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Fifth Year No. 1

QUEBEC

JANUARY 1913

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THE AFRICAN MISSIONS

OF THE

White Fathers



Our Lady Redemptress of Slaves. • Pray for us.

37, Ramparts Street, • Quebec.

MONTHLY MAGAZINE

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

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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 an good works of our Missionaries and their spiritual wards.
4. A Requiem High Mass every year, in the month of November, all our deceased Benefactors, Subscribers and Promoters.

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Fifth Year, No. 1. QUEBEC January 1913

THE AFRICAN MISSIONS OF THE WHITE FATHERS

1913

A HAPPY NEW YEAR!

Come to the apostle's help and receive the apostle's reward!
Such is, at the dawn of New Year's the wish we cordially
formulate for all our subscribers and benefactors.

And could we wish them anything better ?...

That the apostle who spends his life amongst Negroes,
and the humble Christian that sends him help, shall both
receive the *same reward*, has been proclaimed by Eternal
Truth, in the following way :

“Whoever comes to the apostle's help, shall receive the apos-
tle's reward.”

And this reward is a hundredfold in this world, and
Eternal Life in the next !

A Happy New Year then, a good and holy year to all
those who by their prayers and alms become our mission-
aries' cooperators!

THE
Venerable Martyrs
of Uganda

Our Missions' friends will all read with a real joy the Decree relating to the case of Beatification of our Martyrs of Uganda, who shed their blood during the persecution from 1885 to 1887.

The decree gives these twenty-two Martyrs' names, together with very brief particulars on their death.

Following will be found some explanations that will be a great help to realize the importance of this decree. Canonization, supreme honor of the Church to her children, is preceded by beatification. Through canonization, God's servants are ranked among the Saints. Beatification declares them Blessed.

Before undertaking the proceedings of Beatification, the Holy See, after a long inquiry, directed by the Sacred Congregation of Rites, publishes a first decree called Decree of Introduction of the Cause, or decree of Venerability. As soon as Our Holy Father has signed this first decree, the Servant of God, named therein, is called Venerable.

With regard to our martyrs of Uganda, Our Holy Father the Pope has signed this decree of Venerability on the 14th of August last. Those declared Venerable cannot receive PUBLIC worship, but they may be invoked privately.

Invoke then, dear readers, these venerable martyrs of Uganda, and beg of God that through their intercession He may vouchsafe to convert those millions of Negroes

still in the darkness of Paganism, and to grant the grace of perseverance to those who have already embraced our Holy Faith.

DECREE OF BEATIFICATION

OR DECLARATION OF THE MARTYRDOM OF
THE XXII VENERABLE SERVANTS OF GOD
CHARLES LOUANGA, MATHIAS MOUROUMBA,
AND THEIR COMPANIONS,

SUPPOSED TO HAVE BEEN PUT TO DEATH THROUGH
HATRED FOR THE FAITH
IN THE COUNTRY CALLED UGANDA (CENTRAL AFRICA).

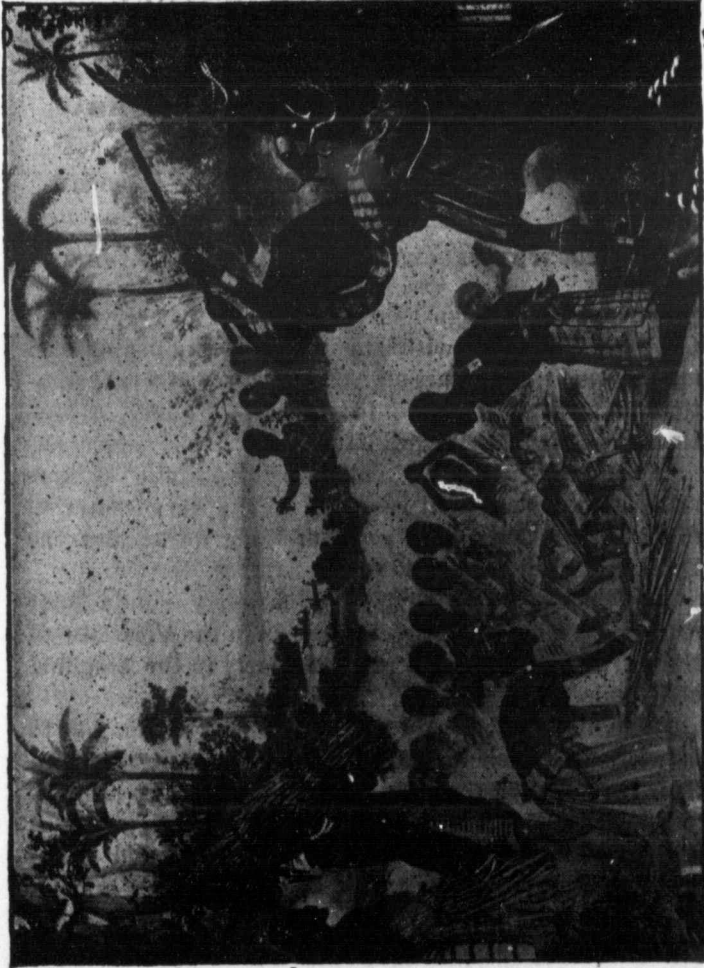
When the Sovereign Pontiff Leo XIII had entrusted Cardinal Lavigerie with the care of establishing and maintaining in the heart of Africa focuses of evangelization, that prelate founded in Algiers a Society of Missionaries called The White Fathers.

In the ardor of their zeal, those Apostolic workers introduced and are still carrying to the very center of the Black Continent the favors of their works and the Divine Grace of Sacraments.

Now, nowhere did their holy ministry obtain finer results and more remarkable fruits as in the Vicariate of Northern Nyanza, and more particularly in the kingdom of Uganda.

There, in fact, it is said that on the very morning, so to say, following their initiation to Evangelical precepts and their regeneration through Baptism, twenty-two neophytes, flower of the black race, almost all in the prime of life and attached to King Muanga's Court, showed a sublime contempt of riches and worldly seductions, braved, in order to defend the law of Christ and to deserve His love, the most cruel torments, and generously made the sacrifice of their lives in an agreeable holocaust to God.

But these heroes' names, who suffered under King Muanga (from 1885 to 1887), must be proclaimed in chronological order, with a short notice of their martyrdom.



The Martyrs of Uganda

I. DENIS SEBUGGWAO, a page to the King, first victim of the persecution, was pierced with a lance by Muanga himself, on his admitting having taught Christian Religion.

II. CHARLES LOUANGA, a page to the King, baptized on November 16th 1885, died after a long and cruel torture (being burnt alive) whilst invoking the Name of God.

III. BRUNO SERONKOUMA, a King's soldier, baptized on November 18th 1885, was also praying during the tortures of flagellation and burning.

IV. MGAGGA, a page to the King, a young catechumen, baptized during the heat of the persecution by Louanga, named above, heroically and joyfully gave himself up to the executioner that was to burn him alive.

V. GONZAGA GONZA, a page to the King, baptized on November 17th 1885, died pierced with a lance after having, through his faith and constancy, forced his very executioner's admiration.

VI. MATHIAS MOUROUMBA, a man of mature age, entrusted with the functions of a judge, having embraced Catholicism after having successively belonged to Mahometanism and Protestantism, baptized on May 28th 1881, died an atrocious death on Koumpala Hill as a punishment for his fervor in practising and spreading the true Faith.

VII. ANDREW KAGWA, a page to the King, whose merits had won his promotion to the rank of High Chief, being but a neophyte, made through his religious zeal, many a proselyte. Baptized on April 3rd 1881, he was accused and judged by the Katikiro, (the King's minister), who sentenced him to have his head and one of his arms cut off.

VIII. NOAH MAAGGALI, sweet and pious servant of Mkovenda, baptized by him and delivered, through fear of the King, into the hands of enemies of Christians who killed him with lances.

IX. JOSEPH MKASA, baptized on April 3rd 1881, chief of the Royal pages' house, beloved by everybody and by the King himself, being one of his advisers, a victim to the Katikiro's calumnies, was beheaded on November 16th 1885, and his body reduced to ashes.

X. PONTIAN MGODWE, a page to the King, baptized on November 18th 1885, was locked in jail and struck with a lance, for answering in the affirmative this question put to him by Mougounou: "Do you know how to pray?"

XI. ATHANASIUS BADZECOUKETTA, a page to the King, baptized on November 17th 1885, burning with a holy desire for martyrdom, fell under repeated strokes on May 27th 1886.

XII. JAMES BOUZABALIAO, a King's soldier, baptized on November 18th 1885, died by fire whilst praying for his executioners in Namouyongo, on June 3rd 1886.

XIII. KIZITO, a page to the King, younger than his companions, son of one of the great lords of the kingdom, arrested on the very day he was baptized, died by fire on June 3rd 1886.

XIV. AMBROSE KIBOUKA, a page to the King, baptized on November 17th 1885, thrown into prison after a courageous profession of Faith in Muanga's presence, was burnt alive on June 3rd 1886.

XV. KYAVIRA, a page to the King, arrested and sent to jail on the very day he was baptized by Louanga, was burnt alive seven days later (on June 3rd 1886) in Namouyongo, whilst renewing his religious declarations.

XVI. ACHILLUS KIWAMOUGA, a page to the King, baptized on November 17th 1885, as worthy of admiration for his constancy in the midst of flames as in his prison, died in Namouyongo, on June 3rd 1886.

XVII. ADOLPHUS RUDIGO MKAZA, a page to the King, baptized on November 17th 1885, a Confessor of the Faith, in the King's presence, whilst in fetters or being burnt, was burnt alive in Namouyongo, on June 3rd 1886.

XVIII. MKAZA KINWANVOU, a page to the King, a catechumen, arrested on his admission of being a Christian, was burnt alive in Namouyongo, on June 3rd 1886.

XIX. ANATOLUS KILIGAWAJJA, a page to the King, baptized on November 17th 1885, refused Muanga's offer of an honorable position, affirmed his belief in

Christian dogmas, and died in the flames, in Namouyongo, on June 3rd 1886.

XX. MBAGA TOUZINDE, a page to the King, arrested at the same moment as Louanga after being baptized by him, was fearfully beaten and thrown into the flames, after his profession of Faith; he died on Namouyongo Hill, on June 3rd 1886.

XXI. LUKE BANABAKINTOU, baptized on May 28th 1881, arrested and condemned to be burnt alive for defending the name of Christian, lost his perishable life on June 3rd 1876.

XXII. JOHN-MARY MZEE, baptized on November 1st 1885, a reproachless man, adviser of his companions all younger than he was. During a dreadful epidemy, he admirably devoted himself to the care of the sick, whom he consoled, instructed, and baptized at their dying hour.

His savings on personal expenses and some small industries afforded him the means of redeeming children and young people whom he did his best to instruct. His zeal for Religion, an abominable crime, induced the executioners to hunt him up and arrest him. He generously and joyfully endured capital punishment during the month of January 1887.

This rapid glance suffices to show the importance of the Cause, and the results we are likely to expect from it for the greater glory of God and the strengthening and spreading of Catholic Faith through Central Africa. Thence, the Ordinary's investigation, concerning the martyrdom of these servants of God put to death in the Vicariate of Northern Nyanza.

The acts of this investigation having been handed over to the Sacred Congregation of Rites together with other historical documents, and letter from Cardinal Lavignerie, Archbishop of Carthage and Algiers, from Bishop Livinhac, Apostolic Vicar of Nyanza, and from Father

Lourdel, Algerian Missionary, all being sufficiently ready for studying the question, at the request of Rev. Father Louis Burtin, Procurator General of the Missionaries in Algiers and Postulator in the cause.. His Eminence, Cardinal Dominico Ferrata, reporter of the cause, has, on August 13th 1912, submitted to the ordinary committee of the Sacred Congregation of Rites, assembled at the Vatican, the following question : " Must we sign the Commission of Introduction of the Cause in the case and for the purpose in question ? " And Their Eminences, members at the Sacred Congregation of Rites, having listened to the reporting cardinal and having made themselves acquainted with the oral and written communications of Mgr Alexander Verde, promoter of the Faith, all things being carefully weighed, answered in the affirmative, that is to say : the Commission must be signed, if His Holiness agrees to it.—August 13th 1912.

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A statement of all this having been given to Our Holy Father, Pope Pius X, by the undersigned secretary of the Sacred Congregation of Rites, His Holiness deigned to sign in his own hand writing the Commission of Introduction of the Beatification or declaration of the martyrdom of the twenty-two Venerable servants of God, Charles Louanga, Mathias Mouroumba, and their companions, supposed to have been put to death through hatred for the Faith in the kingdom of Uganda, (Central Africa).
--August 14th 1912.

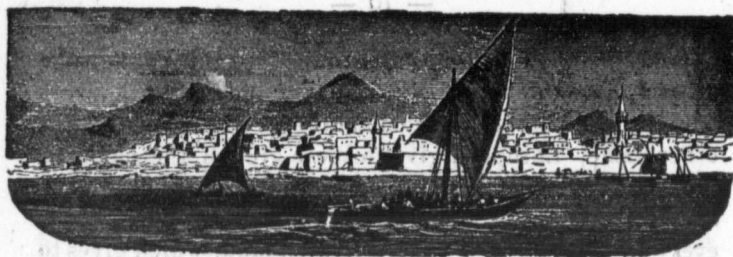
Fr. Sebastian, card. MARTINELLI,

Prefect of the S. C. R.

† Peter LA FONTAINE

Bishop of Carysto,

Secretary.



Navaro Mission

In the following statement, sent by Father Oscar Morin, our readers will find particulars as accurate as curious about the population our confrères have undertaken the evangelization of. They will also see there are social questions calling for a solution even in Africa. We take the liberty of calling our readers' attention on the agricultural works undertaken by the Missionaries in order to civilize those African Negroes and give them a taste for work and a less primitive way of living. It is useless to show our Canadian and American friends the importance of such works; and we feel sure that their sympathy is already acquired to those "African land-clearers."

I.—POPULATION.

RESIDENCES.—WORKS.—COSTUMES.—TEMPER.

Along the geographical line that marks the frontier between French Soudan and English colony of Gold Coast, is to be found a numerous population commonly called by the name of Gourounsi. Very little homogeneous at the ethnographical point of view and speaking a discouraging variety of dialects, the different races inhabiting that region have nevertheless a common feature: they all belong to what is generally known as "*Primitive*" races. It would be more exact to say "races that are behind their time;" they are indeed very little advanced as far as material progress is concerned.

Following are a few of this strange population's most striking features.

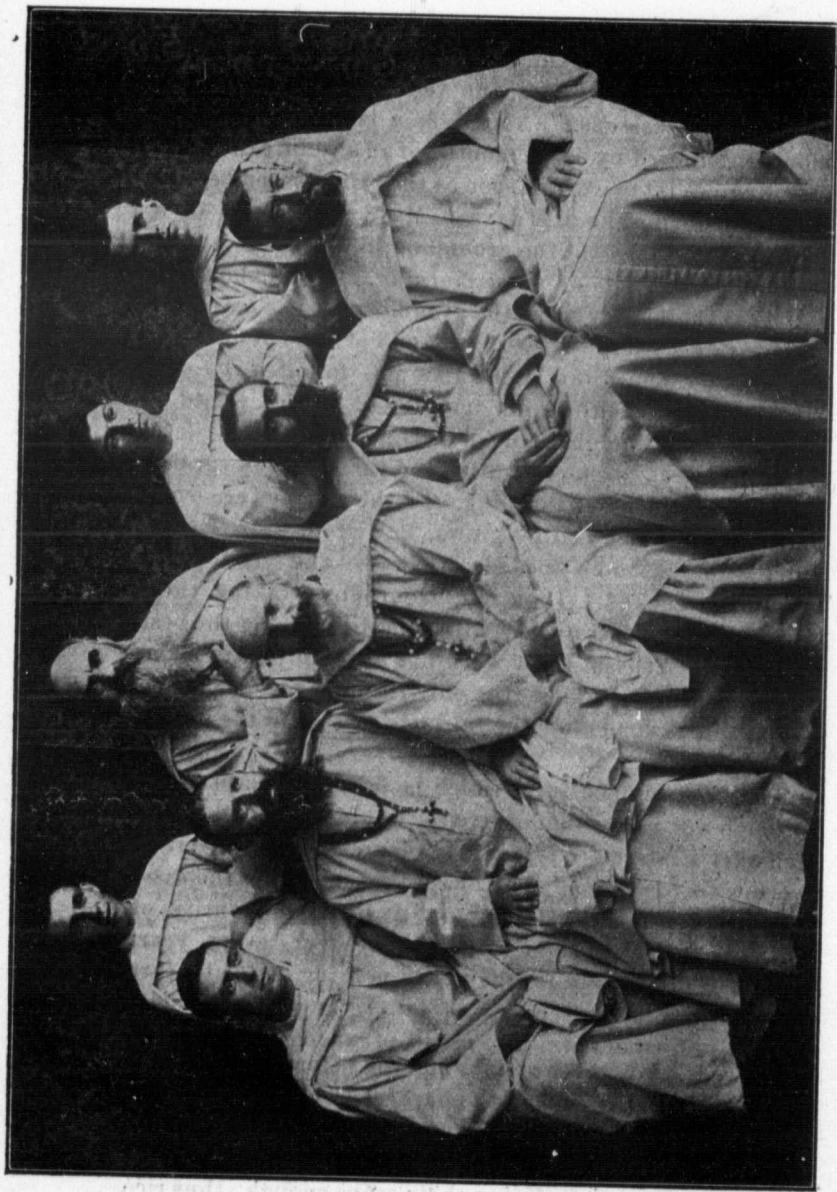
First, their habitations.—Gourounsi, inhabiting the same district, assemble together in a certain number of quarters more or less distant one from another. For want of another name, European give to these groups the name of *Village*. Not only, are those quarters isolated, but in the same quarter, every farm is distant from its neighbors; every one is surrounded by cultivated land, which gives to villages an immense area. Thus, the village of Navaro, in which there may be 15000 inhabitants, has an area of about 60 square miles.

A Gourounsi farm is formed of a certain number of cylindrical, flat-roofed huts—about ten on an average—built side by side and in a circle, in such a way as to form a more or less circular enclosure, with but one opening, on the Western side. In this yard, are placed granaries and hen-coops; at night, cattle, goats, and sheep are led therein and the door is barricaded by means of heavy boards. From a distance, these buildings present the aspect of a small mediaeval citadel; nearby, this looks more like a number of barrels placed around a circle. The walls are carefully plastered, sometimes painted or adorned with more or less geometrical drawings. Never could a European live therein: but for Negroes, such an abode is not without a certain comfort.

In this farm or SONGO—several families are living under the authority of the father or of the eldest brother, bearing the name of *Songo-tou*. This is about all what can be found of social organization. There are several *Songo* chiefs, even village chiefs; and doubtless, with the effective support given them by the Administration of the colony, they will before long assume a certain authority; but up to the present moment, their influence upon their inferiors is rather small. Before the arrival of Europeans, it seems that Gourounsi had no idea of public organization; anarchy had prevailed and many traces of it are still to be found.

Thus lodged and governed, how do our Gourounsi live? Pretty poorly indeed. Here, as in the other districts of Western Africa, the year is divided in two very distinct seasons: a *rainy season* lasting about five months, followed by seven months of an absolute drought. Our Negroes set to work as soon as the rainy season begins, generally during the first days of May. By means of a first cleaning, they rid the ground of all dried weeds and other debris. Then on a fine morning, after an abundant rain that thoroughly soaks the ground, the *songo-tou* comes out bearing a stick, six feet high and flattened at one end. Solemn and pontifflike, he walks on, followed by the whole family: handling his instrument as he would a bishop's crook, he plants it to the right and to the left. Women and children come after and throw a few grains of millet in the holes thus dug, and the sowings are over. But all is not done; millet grows, but weeds grow faster; the ground has to be weeded, otherwise the good grain would be choked. Then our Gourounsi, taking their pick-axes, go on scratching till the millet has got the best on weeds. At least three weedings are required to make the job a success. Then, the only thing to be done is to reap; this is done after the rain has ceased, in the month of October,

That system of culture, which is in fact almost alike through all this section of Africa, would after all be sufficient if it was more reasonably done and if the crops were wisely made use of. Unhappily such is not the case; in general, Gourounsi do not cultivate the quantity of millet necessary to their living. Moreover, every year, when their crops are in, they have nothing more at heart than to give themselves up to real orgies, when millet is foolishly squandered. The result of such a conduct is that every year, three or four months before harvest, that is to say precisely during the hardest works, their provision of millet is all gone and our poor careless friends have nothing to eat but boiled grass. Secondly, they fall in the error of not diversifying their crops enough; thus rice



POSTULATE OF QUEBEC 1911-1912.

Standing : Bro. E. Belisle,

R. F. A. Cébron,

Bro. P. Rivard.

Bro. Geo. Lévesque,

R. F. J. Forbes,

R. F. J. Brun,

Bro. P. Corriveau.

Seated : Bro. D. Nadon,

R. F. H. Gandibert,

which would be so easy to grow in the numberless swamps appearing here and there during the winter, is hardly known amongst them. Result: a little dearth every year, and when millet does not grow well, real famine. Such a state of things, it is easy to see, calls for considerable ameliorations.

Having thus passed his five winter months, what will our Gourounga do during the dry season? Nothing, or very little. Being of a pretty lively temper, he will not lay down from morning till night near a jug of beer, as the thing is done amongst other more indolent tribes; but he will spend his time running through the bushes, organizing collective hunting parties; and specially taking part in funeral ceremonies, chief manifestations of their devotion to the departed, and which are the occasions of strong drinking and endless dances.

* * *

Alimenta et quibus tegamur, asked St. Paul. We have seen how Gourounsi get and use the first of these articles. As to the second, they make profession of ideas, as simple as they are ancient; they have so far wrought very few changes in the costumes named in chapters II and III of the Book of Genesis. Children and young people of both sexes are still wearing the costume in use previous to the Fall of our first Parents: "*erat autem uterque nudus et non erubescabant.*" Nevertheless, young boys, running in groups through bushes in the pursuit of game, cover their heads with a calabash having a tiara shape, which they use as a protection against the rays of the sun, and as a cup for getting water out of swamps to quench their thirst on their shoulder, they hang a bow and a net in which they place all their riches: their arrows, a few pistachio-nuts and whatever animals they kill. Thus equipped those young folks are not lacking in picturesque appearance: but this costume has evidently nothing to do with good morals. Men have kept the garments, the Creator first handed over to our first Parents: "*unicas pellicias.*"

But as times went on, the old tunic was made still simpler: it is now but a goat or a sheep-skin in its natural form, which our savage hangs around his neck; he uses it either to sit on or protect his back from the rays of the sun when he works, bending forward. As for women, they have still for garments the leaves of Eden: "*consuerunt folia ficus et fecerunt sibi perizomata.*" But here also, time has brought a change: of the primitive "*perizomas,*" nothing is left but two very small bunches of leaves hanging on a string around their waist.

Such is a short description of the way of being and living of this population which Navaro Missionaries are called upon to evangelize.

It would not be right to judge of such a way of living with our civilized ideas and to be hasty in condemning every thing as a whole. The conception those Barbarians have on material life is, like most things here below, a mixture of good and evil. One must admit, for instance, that as far as material comfort is concerned, they have succeeded in reducing bodily exigencies to their strict minimum; that they are not, as we are, slaves to numerous factitious wants. It is undoubtedly to be regretted that all is a result of laziness; but this result might be nevertheless excellent in itself. A Gourounga, setting on a journey, for several weeks, needs no bed, no bearers, no provisions to eat; his bow, arrows, skin, and calabash, are his only "*impedimenta.*" Having never enjoyed material comfort, often wanting the necessaries of life, he is used to every thing, and is never disabled whatever may befall him. Moreover it becomes to add that we are in Africa where conditions of existence are not to be compared with those of cold countries. It is to be foreseen that, even Christianized and civilized, the black race will never know the ardent activities, nor the nervousness of the white race civilization.

These concessions being made, one is forced to recognize that Gourounsi's actual "*modus vivendi*" is not acceptable in the point of view that concerns us, that is, in the

point of view of their evangelization. This long idleness lasting seven months a year, these periodical dearths, and this absolute carelessness regarding the laws of modesty do not assuredly constitute a favorable condition to the normal development of Christian life. Whilst we are endeavoring to Christianize souls, we have also to work on our neophytes so as to kindle and increase a true love for sound progress.

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But, on this subject, two important questions offer themselves to our consideration: is this possible? And if so, how can it be done?—Is it possible to civilize African Negroes? A believer in materialism, or an unbeliever would be tempted to answer: no. For centuries and centuries, these tribes have existed, and nothing progress like is to be seen amongst them; their way of living is so rudimentary that it is impossible to imagine it has ever been more so. For centuries, these Negroes have been building their huts in the very same way, have been sowing the same kind of grains with the same sticks and pick-axes without ever thinking of bettering some of these. Generations succeed one another, repeating the same gestures with a perfect regularity and also with a lack of the instinct of any improvement. Is not such a fact more discouraging? If Negroes are capable of any progress, why have they not realized any?

Discussing this theory would lead us too far. Let us drop it. For us, Missionaries, the question is very simple indeed: these Gourounsi have a soul alike to ours; placed under favorable conditions, this soul cannot but develop itself. It is very probable, that left to themselves, they would remain in their secular immobility; but by Christianizing them, a new and powerful leaven is thrown into their hearts. This leaven is already starting to work. Navaro Mission has but six years of existence, and already we can see here and there the dawn of this

progress we are speaking of. Little boys but 12 years old accept to work several days in order to earn the few cents required to buy a pair of drawers so as to present themselves more decently to catechism. Women, leaving aside old traditions, came during the last dry season to work at plastering for several weeks. What for? To buy clothes. Three young Christian families have built for themselves, instead of the traditional "cylinder," more spacious and more aerated rectangular huts. Others, a little everywhere, plant papaw-trees, tomatoes, and other foreign products, to the great indignation of the older members of their tribes who do not understand such perturbations. At last the old Gourounsi's manes must have had a shudder of horror! Have we not seen one of our catechumens, on the day of the arrival of our Governor, walking arm-in-arm with his wife through the public square in Navaro! These are indeed but very modest signs; but for missionaries who have seen the full barbarism of the first years and who closely follow this evolution, these facts mean that our Gourounsi are not so refractory to progress as one would be inclined to imagine; the whole thing is to find an efficacious way to push them forward in that direction.

II. MISSIONARIES' AGRICULTURAL

UNDERTAKINGS.

Is it sufficient, to obtain such a result, to teach them the theory, to give them indications, counsels? Surely not. Every Missionary that tried that way has not been long before being convinced how much Western-Africa Negroes are reluctant to accept such a teaching. In your presence, they will not contradict; but they afterwards do as if they were deeply convinced of their superiority over us in what concerns their own affairs. Must we see, in such a state of mind, with a French philosopher, a special manifestation of that spirit of fetichism forbidding them

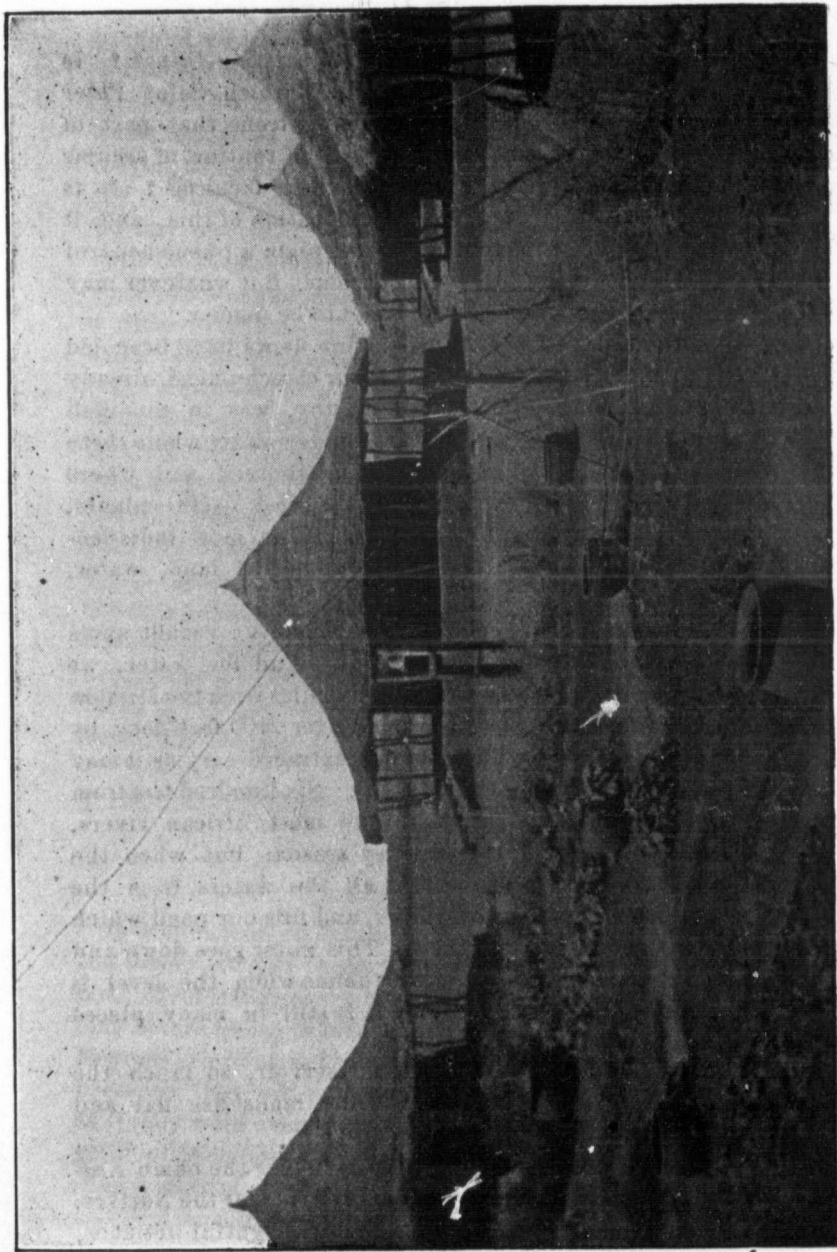
all modifications of the order of existing things ? Is it an effect of that "stupid pride" which Saint Peter Claver reproached to Negroes coming from that part of Africa ? Or is it not rather a result of routine, of secular immobility that have ankylosed their faculties ? It is hard to tell. Negroes give no explanation of this, and it seems they are utterly unable to explain a phenomena of which they are doubtless unconscious. But whatever may be the explanations, the fact is not to be denied.

With such a state of things before us, we have been led to think the best means to draw our catechumens, already numerous, out of that hurtful apathy, was to establish near our Mission an agricultural undertaking where these young people would be employed as laborers, and where they would learn how to grow the most useful plants, and where they would also learn the most indispensable trades. To perform this, we needed land, water, and money.

As for land, there could be no difficulty ; vacant spots are numerous in our neighborhood. And for water, we have also been greatly favored: six miles from the Mission towards the south-west, is a pond over 2100 feet long by 150 feet wide, and which, though extraordinary as it may appear for Africa, never dries up. Six hundred feet from that pond, flows a river that, like most African rivers, becomes very low during the dry season; but when the rainy season sets in, it receives all the waters from the neighborhood, swells, overflows, and fills our pond which is then over fifteen feet deep. This water goes down and is evaporated, evidently; nevertheless when the level is the lowest, at the end of June, it is still in many places six feet deep.

This is evidently a beautiful reservoir, so much the more precious that the neighboring lands are flat and easy to irrigate.

That pond, known in the country under the name *Kulnaba*, was, until recently, an object of fear for the Natives: there were at the bottom of the water, frightful fetiches,



A Mission in Soudan

gigantic crocodiles that, transformed into a rock, lay at the bottom of the lake ; so woe to the imprudent bathers waking them up ; they would be eaten in but one mouthful ! The truth is that the celebrated swamp was full of alligators of all sizes, some of them being three yards long. We had to rid the pond of these dangerous jaws. Though nobody had so far been caught, people went bathing in the pond but with a great deal of apprehension. Well, during the course of last season, a good many of those dangerous animals have been killed, and *our* workmen made a feast with their flesh. It is a pity that alligators, the flesh of which, when fresh, has no disagreeable taste, are not accepted as food ; this would have been a boom for Kulnaba !

Our property surrounds that precious swamp ; there was no hesitation on the part of the Administrator to give us for 99 years over two hundred acres of ground ; he was even kind enough to open a road for the use of our exploitation. On the very first days of February last, by putting together our meagre savings, we have been able to start our works. A hut was built to be used as a temporary shelter and to keep tools ; a small oven was erected for burning bricks and pipes needed for irrigation purposes ; a piece of ground was enclosed and tilled, and different seeds were confided to the ground, those of the various plants our attention is to try : hemp, flax, jute, textile native rice-plants, a few fruit-trees, rubber-trees and mahogany. At last a hedge, nearly three miles long, was sown all around our property. Then we were forced to stop, our financial resources being exhausted.

We would now need some more money to continue our undertaking ; we would have this year to erect the few buildings required for the job : then till that ground all covered with weeds, plough it, and fertilize it, and, during the long months of the rainy season, undertake, by means of irrigation, the growing of textile plants and also of some other interesting and useful crops. Then to teach our people how to drive profit from the fibres obtained, to step them, to card them, to spin them, to weave them.

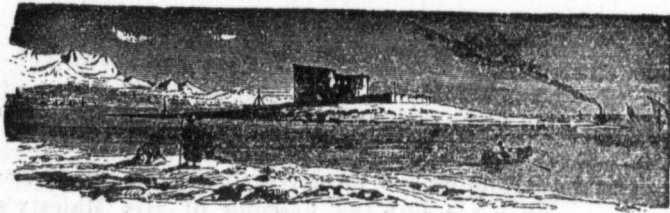
And also, together with those main crops, to have others more paying : fruit-trees, rubber-trees, potatoes, wheat, the product of which would enable, in two or three years, the undertaking to pay its expenses.

Hoc est in votis. To put such a program into effect, we would need money with which to pay our workmen during the first years, and to buy the most indispensable instruments to start : with a pump, a few drawn hoes, two light ploughs, a harrow ; then combs, spinning-wheels, a few harnesses for asses, the only animals that can be made use of under these latitudes. Those instruments do not, it is true, require enormous sums ; but far as we are from Europe, even for the things strictly necessary, the cost of transportation alone would exceed our means. This is why we place our undertaking under the protection of Saint John the Baptist, our dear Canada's patron. And we pray him to interest our countrymen's kind hearts in this work of civilization undertaken by four Canadian Missionaries in the very heart of Africa.

Navaro, June 15th 1912,

OSCAR MORIN, *of the White Fathers.*





A Reconnaissance in Buruli

FATHER H. LE VEUX'S NARRATION

(Continued)

In [the neighborhood of Makasongola, people were thinly scattered. And nevertheless a catechist would have been very useful there. Up to date, my propositions to Kimbugwe on the subject had had no good results. The chief of that place spoke of false impossibilities to put me off indefinitely. Let us keep up our courage and not give up. "Who knows how to endure everything, can risk anything."

We visited every house in that modest chief-town, giving to everyone that paternal word which he seemed to stand in need of. May Our Lady of Grace add her blessing to that word!

Towards 11 o'clock, we had ourselves announced at Kimbugwe's. He received us very politely, led us through his plantations where tea was offered us under the shade of a very beautiful *Para*; he did us the honors of his new house, the frame-work of which only was finished, and it had already cost him a good part of his fortune. The maid-servants' quarter alone remained shut to our investigations.

Odi profanum vulgus et arceo!

He assured us he had no Catholics in his service. *Dio lo sa!*.....

Kimbugwe told us how formerly, in Uganda, his ancestors were entrusted with the keeping of His Majesty's umbilical cord. Wrapped in a very nicely wrought lubugo, the august relic was sheathed in a leather case all ornamented with multi-colored pearls. The titular could never appear in public audiences without carrying the precious deposit which he had religiously to hold to the height of his right shoulder.

After the capture of Kabarega, king of Unyoro, the frontiers of Uganda were enlarged to Kafo.

The new province was given to Kimbugwe whose formerly honorable position was now lacking in good manners in those days of ultra-European civilization.

The population of Buruli is formed of aboriginal elements. The chiefs and their servants alone are Baganda, and, unhapily, stubborn Protestants.

The whole population does not exceed 20000 souls.

The soil is exceedingly light, essentially favorable to cotton growing. As for banana-trees, needing much water, the tropical heats of summer in that region are deadly to their growth.

And the Natives care only for hasty crops, such as potatoes, millet, and a few other plants. From their crops they set apart a good portion which they store for the dry months of the year. Fishing and cotton are for Baruli the really providential source of immediate and substantial benefits.

KIGUMYA

Kigumya was one of the only two concessions we had in Buruli. Two catechist-stations in an immense country.

It is seventeen miles to the north of Nnakasongola, and three miles from Lwampanga.

The future motor road which is to start from Nnakasongola and go as far as Lwampanga, was then an awkwardly traced path with elephant vestiges on both sides. We reached Kigumya at three o'clock, all broken down with fatigue.

Our people were waiting for us at the village entrance. They tried a more or less successful kind of an ovation. We could at last guess what was their intention, good in itself, and that was enough for us.

These Nilotic populations are quite different from the Muganda type. Their principal appearance is not so advantageous, their intelligence slower, their energy more or less weak. As for their costume, the children's breeches are nothing more than a very summary suspension "*ufungo*". The girls wear a kind of crinoline made of mbugo ravel, the "*Kipumpulira*". The richest ladies are clad in highly colored print cottons. Mbugos are scarce in Buruli for lack of ficuses. An article of high coquetry for women is spirals made of brass wire loading their fore-arms and terminating in brass bracelets.

Men are, for the most, fishermen, blacksmiths, potters. The anvil-strikers draw their minerals from Masindi, their works are of a very primitive confection.

Baruli are still entangled in superstitious beliefs. Their heretical chiefs themselves deplore the fact, finding them consequently too slow to adopt English manners.

On most of the yards in front of the huts, the traveller notices statues of lilliputian dimensions dedicated to fetiches. According to Bagandas, poison is often resorted to by their wicked neighbors.

In Buruli, polygamy is much in honor. Girls are promised in marriage and often given up to their husbands before being nubile. They are sold for from 40 to 70 rupees, which were formerly paid by yearly installments and in uncoined silver. You have here one of the greatest obstacles to recruiting female catechumens, they being

already promised in marriage; and a new field is open for the work of redemption of slaves.

Baruli are *exogamous* (1). Contrary to Baganda, they agree to live with their children and parents-in-law. Nevertheless, the first wife, (the "nebpta" of Egyptians), is the only one allowed to stay in the conjugal abode. The other concubines or second class wives have each their separate hut.

I gave three whole days to our friends, visiting them in their own huts, receiving their grievances, listening to the expression of their desires, urging them to be more faithful in attending catechism instructions, giving remedies to the sick and gifts to the children and the old. On the Mission premises, I found 65 hearths and 290 inhabitants.

On Sunday afternoon, we wanted to reach the last surrounding villages, which led us as far as Lake Choga.

LAKE CHOGA

To the traveller coming down from Kigumya, the Lake is hidden by a barrier of papyrus reeds, spreading far into the stream. The Nile-current alone is really free. Lote-trees have covered nearly the whole of it. In times of great famine, river-side residents have adopted the ancient lothophagus' tastes.

The Choga waters are full of fish. A kind of dolphin, the "*nandere*", is highly appreciated. To capture this fish, fishermen make use of nets made of flexible and strong twigs. Once dried the *nandere* is shipped to the markets in Bulemezi, in Mmengo, in Entebbe where it is always sold a good price: Baganda are very fond of it. The "*nkeje*" which is smaller, is caught mostly at the mouth of the Tsezibura River. It is also caught by means of nets. The "*ssemutundu*" is much like our pike.

The Baruli's canoes are nothing more than coarsely cut out trees worked with a hatchet. Father Rougerie could tell you how easily those canoes turn down. Crocodiles

(1). That is to say they do not choose their wives in their clan.

draw their profits thence, and the hippopotamus, its cruel pleasure.

The *tze-tze* fly is not found on Lake Choga. But the devilish dipteran, called *alias* mosquito, is not slow in revealing its presence. Let excursionists to Buruli take notice of this.

The Lake's banks, considering the water near at hand, the fine grass growing, salt-grounds found here and there, form a region well adapted to cattle-raising. Unhappily, the "*nsotoka*" epidemic of 1911 brought heavy damages there.

I spoke of the Lake's water. Its color is everything but inviting, and it would not pay to examine it through a crystal lens.

The steamer leaving every week Kakindu, terminal point of the Jjinja Railway, stops at Lwampanga, to monopolize the cotton trade. In order to allow it to reach land, a channel has been dug through the papyrus bush by means of a dredge. They are thinking of building a pier, the sea-marks of which have already been placed. In the neighborhood of Lwampaga, the Government has kept a property measuring 3 or 4 miles long. And also the landing-places north of Kabala are Crown-Lands.

Monday, the 27th—We left Kigumya for an eight-day trip through the North-East. In Wabigiri, Divine Providence gave us the opportunity of baptizing a catechumen who had lately become insane. To show me how grateful they were, his relatives offered me some "*Matwa*" In the fabrication of that beer, instead of bray, Natives are making use of millet or "*bulo*".

At a 45 minute walk from Kigumya is the big village of Limba. As everywhere else in Buruli and Bulemezi, the chief is an Anglican, and the farmers, prompted by fear, give themselves as having adopted their master's religious opinions. We nevertheless visited every habitation, having a good word for every body, giving our titles and qualifications, gratifying youngsters with a needle, and old men with a cent to buy salt. Whoever wishes to

have a good harvest, must be resigned, even in Uganda, to sow in trouble, humiliation, and apparent unsuccess. In the midst of all those presumed Protestants, we found



Uganda child and English baby.

but three catholics that had come from Kyaggwe and Buddu. The chief introduced me to one of his men, returning from Gondokoro, and all eaten up by a worm called *dracunculus*.

In Kyewakkata or Kisalizi, old Kingugwe's residence, is one of the Buruli Protestant temples. The annexed schools are under the direction of a Nnamirembe teacher from whom we received a rather cold welcome. The children, with whom we tried to engage a conversation, ran away without a moment's delay; one would think they had been ordered to do so. Kisalizi is composed of 20 huts, at three miles from Kigumya.

The property next to that of the C. M. S. is a quarter of a mile long, along the lake shore, and contains 60 habitations, being called Kikalaganya,

Further off, along the coast, we found Ttumba, belonging to Kisingiri. We could possibly established there one of our catechists, with the regent's consent.

From all those farmers, our most cordial propositions awoke but a small echo: everywhere we felt the fear of the local Chief.

In order to reach Nnalukonge, we had to cross an arid and barren plain, burnt by the sun. The village had no importance, though endowed with a Protestant temple.

Through the valley preceeding Nnaminka there where numerous antilopes' hiding places. We had been told a certain neophyte, named Gabriel, was residing in Nnaminka, but he was then absent. Villagers besought us to establish a catechist-post in the neighborhood. I baptized an old deaf and dumb whom I prepared the best I could.

LWABYATA-MPABYE

In Lwabyata, a good Muganda catechumen, born in Ssingo, gave us a most hearty welcome. He told me all about his troubles, the Protestant vexations.

"I am almost alone in this heretical country, said he. Were it not for the Chiefs' pression, many a farmer would join us.

—But what have they so much to fear, said I?

—Father, whoever neglects to see to the regular attendance of his children to the Protestant school has to pay a

fine. In case of relapse or of an open resistance, he is driven out of the place. Oh ! how often burst amongst us explosions of indignant protestations !'

Mpabye, a quarter of an hour further, is a very important hamlet and the residence of Tanieli Falaysa, *Ssabagabo*, or to speak English, 3rd prefect of the Province. At this moment he is away for the collection of taxes. On Kimbugwe's account-books, this sub-prefecture was figuring for 700 capital taxes. Mpabye is then a very important village. What a good harvest could be reaped by two or three zealous catechists ! But how could we obtained to establish them there ? Without the Government Officials' intervention, I do not hope to succeed.

At night, the teacher, having assembled some of his pupils, came to sing in a neighboring banana-grove, some Anglican hymns. A more benevolent hearer would perhaps have appreciated this melody. As I was well acquainted with these hypocritical tactics, I only saw there one of their bravadoes. Our serious indifference soon discouraged our evil-disposed singers who dispersed saying the worst deaf is one who refuses to hear.

Tuesday, 28th—We distributed remedies to those of the sick who asked for some. After a moment's conversation, we dismissed them in order to visit habitations. I baptized a deaf and dumb young man. It is most probable that these unhappy persons, without a special education in institutions founded for that purpose, will always remain in a state of inferiority. If in the opinion of many a scientist, they cannot pick up moral notions required in an adult, they are still more unable to conceive supernatural notions. If they sometimes *appear* to have the use of reason, we must not nevertheless conclude to the reality of the fact. In them there is only a development of instinct and imitation, it is even very likely that the most zealous catechist will never succeed in imparting to them the most indispensable religious knowledge, and that they will always remain in a state of infancy. We have then to baptize them without further delay.

Towards 10 o'clock, we directed our steps in the direction of Mpumudde, a small hamlet. We were told of a herd of elephants that went through the place on the previous night. Natives are awfully afraid of meeting such herds. During May, a Kisattala sub-chief was apprehended whilst on a bicycle by one of those animals and literally crushed to pieces.

Mpumudde-plain presented the appearance of a *borassus* forest. We admired those high trees, swollen in their middle-parts and terminated by beautiful fans. *Mirabilis Deus in operibus suis!*

At every step, we crossed paths cut through the high weeds by herds of antelopes. Elephants are real road-surveyors taking on themselves to create ways of communication where governments have provided none. They do not even forget mile-marks.

Kibuta is renowned for its salt-lands on the lake-shore. In order to extract salt, the Natives wash the ground crust where it is cristalized. Water is then decanted and submitted to ebullition.

The plain extending from Kibuta to Musenyu is uninhabited. A few Bayima colonies alone have their cattle grazing in salt meadows. One *smell* these cow-keepers before *seeing* them. Amongst them we found a neophyte formerly baptized at Villa!

In front of us, was the immense Bukedi. We had reached the Nile's outlet, alone forming now division line. On the opposite bank, Mwaluzi chain of mountains had its mass lost in the dark and fantastic hues of a stormy night. I had the consolation to give a conditional absolution to a heretic who had just died, after having, conditionally also, rebaptized him.

Wednesday, 29th—We crossed a plain full of game; grass was short and thin. Kabala Port was on our right.

(To be continued)

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

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

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

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

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

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

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

Q. 4.—Should they be classified?

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

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

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

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

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

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

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

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

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

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

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

Useful information

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

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

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

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

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

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

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

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

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

RANSOM OF SLAVES

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

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

GIFTS TO THE MISSION.

Cancelled Stamp Work :

1° Ransom of a boy with Common Fund.....	\$20.00
2° From New-York, ransom of Thomas.....	20.00
From New-York, for the Missions	67 00
From Cleveland, ransom of Bertha.....	20 00
From New-Orleans, ransom of May.....	20.00
From Halifax, ransom of Patrick.....	20.00
From Manchester, or a Women-Catechist	15.00
From Hartwell, for the Mission ..	5.00
From Victoria, for the Mission	1.00
From Gilbertville, for the Mission	1.00
From amount of smaller gifts.....	31.25

DECEASED

Rev. Rr Anne Josepha, C. N. D., Reading, Ohio.—Mr John Doffy Columbus, Ohio.—Miss Lindsay, New-York City.—

Requiescant in pace.

RECOMMENDATIONS

12 conversions.—17 vocations.—25 spiritual favors.—30 sick.—16 temporal favors.—26 thanks-giving.—6 intentions for friends who promise to get subscriptions to *The African Missions* if their prayers are heard.

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

MISSIONS OF THE WHITE FATHERS IN AFRICA.

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

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

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

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

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

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

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

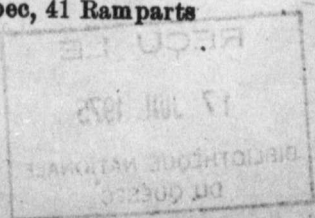
THE WHITE SISTERS

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

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

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

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



CANCELLED POSTAGE STAMPS

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

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

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

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

We get off the paper in the following easy way:

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

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

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

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

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

NOTICE

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

Commercial Printing Co., Quebec.

REÇU LE

17 JUL. 1975

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