇU LE

17 JUL. 1975

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