

long and costly. He has to make use of steamer and train; then, as he advances further and further into the Dark Continent, he must pay for the canoe he uses on the lakes and for a horse through the brush.

It can easily be seen that traveling even in the least expensive style, in a veritable "apostolic" manner as regards holy poverty—and this is how the missionaries journey—when the cost of vessels, railroads, boats, horses, porters, is summed up, a considerable amount of money has to be supplied—again by Catholic charity.

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The missionary at last reaches his destination. Not being a pure spirit, he stands in need of food, clothes and lodging. Scanty, poor and primitive as these may be, still they cannot be obtained for the asking. Here comes in the contribution of our good Catholics for the support of the missionaries.

As soon as he becomes a little familiar with the language, our newcomer finds his work waiting for him. One day he comes back from a journey looking rather more thoughtful than usual, and with cause. A little dialogue between his superior and himself runs thus :—

"You remember Mariama at Zogofina ?"

"Yes. You are speaking of the daughter of Zanke, the old heathen, are you not ? She is an excellent catechumen who will soon receive baptism."

"Alas ! her father is thinking of giving her in marriage to Ibrahim, the Mussulman, who is already provided with two or three creatures."

"Oh, that is too bad ! And I was counting on a new Christian household when she married our good Paul ! What is the matter ? Doesn't Paul wish it any longer ?"

"More than ever ; but he is not able to offer his prospective father-in-law more than twenty dollars for the marriage portion, and the Mussulman offers forty. That argument speaks forcibly to the pagan intelligence of old Zanke !"