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Sixth Year No. 5

QUEBEC

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MAY 1914

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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



and that printed words will be said every year in the month of
 1914. Remember that all our devoted Readers, Subscribers and Pro-

Table of Contents

Letter of his grace Mgr. Bégin	129
Blessing of the Apostolic School at Bishop's Waltham.	131
Vicariate Apostolic of Northern Nyanza	136
Vicariate Apostolic of Bangouéolo	138
The Negro Clergy	146
News-Items	147
The Call of the desert	152
Ransom of Slaves	160

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

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

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

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

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

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

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

Other favors granted our subscribers

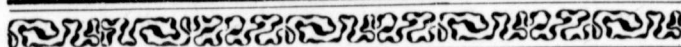
1.—Two Masses are said for them on the 7th and 15th of each month.

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

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

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

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Sixth Year, No. 5.

QUEBEC

May 1914

It gives us pleasure to print at the beginning of this Bulletin a letter from His Grace the Archbishop.

As our readers will see, Mgr. Bégin, in blessing us and our works, expresses his earnest desire that our Postulate at Quebec may be more abundantly recruited. May the Divine Master grant his wish and kindle in the hearts of the many young people of whom he is the venerated and beloved Father, the sacred fire which makes Apostles.

Letter of his grace Mgr. Bégin

*To Rev. Father Forbes, Superior of the Postulate of the
White Fathers at Quebec.*

Quebec, February 15, 1914.

Reverend and dear Father,

You have been kind enough to send me the last volume of your "African Missions". Thank you very much.

This Bulletin is always very interesting and edifying. It keeps us constantly advised of the marked progress which the Catholic Church makes in the Dark Continent, and is a great satisfaction and a powerful encouragement to all our

faithful who wish to see the kingdom of Jesus Christ extended in these far-off countries.

And now that our Canada is sending its missionaries, men and women, to evangelize Africa, the Bulletin which tells of the labors, the fatigues and the privations of these zealous and fervent compatriots, is read with an ever increasing interest. The apostles of the Gospel are chosen souls ; they lead a life of devotion and self-denial ; they are, so to speak, members of our family, and do us honor as well as the Holy Church, our Mother. Let us rejoice at the great and beautiful work which they accomplish at the price of the most heroic sacrifices.

I see that you are beginning to find recruits among you negroes, not only catechists and teachers, but also priests, who—if their number increases—will be a powerful aid to the missionaries who come from across the sea.

I beg God to raise up among you new priestly vocations to develop these new Christian fields. The harvest is abundant, but the laborers too few ; let us beg God to multiply them.

Accept, reverend and dear Father, my sincere gratitude, and most devoted sentiments in Our Lord.

L. N., *Archbishop of Quebec.*





Blessing of the Apostolic School at Bishop's Waltham.



THE need of missionaries for our work in English territory, a Postulate for which was founded in Canada thirteen years ago, impelled us last year to establish an Apostolic School in England.

This school was opened at Bishop's Waltham (1) in the diocese of Portsmouth. The building it is installed in was originally intended for a very different purpose. Built about 1850 by a personal friend of the Prince Consort, this

(1) Bishop's Waltham is a town of three or four thousand inhabitants, situated 12 or 13 miles from Southampton and Winchester. It is the terminus of a small branch of the railroad. Its names take us back several centuries to those days when the greater part of the county of Hampshire was an immense forest, with here and there, glades designated by certain names, according to their situation or importance. "Waltham" is derived from two Saxon words: "ham", or house, and "weald", meaning forest, signifying a small place, a house in the forest. The name of "Bishop's" was given to it later; Waltham formerly contained the palace of the bishops of Winchester, an immense building, which was destroyed by Cromwell. Its imposing ruins give us an idea of its former magnificence and grandeur.

house had the honor of having its corner stone laid by a member of the royal family. It was to serve as a kind of Infirmary or Convalescent Home, and a statue of Prince Albert was to adorn the front. The death of the owner before the completion of the buildings stopped the work, and it remained unfinished for several years. A purchaser then completed it, and changed its first name of "Albert House" to that of "The Priory."

Masters (2) and pupils took possession the beginning of last October. The house is under the protection of Mary Immaculate and the front is ornamented by her statue, in the shadow of which the great work she protects cannot fail to grow and prosper. It was blessed on December 1 by His Grace, the Bishop of Portsmouth.

Reverend Father Travers, Superior of the Apostolic School, tells of this event as follows :

"Sunday, December 1, the Apostolic School of Bishop's Waltham was in holiday garb. For the first time the Pastor of the Diocese honored it with a visit. His Grace, Bishop Cotter, of Portsmouth, came very gladly to bless the new buildings which had been erected in the last few months.

"Seen from the summit of the neighboring hill, our old Priory seemed diminished and swallowed up by the newer part. The bright red of the bare brick contrasted vividly with the elegant villa, its walls clothed in ivy and wistaria. However, this also tried to make itself look younger ; in the center of the principal front a beautiful statue of Our Lady of the Rosary occupied a niche, wreathed in verdure, which was formerly prepared for the statue of Prince Albert. A little tower surmounted by the cross, from which resounds the monastery clock, gave to the whole the religious touch which had already suggested the name of The Priory. The English flag which floated from the summit

(2) Reverend Father Remi Coutu, of the diocese of Joliette, is one of the staff.

of the new College proclaimed the joy of the White Fathers in living in peace under its sheltering folds.

"Fifteen minutes before noon, the little train which stops at Bishop's Waltham and gives it the importance of a terminus, appeared coming around the neighboring hill. Some moments later His Grace, Bishop Cotter, was greeted at the station by the Father Superior of the Apostolic School, by Dr. Hickey, pastor of the parish and by the Father Superior of Montfort College. Monsignor Watson, Vicar General, and several priests of the diocese accompanied His Grace. When the train reached the gate of the park, a cheer went up : "Long live the Bishop !" Our young people, with the Fathers of the School, gave vent to their joy with all the strength of their lungs.

"Breakfast brought together about twenty of our friends. In the name of the Society of the White Fathers and of his Superior General, the Father Superior thanked the Bishop of Portsmouth for the paternal welcome into his diocese of the sons of Cardinal Lavigerie. He also thanked him for having come so willingly to bless their new school. The blessing of the first pastor of the diocese is the guarantee of the divine blessing, and it will increase and strengthen our work. He also thanked the members of the diocesan clergy the Fathers of Montfort, the Brothers of Bitterne and Southsea, and the architect, who had all come to give the White Fathers the testimony of their sympathy in their work. In a charming address, Monseigneur told how happy he was to welcome the White Fathers, and expressed the hope that their example and their apostolic works in behalf of the Africans would convert some of his own people.

"At 3.15, after the singing of the "*Veni Creator*", the Bishop blessed the new buildings, in the presence of a large and respectful throng, for the most part non-Catholics. After benediction of the Blessed Sacrament, Dr. Hickey spoke a word to the assembly. He compared the ease that the Catholics of Bishop's Waltham have to-day in practicing their religious duties with the isolation in which they



MISSION OF CHILUBULA.—One can see the verandah of which a column gave away, carrying in its fall a part of the upper story.

had lived formerly. He expressed the hope of seeing this handful of the faithful multiply and revive the glorious Catholic traditions of this district.

"A number of ladies and of our friends among the laity came later, to take tea with us and with those invited to the luncheon.

"At half past five, the Bishop left us, amid the cheers of our pupils. in response to such enthusiasm, His Grace smilingly amended an oversight of the Father Superior : "Father, you must give these dear children a fine holiday." A thunder of applause showed that the words of His Grace had found the way to their hearts. He added in French : "You will pray for me, my children, will you not ?" "Yes, Your Grace". We received his blessing on our knees, in the presence of many sympathetic Protestants, who were much edified by our respect for our bishop. Some moments later the train carried away His Grace and our guests."





Vicariate Apostolic of Northern Nyanza.

*Letter from Rev. Father Oct. Goulet to his cousin, Madame
Pelchat, at Montreal.*

Mbarara, October 16, 1913.

My dear cousin,

The other day, when thanking you for the generous alms you were kind enough to send me, I told you that the occasion for the desired ransom would not be long in presenting itself. I have not had long to wait. This is the story of the unfortunate being whom I am going to redeem.

First, a word of explanation on the subject of these ransoms. Since the conquest of the country by the English, slavery proper, with its buying and selling in the market of women, children and even grown men, no longer exists. But we find, almost every day, young girls who must be wrested from the hands of pagans to whom they have been delivered in their infancy. Sometimes it is a question of dowries to pay in the name of the husband they have chosen and who, himself, cannot offer his parents-in-law the customary presents. The latter is the case just now.

We will let our Marie Louise tell her story herself. "My parents", she said to me, "never wished to pray. When I saw the Father for the first time, I ran away. I was afraid he would carry me off to eat me, as my parents had told me.

"This fear soon left me when I experienced his kindness.

I then began to pray with some of my companions and came to Mbarara to prepare for baptism. It was during my catechumenate that I met Paolo. My parents consented to our marriage, but Paolo was poor and could not give my father the usual present. In this difficulty, my father said: "It is all right,—take my daughter, but whenever you have obtained the required sum, bring it to me."

The amount was long coming : the father-in-law demanded it and threatened the young man with taking back his daughter. Paolo came to me with his trouble. It was then, my dear cousin, that I thought of your generous gift ; I believe it could not be better employed. Thanks to you, these two young spouses will not be long separated from each other ; Marie Louise will not again fall under the yoke of her heathen father, but will be free to continue to practice the Christian religion with her husband, a Christian like herself.

You will be pleased to hear this, I am sure. Marie Louise has promised me to pray for you. As for myself, I never forget you at the Holy Sacrifice of the Mass.

OCT. GOULET (1), *of the White Fathers.*

(1) A former pupil of the College of Montreal. His family reside at Holyoke, Mass.





Vicariate Apostolic of Bangcueolo.



THE marked development of the mission of Nyassa has decided the Holy to divide it into two parts.

That which borders upon Lake Nyassa keeps the name of Vicariate Apostolic of Nyassa and Mgr. Guillemé remains in charge. The other part, called the Vicariate Apostolic of Bangouéolo, has for its head Mgr. Etienne Larue, with the title of Titular Bishop of Thuburbo.

Rev. Father Marsan (1) is the procurer for the latter Vicariate, and resides at Chilubula, which is the principal station. We give below the report of the work of this station, covering the same period as those of the preceding stations (2).

Missionaries	6
Sisters	4
Catechists	46
Neophytes	2438
Catechumens	4546

(1) Former pupil of the College of the Assumption.

(2) See numbers for December 1913, January and February 1914.

Baptisms of adults	218
Baptisms of child. of neophytes. . .	216
Baptisms "in articulo mortis" . . .	919
Marriages	42
Confessions	15196
Communions	24244
Schools	122
Boys	2417
Girls	413
Sick cared for	8543

The polygamists and the old people around us, writes the Superior of this station, like us and treat us with much respect. They come willingly to the Sunday instructions, protesting loudly that they are going to be baptized, but not just now—they thank us when we have baptized some of their children or some other member of their family,—so many proofs that they are not indifferent to the conversions they notice around them. They are not yet able to make the supreme decision of renouncing their old habits of polygamy and paganism, but that grace is working in them can be seen. Let us hope that the prayers of their children will soon obtain for them the favor of a true conversion.

The women, especially, seem to desire baptism, and fifty-six have received the cross of the catechumen. A number of the old ones come regularly to the instructions which are given them by our zealous Sisters.

Many of the children would have received it if they had all passed the examination in reading which we gave them : 24 boys and 8 little girls alone successfully stood the test.

Thirty little Christians have been prepared for the great ceremony of First Communion. Everybody noticed their good behavior, and was touched by the tender devotion with which they approached the Holy Table. Finally, we must mention the persevering ardor employed by Father Delatnay in forming a singing class. Success has already crowned his efforts. The hymns are well sung and the negroes themselves appreciate their beauty.

Outside Missions.—Here the field of action is vast. The 122 villages which we occupy, and which represent a minimum of 40000 inhabitants, are instructed by our 46 catechists. The number on their lists reaches 19360. We are satisfied with our catechists, who are very much in earnest and show much good will. It is difficult to oversee their work because of the great distance at which some of these villages are located, but the examinations we give to the candidates for the cross of catechumen and the aspirants for baptism, convince us that the catechists do their work well. The answers given by those examined are very satisfactory. Besides, those who are ignorant of the manner of baptizing are becoming more and more rare.

I do not know whether our catechists employ the same activity in teaching the children the elements of reading and writing. According to them, the children are difficult to assemble and to keep together. It is certain that these young savages, left to themselves as they are, would rather play in the mud than try to decipher the alphabet ; but I think our catechists neglect this part of their work a little.

They occupy themselves principally with the young people, and this is the easier task, as they are anxious to learn and urge the catechists to form classes. The results obtained are fairly good. Not a few little books have been sold this year, and many of the young people know how to read and try to write. On my last trip, I counted 23 of these in a village of 93 cabins.

To facilitate their progress, we choose, from among the aspirants for baptism, those in the outside villages who have some idea of reading and writing. We hold a class for them every morning from 9 to 11.30 during the four weeks they spend at the mission to prepare for baptism, and this year we had 38 young people. The progress which they make in this time is truly astonishing.

Ninety-seven adults from the outside were chosen and received solemn baptism : 42 who had been baptized in danger of death, and were restored to health, responded to the appeal which we made them to come to Chilubula.

They are being instructed in the truths of our faith, and beg for the ceremonies of baptism.

More than a thousand catechumens' crosses have been distributed during the year, and the number of baptisms "in extremis" shows how the prejudice against baptism is disappearing. The number of those who hide their sick children is becoming less and less.

From June to January there have been only three of us to visit our large territory, so fatigue is felt just a little among the missionaries. The journeys on foot have been slightly less than in preceding years. We counted only 130 this year, little enough to enable us to keep in touch with the immense work which, humanly speaking, we have had the temerity to launch. But this work is the work of God. He will bless it and make it prosper.

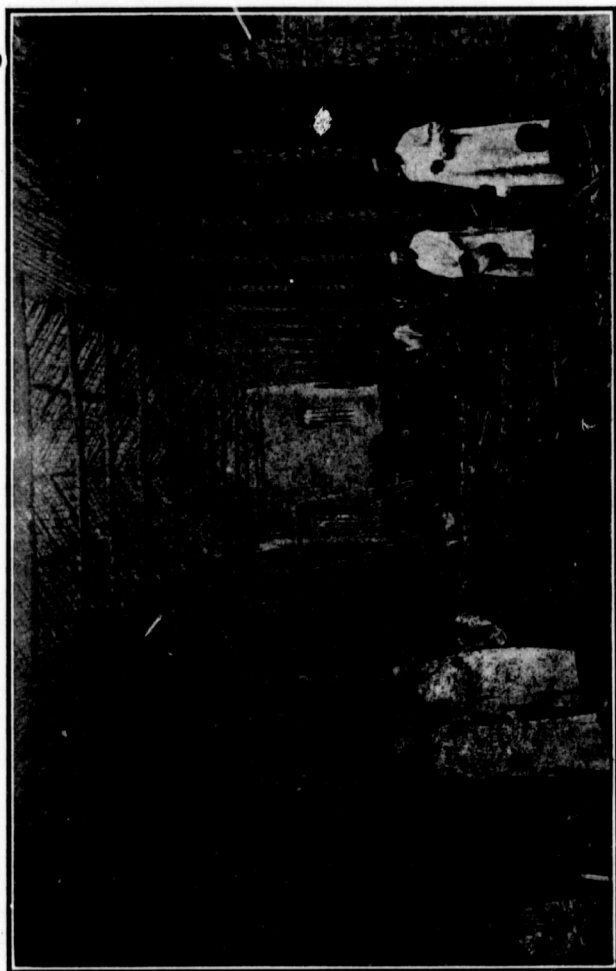
Two letters from Father Marsan to Rev. Father Forbes give some new details about this interesting mission.

Chilubula, May 29, 1913.

You doubtless know that for the last six months I have not been at Kayambi, but at Chilubula, where I fulfil the functions of procurer for the Vicariate of Bangouéolo. Besides the stewardship, I have my share of the work in the post to remind me that I am a missionary. On Saturday particularly, I have time for nothing but my breviary and confessions.

Last Saturday, the eve of Corpus Christi, I heard 213. The average number of confessions each Saturday is 400, often more. Our number is hardly adequate to the task with our actual Christians,—what will it be when all our catechumens become Christians also !

We are only four missionaries. There are always one or two traveling. It is fortunate that, with our new Vicar



Church of Chilubula in construction.

Apostolic, a new supply will come to us. We have great need of them. Several of the old missionaries are worn out and must return to Europe.

We had an unfortunate accident to our house. A column of the veranda gave way, dragging in its fall a part of the upper story of the veranda and the roof.

It was providential that all of us were in the church making the Way of the Cross with our Christians (it was Good Friday). The accident happened just at the spot where we take our recreation. Our chairs were broken into pieces. If we had been there, more than the chairs would have been destroyed.

We are now occupied with the work of reconstruction. During this time, we are living as well as we can in the out-buildings.

It is the first vespers of the feast of the Sacred Heart. Already five years have passed since I signed at the foot of the altar my consecration for life to the soil of Africa. Blessed anniversary !

Do not forget me in your prayers.

H. MARSAN, *of the White Fathers.*

Chilubula, November 1, 1913.

You complain that I do not write often enough. You have cause—but if you knew how many occupations I have as treasurer of the Vicariate, you would, I am sure, be indulgent.

I am the first to regret this forced silence, for I could write a number of things which would be exceedingly interesting to the readers of our dear Canadian Bulletin.

For instance, a Christian is dying three days' journey from here. He constantly laments that there is no mupatiri (priest) to hear his confession. He makes his Act of Contrition in a loud voice, tears in his eyes, crying : "My sins are many ! I am sorry for them with all my heart !"

A pagan woman, finding herself near death, begs and weeps for baptism. One of us goes to instruct her, to hear

her recite the Act of Contrition. "I know all that," she cries, "I have been repenting ever since the sun set. Baptize me at once !"

She is baptized, and dies a few moments after. There are many such cases. Our catechists always return from their journeys with a number of similar stories, all of which show us plainly the working of divine grace.

The fear of baptism no longer exists. Nobody wants to die a pagan. All the young men and young girls have some baptisms "in articulo mortis" to their credit. All the little children who die, and they are many, go straight to heaven.

In spite of our strictness about admission to baptism, we will be overrun—we are already. It will be necessary to make three posts of Chilubula, but the staff diminishes instead of increasing.

Mgr. Larue is going to send us recruits, but two of the old Fathers left last month for Europe, and another is dying here from an abscess on the liver. Others of the old ones are so broken down that they must soon return to Europe.

The new recruits for this year have not been announced. Mgr. Livinhac wrote to Mgr. Larue a week ago : " We cannot send you any more missionaries. Reduce the posts instead of founding them." Think how our hearts sink at the thought of such a contingency !

I remain your child in Our Lord,

H. MARSAN, *Missionary Priest.*

We will end by giving the report of the work of these two Vicariates of Nyassa and Bangouéolo so that our readers, in estimating the labors and successes of their compatriots, may also have an idea of the general state of these Vicariates.

Missionaries	52
Sisters of Our Lady of Africa	12
Catechists	485
Neophytes	8439

Catechumens	56168
Baptisms of adults	1427
Baptisms of child. of Neophytes. . .	622
Baptisms "in articulo mortis" . . .	2080
Marriages	144
Confessions	82909
Communions	140374
Confirmations	1477
Schools	786
Boys	18503
Girls	5426
Sick cared for	44405
Dispensaries, asyl. and hospitals.	26





The Negro Clergy.



OUR readers must have noticed the last phrase of the preceding letter :

“We can send you no more missionaries. Reduce the posts instead of founding others.”

No greater blow could fall upon the heart of a missionary. And yet it has sometimes to be suffered.

The Missionaries die, they cannot be replaced immediately ; as our Rule requires that there must be

at least three working together and helping one another, the sad necessity spoken of above comes sometimes temporarily to pass.

This state of things shows more and more how necessary it is to have a native clergy. No matter how great our number, we can never meet all the wants of this immense field of Southern Africa, a large part of which is confided to our care. A native clergy is imperative in every one of these eight Vicariates of ours.

This is the strong conviction of all the heads of our Mission. For several years past they have turned their efforts

in this direction, and God has visibly blessed their work. The Vicariate of Northern Nyanza has already two of its own priests (since June 29 last.) In two or three years more Southern Nyanza, Tanganyika and Congo will add theirs to the number.

This belief is shared with us by many of our friends and benefactors, who strive with us to promote in Canada the great work of helping to form Black Seminarians.

We have proof of this in many letters which come to us on this subject, and which encourage us in our views thereon.

"The work of the formation of a native clergy," says one of these, from the diocese of Rimouski, "ought to be brought into prominence. Our bishops have not a sufficient number of priests for their own needs—how then hope to have enough for Africa? I hold the White Fathers to be perfectly competent for the task set them by the good God; but they must have the assistance of the black priests."

Joining acts to words, the venerable Priest who thus writes has set out to collect funds for this special good deed, which he calls "the Work of Works."

He has already received many touching testimonies of esteem and devotedness in connection with his labors. "A thousand thanks," writes one, "for the opportunity you afford me to help in this good work. I complete to-day my 56th birthday, (Jan. 12, 1914) and I send you as many dollars as I have passed years on this earth."

"Many felicitations," writes another, "on your initiative in making better known and better supported the great Work of the African Missions.

"Having closely followed the Annals of the White Fathers and the Missionary Sisters since their first publication, I cannot but approve and share your sentiments on this point, particularly on the importance of the formation of a native clergy, without which the future of the new Christendoms will be always uncertain. In witness of my good will, I send you fifty dollars towards the foundation of the Black Clergy."

We here offer publicly our thanks to the venerable promoter of this good work, and to the generous hearts which have responded to his appeal. And among these generous souls we reckon not only those who have given 5, 10, 25, 50 and 100 dollars, but also the little fellow of the Rimouski School who gave his only cent for his little black brothers of Equatorial Africa.

May the good Master who calls whom He wills and as He wills, whisper to the heart of this dear child the "*Veni, sequere Me !*" (Come, follow Me !) as a reward for his charity and his zeal !

Our readers will not be surprised if we take advantage of this opportunity to make a new appeal to their generosity in favor of this Work of the Black Seminarians, to which we have already so often called their attention.

The sum of twenty dollars supports a boy at the Seminary, for one year. One who does this work of charity becomes the adoptive father of a future priest, and shares in all the good which he will accomplish in his own country later. The foundation of a purse, 450 dollars (\$450), assures the formation of a black priest in perpetuity. For those on whom the good God has bestowed the gifts of fortune, what more consoling thing than to live in leaving after one an uninterrupted succession of priests in the midst of the poor Negroes !

To realize the importance of this work, let them listen to the words of Pope Innocent XI to a bishop of Tonkin : We would rather see you ordain one priest in these countries than to see you convert 50.000 infidels,





News-Items.

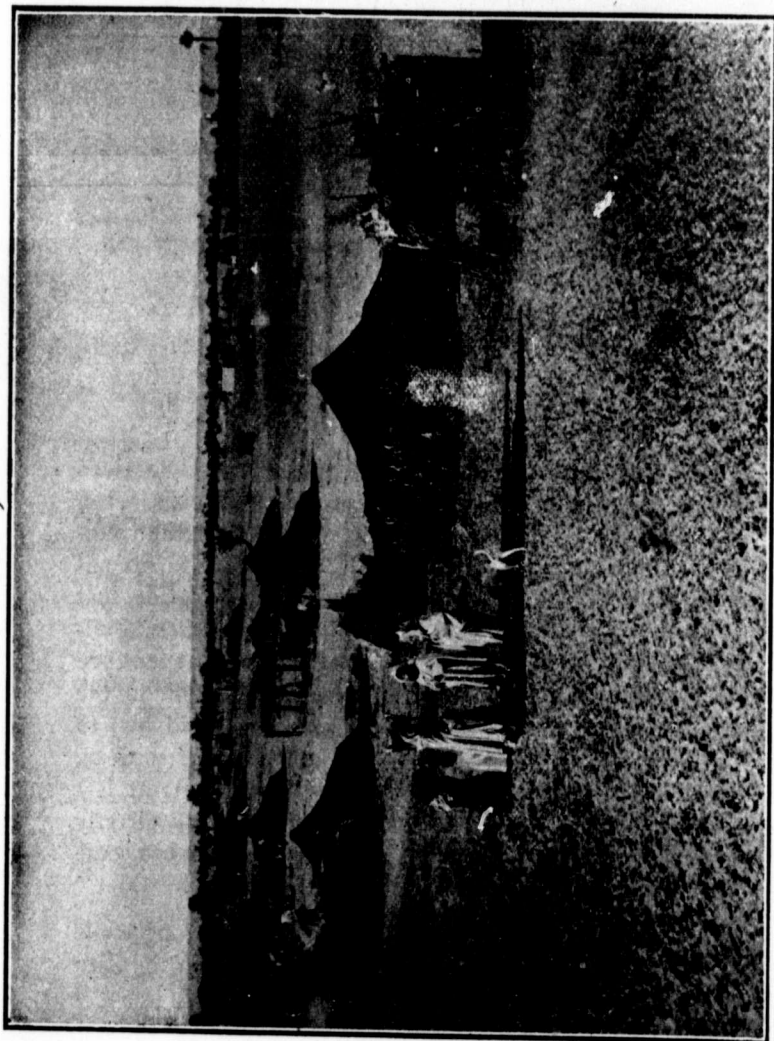
REV. Father Adrien Laberge (1) had scarcely arrived in his mission, Our Lady of Peace (Koki), when he set to work to study the language of the country, the first task set a missionary. In a letter to his parents, Nov., 1913, he tells them with a pardonable pride, that six months after his arrival at his post Rev. Father Moullec, Pro-Vicar in the absence of Mgr. Streicher, at the time in Europe, put him through his first examination in the language, and, satisfied with his progress, allowed him to teach catechism and hear confessions. An hour of supreme importance, indeed, to the missionary when he is at last allowed to give free rein to his zeal, and to work directly for the salvation of those cherished souls whom he has come so far to seek, and at the cost of such sacrifices !

Rev. Father Léonce Thériault (2) has been a long while in his mission. Writing home from Bukalagi, on the 27th

(1) Studied at the College of Montreal.

(2) Of the Seminary of Rimouski.

of last November, he tells them about a journey he has just made through his district, and adds some curious de-



IN the great desert, beneath the blue sky.

tail. "A blight seems to rest upon all the beasts here and all the trees.—There is not a tree which is not diseased.

even the trees of the forest itself. As to the beasts, it is the same thing ; there is hardly a year when sickness is not heavy upon them—sometimes it is the fowls, sometimes the goats, sometimes the cows, then the sheep ; they die by thousands.”

It is not then in Canada alone that there is motive in reciting that invocation of the Litany of the Saints : “ *Ut fructus terrae dare et conservare digneris*”. That Thou vouchsafe to give and preserve the fruits of the earth, we beseech Thee to hear us, O Lord !

(3) Since the end of 1910.





The call of the desert.

(Continued)

THE services of the White Sisters at Laghouat are of the most useful character ; school, dispensary and workroom fill up the days of the eight religious. The Workroom deserves a special notice. It is established in the native quarter of the town, and the young Arabian girls are there taught to weave rugs in the national style. These rugs are in great demand by connoisseurs. The work serves a double purpose ; the girls are taught a remunerative trade, and at the same time their minds are gradually prepared for the introduction of Christian ideas.

In our visits to the officers, for the most part excellent Catholics, we received a cordial welcome ; they plied me with numerous questions about "our Canadian cousins." The Lieutenant Colonel, Commandant of the region, invited us to his table on the Saturday following, and at dinner we talked "Canada" only.

At Laghouat there is a company of Senegalese sharpshooters, whom we visited ; they are drawn from 21 of the tribes of Soudan, each speaking a different tongue, but nearly all understanding the Bambara, the Peul or the Songhay. As we could likewise speak in one or the other of these last, our good black soldiers were very much pleased.

The Catholic church, built in the Moorish-Bysantine style, is one of the ornaments of Laghouat. By moonlight, its white cupolas and ornaments of colored porcelain, glimme-

ring through the palms of the avenue, make a most impressive spectacle.

9.—After an early Mass, I bade good-bye to the Pastor, thanking him for his cordial hospitality ; then, furnished with a basket of provisions for my journey by the good Sisters, I took the diligence which will bring me to-morrow evening into Ghardait. At various times automobiles have been tried, and successfully, for transportation purposes, but the route has not yet all the conditions suitable for this means of travel, so the diligence is still in use. It proceeds by the trot or gallop of seven muscular horses, four harnessed directly to the vehicle, preceded by the other three.

The postilion occupies an elevated seat : the natives take possession of the outside and back part, and I have the front to myself, and over the rough stony way our steeds go in great style—the diligence makes a noise like twenty piles of dishes falling down a glass staircase. And this deafening music I am to enjoy for the next 32 hours !

Now we are in the great desert, beneath its blue skies. Occasionally the horizon is broken by far-off hills, whose sharp ridges resemble nothing more than the teeth of a huge saw ; again, a yellow or gray plain extends as far as the eye can reach, stretching further and further away till it melts into the bending heavens—it is like being in mid-ocean. In these solitudes, the sudden vision of a tree or a camel is almost an event.

But now in front of us appears the work of human hands—it is the caravansary. Four rectangular walls enclose a spacious court ; all around are houses and stables. There are no windows in the outside walls, and no opening except the one gateway.

Our conveyance halts, but not for long. Our horses are detached and replaced by seven others, who carry us on to the next caravansary. While waiting, we refresh ourselves with the traditional cup of coffee at two cents.

At two in the afternoon we reach the caravansary of Nili. One hour is here allowed the passengers to dine off the provisions they have brought along. O limpid waters of

Canada, where are you ! To quench our thirst, and Arab brings us, in an antique vessel, some whitish-looking water which appears to have served several people for toilet purposes—but water, like men, must not always be judged by outside appearances ; it turns out to be fresh, and has nothing of the horrible taste its soapy aspect led us to expect.

At three, fresh horses retake the road which leads down always to the South. Now the sun sinks, and the gleam of moonlight rests over all.

I spare you the description :

“That vast deserted plain where sadly burns the torch of night.”

In reality, it is not sad at all, but very conducive to reflection. I turn to account this hour of recollection by finishing up my last prayers and now I am going to talk about something else.

The Host of the Caravansary of Tilghemt.

Kind reader, do not be startled by this word, 'Tilghemt. Nothing is easier to pronounce. First say Til. Then get your throat in position and speak as if you were gargling it. To this sound and EMt. You have it.

If you want an easier method, simply say Tilrempt, pronouncing the R as the Parisians do, and you have the word as the Berbers call it.

A sharp turn, a plunge even more sudden than any horses have yet treated us to, a halt, and we are at the caravansary of Tilghemt.

“Good day, Father ; have you had a fine journey ? ”

It is an Arab of about fifty years who thus cordially addresses me, with the smile of a man whose conscience is at peace.

He tells me he is the host of the inn, and that I am going to get a good meal to set me up after the fatigues of the way.

“Follow me, and be welcome !”

Thus did the patriarchs of old introduce into their tents the messengers sent by Jehovah. El-Aïd—such is his name—conducts me into a large room. What a sight for the midst of the desert ! Painted walls, a table beautifully laid, an acetylene lamp of the latest model, and upon the walls pictures of people dressed in the most recent fashions—then meats and viands which prove eloquently that “civilization flies through the desert on the wings of French cookery,” as some one, I do not know whom, has said. And all this in the very heart of the desert—what a contrast !

But El-Aïd, our host, is still more of a puzzle. He speaks French fluently, and naturally he begins to give me his reminiscences.

Among other things he tells me he is descended from the prophet Mahomet in the 28th generation ; he knows his ancestors right up to the Prophet—it is all in his papers. When his son El Arousi shall marry there will be the 29th generation. These descendants of the Prophet are everywhere, even among the blackest Negroes. This may appear rather strange, as Mahomet had only one child, a daughter ; but do not forget that this is an Arabian land, where there is absolutely no distinction between history and legend, and also that there is nothing easier to fabricate than a genealogy.

This small tribute paid to the vanity of his race, El-Aïd got on a subject more interesting to me.

From 1872 to 1875 he was in the school of the missionaries at Laghouat. He mentioned all their names, and spoke with real emotion of Fathers Paulmier, Bouchand and Mé-noret, our first Martyrs of Sahara. He vividly recalled the scene of their departure for the country of the Touaregs, in December, 1875.

“All the scholars were gathered to see them depart,” he said, “and when the Fathers mounted their camels they said “Good-bye, dear boys.” We all wept, and some weeks after we heard that they had been murdered by their guides on the other side of El Goléa. The Fathers have done a great deal for me ; I look on myself as their child, and on all

the missionaries as my fathers." Thus spoke this Mussulman.

He then placed before me two immense manuscript books ; on the back of each was written, in a fine large hand, "Book of Demands." This was an official book, signed by the Administration. All the hosts of the Saharian caravansaries are required to keep this book, and the guests are at liberty to enter therein complaints or requests. I opened the books, whose pages were covered with writing and signatures the most diverse. But in not one of the pages did I find the shadow of a complaint against our host ; on the contrary, the most exaggerated praises of the cooking and of the hospitality of El-Aïd. They were in prose, they were in verse. They bore the names of generals, of captains, of lieutenants. An Under Secretary of State had left a quatrain there ; a viscountess of the bluest blood had scribbled an exceedingly well turned morsel of praise ; not far away, were the cordial acknowledgments of an American from Chicago. One guest had gone so far as to suggest that El-Aïd should be proposed for the Legion of Honor ! In all these inscriptions there was an abundance of kindly wit and good feeling. Admirable effect of good dinners on the hearts and minds of travelers who found so fine a resting place in the desert !

The last Halt.

"All aboard !" cries the postilion. El-Aïd conducts me to the diligence, shakes hands, and wishes me a good journey. Excepting the vehicle, everything is changed, horses and driver. I opened my eyes wide and tried by the moonlight to discover to what race our conductor might belong. By his corduroy coat one might take him for a Limousin jockey, or for a dweller in one of the parishes of Canada ; his turban, however, revealed him to be a native, but a native on the road to civilization.

Among the Negroes, this evolution commences at the head and the feet ; the shoes and hat are the first stages

of their transformation. Among the Arabs, on the contrary, the hat is the last thing to win a triumph—that is an infallible sign that the brain has been penetrated by new ideas. The *chéchia* and the turban are the last remaining symbols of their fidelity to Islam.

It is for this very purpose, to try to make these ideas and sentiments of Christianity find entrance into these pagan hearts and brains, that I have come to the desert. What will be the result of my efforts and of those whom I have



OASIS IN THE SAHARA.

come to help ? I cannot tell—but I know that I serve a Master Who is Lord of Time and Eternity, and on Whom the good will of His servants is never lost. Forward then, and confidence ! And with this thought in my mind, I finally, after having essayed twenty different systems of discovering a favorable position for slumber on the short and narrow bench of the coach, fell asleep.

At ten o'clock in the morning we were still on the way, but we did not go at quite so rapid a gait. To the plain succeeded a stretch of ground more broken and hilly, but more arid and desolate.

Near eight o'clock we perceived the oasis of Berrian, the first Mzabite town we had seen since leaving the North. The palms still hung with golden fruit. We stopped there to change horses, and to swallow down the inevitable two-cent cup of coffee.

Only twenty five miles now lay between us and Ghardaia. It took our horses six hours to traverse this distance, notwithstanding their freshness ; the sun was becoming more and more tormenting, and they were straining to the utmost to get over the rough hillsides.

About two o'clock, over a last hill which we had to surmount appeared a slender minaret, and at its feet the upper part of the town of Ghardaia. Now came the last stage, the descent of the hill, and before us lay the town and the waving palms of the oasis. We had arrived.

I will not say anything here about the place or my mission—I will reserve these for another time ; but I pray you, dear readers, to think of this mission of Sahara, in the heart of the Mussulman country, before the tabernacle. And if I can make you love it as I do, I know that your well-known generosity will not overlook it.

JOSEPH BRUN, *of the White Fathers.*



Worth Knowing

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

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

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

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

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

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

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

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

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

RANSOM OF SLAVES

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.

From a Canadian Priest, for a PERPETUAL Purse for the education of a BLACK SEMINARIAN	\$450.00
From different places amount of alms for the same purpose.	171.00
From Cleveland, for the ransom of a girl	20.00
From Atlantic City, for the ransom of Mary	20.00
From New Orleans, for the ransom of Jane	20.00
From Halifax, for the boarding of a Black Seminarian for three years	60.00
From Halifax, for the boarding of a Black Seminarian for one year	20.00
From New Jersey, for a Man-Catechist	15.00
From Ironton, for a Woman-Catechist	10.00
From Wheelwright, for the Mission	10.00
From Kentville, for First Communion Work	3.00
From New York, for First Communion Work	3.00
From New York, again for First Communion Work	3.00
From Victoria, for the Mission	2.00

CANCELLED STAMP WORK.

From Common Fund, for ransom of a boy	20.00
From Common Fund, for ransom of a girl	20.00

DECEASED

Reverend J. I. Bowen, Delmar, Iowa.—Mrs Mary Herbert, New York.—Misses Mary and Catherine Doyle, Worcester.—Mrs Cecilia C. Auld, San Francisco.—Mrs M. Metzinger, Phila., Pa.—Wm. Macder, Columbus, Ohio.

Requiescant in pace.

RECOMMENDATIONS.

25 conversions.—27 vocations.—35 spiritual favors.—10 sick.—42 temporal favors.—11 thanks-giving.—32 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 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.

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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 onces or fraction thereof, as Third Class Matter. Larger quantities should be sent by Express or Freight.

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

We get the paper off in the following easy way :

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

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

REÇU LE

17 JUL. 1975

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Commercial Printing Co., Quebec.