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Third Year, No. 1.

QUEBEC,

JANUARY 1911.

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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* as, noted on the first page of this cover, 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.

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

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

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

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

II. — The Masses for the dead, requested 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 priests, to bless privately and according to the practice 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. Participation of the Subscribers and Promoters, as well as of their deceased, in all the prayers and good works of our Missionaries and their spiritual wards.
4. A Requiem High Mass every year, in the month of November, for all our deceased Benefactors, Subscribers and Promoters.

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The African Missions of the White Fathers

A Happy New Year!



THIS is the wish we send with all our hearts to our Subscribers, Benefactors, and devoted Friends and Helpers. We pray that the Master of Apostles may shed upon them and their families His most abundant blessings in this life, and may bestow upon them in the other world the recompense of the Apostles, according to his infallible promise that **he who aids the Apostle will receive the same reward as the Apostle.**

With the first number of 1911, the monthly Bulletin of the *African Missions* enters its third year, and we feel it our duty to express our deep gratitude for the generous help of our faithful subscribers. After God from whom all blessings flow, it is to their charity that the Bulletin owes its growth and prosperity. We hope they will continue their sympathy and their alms. There are many, no doubt, who will be able and willing to gain new subscribers for us during the coming year. To all we say in advance, and repeat most sincerely: **Thank you!**

Third year. No 1. - January, 1911



Little Seminary of Bukalasa, (Uganda.)

Letter from Rev. Father Thériault to Rev. Father Forbes.

(*Continued.*)

AFTER religious instruction, Latin takes the first rank, secondary subjects having only about two hours each week.

At ten o'clock, comes recreation. Play, at cross-bar is obligatory; some do not care much for this sport, but the majority are very fond of it.

The half-hour's recreation is quickly passed, and then come classes similar to those which have preceded it.

I must give you one detail, however, if you will allow me: our children ask to leave the classes for two reasons, the first may be guessed. The second is somewhat more unusual, as, here they are obliged to blow their noses. The reason of this is that handkerchiefs are not yet used in this country, at least not the kind made of cloth.

After class comes particular examination, and then we get ready for dinner. I have told you that we bring up our children after the manner of the country, which demands neither spoons nor forks. Before beginning a meal, therefore, the hands must be washed very close, for everyone eats out of the same dish, and dirty hands would be unpleasant.

Those appointed for the work lay the table. Notice well the words « lay the table », as this consists literally in spreading on the ground three pieces of a sort of mat

made of woven papyrus, upon which is laid a dozen granite plates for holding the sauce. This is all. The table is placed in the shed. The children then go to the kitchen to bring the courses, and perhaps it would be well here to say a word about the native food. From New Year's day till the feast of St Sylvester, the menu for every meal consists out of either potatoes or bananas with sauce. I will tell you in a few words how they cook bananas for the ordinary repast.

The fruit is picked while still green. After peeling, it is worked with the hands or in a dish until it becomes a sort of thick paste. Little pies made of this are carefully wrapped in banana leaves, and the package put into a large stone jar half-filled with water, where they cook slowly. The sauce is made of water and sweet roots, to which is often added some mushrooms. The preparation of this takes about two hours.

Each little package is drawn from the pot and placed before the guest, who unrolls it in such a manner that the leaves spread out form the nappin. The sauce is then distributed and the repast begins. Eating is not difficult, as each one takes his package in his hand, dips it in the sauce, and devours it.

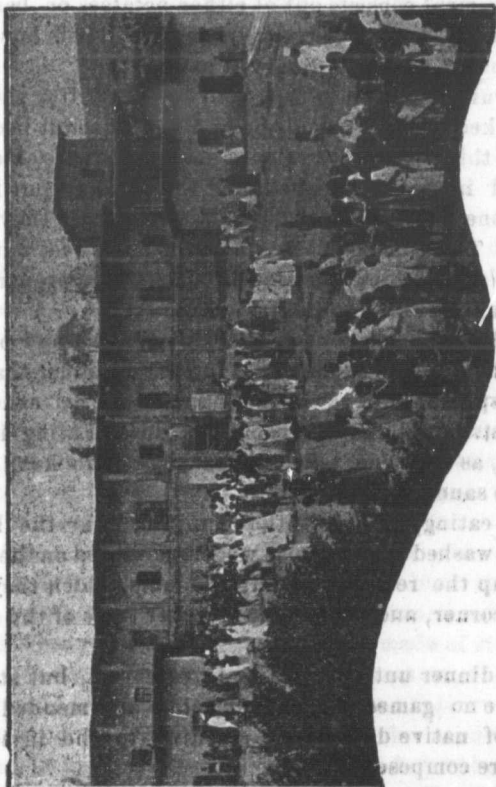
After eating, it goes without saying that the hands must be washed again. Those who have waited on the table gather up the remains, roll up the mats, which they place in a corner, and there is no further trace of the refectory.

From dinner until one-thirty is recreation, but at noon there are no games. Torn garments are mended, and menus of native delicacies according to the individual tastes are composed.

The three first classes in Latin then have conversation for a half-hour. We have no Ciceros among us, but at least the pupils are able to understand one another.

The remainder of the afternoon is divided into classes and recreations, and at 5-45 comes more manual labor, as in the morning. I make use of this time to give musical

instruction, which is not too easy a matter, as the negroes are not familiar with all our notes. This, however, is not the greatest difficulty. They can learn in tones, but the measure is beyond them. They are accustomed to sing with a sort of rhythm quite different from our measure, and it is almost impossible to get this rhythm out of their



Recreation Grounds.

heads, and replace it by regular time. After six month's work I see a little improvement, but much patience is still required.

When they sing while marching, the step is never in time with the measure, and although they have some songs to which they keep time by a regular clapping of

the hands, I have never heard them sing thus while marching.

My best artists have succeeded in rendering « God save the King » in a passable manner, and they also sing the national anthem of Holland, and a few other airs.

To this list I may also add several of the hymns we sing in processions. This does not seem much, yet it really means a great deal, and if my pupils do not lose courage, as sometimes happens, I hope to add to their repertoire.

At 6-30 manual labor is finished.

At 6-40 there is spiritual reading.

This is followed by a visit to the Blessed Sacrament.

After supper, which is a repetition of the ceremonial of dinner, another recreation is given, this taking place in the refectory shed. The larger boys chat in Latin, the smaller, in Ruganda. The Father for the week is usually present, and I myself generally assist, in order to perfect myself in the beautiful but difficult native language.

I sit upon a box, with the little ones gathered in a circle around me on the ground. The first question is invariably « Sebo, what news have you ? » Or « What is the later thing you have heard » ?... Sometimes my answer is « I have heard nothing new » ; and again, I have a letter to read them. If its contents are pleasing, joyful shouts are heard. If of the opposite nature, doleful exclamations pass around the circle. The children have always many questions to ask about Europe, and above all, Canada, of which they have often heard me speak.

They like to learn about the houses, trees, and animals, and the colleges and seminaries interest them especially, as they compare them with those they have themselves. In this way the time passes quickly.

At 8-30 evening prayers are said, and a few words spoken on the subject of the next day's meditation, after which they go immediately to bed. I must tell you that it does not take long for them to fall asleep, and as for

waking a negro during the night, one must shake him for about ten minutes, or else administer a good whacking. I have already spoken at too much length regarding our life at the Seminary, and yet there remains one interesting subject especially to school children, and this is the vacation time, and the holidays.

Yes, even here we must have them, and even at greater length, as the Blacks find more difficulty in a life of study so different from their ordinary routine.

However, these resting spaces are not so very considerable, and little Canadians need not envy their black brothers too much. One vacation lasts a month, and this is passed, not at home, but at the Mission School they may be attending. True, for many, this community life is pleasanter than their home life, as they have distractions, games, and walks, according to the Fathers' ability to procure them. This is during the month of August. They then gather at the School for another month of what is called the « little vacation, » during which time they have some study and class work each day.

The regular school year begins about the first of October.

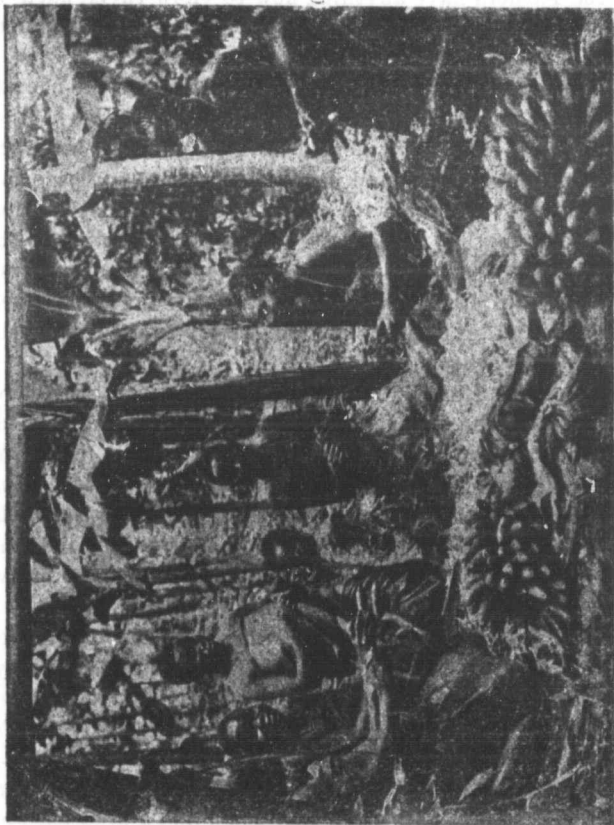
The shorter vacations, such as at Easter and other times are passed at a country house belonging to the seminary and about two hours distance from it. The situation, on the summit of a hill, is very calm and picturesque and the view is magnificent. One corner of the Lake Victoria can even be discerned in clear weather. A congé is given each Thursday also, but this is only a brief one as it does not begin until three o'clock in the afternoon.

In the morning, after religious instruction, our pupils have a kind of work not known elsewhere in school, and that is washing. About ten o'clock each one takes his little package of clothing and goes to the spring. There, with plenty of soap, they perform their laundry work in a satisfactory manner.

Lines are then hung in the yard, and the garments placed there on to dry, so that every Thursday afternoon

our courtyard strongly resembles a laundry in full operation.

Before the promenade, there is a class in plain chant — Gregorian if you please ! No doubt they sing better in the church of Notre-Dame in Montreal, but still we do not do too badly.



Preparing Dinner,

The walking tour is always the same, taking place in a beautiful road where there is not too much undersbrush, and which permits them to use their cross-bars. Formerly they played football, and would still like to do so, but

the balls, alas, are dead and we have no kind friend to buy us new ones. If in any of the Canadian colleges, there happen to be a few extra, they would be most welcome here, and would give much joy to our boys.

On Sunday the pupils pay a visit to the Fathers. They arrive in groups, stay a short time and give way to others. If the Fathers have anything new to show them, such as photographs, pictures or illustrated papers, the opportunity is made use of for this purpose.

This article has attempted to make known the character of our native Seminary, and to create interest in it. I trust some readers at least, have had their attention drawn to its scope, and have been able to compare this institute of learning with others of larger opportunities.

Is our method the best one for introducing to the Blacks sciences to which they have long been strangers? We do not pretend this, but each day brings new observations and experience which we try to utilize for the good of the schools.

My object, I have already said, is to procure greater resources for the undertaking, and gratitude compels me to thank those Canadian friends who have aided me in the past, and are still doing so. *The perpetual adoptions* recently made have proved that their generosity is on the increase. I thank them in the name of our pupils, and above all in the name of the poor souls that these native priests will one day be able to save.

Since this letter was begun, my dear Father, much water has flowed in the river. To-day is the 27th of July. We are at Kassabala. The school year terminated on the 24th when the prizes were distributed by the Fathers of Villa Maria and the Seminary.

And the prizes? Some old books. However, we are content. One is easily satisfied when one knows nothing better; so our children are happy because their desire are modest.

Now we are about to start on a three days trip with a party of our pupils. One group, those from Bunyoro,

left on the 25th, for a march of 8 days ; a dozen remain at home to do the work. On Sunday, the Fathers' retreat begins, and all must be in order to receive the guests.

During the retreat the boys who stay at home serve Mass and keep house, after which they have a month's vacation.

As for me, after the retreat, instead of going into the jungle on a Mission of three or four weeks duration, as was expected, I will simply go to Villa-Maria for a month's rest. It is only ten minutes distance from here, so the trip offers no complications. It is the will of God that I should not travel far at present.

L. THERIAULT. W. F.

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Important Information.

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

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

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

Fifteen dollars pay a male-Catechist for one year.

Ten dollars pay a female-Catechist for one year.

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

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

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





A Mission in Danger. (Nyassa.)

A moving appeal from Rev. Fr. Marsan.

Kayambi, Our Lady of the Angels, June 30, 1910.

My dear Ernest,

MY letter to-day, will tell you of our trials. Persecution is the seal of God. Our Mission at Kayambi is being beseiged. We are battling with our Protestant neighbors.

The Government, some time ago, outlined the field of action to each denomination. Since my arrival at Kayambi, the district was newly divided, in accordance with our first grants.

But the members of the London Mission relying on the old papers which the first Governors had given them, did not wish to yield the territory which we claimed. The disputed land is a tract extending south-east by north-west, and contains 10,000 inhabitants.

On their side, the Protestants have sent out a band of teachers, who have settled in the various villages in order to gain the good-will of the Chiefs.

Most of these Chiefs have declared in our favor; many, however, remain indifferent.

The battle is on between the catechists.

The trouble is increasing. Our adversaries have already passed beyond their boundaries, and are constantly encroaching upon our frontiers. Their best teachers are called in. They have even sought re-inforcements from a society established near Fife. This is heartrending

news. This is Satan's supreme effort against Kayambi. Ah, how sad if they succeed in taking 10,000 souls from us!

It has been necessary to repel this attack upon our rights. Since Easter our catechists have fought, aided by our new arrivals at Kayambi, four of whom have come laden with reading books and catechisms. It is our supreme effort.

We have sadly depleted the purse of the Vicariate. Our resources are almost at an end, and we remain without weapons of defence. However, if we yield, all the sacrifices of our predecessors will have been in vain.

This thought is enough to break one's heart. We must make one more effort, by prayer. All the Fathers and Sisters have begun to-day a novena to the Blessed Virgin, which will be finished on the feast of Our Lady of Peace. Masses will be said for our intentions.

May the Queen of Apostles grant us our prayer!

"Ah," said the Rev. Superior, "if I had a cent left, I would send it." But the different works of the Mission have taken all the money, there being nothing left for food for the Post.

I intended to order for myself a bicycle, but to what end now? It is simply prolonging the agony.

One ray of hope remains. United by his prayer to the Powers above, the Missionary pleads with his friends on earth. My three confreres are French. They propose to send forth a cry of alarm in the "Catholic Missions." As for me, I read with tenderness the "African Missions," wherein is recorded the charity of dear Canada, and venture to make my appeal. Come to our aid and help us to retain at least one fifth of our Mission, I beg of you.

Ah, I trust these pages will not remain a dead letter.

We need from one to two thousand dollars. What a small sum, if divided among several, especially when it means the salvation of 10,000 souls.

A generous effort this year would suffice once for all.

When peace is re-established, a few catechists will suffice.

In proposing this work to the charity of Catholic Canadians, I ask you not to forget the efficacy of prayer, which is the most powerful resource of a Missionary when invoking Jesus and Mary.

HENRI MARSAN, W. F.



Adoption of Black Seminarians.

THE work of educating native priests in the Missions speaks for itself. "We would rather see you ordain a priest in your country, than to see you convert 50,000 infidels," said Pope Innocent XI to a Missionary Bi-hop. This famous speech comprises in itself all that can be said regarding the assisting of native seminarians. To a loft one of our little black students would be an act worthy of a generous soul. In our Missions the sum of 20 dollars will keep a boy at the Seminary for a year, and the persons furnishing the money become the adoptive parents of the future priest and share consequently in all the good works which may be later performed by him.

And why should not the words of Innocent XI inspire some wealthy individuals to endow a fund for the purpose of educating each year one black priest ! The sum required for this would be 450 dollars.

Adoptions of Young Blacks at St Mary's School at Rubaga.

TO form by a system of higher education a class of young people capable of assuming positions of responsibility in the Protectorate, and to do honor to their religion — such is the purpose of this School of Rubaga. We depend on Catholic charity to aid our Missionaries in realizing this beautiful hope. Remember that a gift of \$15.00 pays for maintaining a pupil in the school for one year, and we will be very happy to send this money to Fr. Fillion.

"My brightest dream," writes this Father, "is to found some scholarships or perpetual adoptions which will assure the continuation of pupils in the school. The sum of \$350.00 is sufficient for such a fund."





Ordinations at Carthage.

Letter from Brother Michaud.

My dear Father,

I AM to tell you that Bro. Roy and I will be ordained as deacons on September 24th, the feast of Our Lady of Mercy.

You know without doubt that Bros. Goulet and Dagenais were received on June 26th.

This will be our last stage. After that, there remains only the priesthood for us. I cannot realize this. There remains only ten months in which to prepare.

How much progress we must make in this short space of time. More than ever we count on your good prayers, and on those of the Quebec Fathers.

The novices have been with us a week. Fifteen Canadians in Carthage! That is fine! The future is ours.

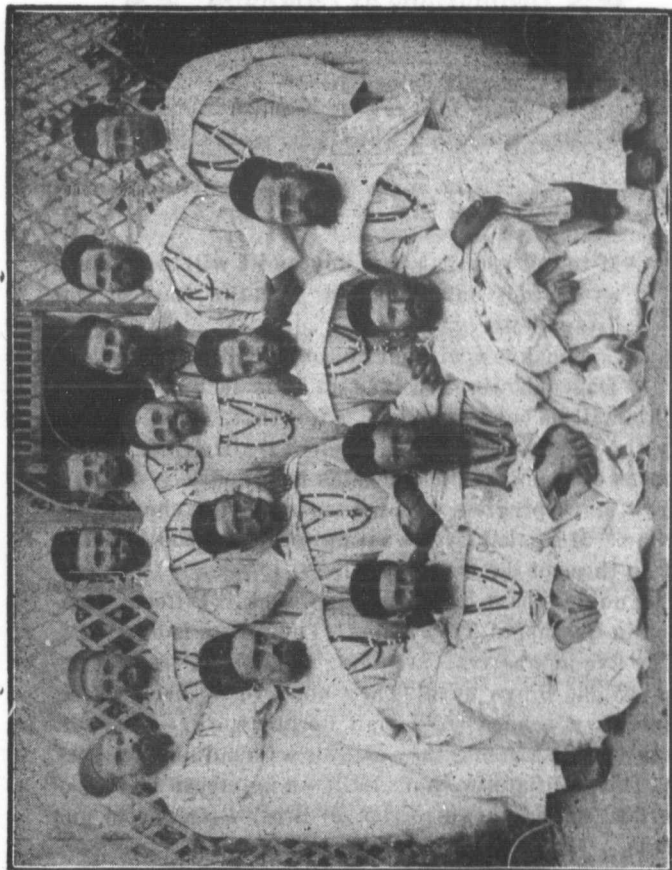
The five new arrivals are doing well, it is needless to say. What brave men! They act here as everywhere. When they need a solid man for our work, — one who can accomplish much, they call for a Canadian.

At the novitiate, we have built an immense Grotto of Lourdes under the direction of Bros. Bissonnette and Langis.

To-morrow Bro. Lacoursiere will start for the native Infirmary at Galaat; a distance of some 30 miles march.

Here are installed Bros. Bissonnette, Sarrazin and Langis to ring the «great bell» of the Primatiale; head road laborer, Bro. Julien; shop-keepers, Brs. Laberge and Lacourcière; head florist, Bro. Laplume; librarian, Bro. Alarie; decor-

ator, Bro. Chateauvert; organ blower, Bro. Sarrazin; upholsterer, Bro. Langis. The deacons formerly did this work, but now recite the Holy Office only.



CANADIAN STUDENTS AT CARTHAGE

Julien, D. Roy, R. Bissonnette, B. Coust, W. Sarrazin, J. Langis, E. Michaud,
A. Laberge, A. Laplume, O. Goulet, A. Labrègue, F.-X. Lacourcière,
Th. Chateauvert, J.-B. Dagenais, H. Alarie.

There are 94 scholastics, without counting a dozen who are on military duty at Tunis.

E. MICHAUD, W. F.



My First Caravan for Navaro

Letter from Rev. Fr. Doyon to one of his former professors.

Dear Sir,

MY journey from Ségou to Navaro is already ancient history, but perhaps a short resumé of my adventures will be of interest to you. I will therefore attempt to revive my memory in spite of the noise the black people are making about my writing table.

The trip from Ségou to Mopti was an easy one, as the « Magi », a pretty little steamer used for Niger traffic during the season of rain, brought Brother Damien and myself to our destination in thirty hours. Except for our pious exercises we had nothing to do but rest and look at the grand and verdant shores of this great Southern river.

At ten in the morning, October 31, we were before the town of Mopti, a large settlement situated at the mouth of the Bani. Some French families have their dwellings there, a rare thing in this country. A crowd had gathered upon the bank, and soon we could greet our confrere from Mossi, who was awaiting us.

The Father, who was returning to France, gave us some practical advice regarding caravan life, and presented us with his rifle to be kept at the post at Ouaghadougou. I therefore hastened to purchase some cartridges in order to make the weapon of use if it should be needed.

At three o'clock we made ready to depart, but the

Bani river was still inundating its banks for a distance of 8 or 10 miles on each side. Last year the French Government constructed an enormous dike which formed a crossing at low water, but the floods of this year have entirely demolished the works, and we were obliged to hire a native canoe to transport us.

While our boxes were being arranged the crowd suddenly plunged toward us, uttering frightful cries. What was the matter? Was a panther amongst us? Yes, this was the actual fact, but fortunately the animal was safely held upon the shoulders of four strong young fellows who had just wounded it with arrows in a neighboring island. Its growls, however, were terrifying enough. At Mopti there is also a captive lion, and now having scented fresh meat, it became furious, and created great excitement in its cage.

We finally bade adieu to our companions, and climbing upon the backs of a couple of negroes were carried to our boat, where we installed ourselves.

A dozen boatmen, armed with long poles, placed themselves at each end of the bark, and forced it forward with the regular movements of their staffs.

We proceeded but slowly through the high grass that choked the stream, and one would almost believe ones-self in a field of oats rather than in 10 or 15 feet of water.

Wild ducks in great numbers passed over heads, and it was the correct moment for me to show my skill with a gun, but darkness was beginning to gather, and I felt, moreover, that I needed a little practice.

I then drew my violin from its case and attempted a little music, and my success in this direction was more marked than with the rifle. The wondering boatmen began to sing and to work their poles with so much energy that they surprised the chief.

The idea was a good one for hastening our progress.

We soon perceived a large fire, which we took to proceed from the camp of our 80 porters who had come from Ouaghadougou.

As our boat could go no farther, the porters jumped into the water up to their waists and removed our baggage, after which they came back for us and set us triumphantly upon their shoulders.



Mossi children (Sudan).

Arrived at the camp, we occupied ourselves with counting the boxes while two boys prepared supper. These young Blacks had been brought up by the Fathers of Ouahadougou, and now served as interpreters in our intercourse with the porters and others speaking various languages.

Our men threw themselves on the bare ground among the boxes, but we preferred to install our beds and mosquito nettings in one of the apartments constructed of earth for the use of travellers. These shelters or encampments are found along the entire route of the new road to Ouaghadougou, and make each stopping place moderately comfortable.

I was hardly stretched upon my bed when a boy suddenly jumped at me with a stick. His purpose was to kill a scorpion that was starting for me. The bite of this villainous creature is not usually fatal, but it is extremely painful as I have learned while treating children who have been bitten.

For a long time I was unable to sleep, my journey giving me much to think of, and some porters who were chatting about the fire also contributing to my wakefulness.

At two o'clock it was time to get up again, and my watchers woke me from a brief sleep.

I quickly said my prayers and dressed my portable altar; then with the Brother as altar boy, and some porter catechumens for audience I celebrated Holy Mass in honor of all the saints.

With profound joy I renewed with Jesus Christ the sacrifice of all most dear to me, even life itself, for the conversion of the poor infidels who surrounded me, and especially for those who were to become my special children at Navaro.

When all was finished I aroused my porters, and we set out by the beautiful light of the moon.

The porters walked in single file, carrying upon their heads the boxes which weighed 50 or 60 pounds, and we followed on horse back making our meditation and saying our rosaries. At sunrise I read my breviary and then rode forward to count the porters who were mounting a neighboring hill.

Assured that all was well I hastened my speed in order to reach the encampment before the sun became too burning.

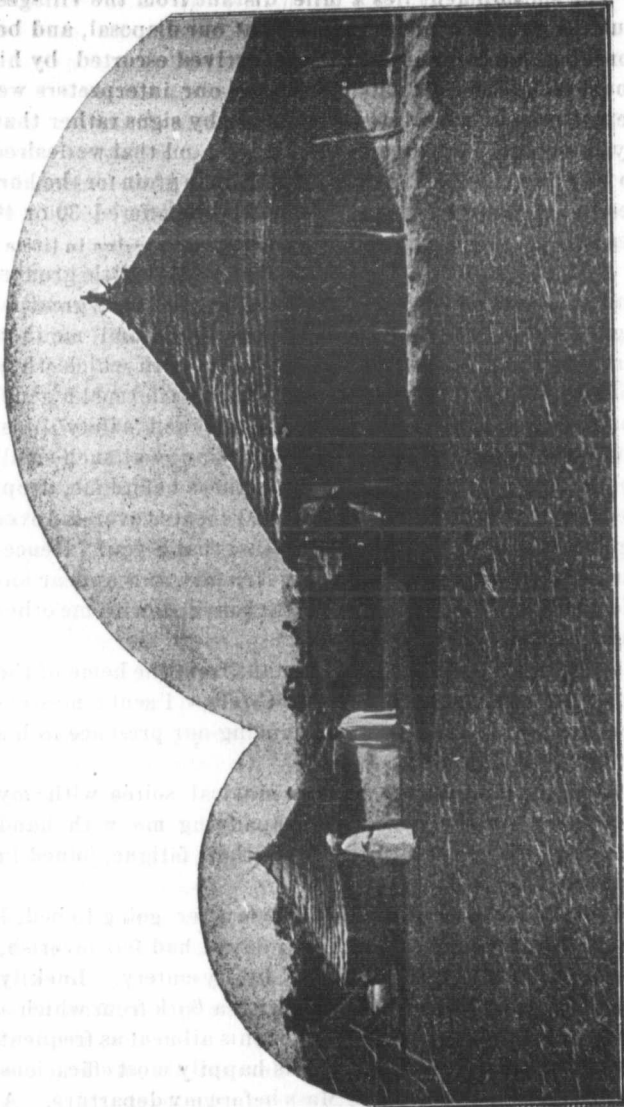
The encampment lies a mile distant from the villages; but the guardian placed himself at our disposal, and before long the chief of the village arrived escorted by his court and numerous musicians. As our interpreters were not present we saluted each other by signs rather than by fine words, but we made him understand that we desired to buy two chickens, a dozen eggs, some grain for the horses and meal for the boys. For these we offered 30 or 40 cents.

By this time our porters began to arrive in little groups, and all appeared in good humor, in spite of the great fatigue of the last stage. I made them sit around me in a circle and gave each one twenty cents with which they could buy food for the journey. I also performed a generous act and distributed some needles and safety pins, and never have I made any one so happy at such small cost. The poor men fell on their knees before me, dropped their heads in their hands and repeated over and over again, « *barka, barka.* » which means, thank you. Henceforth these negroes will be my friends, will appear anxious to obey me, and will seek to converse with me other than with signs.

As we were only one day distant from the home of the Commandant of the « Bandiagra Circle, » I sent a messenger forward with a letter announcing our presence in his neighborhood.

In the evening I gave a little musical soirée with my violin, some of the Blacks accompanying me with hand clapping, while others forgetful of their fatigue, joined in a dance.

I was sadly in need of sleep, but after going to bed, I found it impossible to rest. All day I had felt feverish, and now found myself attacked by dysentery. Luckily they had provided me at Segou with a bark from which a tea is prepared very beneficial for this ailment as frequent as it is terrible. This remedy was happily most efficacious and I was able to celebrate Mass before my departure. A little fever alone kept me company to Ouahadougou.



A Sudanese Station.

By ten o'clock we had reached the large village of Bandiagra, and found the greater number of our porters awaiting us under the shade of a tree near the river.

The Brother and I set out to visit the Commandant, and he very amiably placed two huts at our disposal in which we installed our beds and our baggage, and also desired us to take dinner and supper at his table.

In the evening we made everything ready for an early morning departure, but we counted without the ill humor of a horse which the Commandant loaned us.

Our porters who had set off at two o'clock were already far away, but my horse refused to allow himself to be mounted. Finally I succeeded in jumping on his back, and then began a series of acrobatic exercises whose difficulties were enhanced by the darkness. I have passed pleasanter moments in my life, and it was not until seven o'clock that I was able to join the caravan.

We found the villages and camps of this section much easier of approach. The roads were everywhere broad and smooth except for a few miles here and there, where the jungle was in process of clearing; during such occasions we followed a little path, through dry grass and underbrush. This grass in winter attains a height of ten or fifteen feet. We also crossed many ponds, but these for the most part, were only deep ponds of muddy water.

From time to time, great trees rejoiced the eye by their thick green foliage; the largest of these had already lost their leaves; among these were the "baobabs" whose trunks are often 10, 20, or even 30 feet in diameter, and furnished fine shade for us. At each camping place, we found good wells dug by the government, some of which were extremely deep, as I found by measuring.

The deer and small game were very abundant all through the country, but it was difficult to hunt in the tall grass. We often amused ourselves by throwing lighted matches along the wayside; then at night we witnessed the spectacle of grand fires, that cleaned the surface of the earth, and destroyed thousands of reptiles and insects.

I will not record all the sick porters nor deserters whom it was necessary to replace each day, nor the break-downs we had to repair, nor the hunger and thirst, for these are inseparable incidents of caravan life.

Seven days after we left Bandiagara, we reached Ouahigouya, where all the "gentlemen of the Circle" received us with open arms. One day of rest was allowed, and then, with new mounts we travelled five days to Ouaghadougou in company with Rev. Fr. Thévenoud, who came to meet us.

Four days of family life made us forget our woes, and on Nov. 19, we joyfully took the road to Navaro, with 30 porters.

Here, the road was not well defined, and in the valley of the Volta we were obliged to go thirty miles without seeing a village, and to traverse a great forest resembling those of America.

It was a region with small game, as well as lions and elephants. Often we came upon recent foot marks. The small trees and high grass were laid low in paths 20 or 30 feet wide, by bands of elephants. The ground is full of holes; where one sinks to one's knees.

The terrible cry of the lion was often heard, and our porters said we passed near them many times.

However, thanks to divine Providence, who guards well all Missionaries, at 8 o'clock in the morning of the fifth day, we were embracing the Rev. Frs. Morin and Barsalou on the frontier of the "Gold Coast" 9 miles from Navaro. Then followed two hours joyful gallop with our two confrères, and our long trip was ended.

We greeted Rev. Bro. François, and went together to thank God for his mercies while awaiting our Mass of thanksgiving the next morning.

Six months have passed since we arrived at Navaro, and I am happier each day. I succeeded Rev. Fr. Barsalou as English teacher, and have a class of twenty children four hours each days.

During our vacation, I went on a catechistic tour with a confrère. I already understand the language well enough to interest the Gourounsi.

Fever has visited me twice, as I am not yet acclimated. Never mind.. God will preserve my life, if He wishes me to serve Him by converting these poor people.

J. A. DOYON. W. F.

HIGH SCHOOL.

THE foundation of a High School at Rubaga has been undertaken with two ends in view :

- i. To form by an advanced and careful education a certain number of young people whose character and attainments may do honor to their religion.
- ii. To furnish the Government with Catholics who are available for the lucrative positions in the Protectorate.

Some striking examples of educated Catholics are needed in the high positions, that they may influence their fellows and also assist them.

In the Native Parliament should be men who can be relied on to protect their religion.

This is what we expect from the School of Rubaga. That is what the devotion of the Missionaries and the charity of the faithful have given us reason to anticipate. Therefore we take the liberty of recalling to our kind readers the fact that the cost of *board for a pupil* for a year at this School is only \$15. To those who are able to give only the half, quarter, or even a smaller portion of this amount we say : Give whatever you can for the love of God, because it is your charity that enables our work to live.

« But my brightest dream, » writes Father Fillion, who is connected with the School, « is to find some *perpetual adoptions*, that is some *scholarships* that will assure the future of the School. For these we need the sum of \$350.»





☞ Baptismal Examinations. ☞

Letter from Rev. Fr. Paradis to one of his sisters.

Bembeke, Dedza, (Nyasaland,) August 12, 1910.

My dear Sister,

WHEN I ask myself how long it is since I sent my last letter, I fear the answer, for I am sure it is several months. In any case I am sure I answered the one you sent me in February, which was the last I received. Many times I wished to write to you, but I am so tired that I can only say three words; « Good day, let us pray, adieu. »

There are only four of us here, where there should be six. The Protestants harass us without ceasing, and we have only our efforts to oppose their numbers and great resources. I do not speak of God's grace; we know that without that all our efforts would be in vain.

The confrère who shares my work at Bembeke is about worn out, and I shall soon have to remain here alone. He has been ten years in Equatorial Africa, and merits a little repose; it is almost certain that he will soon set out for France, where he hopes to recover his health during his year's vacation.

My health is always good. At Bembeke I live like a real Canadian, on pea soup, salt pork and potatoes. I do well to live thus, as I find myself as strong as I was eight years ago.

Last week, without any transition, I passed from great activity to absolute repose. Instead of running about

ceaselessly, I seated myself in a chair in the morning and heard catechism till evening. Out of 250 applicants for the cross of the catechumen 140 found grace at my tribunal. The greatest number of the elect are young men and women although there are some children, and a few old men. The polygamists submitted to our rules, and now no longer regret the necessary separation. Entire families, fathers, mothers, and children meet at my feet, begging me to be good, and to place on their necks crosses. Oh, if I am weary answering their questions, how happy I am to see the holy name of God becoming better known and more beloved.

The solemn distribution of crosses takes place on Aug. 15. This will be the third promotion at Bembeke, and already we have 400 catechumens of the 3rd year. We will enroll our first Christians at Easter next, when we hope to have some 600 catechumens of the 3rd and 4th year, thank God!

Bembeke, now only a branch, will be an independent post in a few weeks. At present we are very poor, and will remain so for a long time. As long as Heaven grants us enough to live on, and gives us what is necessary for our mission work, we do not dream of complaining.

Several of those whose names you sent me, have now little namesakes black angels in Heaven. Let the other friends wait a little, and they will have the same honor.

E. PARADIS, W. F.



A Life Subscription.

Anybody may subscribe to *The African Missions*, once for all, the subscription price being then ten dollars for the Dominion, and twelve dollars for the United States.

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



The Fight against Protestantism

Letter from Rev. Fr. Paradis to Rev. Fr. Forbes.

Bembeke, Nyasaland, August 21, 1910.

Reverend and dear Father,

WE are preparing for grave developments in our Missions in Angoniland. The vicariate will surely be divided, as already we are governed independent of Nwemba. The nomination of an Apostolic Prefect will take place before long.

In the second place, we have our conflict with the Protestants. At present, war is actually declared, and the possession of entire provinces is disputed. God alone knows who will win. One part of the disputed territory lies in the northern part of Ntakataka, on the borders of a lake; and the other on a plateau in the north of Bembeke. In the country of the Mdindi, upon the lake, the Protestants have already established schools; but at Tambala, we have some chapels. The prize sought for is Tambala, which is seven miles from a Protestant post. The President of Dedza, who at first authorized us to establish, has turned traitor, and now wishes to dislodge us. Fr. Vusteuk began the battle, but he is about to start for Europe, and so has called Fr. Travers to help defend the posts. I cannot recount the journeys that have been made, nor the trials overcome, in a short letter. If our rights were recognized, we could at once settle two Missionaries here. With these, we would have five posts,

the same number as the Protestants. Then things would be equal.

The Protestants do not allow us a moment's respite, and are planning further assaults upon us. There is a Calvinistic convention going on near us at the present time, consisting of 70 delegates. They are discussing their plans for the future, and it does not mean peace for us.

It was decided last year to make Bembeke an independent post; but it is possible that the foundation may be delayed a year or so, if by establishing a settled station at Tambala, the situation there may be improved.

Bembeke possesses at the present time 400 catechumens of the third and fourth year. On the feast of the Assumption, I distributed crosses to those who passed the catechism examination. More than 250 persons presented themselves, of whom about 150 were successful. Many quite old men and women were included in this number. The task of examining the Blacks is not an easy one, but is most consoling. In order to gain the cross some severe sacrifices must be made such as giving up the ancient dances, and above all, polygamy. Among the Achipetas who live near Dedza, we have another obstacle to combat. A number of people go to school and learn the catechism in a satisfactory manner, but they have got it into their heads that to wear the cross means that they will be condemned to die, or will become cannibals. However, a small number of about 75 catechumens has been formed even there, and we hope that by another year all prejudices will have disappeared.

There will be a solemn baptism at Ntakataka on Sunday next. This young Mission is advancing with giant strides, although no other one has been so severely attacked by the Protestants. However the calumnies against the Catholics are not believed by the mass of the people.

In ten days, Mura also will have some solemn baptisms. Little by little our flock increases. It is hardly noticeable day by day, but when we compare the present state

of things with that of former years, we can see that immense progress has been made.

The High School at Ntakataka becomes more and more popular. Pupils are often refused entrance, as the number is limited to 10. Several Protestant teachers have been admitted there. It is an expensive place, and I can recommend it highly to you and our generous benefactors. It is necessary to live, and indeed we have little enough compared to the Protestants. Each society has its High School, and now at Blantyre there is a sort of Classical College,

E. PARADIS. W. F.

Reconstruction of the Cathedral at Rubaga (Uganda)

OUR Fathers in Uganda make a pressing appeal for the **Reconstruction of the Church of St.-Mary at Rubaga**. We cherish the hope that their call will be heard by a large number of persons, that they may soon be able to set about their work. At Rubaga, the Mother Mission of all Uganda, there should be something better than a church falling in ruins. God should have a house worthy of Him, and **He wills it!**

"I must have something of myself in Africa," writes a pious benefactor; "and not being able to go in person, I send my humble gift for the church at Rubaga, and am glad to know that my name, at least, will remain there always!"





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Adoption of Catechists.

WHAT a valuable assistance our Missionaries may expect from well trained catechists! We would like to see these helpers multiplied by hundreds in all our Missions. May God permit generous hearts to understand the importance of assisting this apostolic work!

Remember that in our poor Missions the support of a catechist costs only about \$15.00 a year, or four or five cents per day. Surely this sum is small enough and yet we lack it. What a source of merit for him whose fortune allows of adopting a catechist for a year! For God will attribute to him all the good accomplished during this time by his protegee. If several persons were to unite in giving this \$15.00, they would secure the same advantage.

For the Work of the Catechists as for all others, we will receive the smallest sum with profound gratitude.

In Making your Wills

Do not Forget the African Missions.

OUR legal title is: **Les Pères Blancs, Missionnaires d'Afrique** (The White Fathers, African Missionaries), a corporation created and existing under the laws of the Province of Quebec (Statutes 2, Edward VII, 1902. Chap. 106). It is in the name of **Les Pères Blancs, Missionnaires d'Afrique** that all legacies, last wills and testaments, intended for aiding our missions in Africa, should be drawn.

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 :	1e Ransom of John Gerald William	\$20.00
do do	2e Ransom of a girl	20.00
From South Minneapolis,	ransom of girl	20.00
do do	ransom of Thomas	20.00
From Los Angeles,	ransom of Mary-Francis-Rosa	20.00
From Dubuque,	gift for the Mission	3.00
Smaller gifts to the Mission		14.25

For Reconstruction of Rubaga Church:

Mrs. H. Mc. N.	\$1.00	Mr J. P.	\$1.40
Miss B. P.	1.00	Mrs J. P.	1.00
Mr A. K.	1.00	Mrs. A. K.	1.00

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

DECEASED

Rev. Sister Thomas O'Reilly, St. John's, Nfld.—Rev. Sister Mary of St. Michael, Wheeling.

Requiescant in pace.

RECOMMENDATIONS

19 conversions.—10 vocations.—26 spiritual favors.—20 sick.—42 temporal favors.—12 thanks-giving—16 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 or 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.

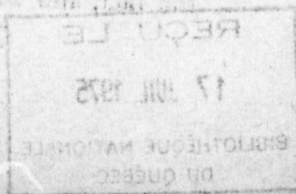
"Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest."

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 African White Sisters.

The Missionary White Sisters of our Lady of Africa, render us the most devoted assistance in our Missions. We earnestly recommend to our subscribers' prayers the White Sisters' work for the regeneration and conversion of the heathen and Mahomedan women. May they find all that is necessary for such a work, especially truly apostolic vocations: young ladies ready to undergo any sacrifice for the conversion of the poor African women.

The White Sisters' Postulate is at 41 Ramparts St., Quebec Canada.



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** per ounce.

Larger quantities should be sent by EXPRESS or FREIGHT.

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

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.

Lead paper is also gratefully accepted; such as is found in tea cases and tobacco boxes. Practical charity turns all this to good account.

NOTICE

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

REÇU LE

17 JUIL. 1975

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