

White Fathers, fortified by the grace of God, endeavored to gain the confidence of the Arabs, and in order to do so adopted the three following means: First, as has been said, they assumed the dress of the Arabs; secondly, they adopted their language; and thirdly, they showed their charity by constant acts of kindness to the sick and needy. In order to assure a thorough knowledge of the Arabic language it is compulsory for the novices to pass a strict examination in it before they can be admitted to the order. The Arabic is at the same time one of the richest and most difficult in the world. There are no less than seven words for "yes," and other words are in proportion. Reading and writing is done from right to left. In order to enable them the better to ingratiate themselves in the affections of the people by acts of charity and kindness, the White Fathers devote a portion of the time of their novitiate to the study of medicine, and are thus enabled to attend to the ailments of the people. Sore eyes and rheumatism are the chief diseases of the natives and are brought on by the intense heat and changeable climate in which they live. The Fathers study even dentistry and pull teeth, although they do not go so far as to supply false ones. In this way the zealous missionaries are enabled to win the confidence and attention of the Arabs, and they are now making many converts to the faith. But the greatest success is being met with among the tribes of Mussulmans who inhabit the Atlas Mountains. Ages ago their ancestors were Christians, but their faith was torn from them after centuries of persecution. Unlike the Arabs, their laws allow them but one wife, she being recognized as free, and

possessing the same social standing as her husband. These people are known as Kabels or Habels, and occupy small huts, which are shared not only by a small family, but also by whatever hens or goats the owner is fortunate enough to possess. Their diet consists chiefly of mutton and vegetables. So successful has the White Fathers' work been among the Kabels that there are now six of them missionaries themselves. In Tunis as in Algeria, the children and orphans are taught and cared for by the Fathers in asylums, and when they are old enough they are intermarried and Christian villages are thus founded. A seminary has been built at Carthage, and the Fathers have charge of this sanctuary, raised amid the ruins of that ancient city, on the very spot where tradition tells us St. Louis, King of France, died. In the great Sahara several mission stations have been established, but extreme difficulty is experienced in carrying on the good work on account of the great heat, which often reaches fifty degrees Centigrade (122F.) Another obstacle to the progress of the missionary work is the wandering life of the Twaregs, the natives, who constantly move about from one place to another, and are thus difficult to instruct systematically.

The lives of travellers in the Great Desert are very insecure. Twice, in 1875 and 1881 respectively, missionaries attempted to cross the desert with a view to working in Timbuctoo in the northern part of the Soudan, but on both occasions they were massacred on the way. Six of the White Fathers have in this way won the martyr's crown. Happily, however, in 1894, a party of missionaries set out for Timbuctoo by way of Senegal, on the Atlantic coast, and arrived