CHAPTER TWENTY

THE MISSIONS OF THE HOLY GHOST FATHERS IN AFRICA

In this chapter we shall briefly consider the various African missions of the Congregation insofar as their history has not yet been covered in preceding pages. Obviously, it will be impossible to present here a detailed history of every Spiritan mission in Africa, for such an undertaking would require several volumes. We shall limit ourselves to a cursory survey of each center, dwelling somewhat longer on those that offer special points of interest.

1. SENEGAL

The Spiritan missions in Senegal comprise the old Prefecture of St. Louis, the Archdiocese of Dakar, and the Diocese of Ziguinchor.

a. THE PREFECTURE OF ST. LOUIS

cf. pp. 29 ff.

In Chapter II we related how the Congregation took charge of this ancient mission in 1779 and we traced its early history up to the French Revolution. The subsequent story may be conveniently divided into two periods: from 1816 to 1852, and from 1852 to the present. The first of these closely resembles the turbulent history of the other old French colonies.

Cl. C. 17 ff.

1816-1852. When England returned Senegal to France after the Napoleonic wars, there was not a single priest left in the Prefecture. Catholic life had all but disappeared from the two French settlements at St. Louis and Gorée, the only places effectively occupied by France.

Cl. C. 58 ff.

Though it was extremely small at that time, the Prefecture seems to have caused more conflict and turmoil than several of the other larger colonies combined. In thirty-six years the series of twelve Prefects and Vice-Prefects appears to have encountered continual and serious trouble with the government, with their fellow priests, and even with the courageous Sisters of Cluny who had established schools and hospitals in the area. Several
of these stormy characters had to be deposed because they were completely unfit for their office. It would be much too tedious to follow all of them in their petty conflicts. We will limit ourselves to relating the noisiest of these affairs.

In 1819, a Father Terrasse arrived in the colony to take over from a predecessor who had stayed only seven months and then left in disgust. Father Terrasse lasted only one month. Angered by Governor Schmaltz' authoritarian and hostile attitude, he tried to even the score by placing St. Louis under interdict before he departed for France. This heartless and irresponsible use of his power had no punitive effect whatsoever on the irreligious Governor, but it struck heavily at the innocent Sisters of Cluny and the few practising Catholics of the town. Because of Father Terrasse's persistent refusal to lift his censure and because communications with Europe were so poor, twenty months passed before the Propaganda overruled the Prefect and lifted the ban. During all this time, Mass could not be celebrated in the town nor could the sacraments be administered to anyone except the dying. Feeling somewhat responsible for the distress of the poor nuns, the Governor managed to alleviate their pitiful condition by occasionally arranging for the navy to pick up the Sisters and anyone else who wanted to avail himself of the opportunity, and transport them outside the interdicted area so that they might hear Mass and receive the sacraments from a navy chaplain.

State interference in Church affairs reached a climax in Senegal during this period. The Governor simply regarded the Prefect and his priests as subordinate civil officials. He appointed the pastors, fixed the time for Mass, and ordered the Prefect to send the girls of the convent school to his parties because of their "educational" value. Anyone who dared oppose him ran the risk of being peremptorily shipped back to France for insubordination. Having little or no knowledge of ecclesiastical matters, the Governors often made ridiculous decisions. On one occasion, before leaving for France, a Prefect appointed Father Boilat confessor of the Sisters, although the nuns insisted on Father Fridoil. The petty conflict finally reached the Governor's desk. Trying to find a compromise that would satisfy both the Prefect and the Sisters, the Governor proposed this solution: Father Fridoil will hear the Sisters' confessions and then Father Boilat will give them absolution!
The untenable state of affairs ended in 1852 when, thanks to Father Libermann, a new ecclesiastical system was devised for the colonies. Under this covenant, the Congregation staffed the Prefecture, and the local government lost its death grip on Church affairs.

Before we consider this new period, however, we must explain why this old Spiritan-controlled Prefecture did not become the spring-board for a successful evangelization of Africa.

As has been pointed out before, the few priests sent to Senegal were State-paid and State-controlled chaplains assigned specifically to the French settlements of St. Louis and Gorée. They were not free to engage in missionary work in the proper sense of the term. Moreover, their short terms of office, their constant clashes with the government, and their ignorance of the native languages left them little if any opportunity to busy themselves with the Negroes who did not live in the immediate vicinity of their residence. Some of the Prefects, such as Father Baradère, displayed serious interest in doing something for the native population but without tangible results.
The efforts of Father Baradère merit consideration if only because of their extravagant nature. He was convinced, and justly so, that any attempt to Christianize the Negroes would require adaptation to their temperament and customs. However, he went to such extremes in this regard that his whole plan was reduced to absurdity. The priests who were to undertake this work, he decided, "must on landing leave their clothes and shoes behind, dress in loin-cloths, live on canary seed and dried fish, walk bare-foot on the burning sands, sleep on mats and reeds," and identify themselves completely with the savages they hoped to convert. When no volunteers presented themselves for this utopian project, he set about starting a local native seminary. Thereafter, he systematically refused any additional European clergy lest they might try to foil his plan. When he realized in 1822 that his ideas could not be executed, he resigned his function.

Although Father Baradère had failed, Mother Javouhey, Superior General of the Sisters of Cluny, saw one good point in his plan: to make use of a native clergy in the conversion of Africa. In 1824, on her own initiative, she founded a seminary in France for African candidates. Her ultimate goal was to arrive at the establishment of a male branch of her religious society, in which white and black priests would unite their efforts for the Christianization of Africa. Although this plan failed partly because of the opposition of Father Fourdinier, the Superior General of the Holy Ghost Fathers, who feared clerical competition in the colonies, three of her Negro seminarians reached the priesthood and returned to Senegal. As has been related in Chapter VIII, it was only when Father Libermann took the lead in evangelizing Africa that the idea of a native clergy was pursued seriously and brought to a more successful conclusion.

1852 to the Present. During most of this period, the Vicar Apostolic residing in Dakar served as Prefect Apostolic of Senegal also. Despite continuous efforts, the Catholic Church has never made much headway in this thoroughly Mohammedan country. As the reader undoubtedly knows, the same situation prevails in nearly all Islamized lands and constitutes one of the most puzzling and poignant problems faced by Christian missionaries.

In the last decades of the nineteenth and especially the first decade of the present century, the Prefecture was gravely afflicted
by the sectarian laws of the anticlerical French government, which secularized the flourishing primary and secondary schools staffed by the Sisters of Cluny and the Brothers of Ploermel. It even drove the nuns from the hospital they had conducted for nearly a century at St. Louis. Heads high, and under the leadership of Mother Germaine whom a previous government had made an Officer of the Legion of Honor for her services to the colony, the courageous Sisters refused to leave Senegal. Settling down in makeshift quarters, they busied themselves with all kinds of charitable and apostolic works. The enraged Governor went so far as to forbid any Catholic youth meetings and even simple group outings on the ground that these disturbed the public order! The end result of all these measures was to unite the Christians still more closely with their priests and nuns. On the other hand, as far as the non-Christians were concerned, the official policy of heavily favoring Islam prevented any worthwhile expansion of the Church.

After World War I, when this government policy was softened somewhat, the mission suffered another setback by the emigration of large numbers of native Christians to other regions: the town of St. Louis alone saw about ninety percent of its young married couples leave for other destinations. Thus it is not surprising that the Prefecture still counts only about five thousand Catholics in a population of more than one million.¹

**b. The Archdiocese of Dakar**

The earlier history of this ecclesiastical circumscription coincides with that of the Two Guineas and Senegambia. It has already been referred to on several occasions in preceding chapters.²

Although Dakar is one of the oldest missions of the Congregation, the number of its Catholics is still relatively small: 97,501 out of a total population of more than one and one half million ¹Its territory includes nearly the whole of Mauritania in which there are about fifteen hundred Catholics.

²In 1863, the Vicariate of Senegambia was separated from that of the Two Guineas. Subsequently, the Vicar of Senegambia lost jurisdiction over French Guinea (1897), West Sudan (1901), British Gambia (1931), Casamance and Upper Gambia (1939), Northern Senegal and Mauritania (1954), and Kaolack (1956). Its name was changed to the Vicariate of Dakar in 1936 and in 1955 it became the Archdiocese of Dakar. For the former Spiritan missions in West Sudan, see Chapter XIX.
The Missions of the Holy Ghost Fathers in Africa

A. M. C. 34 ff. and even 30,000 of these are European settlers. Such unimpressive figures are due to a number of factors: the local Mohammedan chiefs whose opposition sometimes found expression in physical violence, the recurrent epidemics of yellow fever which often thinned the ranks of the missionaries, the irreligious laws of ant clerical French governments which, especially at the turn of the century, struck at Catholic schools and hospitals and courted the favor of Islamism. When one remembers that it was here also that the early missionaries made the mistake of not using catechists extensively, it is easy to see why its numerical strength is still so small. Although 300,000 pagans still inhabit the area, the bulk of the population (over 1,000,000) has embraced Moham medanism.*

Misfortune seems to have pursued even the Ecclesiastical Superiors of this mission. No less than three of them have perished by drowning. Father Tisserant's shipwreck was already recounted in Chapter VI. A successor, Bishop Francis Künemann, after presiding at a patronal feast in Ngazobil in 1908, disappeared from the forty-ton mission schooner, the Saint Joseph, on the way back to Dakar. Fishermen found the little sailboat floating on its side one month later, but the bishop's sun-helmet was the only trace left of the prelate and his seven-man crew. His successor, Bishop Hyacinth Jalabert, went down with eighteen other Spiritans in the 1920 disaster of the SS. Afrique.

B. G. 24, 500; 527

B. G. 29, 550 ff. Dakar, the capital of French West Africa, became the seat of an Apostolic Delegation in 1948 when its Vicar Apostolic, Bishop Marcel Lefebvre, C.S.Sp., was appointed the Holy See's official representative in all French controlled territories of continental and insular Africa. Seven years later, when the Hierarchy was established in these territories, Dakar became an Archdiocese. These administrative decisions resulted in the creation of central offices for education, social work, and the press,—an arrangement that has brought Africa's most important missionary societies into close collaboration. The White Fathers staff the press division, the Society of African Missions has the general direction of all educational works, and the Spiritans are responsible for the social program.

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*These figures include the recently erected Prefecture of Kaolack.
Social works have become an important aspect of the priests' work in modern Senegal, especially in the urbanized areas. To counteract the danger of modern materialism, the missionaries have recently founded all kinds of "organizations for children, young men, and adults, not copying slavishly what is done in old Christian countries, but taking their inspiration from them and adapting these works" to local conditions.

To provide both European and native youth with an opportunity for Catholic higher education, the mission undertook the construction of a new college for seven hundred students on a twelve-acre campus near the city of Dakar and entrusted it to the Marist Fathers. Secondary education is given in thirty-seven schools and the numerous Catholic students attending the new local university are taken care of by a special organization. For the propagation of the Faith among the three hundred thousand remaining pagans, the Archdiocese now has a well-developed system of catechetical posts manned by 359 native religion-teachers.

**c. The Diocese of Ziguinchor**

B. G. 42, 160 ff.

In 1939, the Holy See separated Southern Senegal from Dakar, constituted it an independent Prefecture, and entrusted it to Mon-
signor Joseph Faye, C.S.Sp., the first Negro prelate in the Spiritan missions. Though hampered by an attack of sleeping sickness and plagued by the difficulties of World War II, he did so well that when he went to Europe in 1946, everyone expected him to return with a mitre and crosier. Instead, the humble prelate resigned and withdrew shortly after to a Trappist monastery, where he was soon followed by his priest-brother Edward. His successor, Monsignor Prosper Dodds, a native of St. Louis, Senegal, modernized and developed his mission quite successfully in a few years’ time by means of an admirable school system. In 1952 the Holy See raised his Prefecture to the status of a Vicariate and three years later it became a regular diocese.

C. A. 1955/56

The most recent statistics report 22,447 Catholics out of a total population of 371,563. Although Islamism is very strong in these regions, there are still 56,000 pagans among whom the work of the Church may be blessed with immediate results. Compared to the rest of Senegal, Ziguinchor (Southern Senegal) is rich in vocations. It has forty-three seminarians and twenty-four native religious Brothers and Sisters.

Protestantism has hardly any adherents in Senegal. All sects combined do not exceed 2,400 members, and most of these are immigrants living in the cities of Dakar and St. Louis.

Ecclesiastical Superiors of St. Louis (Senegal)

1. Prefecture of St. Louis

Fr. Dominic de Glicourt, C.S.Sp., 1779-1781
Fr. Massoulard de Maffrand, 1781-1783 (Vice Prefect)
Fr. Costes, 1783-1784
Fr. Saye, 1784 (Vice Prefect)
Fr. Le Rendu, 1784-1790
Fr. Charbonnier, 1790-1794
Fr. Giudicelli, 1816-1818
Fr. Terrasse, 1818-1819
(interdict: 1819-1820)
Fr. Henry Baradère, 1820-1822
Fr. Fournier, 1822-1824
Fr. Girardon, 1825-1832
Fr. Mohanan, 1833-1835
Fr. Mareille, 1835-1841
Fr. Maynard, 1841-1843
Fr. John Arlabosse, 1843-1848 (Vice Prefect); entered the Congregation in 1849
Fr. John Vidal, C.S.Sp., 1848-1849
Fr. David Boilat, 1849-1850 (Vice Prefect)
Fr. Peter Guyard, 1850-1852
Fr. Isaias Boulanger, C.S.Sp., 1852-1854
Fr. Emmanuel Barbier, C.S.Sp., 1854-1856
Fr. John Duret, C.S.Sp., 1856-1873 (after 1873 also Vicar Apostolic of Senegambia)
1873-1898: the Vicars Apostolic of Senegambia (Dakar)
Fr. John Pascal, C.S.Sp., 1898-1899
1899-1955: the Vicars Apostolic of Senegambia (Dakar)
Msgr. Joseph Landreau, C.S.Sp., 1955-

2. Senegambia (Dakar)

H. E. Aloysius Kobés, C.S.Sp., 1848-1863, Titular Bishop of Modon, (in dependence on the Vicar Apostolic of the Two Guineas)

Vicars Apostolic

H. E. Aloysius Kobés, C.S.Sp., 1863-1872
H. E. John Duret, C.S.Sp., 1873-1875, Titular Bishop of Antigone
H. E. Francis Duboin, C.S.Sp., 1876-1883, Titular Bishop of Raphanea
H. E. Francis Riehl, C.S.Sp., 1883-1886, Titular Bishop of Colophon
H. E. Mathurin Picarda, C.S.Sp., 1887-1889, Titular Bishop of Paphos
H. E. Magloire Barthet, C.S.Sp., 1889-1898, Titular Bishop of Abdera
H. E. Joachim Buleon, C.S.Sp., 1899-1900, Titular Bishop of Cariopolis
H. E. Francis Künemann, C.S.Sp., 1901-1908, Titular Bishop of Pella
H. E. Hyacinth Jalabert, C.S.Sp., 1909-1920, Titular Bishop of Telepta
(later Superior General and Titular Archbishop of Marcianopolis)
H. E. Augustus Grimault, C.S.Sp., 1927-1946, Titular Bishop of Maximianopolis

Archbishop of Dakar

H. E. Marcel Lefebvre, C.S.Sp., 1955-
(Auxiliary Bishop H. E. George Guibert, C.S.Sp., Titular Bishop of Dices)

3. Ziguinchor

Prefects Apostolic

Msgr. Prosper Dodds, C.S.Sp., 1947-1952

Vicar Apostolic

Prosper Dodds, C.S.Sp., 1952-1955, Titular Bishop of Bennessa
2. FRENCH GUINEA

This country, which is situated between Portuguese Guinea and Sierra Leone and reputed to be one of Africa's most unhealthy regions, was first evangelized by the Spiritans in 1877. At the request of King Katty's sons, who had been educated at the mission school of Gorée in Senegal, the Fathers from Sierra Leone opened a residence at Boffa on the Rio Pongo.* The first decade of its history witnessed a tragic succession of native revolts and

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*In 1897, French Guinea was erected as a separate Prefecture carved out of portions of the Senegambia and Sierra Leone missions. It became a Vicariate in 1920.
military repressions in which the pioneer Fathers at Boffa often acted as mediators and arbitrators between the opposing forces and occasionally became the innocent victims of the conflict.

Poor in resources and understaffed, the mission developed very slowly and, since the immediate hinterland was fully Islamized, it clung to the coast for a long time. In 1902, however, a residence was founded beyond the Mohammedan belt at Brouadou in the eastern part of the country. Since then, thanks especially to Bishop Lerouge's energetic direction, missionary work has made more rapid progress.

In 1955, Conakry, the capital, became an archdiocese. The remainder of the colony is divided between the Spiritan Prefecture of Kankan and the White Fathers' Prefecture of Nzerekore. Latest reports list nearly 24,000 Catholics in the two circumscriptions of the Holy Ghost Fathers, with a total population of about two million of whom 350,000 are as yet untouched by Mohammedanism.

**Ecclesiastical Superiors**

*French Guinea (1949: Conakry)*

Fr. Hildephonse Muller, C.S.Sp., 1876-1881
Fr. Joseph Lutz, C.S.Sp., 1882-1885
Fr. John Raimbault, C.S.Sp., 1885-1892
Fr. Martin Sutter, C.S.Sp., 1892-1894
Fr. August Lorber, C.S.Sp., 1894-1897

{in dependence on the Ecclesiastical Superior of Sierra Leone}

*Prefects Apostolic*

Fr. August Lorber, C.S.Sp., 1897-1899
Fr. Francis Segala, C.S.Sp., 1900-1910
Fr. Raymond Lerouge, C.S.Sp., 1911-1920

*Vicars Apostolic*

(later Resident Archbishop of Brazzaville)
H. E. Gerard de Melleville, C.S.Sp., 1955, elected Titular Bishop of Dalisando

*Archbishop of Conakry*

H. E. Gerard de Melleville, C.S.Sp., 1955-

*Prefecture of Kankan*

Msgr. Maurice le Mailloux, C.S.Sp., 1950-
REligious SupEriors C.S.Sp. OF FRENCH GUINEA
Till 1939: the Ecclesiastical Superior of French Guinea
Fr. Marius Balez, 1939-1947
Fr. George Cousart, 1947-1953
Fr. Gerard de Milleville, 1953-1955 (later Archbishop of Conakry)
Fr. Louis de Courcy, 1955-

3. CAPE VERDE ISLANDS

About three hundred miles off the shore of Senegal lies the archipelago of the Cape Verde Islands. It is composed of ten large and a number of smaller islands, populated by about 150,000 souls, nearly all of them Negroes or Afro-Portuguese. As early as 1533 the Holy See erected a diocese in the islands which at that time held jurisdiction over a large part of Africa.\(^5\)

Nearly the whole population is Catholic in name, but its Faith has suffered from many years' neglect. Out of the four centuries of its existence, the diocese spent one hundred and fifty years without a resident prelate. Capuchin, Franciscan and Jesuit missionaries found it necessary to abandon the islands because of their unhealthy climate or because of political opposition. The extreme isolation of nearly all parishes made it most difficult to maintain a secular clergy worthy of the name. All this engendered an abysmal ignorance of the Faith and a moral corruption that manifested itself mostly in the form of concubinage.

The Holy Ghost Fathers arrived in these islands only in 1941. At that time, the Holy See asked them to extend their labors to this long-neglected population and it made one of them, Monsignor Faustin Moreira dos Santos, Bishop of Cape Verde.\(^6\) At that time there were only ten priests left in the islands. Seven of these were ill and six of them had passed the age of sixty-three.

One of the greatest obstacles the Spiritans met in their new apostolate was the scandalous way in which their predecessors tolerated moral disorder. Making a "distinction between the 'old doctrine' and the 'new doctrine,'" many people still "prefer the old pastors who demanded only baptism, marriage, and a church funeral and closed their eyes to superstitious customs and immorality. Even now they resist the new priests who insist on a serious Christian way of living . . . Concubinage seems to enjoy a

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\(^5\)In 1940 its jurisdiction was restricted officially to the Archipelago.

\(^6\)The diocese is not officially entrusted to the Congregation.
kind of traditional legitimacy because, in the past, several secular priests permitted public sinners to act as baptismal sponsors and even to receive the sacraments."

Despite these grave aberrations, which it will take a long time to abolish, the people are sincerely attached to the Church. Two Protestant sects, the Nazarenes and the Seventh Day Adventists, have been at work among them since the beginning of World War II, but they have made very little progress.

To revitalize this lapsed Christianity, the Fathers have established a chain of 238 catechists, opened two dozen schools and organized a number of pious associations. In addition, they are doing their utmost to revive the training of a local clergy which, as late as fifty years ago, was numerous enough to staff all the parishes of the diocese. Finally, a start has been made toward forming local branches of Catholic Action.

E. P. 31, I, 96
B. G. 42, 477

At present, twelve Capuchins, three Salesians, fourteen Holy Ghost Fathers, and nine Holy Ghost Sisters are working in this mission about which "one can say without fear of exaggeration that there is not a colony in the world which is as abandoned and as poor as the Cape Verde Islands."
ECCLESIASTICAL SUPERIORS OF THE DIOCESE OF CAPE VERDE

Bishop Faustino Moreira dos Santos, C.S.Sp., 1941-1955
Bishop José-Filipe do Carmo Colaço, 1956-

RELIGIOUS SUPERIORS C.S.Sp.

Fr. Henry Alves, 1942-1946 (in dependence on the Provincial Superior of Portugal)
Fr. Francis Alves do Rego, 1946-1955
Fr. Joseph Pereira de Oliveira, 1955-

4. GAMBIA

Gambia is a British colony and protectorate that stretches for three hundred miles along the Gambia River and runs back seven miles deep on each bank. It has a population of about 275,000, four-fifths of whom are Mohammedans.

Although it did not become an independent mission until 1931, its Spiritan history dates back to 1849. At that time Fathers Ronac'h and Warlop were the first Catholic missionaries to arrive in Bathurst and they began their apostolic labors among the Negroes of this coastal area. For a long time thereafter, all missionary efforts were confined to Bathurst and its immediate surroundings. As a result, a small community of thoroughly devout Christians grew up in this town, but the pagans of the interior remained untouched. This tragic mistake, as we learned in Chapter XIX, gave Islam an unopposed opportunity for proselytizing. It was only in the last thirty years, under the direction of Father John Meehan, that a concerted effort was made to reach the fifty thousand natives of the protectorate who had not yet fallen under the sway of the Prophet. Father Meehan founded a string of residences and catechetical posts in the remote inland areas of Gambia and thereby began a systematic campaign of conversion.

The ordinary difficulties of every mission are intensified and compounded in Gambia by the indifference of the people, the ravages of disease and death among a constantly changing personnel, and the lack of enthusiastic government help. Fortunately, the mission was able to occupy a number of key positions before native Mohammedan officials (who, incidentally, were government sup-

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1 Father Ronac'h returned to France in 1850 and died of tuberculosis the following year. Although he has never been formally considered for beatification, he had the reputation of being a saint. The population of Brittany, where he was buried, venerates his grave.
ported) could jeopardize its expansion. In 1945, when the civil authorities reorganized primary education, the mission managed to maintain its schools as an organic unit within the new system, even though the State acquired more control than it had previously enjoyed. A government effort to abolish the mission's secondary schools and replace them by a secular state-controlled institution failed before the determined resistance of a local Legislative Council that was dissatisfied with the poor record of the secular elementary schools. Nevertheless, the danger of secularization still remains. The mission's resolve never to abandon its two secondary schools may yet force it to divert much of its already meager resources to the maintenance of these establishments.

In 1957, the Holy See raised Gambia Prefecture to the status of a diocese. Although its latest statistics show only 4,151 Catholics, the future looks bright because there are more than 2,600 children in the forty-four schools of the mission.

**Ecclesiastical Superiors of Gambia**

Till 1931: dependent on the Ecclesiastical Superior of Dakar, then an independent mission; 1957 Diocese.
5. SIERRA LEONE

This British colony and protectorate lies between French Guinea and Liberia and has an estimated population of about two and one half million. To many people it is better known as “The White Man’s Grave” because of its extremely treacherous climate. For a long time, no government official or commercial agent was allowed to remain there beyond a year. In more recent times, however, thanks to advances in hygiene and tropical medicine, conditions have much improved. The coastal population descends from former slaves out of every race and tribe in West Africa. This situation has given rise to a special kind of lingua franca called Pidgin English, and it is the only thing understood by uneducated natives.8

Chapter VIII recorded how this country received its first Catholic missionaries in 1859 when Bishop Marion de Brésillac, the founder of the Society of African Missions, landed here with his priests in an ill-fated attempt to bring the Gospel. After the untimely death of that zealous group, the Holy See returned the mission to the Holy Ghost Fathers. In 1864, they undertook its evangelization by sending Father Blanchet and a companion over from Bathurst.

By that time Protestant pastors had been active in Sierra Leone for more than eighty years and the reception accorded the Catholic missionaries was far from friendly. Father Schwager, S.V.D., a historian of the African missions, described it as follows: “When

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8The following is an example of a short religious instruction in pidgin English: “You sabe God? How much God dey? Nar wan God no more dey. He big pass all ting. Three persons dey inside dat wan God—God Fader, God Son, God Holy Ghost. Now way ting God Son go do for we? He go die for we for pull sin na we soul, and after He done die for we dey done bury Him and He go Heaven for make we all sit down day inside one house wi Him, where we bin gladdie all time, palaver no dey at all, no humbug at all. Christ He make one Church no more. He wish all man for be inside one Church na Cat’lic Church.”
Engel, 135 the first missionaries arrived, the bells of the numerous Protestant churches tolled, not to invite people to prepare a friendly reception, but to incite them against the Catholic priests. The move was so successful that the governor had to protect the missionaries against the fury of the angry mob." Official reports, however, do not mention these excesses. They merely relate that the Protestant preachers gave a series of sermons against the newcomers and stuck posters all over Freetown to denounce Rome and Popery. The excitement subsided after the arrival of an Anglican bishop who forbade such sermons and insisted that everyone be left free to live according to his convictions. Through all the uproar, the silent and dignified attitude of the priests and their great charity for the sick and the poor impressed the citizens of Freetown and soon gained for them much popular esteem and sympathy.

Although Freetown, under Father Blanchet, became the starting-point for missionary work in French Guinea, in Liberia, and especially in Nigeria, little progress was made in rural Sierra Leone itself. It was not until 1902 that the missionaries could report any success among the tribes of the interior. One year after that, the Irish-American Bishop John O’Gorman, C.S.Sp. came to Sierra Leone as its Vicar Apostolic. For nearly thirty years, with the assistance of other Spiritans from the American Province, he spent his energies in behalf of this stoney corner of the Lord’s Vineyard. The natives’ indifference to education, their lack of concern for religion, and their low economic condition made it heart-breaking work.

Since World War II, however, the situation has changed radically. There has been a sudden burst of interest in education, and the mission has profited by the new enthusiasm, particularly through a sevenfold increase of government grants for its schools. The educational system has been greatly expanded. In 1952 alone, for example, the Spiritans opened twenty new schools in the protectorate—four times as many as all other public and private agencies combined. Most recent figures show 122 Catholic primary schools, two technical, three secondary, and three teacher-training schools. The mission’s splendid progress in the course of the last decade must be attributed in great part to this extensive development of teaching facilities.
In 1952 the Vicariate was raised to the status of a Diocese with over 14,000 Catholics and nearly 10,000 catechumens. Protestant sects claim about 62,000 followers, and the number of Mohammedans is estimated at about 200,000. The northern province of the colony is now a Prefecture entrusted to the Xaverian priests.

**Ecclesiastical Superiors**

- Bishop Melchior de Marion-Brézillac, S.M.A., Vicar Apostolic, 1858
- Fr. John Blanchet, C.S.Sp., 1863-1869
- Fr. Anthony Fritsch, C.S.Sp., 1869-1870
- Fr. Joseph d'Hyevre, C.S.Sp., 1870-1874
- Fr. Charles Gommenginger, C.S.Sp., 1874-1879, Vice Prefect Apostolic (in dependence on Superior General as Pro-Vicar Apostolic)
- Fr. John Blanchet, C.S.Sp., 1879-1892 (second term), Pro-Vicar Apostolic
- Fr. James Browne, C.S.Sp., 1892-1903, Pro-Vicar Apostolic
- H. E. Bartholomew Wilson, C.S.Sp., 1933-1936, Vicar Apostolic and Titular Bishop of Acmonia (transferred from Bagamoyo Vicariate)
H. E. Thomas Brosnahan, C.S.Sp., 1952- , Resident Bishop of Free-town and Bo


Till 1939: the Ecclesiastical Superior of Sierra Leone
Fr. David J. Lloyd, 1939-1947
Fr. Edward Kinsella, 1947-
Fr. Thomas Clarkin, 1951-1954
Fr. John Cassin, 1954-
Since 1940 the jurisdiction of the Religious Superior of Sierra Leone also includes Gambia.

Appendix: Liberia

cf. pp. 80 ff. In Chapter V we learned how Libermann’s first missionaries, under the leadership of the American Bishop Edward Barron, inaugurated their apostolate in the Cape Palmas region of this free Negro Republic and how this first expedition ended disastrously in 1844. After that, no further attempts were made to evangelize the country for the next forty years.

C. S. L. 87 ff. In 1880 and again in 1882 the Liberian government asked the Holy See to send a few missionaries to its capital, Monrovia. The Propaganda transmitted the request to Father Blanchet in Sierra Leone. He and another Spiritan went over to Liberia in 1884 and they were cordially welcomed by President Johnson and his government. Local Protestant missionaries, however, disapproved thoroughly of the new arrivals. They organized a large protest meeting which sent a resolution to the government demanding the expulsion of the Catholic priests.

They seem to have protested in vain, however, because a Catholic mission, staffed by two Fathers and two Brothers, soon began to function at Monrovia, despite the fact that only two Catholics are reported to have been there at the time. After six months, the Fathers sent word that their flock had increased to twenty and that another score was scattered along the coast. This modest success incited the opposition to intensify its efforts. Children stoned the priests’ residence, spies followed them and reported on their every move. Finally, the Spiritans decided to concentrate their labor on the pagans of the interior who were not yet touched by Protestantism. Before they could undertake a permanent estab-

9His family professed the Catholic Faith before it migrated to Liberia.
lishment in the hinterland, however, the extreme poverty of the mission and the unhealthy climate killed two of the confrères and incapacitated the others. By 1887 the survivors found it necessary to withdraw temporarily. Unfortunately, the urgent need of other areas kept the Holy Ghost Fathers from returning to this part of their immense mission. After another missionary failure in 1906—this time it was Grignion de Montfort’s Society of Mary—the Society of African Missions succeeded in establishing itself permanently in the country.

**Ecclesiastical Superiors**


6. NIGERIA

Thirty-one million people inhabit the 340,000 square miles of Nigeria, thereby making it one of the most densely populated countries of Africa. Politically it was the private domain of the Royal Niger Company till 1900 when the British government took over the supervision of all native kings and chieftains. At present, Nigeria is approaching independent status and will soon take its place as a member of the British Commonwealth of Nations. While predominantly Mohammedan in the North, Nigeria’s South-East section constitutes one of the most abundantly blessed Spiritan missions in Africa and deserves a somewhat fuller treatment than we have been able to accord most of the other areas.10

*First Beginnings.* In 1884, Upper Nigeria was detached from the Vicariate of the Two Guineas and entrusted to the Society of African Missions, but Southern Nigeria remained in the hands of the Holy Ghost Fathers. After a preliminary investigation by Father Leo Lejeune, the Spiritan Superior sent Father Joseph Lutz, Father John Horné, Brother Hermas and Brother John in 1885 to open up this territory for the Church.

The Spiritans

All four were healthy young men in the prime of life. They had been carefully selected for the dangerous undertaking in this cannibalistic land. When they reached Akassa, the local agent of the Royal Niger Commission refused them permission to move upstream. Better luck awaited them at another little port, called Brass, where a friendly agent lent them a small boat for their expedition. Because it was too tiny to accommodate all four, only the two priests set out for the first trip. After wandering for days through creeks and mangrove swamps and open waterways, they landed finally at Onitsha. The local king received them cordially and promised them a suitable piece of land, whereupon Father Lutz left his now ailing companion behind and returned to get the Brothers. On his arrival at the coast, he found one of them dangerously ill and the other worn out by fever and nightly vigils, but they subsequently recovered sufficiently for the party to set out for Onitsha. Soon after they reached their destination, Brother John had to be carried to an early grave while Brother Hermas lay dying and Father Horné was too sick even to attend the funeral. Fortunately, Hermas recovered, but Father Horné
had to return to Europe to restore his shattered health. Thus it was Father Lutz and Brother Hermas who became the hardy pioneers of this mission.

On reading the detailed accounts of the untold sufferings and privations the early missionaires underwent in their apostolic wanderings both here and in other regions of Africa, one cannot suppress an intense feeling of admiration and respect for these intrepid French and Alsatian pioneers who nearly everywhere in Spiritan Africa were the laborers of the first hour. They worked and sowed in tears, all too often without seeing any sign of the golden sheaves later generations were destined to reap in happiness.

As for the pioneers of Nigeria, we may judge the barbarity of their environment from the fact that their residence faced a market-place where clothing and fruit stalls were interspersed with emporiums dealing in human flesh—a commodity that was very much in demand. According to the usual missionary procedure of the time, Father Lutz spent many an hour rescuing victims from the cooking-pots with money supplied by the Antislavery Society. In addition, the fearless priest travelled unescorted throughout the surrounding district to make the mission known. Although his daring trips impressed all as an open invitation to slaughter, he somehow escaped this lurid fate and soon merited the natives' deepest respect. After a while they even began to call on him as a peacemaker in their frequent local skirmishes.11

B. G. 17, 425 ff. We may pause here to tell of one instance in which he M. C. 27, 435 ff. failed to make peace in time, because it graphically illustrates the conditions that existed only a generation ago. One day, word reached him that a band of headhunting Adas tribesmen were marching on Aguleri, about twenty-five miles from Onitsha, where two Spiritans had opened a new mission. Everyone had fled and the priests were utterly defenseless. Jumping into a canoe, he rowed with all possible speed to the assistance of his confreres, only to learn on his arrival that the catechumens had rallied around the mission to defend the Fathers to the death against an enemy who outnumbered them twenty to one. Their courage had impelled the neighboring pagans to join forces with them and, when the Adas did not attack immediately, the local

Shanahan, 173

11He was not the only one who excelled as a peacemaker. In 1914, when the war broke out, Nigeria chieftains held a solemn assembly and gravely decided that Father Joseph Bubendorf should be sent home to Europe to settle the palaver between the big chiefs of Germany and England.
troup had gone out to intercept the enemy. A bitter fight was still raging some miles from the place where Father Lutz had just landed, so he rushed over to the battlefield to stop the slaughter or at least to take care of the wounded and baptize the dying. Alas, the intrepid priest arrived too late. The battle had just ended in victory for the village. Hundreds of headless trunks lay all over the area and jubilant preparations were underway around huge cauldrons. While the priest tried in vain to persuade the warriors to relinquish their horrible feast, another batch of prisoners came in. Before his very eyes they were summarily beheaded, dismembered and flung into the boiling water.

On reading such accounts, which were by no means exceptional, one sees why the Spiritans in Nigeria felt obliged to spend so much time ransoming children and slaves from a similar fate. Although the free population did not suffer from total neglect, these rescue operations seriously hindered real progress in the establishment of a native Christian Church and society, as is evidenced by the fact that in 1899 the number of Catholics had barely reached the two thousand mark.
Nevertheless, despite this low figure, the Catholic Faith had already made a fairly profound impression. Signs of it showed in the universal respect for the Catholic priests who displayed such great charity toward the sick, and in the death penalty which, at the request of King Samuel Okosi, the British Government imposed in 1901 to stop the heinous practice of murdering newborn twins. If one realizes that, only fifteen years before, a young man had been killed on the spot for hiding newborn twins in a Protestant mission, one can appreciate the enormous moral advance implicit in such a request coming from a local potentate.

Shanahan, 29 ff. The Successful Approach. A really significant surge forward came in 1905, when Father Joseph Shanahan, C.S.Sp., became Prefect Apostolic and made his momentous decision to concentrate on education. He arrived at an opportune moment, for the British Government had just created the first Board of Education and was seriously planning to expand the feeble school system. Realizing that sponsorship of schools within the government’s educational framework would afford a unique opportunity to further the establishment of the Church, the Prefect devoted himself wholeheartedly to the task of creating a network of schools all over his territory. By 1912 he had fifty of them functioning in different towns and villages, and thereafter the mission-school system spread very rapidly. He accomplished his objective by stationing priests in a few strategic points where they would open a school and then use the best students of this school as temporary teachers for subsidiary bush-schools in the surrounding area. After a time, these apprentice teachers were replaced by other students. They would then return to finish their own training, whereupon they would go out to open new schools from which the snowballing process could continue in geometric progression. After a few years of this procedure, the original mission became the vibrant center of an enthusiastic young Christian generation.

Father Shanahan—after 1920 Bishop Shanahan—did not locate his priests merely in areas protected by British power along easy roads of communication. Without any hesitation, he sent them into the interior along narrow bush-tracks to open new schools. Although unarmed and unescorted, none of them suffered the culinary fate so commonly reserved for other travellers, both black and white, for by then the priests had acquired such a reputation for unselfish service to the people that no one dared to harm them.
A look at the report of 1926 shows how fully Bishop Shanahan's policy was vindicated after twenty years' implementation: his vicariate had advanced from 2,000 to 60,000 Christians, and 90,000 catechumens were preparing for baptism.

The Present. When the prelate resigned in 1931, his successor, Bishop Charles Heerey, C.S.Sp., continued that policy and extended it into the field of higher education by creating a network of normal schools and colleges, thereby securing further Catholic training for future teachers and leaders in this rapidly developing country. When the original Vicariate was subdivided into other ecclesiastical circumscriptions, the Holy Ghost Fathers established the same pattern of operation in them. The statistics show that the four Mission districts of the Congregation in Southern Nigeria operate a total of 2,913 primary schools, 14 colleges, 28 normal schools and 13 technical schools with a total of 406,914 students. Thanks especially to their splendid school system, these missions now have 723,432 Christians and 283,472 catechumens who will join the ranks of the Church within the next three years.

As mentioned in Chapter XIX, a Catholic university will soon be opened in Nigeria.
Two views of the new St. Ann's Cathedral of Brazzaville, French Equatorial Africa. The tower of this huge church, built in so-called "African Gothic" style, is unfinished.
Architect’s drawing of the new cathedral that is now under construction in the Diocese of Owerri, Nigeria. It will accommodate three thousand.

A partial view of the stadium built by Father Lecomte alongside St. Ann’s Cathedral of Brazzaville.
In 1950, the Holy See raised the Onitsha Vicariate to the rank of an Archdiocese, and Owerri became an episcopal see. Although the Nigerian clergy in these two dioceses are not yet very numerous, there are nearly four hundred seminarians preparing themselves for the priesthood. Recently the Congregation opened a seminary for local aspirants to its own ranks. There is every reason to hope that, within the foreseeable future, a self-sufficient Spiritan Province will arise in this country where cannibalism flourished only a generation ago.

In the Benue region north of Onitsha, the work of evangelization began only in 1930 when the German Province of the Congregation opened missions there. Nine years later, hopeful signs were already in evidence in the report of two thousand Christians and five thousand catechumens. World War II put a sudden stop to the German confreres' apostolic work, for the British authorities sent them to concentration camps in Jamaica. Since then, this mission has been taken over by English and Canadian Spiritans, for whom the Holy See has created the Prefectures of Oturpko and Kabba. Although missionary priests have been in the area only since 1930, Oturpko shows great promise for the future: its latest statistics list approximately 15,000 Catholics and 33,000 catechumens. Kabba has nearly 10,000 Christians, but its future looks less brilliant because Islam is relatively strong in the area and Protestantism has already firmly entrenched itself in many sectors.

The future of the Nigerian missions is presently clouded somewhat by a disturbing tendency on the part of the new native government to arrogate to itself an intolerable measure of control over the education of all children regardless of parental wishes in the matter. Fortunately, the Christian generation that has grown up in the last fifty years is determined to defend the rights of parents to the utmost of its ability.

**Ecclesiastical Superiors**

*Southern Nigeria*

Fr. Joseph Lutz, C.S.Sp., 1885-1889, Superior (in dependence on the Pro-Vicar of Sierra Leone)

Fr. Joseph Lutz, C.S.Sp., 1889-1895, Prefect Apostolic

Fr. Joseph Reling, C.S.Sp., 1896-1898, Prefect Apostolic

Fr. René Pawlas, C.S.Sp., 1898-1900, Prefect Apostolic

Fr. Leo Lejeune, C.S.Sp., 1900-1905, Prefect Apostolic
Fr. Joseph Shanahan, C.S.Sp., 1905-1920, Prefect Apostolic
1934: jurisdiction restricted to Onitsha-Owerri; creation of the Prefectures of Benue and Calabar; 1947: division of Onitsha-Owerri into two vicariates; 1950: creation of a resident Hierarchy.

Archdiocese of Onitsha

Vicariate of Owerri

Diocese of Owerri
H. E. Joseph Whelan, C.S.Sp., 1950-

Prefecture of Benue
(Bishop Charles Heerey, C.S.Sp., 1939-1948, Apostolic Administrator)
1955: jurisdiction divided into Oturkpo and Kabba.

Prefecture of Oturkpo
Msgr. James Hagan, C.S.Sp., 1955-

Prefecture of Kabba
Msgr. Auguste Delisle, C.S.Sp., 1955-

Religious Superiors C.S.Sp.,
Till 1940: the Ecclesiastical Superior of Southern Nigeria (Onitsha-Owerri)
Fr. Philip O'Connor, 1940-1948
1948: district divided into Nigeria and Benue
Fr. John Jordan, 1948-1954, Principal Superior of Nigeria
Fr. Daniel Carron, 1954-
Fr. Francis Murray, 1948-1953, Principal Superior of Benue
Fr. Robert Duxbury, 1953-

7. CAMEROONS

After World War I, this former German colony, situated southeast of Nigeria, was divided between France and England as mandates of the League of Nations. The French obtained the
larger part, an area of nearly 166,000 square miles, which now has a population of about three and a quarter million. The Adamawa province, where Bishop Shanahan, C.S.Sp., had been Apostolic Administrator during the World War I when the German missionaries were expelled, became a vicariate entrusted to the Fathers of the Sacred Heart. The rest of the French-controlled area was confided to the Holy Ghost Fathers’ care.

We observed in Chapter X how the Spiritans returned to the Cameroons during the First World War to replace the German Pallotine Fathers, and how in 1923 the Holy See definitely placed them in charge. When the German Pallotines were forced to abandon the land in which they had worked so fruitfully, they had already accounted for thirty thousand Christians and one could see the first signs of a mass movement toward the Church. It came at a most inopportune moment, for the warring nations had mobilized hundreds of Holy Ghost Fathers and had seriously depleted their seminaries. Consequently, it was impossible to send adequate replacements for the German priests. All the Congregation could allocate was a dozen military chaplains who were obligingly assigned to the Cameroons by the French Army.

Despite the limited man-power, the destruction of many missions, and the extremely rigid baptismal examination imposed by the harassed chaplains, an ever swelling wave of catechumens clamored for admission to the Church. In 1923, when Bishop Vogt was transferred from Bagamoyo to the Cameroons as Vicar Apostolic, the number of Catholics had reached the hundred thousand mark and swarms of catechumens were under instruction for baptism. The poor bishop had only seventeen priests to help him in caring for all these people and his pleas for more men went unheeded for several more years until the ravages of the war had been sufficiently overcome to send reinforcements. By 1930, the Congregation was able to maintain a force of forty-three Fathers in the Cameroons, but at that time there were already more than two hundred thousand Catholics, and the Bishop was even more desperately short-handed than he had been seven years before.

Such phenomenal results with so small a staff can be explained only by the splendid work of the native catechists. Many neophytes returned to their villages and spontaneously set up improvised catechetical schools without even notifying the mission. It sometimes happened that a priest would suddenly find himself in an unknown village, perhaps a hundred and fifty miles away from the
The nearest mission and one that never had been visited before by a missionary, yet everyone would know the catechism and many would be making honest efforts to live according to God's law. Even old polygamists would spontaneously send away their supernumerary wives to make themselves worthy of baptism. In the face of such well-disposed sincerity, the priests could do nothing but accept them as members of the Church. Thus it was through the work of the catechists that the Faith made such admirable headway in ever-widening circles. It has been estimated that at one time about ten thousand of them were functioning in the Cameroons.

The Sixas. A curious institution which has had extraordinary success in the Cameroons is the so-called “Sixas.” Before the First World War, German nuns had organized on a small scale a number of establishments in which they prepared future spouses in a kind of pre-marital novitiate. When the Sisters left because of the War, a small group of Catholic young men who wanted their fiancées to be educated in the Faith brought their betrothed to one of the Spiritan missionaries and asked him to instruct them. The hard-pressed Father knew he could not assume this additional

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18 This term is a native corruption of the English word “Sisters.”

Vogt, 130 ff.
burden, but he was most reluctant to discourage such good will. Accordingly, he entrusted the girls to two African Catholic women who had previously been trained by the Sisters. The pious matrons succeeded so well that soon all other stations opened similar units. These “Sixas” remained entirely under native direction (with supervision by the priests) until the arrival of the Holy Ghost Sisters in 1924 enabled the Bishop to relinquish them gradually to the care of the nuns. The new Sixas were not run on a small scale. Since they were compulsory for all girls preparing for Christian marriage, they developed into huge institutions. The Yaunde station alone had five hundred young ladies in training at the mission itself, another hundred a few miles out, and two hundred more at a day’s march away.

It would have been surprising if the success of this work had not given rise to dangerous opposition on the part of certain anti-clerical administrative circles in the Cameroons and in France. Around 1930 a movement was launched to get them abolished under the ridiculous pretext that they were camouflaged forced labor camps and interfered with the honorable native custom of polygamy. Too many girls, it was said, who had been sold to
local harems as slave women, took refuge in the Sixas where the priests protected them against the polygamists to whom they had been unwillingly betrothed. When Bishop Vogt and his priests refused to be intimidated by threats and legal accusations of technical rape, slave traffic, and similar offenses, police padlocked a few Sixas, rounded up the refugee wives, and condemned them to return to their condition of slavery with their polygamous husbands. Because this method failed to produce the desired result, the governor finally asked the Minister of the Colonies to suppress the Sixas.

In 1932 meanwhile, the Spiritan Father Henry de Meaupou was killed by an infuriated polygamist to whom he refused to surrender an unwilling concubine. This tragic death made a profound impression throughout the Cameroons. A new governor arrived in the country and saw how foolish it was to ignore the fact that the colony's more than four hundred thousand Christians did not want to live according to the "honorable native custom of polygamy." There was no further move to suppress the Sixas. On the contrary, he promulgated a new marriage law two years later. It considerably improved the social position of women and recognised their natural right to a free and willing marriage. Since then, more or less regular progress has been made toward emancipating women from pagan tyranny.

C. A. 1955/56

Progress. The mass movement toward the Church still shows no sign of abating. The latest statistics of Yaunde and Duala reveal that these two missions now have 473,477 Catholics and 53,854 catechumens. There are still 568,000 pagans, but only 60,000 of these are in Yaunde. Islam has not made much progress, for it counts less than 33,000 members in both missions together. Curiously enough, the surge toward Christianity does not extend to the Protestant churches which have had representatives in the Cameroons since 1845. In the Duala region they are fairly numerous (150,000), but their numbers have not increased in any spectacular way.

Br. 526

Strange as it may seem, the great attraction of the Catholic Faith for the Camerooneese was the sacrament of penance. Contrite confession, followed by an absolution pronounced by the priest in God's name, was the magnetic force which drew them to the Church. The intensity of their devotion to this sacrament forces the priest to spend entire days and nights in the confessional. Nor
is it unusual for him to have his truck stopped along a primitive road by people who will kneel right there on the running-board to seek God's pardon for their offenses.

B. G. 42, 458 ff.

No such advance can be recorded thus far in the more primitive and less populous region of Doume, which the Dutch Holy Ghost Fathers took charge of in 1947. Nevertheless, there is great promise in its figures of 31,000 Catholics and nearly 9,000 catechumens. Moreover, among the remaining pagan population of 160,000 Islam has not made much headway. Its adherents number less than 4,000.

cf. p. 501

As was mentioned in Chapter XIX, the local clergy is rapidly increasing and two of their number have already been raised to the episcopal dignity.

In 1955, when the Holy See established the hierarchy in French Africa, Yaunde became an archdiocese, and both Duala and Doume received resident bishops.

Ecclesiastical Superiors of the Cameroons

Fr. Henry Vieter, S.A.C. (Pallotine Fathers), 1890-1905, Prefect Apostolic of Cameroons
Bishop Henry Vieter, S.A.C. 1905-1914, Vicar Apostolic of Cameroons
Bishop Francis Henneman, S.A.C., 1914-1922, Vicar Apostolic of Cameroons

French Cameroons

Bishop Joseph Shanahan, C.S.Sp., 1917-1920?, Apostolic Administrator of Adamawa Province
Fr. Louis Malessard, C.S.Sp., 1920-1922, Apostolic Administrator of French Cameroons
Bishop Francis Vogt, C.S.Sp., 1922-1923, Apostolic Administrator of French Cameroons (transferred from the Bagamoyo Vicariate)
1931: territory divided into Vicariate of Yaunde and Prefecture of Duala, promoted to Vicariate in 1932.

Vicariate of Yaunde

H. E. Francis Vogt, C.S.Sp., 1931-1943
H. E. René Graffin, C.S.Sp., 1943-1955, Titular Bishop of Mosynopolis (Co-adjutor since 1931)
1949: territory divided into Yaunde and Doume.

Archdiocese of Yaunde


Prefecture-Vicariate of Duala

H. E. Mathurin Le Mailloux, C.S.Sp., 1932-1943, Vicar Apostolic and Titular Bishop of Turuzi
H. E. Peter Bonneau, C.S.Sp., 1946-1955, Vicar Apostolic and Titular Bishop of Themisonium

Diocese of Duala

H. E. Thomas Mongo, 1957-

Vicariate of Doume (1951)


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14 At the death of Bishop Vieter, his Co-adjutor and successor, Bishop Francis Hennemann, S. A. C., was in Germany and could not return to Cameroons. In A. M. C. he is listed as the Ecclesiastical Superior of Cameroons.
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Diocese of Doume
H.E. James Teerenstra, C.S.Sp., 1955-


Till 1940: the Ecclesiastical Superior

Duala Yaunde
Fr. Albert Krummenacker, 1940-1950
Fr. Jerome Kapps, 1950-1956
Fr. Jerome Kapps, 1956-

Doume
Fr. James Teerenstra, 1947-1949 (later Bishop of Doume)
Fr. Theodore Valkering, 1949-

8. FRENCH EQUATORIAL AFRICA

This general title denotes the region comprised by Gabon, the Middle Congo, Ubangi-Shari and Chad. Its 950,000 square miles stretch from the South Atlantic below the Equator to the borders of Libya and the Egyptian Sudan, but its total population is only a little more than four million. The whole of this immense territory, except Chad and the Prefecture of Berberati, is still entrusted to the Congregation. With the exception of Chad, where Mohammedans constitute four fifths of the population, Islam has made relatively little progress. There are less than fifty thousand followers of the Prophet in the other areas.

a. Gabon

The Gabon mission, whose ecclesiastical line goes back to Bishop Edward Barron, first Vicar Apostolic of the Two Guineas, had as its pioneer Father John Remi Bessieux. In Chapter V we described the painful beginnings of this mission where many years were to pass before tangible results could be seen. In 1876, after the death of Bishop Bessieux, whom the natives referred to as “the great friend of God,” the Vicariate remained limited to the single residence of St. Mary at Libreville. Every other effort at a permanent station had failed. Under his successors, however, a slow but steady development took place. Nonetheless, as late as 1912, after sixty-eight years of incessant labor, there were only twelve thousand Catholics in Gabon.
Just before World War I broke out, a significant change manifested itself. In the next ten years, Catholics increased to thirty thousand and vocations to the priesthood and the religious life began to blossom more abundantly. By 1930, the harvest, so patiently awaited by preceding generations of missionaries, began to ripen: nearly everywhere tribes and villages clamored for missionaries and catechists. Since then the movement of conversion

C. A. 1955/56 has gone forward steadily, and statistics now show more than 189,000 Catholics and catechumens,—nearly half the entire population. If it were possible to finance a more extensive network of catechists, the figures would be considerably higher.

The history of the region about Lastourville is particularly interesting. Its mission was founded in 1885, but twelve years B. G. 18, 534 ff. later the Fathers had to withdraw to Franceville because of the threatening attitude of the natives. Since the French government had not yet achieved adequate control of the area, the priests themselves were forced to act as policemen, arresting thieves and making them pay for their crimes. Moreover, the problem of supplying this distant mission proved especially difficult because
most of the river-borne cargoes were stolen by the Aduma people who inhabited the area. Then too, the very lives of the priests were in constant danger. For example, Father Tristan saw his hut surrounded one night by a mob of Babamba tribesmen who were chanting menacingly to the rhythm of a tom-tom’s deathbeat. Then a local troubadour stepped forward and improvised a panegyric on the Mpawin braves who had just killed the white commander and eaten two of his Senegalese soldiers. These heroic deeds were now to be surpassed by the bravest men of all, the Babambas, the fearless warriors who were ready to feast on the meat of a white man. All the while, the tom-tom kept up its deadly pounding. It was only through the influence of a less bloodthirsty chief that the priest escaped with his life. Shortly before, he had been shot at by a native, while two days earlier another had drawn his dagger to kill him while he was saying Mass.

Since they had come to Africa not to be killed but to work, the Fathers decided to withdraw to the relative safety of Franceville. The Adumas watched their departure with high disdain and then sank back again into rank paganism, supremely indifferent, it seemed, to the fact that the tribes all around them were slowly becoming Christianized.

This situation continued for nearly forty years until one day an old Aduma chief came to Franceville for a big palaver with Father Adam, the Superior of the local mission. Without any introduction, he bluntly announced that the Adumas were very sorry for their past deeds and that they wanted to be Christians and to be reconciled with the priests, no matter what humiliating conditions the Fathers might impose on them. Unable to credit such a complete change of heart, the priest cautiously replied: “If you build decent chapel huts and arrange to maintain catechists at your own expense, we will see what can be done.”

Oddly enough, the Adumas were sincere. They burned their fetishes in public bonfires, competed with each other in building neat little chapels, and showed themselves the most attentive audience that the catechists ever had. Soon the Fathers were overwhelmed by interviews with old pagans who wanted their matrimonial status regulated in accord with Christian law. Although the priests were very strict in their demands, within four years ten thousand Adumas entered the Church and not even the dis-
organization caused by World War II could stop their mass movement toward the Church.\textsuperscript{15}

**Ecclesiastical Superiors**

**Vicariate of the Two Guineas**

Fr. Edward Barron, 1842, Prefect Apostolic  
H. E. Edward Barron, 1842-1844, Vicar Apostolic and Titular Bishop of Constantina, later of Eucarpia  
H. E. Benedict Truffet, C.S.C.M. (C.S.Sp.), 1847, Titular Bishop of Gallipoli  
H. E. John Bessieux, C.S.Sp., 1848-1863, Titular Bishop of Gallipoli  
1863: name changed to *Vicariate of Gabon*  
H. E. John Bessieux, C.S.Sp., 1863-1876  
H. E. Peter Le Berre, C.S.Sp., 1876-1891, Titular Bishop of Archis  
H. E. John Adam, C.S.Sp., 1897-1914, Titular Bishop of Tmui  
H. E. Louis Martrou, C.S.Sp., 1914-1925, Titular Bishop of Corycea (Coadjutor since 1912)  
1947: name changed to *Vicariate of Libreville*  
H. E. Jerome Adam, C.S.Sp., 1947-1955, Titular Bishop of Rinocorura  
1955: raised to the rank of a diocese  
H. E. Jerome Adam, C.S.Sp., 1955-

**Religious Superiors C.S.Sp.**

Till 1940: the Ecclesiastical Superior  
Fr. John Fauret, 1940-1947 (later Bishop of Pointe Noire)  
Fr. Henry Neyrand, 1947-1949  
Fr. Augustine Berger, 1949-1951  
Fr. Felix Girollet, 1951-

**b. Middle Congo**

The Middle Congo is divided ecclesiastically into the circumscriptions of Pointe Noire, Brazzaville, and Fort Rousset. Its 170,000 square miles are inhabited by only 700,000 people, of whom less than 5,000 are Mohammedans.

The evangelization of the Congo began in the old kingdom of Loango in 1663 when a Hungarian Capuchin, Father Bernardino, labored here briefly before death put an untimely end to his work.\textsuperscript{16}

\textsuperscript{15}For the former mission of the Holy Ghost Fathers in Spanish Guinea, see Chapter X.

\textsuperscript{16}For the former mission of the Holy Ghost Fathers in Spanish Guinea, see Chapter X.
The Holy Ghost Fathers came on the scene in 1865 when the Holy See created the Congo Prefecture and Father Poussot vainly tried to establish a mission in the area. After another fruitless effort, Father Carrie managed to create a station in Landana in 1873. It eventually became the starting-point of the Spiritan drive into the interior which was described in Chapter XIX.

In modern times, missionary work in the Middle Congo suffers under a number of handicaps: its rural population is now so thinly scattered that it is difficult to reach; its capital (Brazzaville) has grown at a prodigious rate with all the evils attendant on the disruption of tribal and village organization; an African Salvation Army has entered the picture since 1939 and by cleverly playing on the Negroes fear of sorcery it has managed to produce a kind of apostasy in certain areas.

\footnote{In 1885 Landana, which hitherto was a contested territory, became part of the Portuguese possessions in Africa.}
Another adverse factor deserves special attention—the appearance of political and religious Messianism. The first serious manifestations of it, known as "Ngounzism," occurred shortly after World War I when Kibango, a former Protestant catechist of the Belgian Congo woke up one morning and discovered that he was a second Christ. Sending away his wife, he elected twelve apostles, began to work "miracles," and soon had a large following. He culminated against fetishism and produced astonishing results. Encouraged by his success, he began to preach against paying taxes and working for white people. The colonial administration was disturbed by the ensuing disorders and promptly sent the prophet to jail.

Although this movement began in the Belgian Congo, it had repercussions in surrounding areas and in the Middle Congo especially, appearing repeatedly in modified forms. In the early thirties, for example, the prophet Benjamin Loamba introduced it in the Loango region under the names of "God's Spirit" and "God's Pity." His followers received the gifts of prophecy and miracles, enjoyed magic protection against all evils, taboos, and white people, and took seriously a promise of paradise on earth.

In 1929, Andrew Matsua and two other Negroes arrived in Brazzaville armed with the highest recommendations from influential but gullible Parisian authorities. With the ready permission of the Governor, they began to circulate throughout the colony, collecting money for a "mutual aid society" and preaching the expulsion of all white men. Matsua himself intended to become Governor. When the civil authorities finally realized how far the movement had spread and hesitantly took measures against it, Matsua's followers rioted and a number of people were killed and wounded. After that, hatred of white colonists continued to smolder for a long time. In 1933 Matsua directed it against the Spiritan mission of Linzolo just as it was celebrating its golden jubilee.

Since then he has originated "khakinism," a term derived from the khaki uniform he used to wear in the army. Politically, khakinism resembles the Mau Mau movement of Kenya and on a religious basis it claims that just as Christ is the Son of God and the Savior of the whites, Matsua is the Son of God and the savior of the blacks. About eighty per cent of the Catholics in Linzolo are sympathetic to Matsua's political aspirations, and about one fifth
have at least temporarily given up the Faith to accept him as their savior. In the Middle Congo, most of the leaders of such movements come from Protestant missions where the principle of free interpretation has been too strongly impressed on immature minds.

Within the last twenty years, Brazzaville, the capital of all French Equatorial Africa, has become the center of the Church's most concentrated efforts toward saving the Faith of its converts from modern materialism. Since 1930, Brazzaville has grown up from a small town of about fifteen thousand to a city ten miles long that boasts of more than a hundred thousand people. The old central mission residence, founded in 1887, suddenly found it necessary to branch off in all directions to cover the area with a network of churches, chapels, and schools. Fortunately, Bishop Biechy foresaw this development and provided for it by acquiring suitable plots of land at strategic points well in advance of the need. Youth organizations, social groups, religious societies, and all the other apparatus of city parishes has been invoked to offer a measure of protection against the sudden exposure of bush immigrants to the glittering blandishments of a modern city. There is a large school system,
a college, and a regional Senior Seminary. A Catholic press strives to disseminate orthodox information. In 1945, work began on the huge Cathedral of St. Ann of the Congo which now dominates the skyline of Brazzaville. Although not yet completed, this structure was dedicated in 1952 in celebration of the centenary of Bishop Augouard's birth.

C. A. 1955/56

Latest statistics from the Middle Congo show a total of nearly 225,000 Catholics and 25,000 catechumens. Protestant sects have been very active in the territory. They account for more than a 100,000 followers.

**Ecclesiastical Superiors**

*Prefecture of the Congo: see Portuguese Congo*

*Vicariate of French Congo* (separated from Gabon in 1866; called Lower Congo or Loango in 1890: Pointe Noire in 1949)

- H. E. Hippolyte Carrie, C.S.Sp., 1886-1904, Titular Bishop of Dorylea
- Fr. Louis Derouet, C.S.Sp., 1904-1907, Pro-Vicar Apostolic
- H. E. Louis Derouet, C.S.Sp., 1907-1914, Titular Bishop of Camaca
- Fr. Henry Friteau, C.S.Sp., 1919-1922, Apostolic Administrator

*Diocese of Pointe Noire*

- H. E. John Fauret, C.S.Sp., 1955-

*Vicariate of French Upper Congo* (separated from French Congo in 1890; called Ubangi in 1894, Middle Congo in 1909, Brazzaville in 1922)

- H. E. Prosper Augouard, C.S.Sp., 1890-1921, Titular Bishop of Sinita, later (1915) Titular Archbishop of Cassiopea

*Archdiocese of Brazzaville* (1955)

- H. E. Michael Bernard, C.S.Sp., 1955-

*Vicariate of Fort Rousset* (separated from Brazzaville in 1950)


*Diocese of Fort Rousset* (1955)

- H. E. Emile Verhille, C.S.Sp., 1955-
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Pointe Noire (formerly Loango, Lower Congo, French Congo)
Till 1946: the Ecclesiastical Superior
Fr. John Molager, 1946-1951
Fr. John Brombeck, 1951-

Brazzaville (formerly the Middle Congo, Ubangi, French Upper Congo)
Till 1940: the Ecclesiastical Superior
Fr. Nicholas Moysan, 1940-1950
Fr. Paul Fourmont, 1951-

C. Ubangi-Shari

About a million people reside within the 250,000 square miles of this country. Ecclesiastically, it has been an independent Prefecture since 1909, when it was separated from the Middle Congo Vicariate. At that time there were only two Spiritan missions in the whole area: St. Paul of the Rapids (1894), where the capital city of Bangui has since arisen, and Holy Family (1896) at Bessou. Both stations had been founded before the country was pacified and at a time when it took three months to get to these distant missions. Sentries had to be posted against nocturnal marauders; fresh graves had to be protected from cannibalistic violation.

As was customary at the time, the missionaries devoted themselves chiefly to the ransom of slaves and their eventual education through manual labor. It was not until 1907 that the focus of their attention swung to the free population. When it did, results were so promising that the Holy See made the Prefecture of Ubangi Shari an independent mission two years later, even though it still contained only the residences of St. Paul and Holy Family. The last named station was so victimized by disastrous government policies that it eventually had to be closed.

This occurred because French officials began to collect taxes in 1909, but the natives had no money and the tax was soon replaced by mandatory contribution of labor. Unhappy Negroes were herded together in labor-gangs and driven out to collect rubber. Armed militia broke up their families. They forced all able-bodied men and women to come along and leave only the children and old people at home. Agriculture ceased; famine and epidemics followed. Before long, large numbers of natives fled across the border to the Belgian Congo before the militia could stop them. Meanwhile, the missionaries had nothing to do but care for the sick and the dying,
for no one dared appear for instructions lest he be arrested by the police and sent to a forced labor camp.

The Fathers' protests against this new form of slavery fell on deaf ears. Officials even tried to exclude them from the area because it was felt that they saw and heard too much. The Governor himself forbade one of the missionaries to return to a certain sector because he had been accused of engaging in political activities there. As a matter of fact, those “political activities” consisted simply in having come upon a village unexpectedly, finding there twenty-one blood-covered men and women who had just been savagely flogged by the militia. All this ended after World War I, but by then the region had been so thoroughly depopulated that the Holy Family mission had to be closed.

B. G. 41, 354 ff. After 1928 when Monsignor Marcel Grandin became its Superior, the Ubangi Prefecture took on new momentum. The young and energetic prelate took advantage of the road system which a new colonial governor had built. New missions arose all over the immense area, each with its circle of catechists, schools, and subsidiary stations. Further impetus was given to the mission around the time of World War II, for it was then that the govern-
ment changed its fifty-year-old policy of ignoring the missionaries and began at long last to support their schools.

At present, Ubangi-Shari is divided into three ecclesiastical circumscriptions: the Archdiocese of Bangui, served by the French Spiritans; the Prefecture of Bangassou, staffed by Dutch Holy Ghost Fathers; and the Diocese of Berberati, which is entrusted to the Capuchins. The two Holy Ghost missions together report a total of 71,503 Catholics and 41,403 catechumens out of a total population of 700,000. Within the same circumscription there are 42,567 Protestants and 18,200 Mohammedans.

**Ecclesiastical Superiors**

*Prefecture of Ubangi-Shari (1909)*
- Fr. Peter Cotel, C.S.Sp., 1909-1914
- Msgr. Marcel Grandin, C.S.Sp., 1928-1937

*Vicariate of Ubangi-Shari* (name changed to Bangui in 1940)

*Archdiocese of Bangui (1955)*
- H.E. Joseph Cucherousset, C.S.Sp., 1955-

*Prefecture of Bangassou (1954)*
- Msgr. Martin Bodewes, C.S.Sp., 1955-

**Religious Superiors C.S.Sp.**

Before 1940: the Ecclesiastical Superior
- Fr. Albert Hemme, 1940-1947
- Fr. Aristides Morandeau, 1947-1954
- Fr. Charles Gruner, 1954-

9. **KATANGA (Belgian Congo)**

cf. pp. 269 ff. In Chapter X we saw that Spiritans were the first Catholic missionaries to penetrate the Belgian Congo, that political developments forced their withdrawal at the turn of the century, and that they returned in 1907 to work in the more remote regions of the Katanga Province in a Prefecture that covers 50,000 square miles.

Ap. H. 300 ff. Since then, this original Prefecture has registered a slow but B. G. 43, 349 ff. steady progress that can be attributed in great part to the close
collaboration between Church and State which has generally obtained in the Belgian Congo. Its chief handicap in the past was the disruptive influence of industrial and mining interests, because their extensive recruitment of African laborers made it hard to organize any mission activities in the bush country.

The matter of school support has tended, throughout the history of this mission, to reflect political developments in Belgium: till 1919, close collaboration; 1919-1946 at first, less cordial relations, but then a twenty-year pact that was generally favorable to the missions; 1946-1950, some measure of tension; 1950-1954 close collaboration. In recent years, the Katanga situation echoes the battle for Catholic schools which is going on in Belgium itself.

In 1956 the Holy See divided the old North Katanga Prefecture which had been raised to the status of a Vicariate in 1935. Now it constitutes the two independent Vicariates of Kongolo and Kindu, both of which are staffed by Belgian Spiritans. The total population of Kongolo and Kindu approaches 335,000. Out of this number, 51,776 are Catholics and 20,025 are catechumens. Protestants claim 20,000 and Mohammedans 19,000.

\[^{17}\text{Part of the Vicariate of Stanleyville was added to the new circumscription.}\]
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Ecclesiastical Superiors

North Katanga
Msgr. Emile Callewaert, C.S.Sp., 1911-1922, Prefect Apostolic
Msgr. Louis Lempereur, C.S.Sp., 1922-1930, Prefect Apostolic
Msgr. Leo Louillet, C.S.Sp., 1930-1931, Prefect Apostolic
1951: name changed to Vicariate of Kongolo; 1956: divided into Vicariates of Kongolo and Kindu

Kindu
H. E. John Fryns, C.S.Sp., 1957- , Vicar Apostolic of Kindu and Titular Bishop of Ariasso

Fr. Emile Callewaert, 1907-1911 (later Prefect Apostolic of North Katanga)
1911-1940: the Ecclesiastical Superior
Fr. Gustave Bouve, 1940-1950 (later Vicar Apostolic of Kongolo)
Fr. Joseph de Hert, 1951-1954
Fr. Jules Op de Beeck, 1954-

10. ANGOLA AND THE PORTUGUESE CONGO

Angola and the Portuguese Congo cover an area of about 500,000 square miles on Africa's west coast, just south of the Equator. The district is inhabited by about four million people.

As a result, serious complications arose when the Holy Ghost Fathers began evangelizing the country. A practical modus vivendi was maintained only by the exercise of extreme tact on the part of all concerned. Through discreet negotiation, and without too clear a reference to the jurisdictional claims of the diocese, four new ecclesiastical circumscriptions were eventually created. All of them—the Prefecture of the (Portuguese) Congo (1873); the Prefecture of Cimbebasia
The Spiritans

(1879); the Mission of Cunene (1882); and the Mission of Lunda (1897)—were entrusted to the Holy Ghost Fathers.18

As in other parts of Africa, the Church reports consoling growth in the Angola missions. The time is past when, as in 1893, a local king might receive a missionary into his hut without being at all embarrassed over a freshly-cut human leg dangling from the kitchen ceiling. Slave traffic, for local consumption or for export, flourished at one time. Now it has all but ceased to exist.19 There is no longer any great danger that the missionaries will be murdered in cold blood, as happened to Father Louis Delpuech and Brother Lucius Rothan in 1885,20 and to Brother Denis Duarte in 1903.

18 Until 1886, the jurisdiction of the Congo Prefecture extended far beyond the limits of the present Portuguese territory of the same name, and up to 1892, the Prefecture of Cimbebasia held jurisdiction over a large part of South Africa, extending as far inland as the borders of the Orange Free State. Cf. Chapter X.

19 Between 1759 and 1803 Brazil alone received 642,000 slaves from Angola and as late as 1910 it was considered the last stronghold of slavery. Cf. Carveth Wells, Introducing Africa, New York, 1944, p. 105.

20 Some natives also died in the fatal skirmish that ended in death for Father Delpuech and Brother Lucius. Wild beasts immediately devoured their bodies, but the two missionaries’ corpses lay untouched for five days. This phenomenon so impressed local observers that they decided to burn the persistent cadavers and bury the charred remains.
Collaboration between the civil and religious authorities has nearly always been quite close here. At first, the Portuguese looked with a deep suspicion on the French Spiritan missionaries, but little by little they learned to trust them and to realize that these priests were not the forerunners of a government that had cast a covetous eye on their empire. Even the anticlericals came to recognize the splendid results achieved by those early pioneers, among whom we have such renowned missionaries as Father Charles Duparquet, Father Joseph Antunes, and Monsignor Alfred Keiling.

Just before World War II, progress had been so amazing that the Church just had to find a way out of the anomalous canonical situation which kept a simple Prefect Apostolic at the head of 300,000 Catholics in Cubango lest the real or imaginary rights of the ancient diocese would suffer infringement. To facilitate the solution, Rome had already appointed a Spiritan in 1932 to occupy the see of the old Diocese of Angola and Congo. Nevertheless a more definite arrangement had to be found. Fortunately, in 1940 the Holy See entered into a new agreement with Portugal. Thereafter, without offence to the government or detriment to the old Diocese of Angola, it could proceed with a more realistic organization of the area. All existing jurisdictions were suppressed and replaced by the Archdiocese of Loanda and the two suffragan sees of Nova Lisboa and Silva Porto. These new circumscriptions were placed under the Sacred Congregation of Extraordinary Ecclesiastical Affairs—a delicate diplomatic gesture which recognized and neatly side-stepped Portugal’s traditional antipathy toward the Propaganda, Rome’s supreme governing body for all mission territories.

None of these dioceses is officially entrusted to the Congregation, but the Holy See chose two of the first three bishops from among the Spiritans who, it should be noted, still form the large majority of the non-African clergy. The 1955 Fides statistics for

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21 A fourth diocese, that of Sa da Bandeira, was added in 1955.
22 Technically, therefore, Angola is not regarded as a mission country and two hundred and thirty Spiritans laboring in this colony do not figure in the statistics released by the Propaganda. Apart from this technicality, they are just as much missionaries as their confreres in other parts of Africa.
these missions show a total of over 1,200,000 Catholics and 105,000 catechumens out of a total population of four million.\footnote{The figures of the Campagne Apostolique 1955/56 do not appear trustworthy: presumably they are in error by one million. Cf. C. A. 1945/55.}

**Ecclesiastical Superiors**

**Diocese of Angola and Congo**

H. E. Moses Alves de Pinho, C.S.Sp., 1932-1941 (later Archbishop of Loanda)

**Prefecture of Congo**

Fr. John Poussot, C.S.Sp., 1866-1870, Vice Prefect (later Prefect of Cimbebasia)

Fr. Charles Duparquet, C.S.Sp., 1873-1878, Vice Prefect (later Prefect of Cimbebasia)

Fr. Hippolyte Carrie, C.S.Sp., 1878-1886, Vice Prefect (later Vicar Apostolic of French Congo)

1886: jurisdiction limited to Portuguese Congo

Fr. Gustave Jauny, C.S.Sp., 1886-1887, Prefect Apostolic

Fr. Pascal Campana, C.S.Sp., 1887-1901, Prefect Apostolic

Fr. Joseph Magalhaes, C.S.Sp., 1902-1917, Prefect Apostolic

Msgr. Faustin Moreira dos Santos, C.S.Sp., 1919-1941, Prefect Apostolic (later Bishop of Cape Verde)

**Mission of Cunene**

Fr. Charles Duparquet, C.S.Sp., 1882-1883

Fr. Gustave Costes, C.S.Sp., 1883

Fr. Joseph Antunes, C.S.Sp., 1883-1904

Fr. Marius Bonnefoiuch, C.S.Sp., 1904-1932

Fr. Charles Estermann, C.S.Sp., 1932-1941

**Mission of Lunda**

Fr. Cyril Moulin, C.S.Sp., 1897-1899

Fr. Victor Wendling, C.S.Sp., 1899-1911

Fr. Louis Cangella, C.S.Sp., 1911-1926
Fr. John Cardona, C.S.Sp., 1926-1941

Archdiocese of Loanda
H.E. Moses Alves de Pinho, C.S.Sp., 1941-
(also Bishop of São Tomé)

Diocese of Nova Lisboa
H.E. Daniel Junqueira, C.S.Sp., 1941-

Diocese of Silva Porto
H.E. Hildephons dos Santos, O.S.B., 1941-

Diocese of Sa da Bandeira (1955 divided from Nova Lisboa)
H.E. Altin de Santana, 1955-

Till 1941: the immediate Ecclesiastical Superior (C.S.Sp.) of Congo, Cimbebasia (Cubango), Cunene, and Nova Lisboa. After ecclesiastical reorganization:

District of Loanda
Fr. Henry Gross, 1942-1950
Fr. Anthony Silva, 1950-1951
(substitute: Fr. Louis Heng)
Fr. Pompey Seabra, 1951-

District of Nova Lisboa
Fr. Charles Estermann, 1942-1951
Fr. Albin Alves Manso, 1951-1956
Fr. Celestine Belo, 1956
Fr. Joseph Felicio, 1956-

District of Silva Porto
Fr. Albin Alves Manso, 1942-1951
Fr. Pompey Seabra, 1951
1951: District suppressed and divided between Nova Lisboa and Loanda

11. KROONSTAD-BETHLEHEM (SOUTH AFRICA)
The early Spiritan history of South West Africa and Bechuanaland engaged our attention in Chapter X. As was pointed out there, the Holy Ghost Fathers returned to South Africa in 1924 when their German province assumed charge of the Prefecture (and eleven years later, the Vicariate) of Kroonstad in the Orange Free State.
On their arrival, the priests found eight hundred white Catholics in their new mission, and in a short while they discovered an additional four hundred Negro Catholics to whom no one had been paying any attention. Working against the handicap of extreme poverty—the mission was so poor that neither the Bishop nor any of his priests could raise the money for a leave of absence in Europe—the German Fathers and Brothers built a flourishing vicariate from the ground up in a few years' time. World War II slowed their progress, for Bishop Klerlein himself was arrested for a short while, and all his confreres except four were thrust behind barbed wire as enemy aliens. However, most of them were released in 1942 when they were once again permitted a somewhat restricted exercise of their ministry. Despite the limitations under which they operated, however, these stalwart missionaries increased the number of Catholics by three thousand during those dark years.

In 1948, the Holy See divided the mission into the two Vicariates of Kroonstad and Bethlehem, the first of which it entrusted

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24 He was released through the intercession of an Anglican minister.
to the Dominicans and the second to the Spiritans. Both of them became full dioceses in 1951.

Work in the diocese of Bethlehem differs considerably from operations in the equatorial areas of Africa. The Orange Free State is a country whose climate is similar to that of the milder regions of Europe or North America. The dread diseases of tropical Africa hold no terrors for the large number of white settlers there. On the other hand, the priests encounter numerous obstacles in their spiritual ministry. Much of the population, both black and white, shifts with the changing interests of commerce and industry; local representatives of the Dutch Reformed Church display considerable antagonism toward the Catholic Faith; a strict color bar often blocks the missionary in his work; and a policy of rigid segregation ("apartheid") has built up a socio-political way of life that systematically represses the Negroes and already bids fair to bring on a reaction that may one day set fire to the whole of South Africa.

C. A. 1955/56

The latest statistics of the Diocese of Kroonstad show a little more than 14,000 Catholics and 3,000 catechumens in a total population of 341,000, of whom 201,000 are Protestant.

**Ecclesiastical Superiors**

**Kroonstad**

Msgr. Leo Klerlein, C.S.Sp., 1924-1935, Prefect Apostolic


1948: Vicariate divided into the two Vicariates of Kroonstad (entrusted to Dominicans) and of Bethlehem

**Bethlehem** (Diocese in 1951)

Fr. Philip Winterle, C.S.Sp., 1948-1949, Apostolic Administrator

H. E. Peter Kelleter, C.S.Sp., 1949-1951, Vicar Apostolic and Titular Bishop of Sigo

H. E. Peter Kelleter, C.S.Sp., 1951- , Resident Bishop

**Religious Superiors C.S.Sp.**

Till 1939: the Ecclesiastical Superior

Fr. Philip Winterle, 1939-1951

Fr. Hubert Roggendorf, 1951-

12. **KENYA AND TANGANYIKA**

Kenya Colony's 225,000 square miles lie across the Equator on Africa's east coast and have a total population of about
5,500,000. This number includes 40,000 white settlers who have made their homes in the healthy and fertile highlands, and 120,000 Indians who dominate the commercial world of East Africa.

Tanganyika Territory (360,000 square miles) has a population of 7,500,000 and lies just south of Kenya. Formerly a German colony, it became a British Mandate of the League of Nations after World War I.

The early history of the Spiritan apostolate in these countries has been dealt with in Chapters VIII and XIX when we discussed the old Zanguebar Mission. Gradually, the Holy See detached more and more areas from the original mission and entrusted them to other societies, so that by World War I the Congregation retained only the three Vicariates of Zanzibar, Bagamoyo and Kilimanjaro.

![Map](map.png)

**a. Kenya**

The Zanzibar Vicariate originally covered the off-shore islands of Zanzibar and Pemba, and a large sector of the mainland which included the fast growing city of Nairobi. In 1953 it became the
Archdiocese of Nairobi and three years later the Diocese of Mombasa and Zanzibar was separated from it. Both the diocese and the archdiocese are entrusted to the Irish Province of the Holy Ghost Fathers.

B. G. 44, 128 ff. Since 1925, when Fathers Michael Witte and Cornelius McNamara founded the Kabaa Training School for Catholic Teachers, the main emphasis of the apostolate here has been on education. These two missions have nearly 90,000 students in their schools and Colleges, and conversions proceed at a heartening rate. The 1956 statistics show nearly 100,000 Catholics and more than 65,000 catechumens.

C. A. 1955/56 The Mau Mau Movement, which made Kenya notorious in recent years, owes its origin to the Independent Schools that were started in the thirties. At that time, a number of American and European-trained Kikuyus decided that something should be done to smash the white man's near-monopoly of white-collar jobs and the Indians' strangle-hold on business opportunities. In an endeavor to satisfy these legitimate yearnings for greater influence, they espoused a movement to promote independent secular schools. When these schools produced inferior results and thereby thwarted their aim, the Kikuyu leaders shifted their position to a political one that was calculated to drive all foreigners from the country by inflaming the populace with anti-European and anti-missionary propaganda. In the beginning, many of the chiefs were reluctant to join a movement that demanded of its members a pledge of secrecy and loyalty unto death. They eventually capitulated, however, when extreme pressure was brought to bear on them by the leaders. Just as in French Equatorial Africa, high government officials in Kenya at first saw no great menace in the Movement until it erupted so violently all over the colony in 1952 that large numbers of troops had to be flown in to maintain public order.

To date, the Spiritan missions have not suffered too seriously because of the Mau Maus. The Kiriku residence was the only one that experienced any violence, and it was attacked by a group from another district.

When the Bishop condemned the Movement and excommunicated any Catholic who took the secret oath, the Kikuyu faithful courageously expressed their loyalty to the Church, though they knew that the wrath of the Mau Mau would descend upon them.
with even greater ferocity than it would on the missionaries. Churches and schools are filled as they always have been, and the latest report from Kenya states that the Spiritans’ “hopes in the Kikuyu region are higher than ever.”

Ecclesiastical Superiors

Zanguebar

H. E. Armand Maupoint, 1860-1863, Bishop of Reunion, Prefect Apostolic
Fr. Anthony Horner, C.S.Sp., 1863-1872, Vice Prefect in dependence on Bishop Maupoint
Fr. Anthony Horner, C.S.Sp., 1872-1880, Vice Prefect in dependence on Superior General as Prefect
Fr. Edward Baur, C.S.Sp., 1880-1883, Vice Prefect in dependence on Superior General as Prefect
1883: raised to the rank of Vicariate
H. E. John de Courmont, C.S.Sp., 1883-1896, Vicar Apostolic and Titular Bishop of Bodona
1887: name changed to North Zanguebar
H. E. Emile Allgeyer, C.S.Sp., 1896-1913, Vicar Apostolic and Titular Bishop of Ticelia
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1906: name changed to Zanzibar

H. E. John Neville, C.S.Sp., 1913-1930, Vicar Apostolic and Titular Bishop of Carrhae


1953: Vicariate becomes Archdiocese of Nairobi

H. E. John McCarthy, C.S.Sp., 1953-, Resident Archbishop of Nairobi

Diocese of Mombasa-Zanzibar (separated from Nairobi in 1955)

H. E. Eugene Butler, C.S.Sp., 1957-


Till 1939: the Ecclesiastical Superior
Fr. Michael Finnegan, 1939-1947
Fr. Daniel Murphy, 1947-1950
Fr. Peter Kelly, 1950-

b. TANGANYIKA (Bagamoyo and Kilimanjaro)

At the end of World War I, the Spiritan Vicariates of Bagamoyo and Kilimanjaro were in a sad state: their German and Alsatian missionaries had been sent to internment camps in Egypt and India; several residences had been wrecked during the three-year conflict between German and Allied troops; young Catholic families had disappeared often without a trace; and financial ruin seemed almost inevitable. The two Alsatian Vicars Apostolic, Bishop Vogt and Bishop Munsch, were considered German citizens and hence personae non gratae to the new British rulers. They handed over the reins to two Irish Spiritans, Bishops Henry Gogarty and Bartholemew Wilson, whose prodigious labor somehow succeeded in reviving the shattered missions.

In 1932, American Holy Ghost Fathers took charge of the Kilimanjaro Vicariate, and two years later their Dutch confreres had the neighboring Vicariate of Bagamoyo entrusted to their care. Although staffed mainly by the nationals of these two countries, both missions still maintain a rather international flavor in their personnel. Americans, Dutchmen, Germans, Frenchmen, Africans and Irishmen pursue their apostolic task with fraternal good will.
B. G. 44, 344 ff. Famous old Bagamoyo has now lost the importance it once enjoyed. Politically and economically it has been replaced by Dar es Salaam, and the center of ecclesiastical jurisdiction has moved to Morogoro, the seat of the new diocese created in 1953. Despite its beautiful cathedral, Bagamoyo has less than five hundred Catholics surrounded by fifteen thousand Mohammedans. It would have sunk to the status of a minor station were it not for the fact that the Bishop restored to it something of its former prestige by locating a large junior seminary there. Morogoro, on the other hand, although it dates only from 1882, now constitutes the nerve center of the Church in this area. It boasts so many Catholic institutions that people sometimes refer to it as the Vatican City of Tanganyika.

C. A. 1955/56 Under the energetic direction of Bishop Bernard Hilhorst, astonishing progress has been achieved in this mission. The latest statistics report nearly 120,000 Catholics (twenty-five percent of the population) and a well-developed school system that enrolls over 25,000 students.

B. G. 44, 176 ff. Neighboring Moshi Diocese, as the former Kilimanjaro Vicariate is now called, operates under the direction of Bishop Joseph
Byrne. It is one of the African missions in which the Catholic Faith has most profoundly permeated the life of the new-Christians. Frequent reception of the sacraments and the large number of vocations to the priesthood and the religious life are symptoms of its spiritual vitality. Like the other Spiritan missions in East Africa, Moshi Diocese has built up an extensive network of schools in which there are now 33,000 pupils. Its 118,000 Catholics constitute a sizeable segment of the total population of 600,000.

**Ecclesiastical Superiors**

**Central Zanguebar (Bagamoyo)**

H. E. Francis Vogt, C.S.Sp., 1906-1922, Vicar Apostolic and Titular Bishop of Celenderis (later transferred to the Cameroons)

Fr. Bartholemew Wilson, C.S.Sp., 1923-1924, Apostolic Administrator

H. E. Bartholemew Wilson, C.S.Sp., 1924-1933, Vicar Apostolic and Titular Bishop of Acmonia (later transferred to Sierra Leone)


1953: erection of the *Diocese of Morogoro*


H. E. Herman van Elswijk, C.S.Sp., 1954-
The Spiritans

Kilimanjaro

[Fr. Auguste Gommenginger, C.S.Sp., 1918-1920, Apostolic Administrator]
[Fr. Joseph Soul, C.S.Sp., 1920-1922, Apostolic Administrator]
Fr. Henry Gogarty, C.S.Sp., 1922-1924, Apostolic Administrator
H. E. Henry Gogarty, C.S.Sp., 1924-1931, Vicar Apostolic and Titular Bishop of Themiscyra
Fr. Francis Griffin, C.S.Sp., 1931-1933, Apostolic Administrator (later Superior General)
H. E. Joseph Byrne, C.S.Sp., 1933-1953, Vicar Apostolic and Titular Bishop of Vasada
1953: erection of the Diocese of Moshi
H. E. Joseph Byrne, C.S.Sp., 1953-


Bagamoyo District
Till 1940: the Ecclesiastical Superior
Fr. Alderic Stam, 1940-1947
Fr. Daniel Hagenaars, 1947-1956
Fr. Francis van der Poel, 1956-

Kilimanjaro District
Till 1939; the Ecclesiastical Superior
Fr. James Marron, 1939-1951
Fr. Colman Watkins, 1951-

* * * * *

We feel that it is appropriate to terminate this chapter by reproducing the 1956 statistics of all Spiritan missions and the latest general statistics (1955) concerning the Catholic population of Africa, as released by the Fides press office in June, 1956. For the sake of comparison, we have added the general population statistics which Father John J. Considine, M. M., gives in his work Africa, World of New Men, New York, 1954, pp. 352 ff.
1956 Missionary Statistics Covering Territories and Areas Entrusted to the Congregation of the Holy Ghost

<table>
<thead>
<tr>
<th>Catholic</th>
<th>Population</th>
<th>Baptized</th>
<th>Catechumens</th>
<th>Percentage of Population</th>
<th>Protestants</th>
<th>Moslems</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Continental Africa</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Dakar</td>
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<td>5,867</td>
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<td>1,804</td>
<td>1,125,992</td>
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<tr>
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<td>45</td>
<td>281,111</td>
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<tr>
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<td>1,007,970</td>
<td>4,140</td>
<td>7,984</td>
<td>1.6%</td>
<td>500</td>
<td>1,000,000</td>
<td>3,000</td>
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<tr>
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<tr>
<td>Omitsha</td>
<td>1,786,413</td>
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<td>104,207</td>
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<tr>
<td>Owerri(^2)</td>
<td>2,800,000</td>
<td>420,293</td>
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<td>200,000</td>
<td>500,000</td>
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<tr>
<td>Oturkpo</td>
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<td>2.8%</td>
<td>13,380</td>
<td>3,400</td>
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<td>9,643</td>
<td>2,400</td>
<td>6.6%</td>
<td>105,000</td>
<td>150,000</td>
<td>508,000</td>
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<tr>
<td>Duala</td>
<td>430,000</td>
<td>180,000</td>
<td>22,953</td>
<td>47.2%</td>
<td>150,300</td>
<td>18,000</td>
<td>60,000</td>
</tr>
<tr>
<td>Yaunde</td>
<td>535,841</td>
<td>293,477</td>
<td>30,901</td>
<td>60.5%</td>
<td>31,454</td>
<td>14,686</td>
<td>165,323</td>
</tr>
<tr>
<td>Doume</td>
<td>215,000</td>
<td>31,007</td>
<td>8,621</td>
<td>21.8%</td>
<td>16,750</td>
<td>3,830</td>
<td>154,800</td>
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<td>Libreville</td>
<td>302,246</td>
<td>38,161</td>
<td>12,402</td>
<td>31.6%</td>
<td>56,689</td>
<td>1,246</td>
<td>147,822</td>
</tr>
<tr>
<td>Pointe Noire</td>
<td>235,000</td>
<td>94,839</td>
<td>5,845</td>
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<td>45,000</td>
<td>2,900</td>
<td>85,000</td>
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<td>Brazzaville</td>
<td>240,000</td>
<td>47,123</td>
<td>6,702</td>
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<td>2,910</td>
<td>527</td>
<td>186,900</td>
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<td>Fort Rousset</td>
<td>457,800</td>
<td>61,170</td>
<td>28,403</td>
<td>19.6%</td>
<td>28,060</td>
<td>15,900</td>
<td>323,260</td>
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<tr>
<td>Bangui</td>
<td>210,000</td>
<td>10,333</td>
<td>13,000</td>
<td>11.1%</td>
<td>14,500</td>
<td>2,300</td>
<td>177,300</td>
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<tr>
<td>Bangassou</td>
<td>1,068,067</td>
<td>182,669</td>
<td>27,186</td>
<td>19.6%</td>
<td>—</td>
<td>—</td>
<td>817,331</td>
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<tr>
<td>Loanda(^2)</td>
<td>1,676,381</td>
<td>684,411</td>
<td>57,723</td>
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<td>93,000</td>
<td>—</td>
<td>841,248</td>
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<tr>
<td>Nova Lisboa(^2)</td>
<td>1,000,000</td>
<td>98,396</td>
<td>30,642</td>
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<td>65,000</td>
<td>—</td>
<td>460,351</td>
</tr>
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<td>Silva Porto</td>
<td>260,000</td>
<td>37,896</td>
<td>13,742</td>
<td>12.9%</td>
<td>15,866</td>
<td>1,097</td>
<td>195,170</td>
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<td>Kongolo</td>
<td>75,000</td>
<td>13,889</td>
<td>6,183</td>
<td>26.8%</td>
<td>3,174</td>
<td>8,408</td>
<td>43,742</td>
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<td>Kindu</td>
<td>341,536</td>
<td>14,337</td>
<td>3,101</td>
<td>5.1%</td>
<td>201,100</td>
<td>—</td>
<td>75,000</td>
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<tr>
<td>Nairobi(^3)</td>
<td>1,733,409</td>
<td>96,579</td>
<td>65,930</td>
<td>9.4%</td>
<td>120,000</td>
<td>450,000</td>
<td>1,000,000</td>
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<tr>
<td>Moshi</td>
<td>600,000</td>
<td>117,305</td>
<td>8,810</td>
<td>21.0%</td>
<td>72,358</td>
<td>41,221</td>
<td>350,000</td>
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<td>Morogoro</td>
<td>492,393</td>
<td>119,378</td>
<td>5,638</td>
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<td>8,240</td>
<td>145,218</td>
<td>213,919</td>
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<tr>
<td><strong>Total</strong></td>
<td>23,759,913</td>
<td>3,217,188</td>
<td>680,194</td>
<td>16.4%</td>
<td>1,448,783</td>
<td>4,436,544</td>
<td>12,653,256</td>
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</table>

(Continued on succeeding page)
<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th>Baptized</th>
<th>Catechumens</th>
<th>Percentage of Population</th>
<th>Protestants</th>
<th>Moslems</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Insular Africa</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cape Verde</td>
<td>81,500</td>
<td>70,000</td>
<td>—</td>
<td>85.9%</td>
<td>—</td>
<td>—</td>
<td>11,500</td>
</tr>
<tr>
<td>Majunga</td>
<td>411,294</td>
<td>33,278</td>
<td>1,374</td>
<td>8.4%</td>
<td>35,486</td>
<td>30,855</td>
<td>310,713</td>
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<td>Diego-Suarez</td>
<td>624,362</td>
<td>57,054</td>
<td>24,409</td>
<td>13.0%</td>
<td>47,174</td>
<td>18,176</td>
<td>477,553</td>
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<td>282,500</td>
<td>30</td>
<td>99.8%</td>
<td>400</td>
<td>4,500</td>
<td>3,900</td>
</tr>
<tr>
<td>Mauritius</td>
<td>568,886</td>
<td>188,134</td>
<td>144</td>
<td>33.1%</td>
<td>8,200</td>
<td>81,610</td>
<td>263,181</td>
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<tr>
<td><strong>Total</strong></td>
<td>1,969,042</td>
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<td>25,957</td>
<td>33.4%</td>
<td>91,260</td>
<td>135,141</td>
<td>1,066,847</td>
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<tr>
<td><strong>Total of all Africa</strong></td>
<td>25,728,955</td>
<td>3,848,154</td>
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<td>1,540,043</td>
<td>1,571,685</td>
<td>13,720,103</td>
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<td><strong>America</strong></td>
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</tr>
<tr>
<td>St. Pierre and Miquelon</td>
<td>4,974</td>
<td>4,974</td>
<td>—</td>
<td>100.0%</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>U. S. A.</td>
<td>—</td>
<td>44,817</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
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<tr>
<td>Puerto Rico</td>
<td>—</td>
<td>279,757</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Haiti</td>
<td>60,880</td>
<td>45,277</td>
<td>4,000</td>
<td>80.9%</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Guadeloupe</td>
<td>300,000</td>
<td>298,163</td>
<td>1,000</td>
<td>99.4%</td>
<td>4,659</td>
<td>—</td>
<td>6</td>
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<tr>
<td>Martinique</td>
<td>242,000</td>
<td>237,090</td>
<td>—</td>
<td>98.0%</td>
<td>4,710</td>
<td>100</td>
<td>200</td>
</tr>
<tr>
<td>Trinidad</td>
<td>50,000</td>
<td>12,000</td>
<td>—</td>
<td>24.0%</td>
<td>21,000</td>
<td>4,000</td>
<td>13,000</td>
</tr>
<tr>
<td>Fr. Guiana</td>
<td>34,521</td>
<td>30,469</td>
<td>90</td>
<td>88.5%</td>
<td>329</td>
<td>219</td>
<td>3,500</td>
</tr>
<tr>
<td>Tefe</td>
<td>154,188</td>
<td>150,188</td>
<td>—</td>
<td>97.4%</td>
<td>3,252</td>
<td>188</td>
<td>500</td>
</tr>
<tr>
<td>Jurua§</td>
<td>91,605</td>
<td>88,000</td>
<td>—</td>
<td>96.1%</td>
<td>1,480</td>
<td>2,050</td>
<td>2,050</td>
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<tr>
<td><strong>Total</strong></td>
<td>938,168</td>
<td>1,290,735</td>
<td>4,090</td>
<td>92.8%</td>
<td>35,430</td>
<td>6,557</td>
<td>19,256</td>
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<tr>
<td><strong>Grand Totals</strong></td>
<td>26,667,123</td>
<td>5,038,889</td>
<td>710,241</td>
<td>21.5%</td>
<td>1,575,473</td>
<td>4,578,242</td>
<td>13,739,359</td>
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</tbody>
</table>

1Includes Baptized and Catechumens.
2The figures for the Diocese of Sa da Bandeira are not yet separately available.
3The figures for the Diocese of Mombasa-Zanzibar are not yet separately available.
4Refers only to areas served by Spiritans.
5Includes parishes in South East Brazil.
6Negro missions only.
7Includes all non-Catholics.
9Latest unofficial figures (December, 1957) 750,000 Catholics.
The Missions of the Holy Ghost Fathers in Africa

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Catechumens</th>
</tr>
</thead>
<tbody>
<tr>
<td>1912</td>
<td>22 million</td>
<td>21,865,795</td>
</tr>
<tr>
<td>1913</td>
<td>21 million</td>
<td>20,279,150</td>
</tr>
<tr>
<td>1927</td>
<td>19 million</td>
<td>18,856,501</td>
</tr>
<tr>
<td>1929</td>
<td>18 million</td>
<td>17,310,987</td>
</tr>
<tr>
<td>1950</td>
<td>15 million</td>
<td></td>
</tr>
</tbody>
</table>

Sources: Agenzia Fides; Atlas Hierarchicus, 1913 and 1929 ed.; Le Missioni Cattoliche, 1950

Latest unofficial figures show a total of twenty-four million.

Continental and Insular Africa

Continental Africa Only

1912: 2,105,500
1913: 706,284

Catechumens: 2,969,146
Catechumens: 2,968,163
### June 1955 Catholic Mission Statistics

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
<th>Catholics</th>
<th>Catechumens</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>North Africa</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Algeria</td>
<td>8,495,000</td>
<td>895,566</td>
<td>—</td>
</tr>
<tr>
<td>British Somaliland</td>
<td>524,000</td>
<td>172</td>
<td>—</td>
</tr>
<tr>
<td>Ceuta Melilla</td>
<td>1,374,000</td>
<td>142,505</td>
<td>—</td>
</tr>
<tr>
<td>Egypt</td>
<td>20,874,000</td>
<td>188,595</td>
<td>—</td>
</tr>
<tr>
<td>Erytrea</td>
<td>1,122,000</td>
<td>82,000</td>
<td>—</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>15,000,000</td>
<td>42,000</td>
<td>—</td>
</tr>
<tr>
<td>French Somaliland</td>
<td>80,000</td>
<td>3,790</td>
<td>70</td>
</tr>
<tr>
<td>Italian Somaliland</td>
<td>1,200,000</td>
<td>4,565</td>
<td>75</td>
</tr>
<tr>
<td>Libya</td>
<td>1,124,000</td>
<td>45,895</td>
<td>—</td>
</tr>
<tr>
<td>Morocco</td>
<td>8,495,000</td>
<td>498,587</td>
<td>—</td>
</tr>
<tr>
<td>Rio d’Oro</td>
<td>41,000</td>
<td>4,000</td>
<td>—</td>
</tr>
<tr>
<td>Sudan Republic</td>
<td>8,282,000</td>
<td>142,570</td>
<td>20,175</td>
</tr>
<tr>
<td>Tunisia</td>
<td>3,525,000</td>
<td>265,000</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>70,136,000</td>
<td>2,315,245</td>
<td>20,320</td>
</tr>
</tbody>
</table>

| **West Africa**         |            |           |             |
| Dahomey                 | 1,549,153  | 184,223   | 29,142      |
| Gambia                  | 278,000    | 3,944     | 739         |
| Ghana (Gold Coast and   | 4,260,422  | 438,458   | 89,200      |
| British Togo)           |            |           |             |
| French Guinea           | 2,261,875  | 24,980    | 4,483       |
| French Sudan            | 3,447,875  | 15,448    | 9,497       |
| French Togo             | 1,029,946  | 156,842   | 20,348      |
| Ivory Coast             | 2,309,344  | 181,492   | 44,704      |
| Liberia                 | 1,700,000  | 10,340    | 702         |
| Niger                   | 2,550,000  | 7,384     | 1,201       |
| Nigeria (including British Cameroons) | 31,000,000 | 1,105,234 | 426,238 |
| Port. Guinea            | 520,000    | 15,000    | 4,800       |
| Senegal                 | 2,102,034  | 111,706   | 6,532       |
| Sierra Leone            | 2,775,000  | 13,934    | 11,919      |
| Upper Volta             | 3,200,000  | 91,852    | 37,848      |
| **Total**               | 58,983,647 | 2,360,837 | 687,353     |
### Central Africa

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th>Catholics</th>
<th>Catechumens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angola (including San</td>
<td>4,190,200</td>
<td>1,209,395</td>
<td>105,312</td>
</tr>
<tr>
<td>Tomé and Portuguese</td>
<td>Congo)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Belgian Congo</td>
<td>12,264,000</td>
<td>3,693,357</td>
<td>671,721</td>
</tr>
<tr>
<td>French Cameroons</td>
<td>3,249,390</td>
<td>599,000</td>
<td>106,602</td>
</tr>
<tr>
<td>French Equatorial Africa</td>
<td>4,400,000</td>
<td>483,936</td>
<td>116,857</td>
</tr>
<tr>
<td>Nyassaland</td>
<td>2,255,978</td>
<td>359,415</td>
<td>38,935</td>
</tr>
<tr>
<td>Rhodesia (Northern)</td>
<td>2,115,416</td>
<td>349,510</td>
<td>70,175</td>
</tr>
<tr>
<td>Rhodesia (Southern)</td>
<td>2,461,000</td>
<td>142,042</td>
<td>26,875</td>
</tr>
<tr>
<td>Ruanda-Orundi</td>
<td>4,079,133</td>
<td>1,373,297</td>
<td>488,527</td>
</tr>
<tr>
<td>Spanish Guinea</td>
<td>175,000</td>
<td>160,382</td>
<td>9,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35,190,117</strong></td>
<td><strong>8,370,334</strong></td>
<td><strong>1,634,504</strong></td>
</tr>
</tbody>
</table>

### East Africa

<table>
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<th>Population</th>
<th>Catholics</th>
<th>Catechumens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kenya (including Zanzibar)</td>
<td>5,133,250</td>
<td>484,832</td>
<td>102,793</td>
</tr>
<tr>
<td>Tanganyika</td>
<td>8,305,979</td>
<td>1,034,845</td>
<td>131,778</td>
</tr>
<tr>
<td>Uganda</td>
<td>4,878,460</td>
<td>1,340,330</td>
<td>114,778</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>18,317,689</strong></td>
<td><strong>2,860,007</strong></td>
<td><strong>349,349</strong></td>
</tr>
</tbody>
</table>

### South Africa

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th>Catholics</th>
<th>Catechumens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mozambique</td>
<td>5,762,000</td>
<td>424,879</td>
<td>158,374</td>
</tr>
<tr>
<td>Union of South Africa</td>
<td>19,744,000</td>
<td>979,685</td>
<td>50,242</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>25,506,000</strong></td>
<td><strong>1,404,564</strong></td>
<td><strong>208,616</strong></td>
</tr>
</tbody>
</table>

### Insular Africa

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th>Catholics</th>
<th>Catechumens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape Verde Islands</td>
<td>167,000</td>
<td>164,352</td>
<td>983</td>
</tr>
<tr>
<td>Madagascar</td>
<td>4,118,296</td>
<td>926,524</td>
<td>68,021</td>
</tr>
<tr>
<td>Mauritius</td>
<td>500,000</td>
<td>182,057</td>
<td>—</td>
</tr>
<tr>
<td>Reunion</td>
<td>287,000</td>
<td>279,055</td>
<td>—</td>
</tr>
<tr>
<td>Seychelles Islands</td>
<td>37,502</td>
<td>33,674</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,109,798</strong></td>
<td><strong>1,585,662</strong></td>
<td><strong>69,004</strong></td>
</tr>
</tbody>
</table>

### Total for All Africa

<table>
<thead>
<tr>
<th>Population</th>
<th>Catholics</th>
<th>Catechumens</th>
</tr>
</thead>
<tbody>
<tr>
<td>213,243,251</td>
<td>18,896,649</td>
<td>2,969,146</td>
</tr>
</tbody>
</table>

*Of this number 19,825,647 are in Negro Africa.*