

Algeria, quashed the insurrection, which was fomented by Abd-el-Kader, proved the French strength in the battle of Isly against the Emperor of Morocco, and conquered a portion of Great Kabylia. Then he attracted colonists by founding villages, opening roads, and encouraging agricultural progress in every way.

But then came the February Revolution. From 1847 to 1848 no less than seven Generals were sent as successive Governors of the country. This naturally checked all the improvements of Marshal Bugeaud, and stopped all further attempts at conquest.

The tribes revolted in many places, and a great rising in Kabylia threatened to spread even to the gates of Algiers. It was to arrest this movement that General Randon was sent by the Emperor. The investment of Djurjura began in 1852; the following year the East and West of Kabylia yielded to the troops of Generals Bosquet and MacMahon. In 1854, the South submitted to their conquerors. But the centre of the country had yet to be subdued. The French army in Africa being reduced by the Crimean war from 75,000 to 45,000 men, the Commander-in-Chief was compelled to postpone the expedition for a short time; but the attack was imminent, so that de Sonis arrived at the right moment.

In the month of August, 1854, we find him established as Captain commanding a squadron of Hussars at Mustapha Superieur, on the heights above Algiers.

"The camp is on the sea-shore," he writes to M. Louis de Seze, "but I live in a little house above. My lodging is not very spacious; it only consists of a bed-room and sitting room; but it is beautifully clean and fresh, while a

lovely panorama is seen from the windows. To my left is Algiers; beneath is the shore and the camp of Mustapha, while to the right are the mountains of Kabylia, the whole being bounded by the sea, which is always covered with ships. I feel quite ashamed of the time I spend at my window! Especially in the evening, I love to meditate there. . . . I have never before so keenly felt my own nothingness, but also I have never hoped more firmly in the mercy of God, Who has made us so little to excite us to raise our hearts towards Him Who is so glorious in His works." "The heavens in Africa speak to one of religion," wrote another. "It is under this sky that Cicero placed the dream of Scipio, which under its pagan prose reveals to us the evangelical depths of immortal life."

M. de Sonis was then thirty years of age. Separated from his wife and children, and voluntarily abstaining from general society, his time was spent in the exercise of his duties, and afterwards in prayer and charity.

He was painfully struck by the condition of Algiers, especially what was by way of being the Christian part of the population. He deplored the profound immorality of the French colonists, both merchants and soldiers, while around them, the natives, though absorbed in all the errors of Mahometanism, were eminently religious. He became intimate with the Bishop, Mgr. Pavy, an admirable man, whose one object was the moral and religious resurrection of Africa. The Cure of Mustapha was a Lazarist priest, and a worthy son of St. Vincent de Paul. The Conferences of that society, to which de Sonis had so long belonged, were held at the Bishop's house, and no one was more diligent than the