

# A VISITOR FROM DARKEST AFRICA

### Father Bonny Who Was First Spahi Officer and Later White Red Missionary.

(From Monday's Bulletin.)

An interesting visitor in Edmonton today recalls the fact that out on the scorching white Sahara and its fringe of barbaric principalities, a small army of heroic missionaries are working for the suppression of the slave trade. These are the White Fathers, founded for this purpose by the famous Cardinal Lavigerie. In their order are men from many kingdoms of Europe, from Canada and the States, though the great majority are men of French birth.

The enervating climate and the arduous work undertaken by the missionaries quickly sap their strength, and they cannot continue long in the country. When malaria and other fevers peculiar to this malarious country too firm a hold upon them they retire to Algeria, or France, and recruit their health. Sometimes they can return to the work. Some of them never can. But the incomparable climate of Alberta offers them at last a cure.

One of these White Fathers, worn out with malaria and fevers, departed from Paris, in 1890, for the city of Algiers, in the hope of regaining his shattered health came out with a French colony to St. Vincent, fifteen miles east of St. Paul de Metlie, a guest for a couple of days at the rectory of the Church of the Immaculate Conception. He is writing a book up on his life in Central Africa, which native of Paris, is now in the city a guest for a couple of days at the rectory of the Church of the Immaculate Conception.

This man—Father Eugene Bonny—Conception. He is writing a book up on his life in Central Africa, which native of Paris, is now in the city a guest for a couple of days at the rectory of the Church of the Immaculate Conception. He is writing a book up on his life in Central Africa, which native of Paris, is now in the city a guest for a couple of days at the rectory of the Church of the Immaculate Conception.

A Van Dyck beard adds to the striking impression at once given by the strong, vivid face of this man. He might be, to judge from looks, a soldier, a musician or what he is now, a missionary. He may be all three, in fact.

There is no form of burial among these people. The body is simply left to the hyenas to destroy. Slaves or wives are bought for less than a dollar. Marriage takes place first when a girl is nine or eleven years of age. She may be bought then for goods or beads worth 20 cents. When she is fifteen or sixteen she is worth eighty cents. For food in this benighted place they have the flesh of the large white ants, as long as a man's finger, big grasshoppers, bananas, milk and a small grain called sorgum, which is ground and mixed in a paste, then served with a little herb, but not serving as easily done, each person at the dinner taking a roll of the stuff making a hole in it with his thumb and pouring in the sauce.

Amusing incidents occur occasionally, as the stream of modern civilization flows gradually into the region of ancient barbarism in Africa. One in Uganda, which is a progressive province of British Africa, Father Bonny saw a chief parading up and down the shores of a lake with a tall silk hat on his head and an umbrella held clumsily over his head. He felt as happy as a king. A Parisian in London came what has just acquired some garments that is the "denier of Paquin" or Worth's.

The missionary has not been without some narrow escapes from death at the hands of inimical tribes, or chiefs, who hated him for his suppression of the slave trade among his tribesmen. On two occasions he escaped being poisoned by a banana extract which they serve as refreshment. He carries also with him all ways the mark of a lance on his breast, where he was attacked by one of his subjects and his head was cut off. The missionary was without arms, but he sprang at the man throwing him to the ground, and there, with difficulty holding the slippery, oiled head of naked native stammered him by a blow on the head, in a way he had learned in the physical exercises of the Spahis.

Binding the man's limbs he brought some of his subjects to the place, and the culprit was carried to the village where Father Bonny as chief tried him for his terrible crime of leech mania. The councillors and sub-chiefs agreed among themselves to inflict upon him—whether he should be destroyed by fire, by the spear, by poison or by ants. This last is horrible torture a man being buried in a standing position in the sand, his mouth forced open and kept that way by means of a stick, while his arms are sent in hose down the unfortunate's throat. The torture lasts for days, as the nation is slowly devoured.

The Christian chief and White Father ordered the man liberated, to the astonishment and disgust of his assembled subjects. They protested but it was useless. The chief had spoken, and as they hesitated to do his bidding, he sent himself to the altar and loosened his bonds, telling him at the same time he was free.

The savage, overcome with relief, fell at the missionary's feet, kissing his hands and shoes, and for the rest of his stay with the Bassou-Biro was the White Father's most devoted servant.

A question by the journalist concerning the large tooth or claw worn by Father Bonny on his watch-chain elicited the reply that it was a claw of the first lion he had killed. This further questioning discovered that it was a most unusual thing for a man living near the forest of the Bassou-Biro to kill two and three lions a month. Father Bonny did not consider lion-killing a remarkable feat at all, and like most of the other male inhabitants of the country killed as many that he lost all lion-killing.

Wild animals abound in this region and between the deaths caused by them, the intricate ways of the tribes and the bad climate, the Bassou-Biro are like the other tribes short-lived. The dashing little dark maiden who is married at ten years is a coarse, shrewish woman at twenty-five. All the savages in fact age quickly. An odd custom obtains in one tribe, where the married woman is distinguished from the unmarried woman by a small broom or hair suspended by a cord from her waist behind. It had a droll appearance, and to the Bassou-Biro seemed quite as odd and unintelligible as it did to their white chief. This is only one instance of the great differences that exist in customs and languages among these African tribes.

# OPPOSITION IS WASTING TIME

### Brazen Effort to Create Suspicion Against Government. No Charge Made. Want Original Files.

Ottawa, Jan. 14.—Another day wasted by the opposition. Mr. Ames, member for St. Antoine, Montreal, has an idea that he should have the privilege of entering any of the public departments and demanding the originals of whatever business may be on hand in regard to that business. In the House today he moved a resolution demanding the originals of a return regarding timber limits, copies of which he obtained last year.

The nature of this amendment was that all originals of every instrument in the various departments should be open to inspection of all the members of parliament and all senators who might desire to see them. That was the precedent to establish. Perhaps anything more absurd was never moved in the House. It would mean the suspension of public business. Documents asked by the opposition were not copied properly. The stamp was not a part of the original; it was a separate sheet of paper.

Mr. Ames in closing, said the object of the debate was to establish whether private members had the right to see the original departmental documents when a matter of state was under consideration. The government was laying down the rule that members cannot see the original documents.

Hon. Mr. Oliver declared if Mr. Ames was not ready to accept the premier's suggestion, he should ask a gentleman and withdraw the impudic insinuations. Proceeding, Mr. Ames said he did not mean to say the copies did not, but that the originals might reveal something not repeated in the typewritten papers. The government must produce a similar number of original papers or bear the odium of having requested a consideration of a reasonable request. The motion was defeated 88 to 51.

Private Members' Day. A very heavy order paper for big grasshoppers, bananas, milk and a small grain called sorgum, which is ground and mixed in a paste, then served with a little herb, but not serving as easily done, each person at the dinner taking a roll of the stuff making a hole in it with his thumb and pouring in the sauce.

Amusing incidents occur occasionally, as the stream of modern civilization flows gradually into the region of ancient barbarism in Africa. One in Uganda, which is a progressive province of British Africa, Father Bonny saw a chief parading up and down the shores of a lake with a tall silk hat on his head and an umbrella held clumsily over his head. He felt as happy as a king.

The missionary has not been without some narrow escapes from death at the hands of inimical tribes, or chiefs, who hated him for his suppression of the slave trade among his tribesmen. On two occasions he escaped being poisoned by a banana extract which they serve as refreshment. He carries also with him all ways the mark of a lance on his breast, where he was attacked by one of his subjects and his head was cut off.

The Christian chief and White Father ordered the man liberated, to the astonishment and disgust of his assembled subjects. They protested but it was useless. The chief had spoken, and as they hesitated to do his bidding, he sent himself to the altar and loosened his bonds, telling him at the same time he was free.

The savage, overcome with relief, fell at the missionary's feet, kissing his hands and shoes, and for the rest of his stay with the Bassou-Biro was the White Father's most devoted servant.

A question by the journalist concerning the large tooth or claw worn by Father Bonny on his watch-chain elicited the reply that it was a claw of the first lion he had killed. This further questioning discovered that it was a most unusual thing for a man living near the forest of the Bassou-Biro to kill two and three lions a month.

Wild animals abound in this region and between the deaths caused by them, the intricate ways of the tribes and the bad climate, the Bassou-Biro are like the other tribes short-lived. The dashing little dark maiden who is married at ten years is a coarse, shrewish woman at twenty-five.

All the savages in fact age quickly. An odd custom obtains in one tribe, where the married woman is distinguished from the unmarried woman by a small broom or hair suspended by a cord from her waist behind. It had a droll appearance, and to the Bassou-Biro seemed quite as odd and unintelligible as it did to their white chief.

This is only one instance of the great differences that exist in customs and languages among these African tribes.

# OPPOSITION IS WASTING TIME

### Brazen Effort to Create Suspicion Against Government. No Charge Made. Want Original Files.

Ottawa, Jan. 14.—Another day wasted by the opposition. Mr. Ames, member for St. Antoine, Montreal, has an idea that he should have the privilege of entering any of the public departments and demanding the originals of whatever business may be on hand in regard to that business. In the House today he moved a resolution demanding the originals of a return regarding timber limits, copies of which he obtained last year.

The nature of this amendment was that all originals of every instrument in the various departments should be open to inspection of all the members of parliament and all senators who might desire to see them. That was the precedent to establish. Perhaps anything more absurd was never moved in the House. It would mean the suspension of public business. Documents asked by the opposition were not copied properly. The stamp was not a part of the original; it was a separate sheet of paper.

Mr. Ames in closing, said the object of the debate was to establish whether private members had the right to see the original departmental documents when a matter of state was under consideration. The government was laying down the rule that members cannot see the original documents.

Hon. Mr. Oliver declared if Mr. Ames was not ready to accept the premier's suggestion, he should ask a gentleman and withdraw the impudic insinuations. Proceeding, Mr. Ames said he did not mean to say the copies did not, but that the originals might reveal something not repeated in the typewritten papers. The government must produce a similar number of original papers or bear the odium of having requested a consideration of a reasonable request. The motion was defeated 88 to 51.

Private Members' Day. A very heavy order paper for big grasshoppers, bananas, milk and a small grain called sorgum, which is ground and mixed in a paste, then served with a little herb, but not serving as easily done, each person at the dinner taking a roll of the stuff making a hole in it with his thumb and pouring in the sauce.

Amusing incidents occur occasionally, as the stream of modern civilization flows gradually into the region of ancient barbarism in Africa. One in Uganda, which is a progressive province of British Africa, Father Bonny saw a chief parading up and down the shores of a lake with a tall silk hat on his head and an umbrella held clumsily over his head. He felt as happy as a king.

The missionary has not been without some narrow escapes from death at the hands of inimical tribes, or chiefs, who hated him for his suppression of the slave trade among his tribesmen. On two occasions he escaped being poisoned by a banana extract which they serve as refreshment. He carries also with him all ways the mark of a lance on his breast, where he was attacked by one of his subjects and his head was cut off.

The Christian chief and White Father ordered the man liberated, to the astonishment and disgust of his assembled subjects. They protested but it was useless. The chief had spoken, and as they hesitated to do his bidding, he sent himself to the altar and loosened his bonds, telling him at the same time he was free.

The savage, overcome with relief, fell at the missionary's feet, kissing his hands and shoes, and for the rest of his stay with the Bassou-Biro was the White Father's most devoted servant.

A question by the journalist concerning the large tooth or claw worn by Father Bonny on his watch-chain elicited the reply that it was a claw of the first lion he had killed. This further questioning discovered that it was a most unusual thing for a man living near the forest of the Bassou-Biro to kill two and three lions a month.

Wild animals abound in this region and between the deaths caused by them, the intricate ways of the tribes and the bad climate, the Bassou-Biro are like the other tribes short-lived. The dashing little dark maiden who is married at ten years is a coarse, shrewish woman at twenty-five.

All the savages in fact age quickly. An odd custom obtains in one tribe, where the married woman is distinguished from the unmarried woman by a small broom or hair suspended by a cord from her waist behind. It had a droll appearance, and to the Bassou-Biro seemed quite as odd and unintelligible as it did to their white chief.

This is only one instance of the great differences that exist in customs and languages among these African tribes.

# OPPOSITION IS WASTING TIME

### Brazen Effort to Create Suspicion Against Government. No Charge Made. Want Original Files.

Ottawa, Jan. 14.—Another day wasted by the opposition. Mr. Ames, member for St. Antoine, Montreal, has an idea that he should have the privilege of entering any of the public departments and demanding the originals of whatever business may be on hand in regard to that business. In the House today he moved a resolution demanding the originals of a return regarding timber limits, copies of which he obtained last year.

The nature of this amendment was that all originals of every instrument in the various departments should be open to inspection of all the members of parliament and all senators who might desire to see them. That was the precedent to establish. Perhaps anything more absurd was never moved in the House. It would mean the suspension of public business. Documents asked by the opposition were not copied properly. The stamp was not a part of the original; it was a separate sheet of paper.

Mr. Ames in closing, said the object of the debate was to establish whether private members had the right to see the original departmental documents when a matter of state was under consideration. The government was laying down the rule that members cannot see the original documents.

Hon. Mr. Oliver declared if Mr. Ames was not ready to accept the premier's suggestion, he should ask a gentleman and withdraw the impudic insinuations. Proceeding, Mr. Ames said he did not mean to say the copies did not, but that the originals might reveal something not repeated in the typewritten papers. The government must produce a similar number of original papers or bear the odium of having requested a consideration of a reasonable request. The motion was defeated 88 to 51.

Private Members' Day. A very heavy order paper for big grasshoppers, bananas, milk and a small grain called sorgum, which is ground and mixed in a paste, then served with a little herb, but not serving as easily done, each person at the dinner taking a roll of the stuff making a hole in it with his thumb and pouring in the sauce.

Amusing incidents occur occasionally, as the stream of modern civilization flows gradually into the region of ancient barbarism in Africa. One in Uganda, which is a progressive province of British Africa, Father Bonny saw a chief parading up and down the shores of a lake with a tall silk hat on his head and an umbrella held clumsily over his head. He felt as happy as a king.

The missionary has not been without some narrow escapes from death at the hands of inimical tribes, or chiefs, who hated him for his suppression of the slave trade among his tribesmen. On two occasions he escaped being poisoned by a banana extract which they serve as refreshment. He carries also with him all ways the mark of a lance on his breast, where he was attacked by one of his subjects and his head was cut off.

The Christian chief and White Father ordered the man liberated, to the astonishment and disgust of his assembled subjects. They protested but it was useless. The chief had spoken, and as they hesitated to do his bidding, he sent himself to the altar and loosened his bonds, telling him at the same time he was free.

The savage, overcome with relief, fell at the missionary's feet, kissing his hands and shoes, and for the rest of his stay with the Bassou-Biro was the White Father's most devoted servant.

A question by the journalist concerning the large tooth or claw worn by Father Bonny on his watch-chain elicited the reply that it was a claw of the first lion he had killed. This further questioning discovered that it was a most unusual thing for a man living near the forest of the Bassou-Biro to kill two and three lions a month.

Wild animals abound in this region and between the deaths caused by them, the intricate ways of the tribes and the bad climate, the Bassou-Biro are like the other tribes short-lived. The dashing little dark maiden who is married at ten years is a coarse, shrewish woman at twenty-five.

All the savages in fact age quickly