

INTRODUCTION:

THE CONGREGATION OF THE MARIST BROTHERS OF THE SCHOOLS: ORIGIN/FOUNDATION OF THE MARIST BROTHERS

Saint Marcellin Champagnat, the Founder of the Marist Brothers of the Schools, was born on the 20th May, 1789 at Le Rosey, a hamlet near Marlhes in France. Sensitive to the needs of his time, and particularly touched by a dying boy's ignorance of God and of the truths of Christianity, Saint Marcellin Champagnat, a young Priest, on January, 2nd 1817 was inspired to found the congregation of the Marist Brothers to educate the youth and make them know and love Jesus Christ. The Marist Brothers, therefore, are a Teaching Congregation. He saw it as forming a branch of the Society of Mary. This is because we have four branches; namely the Marist Fathers, the Marist Brothers, the Marist Sisters and the Marist Missionary Sisters. In 1863, the Holy See approved us as an autonomous institute of pontifical right. While respecting our original name which was the Little Brothers of Mary, it gave us the title of The Marist Brothers of the Schools (FMS: Fratres Maristae a Scholis).

THE SPIRITUALITY/CHARISM OF SAINT MARCELLIN CHAMPAGNAT FOUNDER OF THE MARIST BROTHERS:

Led by the Spirit, Marcellin Champagnat was seized by the love that Jesus and Mary had for him and for others. His experience of this, as well as his openness to events and people, is the wellspring of his spirituality and his apostolic zeal. It made him sensitive to the needs of his times, especially to the ignorance concerning religion among young people in Lyons-France and the poor circumstances in which they were placed.

As disciples of Saint Marcellin Champagnat, the love which the Holy Spirit pours into our hearts gives us a share in his charism and directs all our energies to this one aim: TO FOLLOW JESUS AS MARY DID, in his life of love for the Father and for people. We live out this ideal in community. That is why community life is very important for us; we pray together, eat together, socialize together, play together, and do our work together as a family; that

is a family of consecrated men.

TOTAL NUMBER OF MARIST BROTHERS IN THE WORLD AND THE LAY PEOPLE WORKING WITH THEM:

Today, there are 3,300 Marist Brothers spanning the globe, and present in 79 countries. There are over 500 of us in 19 countries of Africa. The Marist Brothers in attempting to build on the ideals and spirituality of our founder that, "Unless the Lord builds the house, they labour in vain, who build it", are men who publicly vow themselves to spread the Kingdom of God on earth through the medium of education, especially those most in need.

Today also, there are 72,000 Lay People working with us in our schools, as well as in social work and youth ministry. The total number of schools, that is those owned by the Marist Brothers and the ones belonging to various dioceses and placed under the care and administration of the Brothers is 500.

There are 655,000 students and young people under the care of the Marist Brothers around the world distributed as follows:

- 1. 450,000 students in our primary schools, secondary schools and high schools.*
- 2. 74,000 poor and street children in social and self-reliant centres where we work together with very committed lay people to help these children fully develop their God-given potentials.*
- 3. 42,100 young (that is Youth Ministry in various parishes in some countries where the Marist Brothers are present).*
- 4. In Tertiary Education, we have 108,300 students in 30 different institutions where the Marist Brothers are serving, still together with very committed and devoted lay men and women.*

LAY MARISTS:

We have 321 different Groups of Lay Marists who have committed themselves to follow and live the spirituality and charism of Saint Marcellin

Champagnat in their lay state. We the Marist Brothers in Cameroon recently instituted the Champagnat Lay Marists' Association. We have started first with some teachers in our three colleges and some friends of the Marist Brothers who are ready to commit themselves fully to live the spirituality and charism of Saint Marcellin Champagnat in their lay state. We strongly believe that this newly formed branch of the Marist Family will grow from strength to strength with the help of God and our good Mother Mary. We are still extending our invitation to our former students and friends of the Marist Brothers in Cameroon to listen to God's call and join the Champagnat Lay Marists' family.

THE MARIST BROTHERS' PRESENCE IN CAMEROON:

The seed of Champagnat's dream in Cameroon has clocked 50 years this October 2015. The Marist Brothers in Cameroon arrived from Canada and Great Britain in 1965. Since then,

we have worked in Sa'a at Le College Bullier de Nkolmebang; in Ombessa at Le College Champagnat; and Akono at College Stoll in Yaounde; Sacred Heart College Mankon; Saint Paul's College Nkwen; Njinikom, Tatum, and Saint Augustine's College, Kumbo.

Presently, in the Archdiocese of Bamenda the Marist Brothers in Cameroon are working at Saint Joseph's Catholic Comprehensive College Mbengwi, and Saint Albert's Comprehensive College Bafut. We are also present in the diocese of Kumbo working at Saint Pius the 10th Catholic Colleges, Tatum. As one of the Golden Jubilee Projects, and responding to the invitation of the Archbishop of Douala, we have recently opened a new Marist Community in the archdiocese of Douala with three brothers carrying out Marist apostolate at College Notre Dame de Nations.



THE LAUNCHING AND CELEBRATION OF THE MARIST BROTHERS' GOLDEN JUBILEE:

The launching of our Golden Jubilee Year was on Saturday, the 18th of October, 2014 at the Metropolitan Cathedral in Bamenda. The peak celebration taking place this Saturday, the 17th of October, 2015 at Saint Albert's Comprehensive College, Bafut. The Golden Jubilee Celebration is an opportunity for us to once again renew our commitment as disciples of Saint Marcellin Champagnat, and to also go in haste with Mary who is our mother and our first superior to a New Land.

Since the launching of the Marist Brothers' Golden Jubilee Year, we have been engaged in various activities, some of which include: Days of Recollection for our teachers and students during

which inputs on the theme for the Golden Jubilee were given (**Journeying in Faith and Hope**), cultural evenings during which questions on the Life and Mission of Saint Marcellin Champagnat and

the Marist Brothers were asked to Students of our three colleges. This exercise was aimed at enlightening them more on their knowledge and love for our founder so as to emulate him in his virtues of love of Mary, love of Jesus and his heavenly Father, love of hard work, love of sacrifice and determination to succeed in whatever one undertakes in life, love and commitment in personal and community prayer, love of neighbour, welcoming and concern for others, purity of mind and heart, life of humility and service, and developing hearts that know no bounds! Furthermore, we also had sporting activities amongst students of our three colleges to enable them socialize and get to know and appreciate the dignity and beauty of each college and the talents God has given to students of our colleges so that we may all glorify and give praise to Him our Father in Heaven.

OUR GUESTS OF HONOUR:

The following are our guests of honor from Europe and Ghana who came for the peak celebration of our Golden Jubilee and Final Profession of our six young brothers:

1. *Rev. Brother Emili Turu Rofes who is the Superior General of the Marist Brothers from Rome Italy.*
2. *Rev. Brother Antonio Lazaro Gimenez de Bagues Gaudio Provincial Superior of the Mediterranean Province taking care of the Marist District of West Africa of which Cameroon is a member.*
3. *Rev. Brother Brendan Geary from Great Britain and who is presently the Provincial Superior of the Marist Province of Northern Europe. He worked in Cameroon for many years as Postulants' Master.*
4. *Rev. Brother Julian Harrison from Great Britain who also worked in Cameroon for many years.*
5. *Rev. Brother John Harrison from Great Britain.*
6. *Rev. Brother Edgard Iserentant from Great Britain.*
7. *Rev. Brother Aureliano Garcia Manzanal from Spain who worked in our district for many years, and specifically in Ghana.*
8. *Rev. Brother Lukong Francis Yufenyuy Superior of the Marist District of West Africa.*

THE VOCATION OF A MARIST BROTHER:

Jesus calls everyone to join him establish and spread the reign of God in the hearts of men and women. Whether we respond to this invitation in Religious Life, Marriage or Priesthood, we are committing ourselves to make life meaningful by: teaching, healing, listening, serving, and establishing warm, meaningful and lasting relationships with those we live and work.

Religious Life is one way of saying YES to the invitation of Jesus to make him present in the hearts of people. Our vocation as **BROTHER** therefore, is a special call to live the universal Brother-hood of Christ with everyone, especially with young people, loving them with a selfless love. The exigency of Religious Life is absolute self-denial and self-sacrifice. The Marist Brothers are a family that knows no bounds, a family that is made up of people from different cultures and races.

VOCATION PROMOTION AND THE VARIOUS STAGES OF OUR FORMATION PROGRAMME:

For young Cameroonian who wish to find out more about the Marist Brothers, we would like to let them know about the various stages of our Formation Programme, and our contact addresses. Initial Formation (Postulancy) is at the Marist Brothers' Formation Centre, Tatum in Kumbo Diocese for one year. The Novitiate Formation is in Kumasi-Ghana for two years. Post-Novitiate Formation (where the young Marist Brother is being trained as a Marist Educator) is in the Marist International University College, Nairobi-Kenya for four years. This is followed by apostolic experience in any areas of work within the Marist District of West Africa. Few years into this apostolic experience, the Brother then applies to make his Final Profession.

It is worth mentioning that five countries make up the Marist District of West Africa, namely Ghana, Ivory Coast, Liberia, Chad and Cameroon. This implies that any young man joining us should also be prepared to work in any of these countries after completing studies at the Marist International University College in Nairobi-Kenya.

The Dressing of a Marist Brother:



The Dressing of a Finally Professed brother is: a white habit, a cord with three nods symbolizing the Vows of Poverty, Chastity and Obedience and the cord is tied around the

waist, and then a crucifix put on the neck and attached to the habit which signifies a life of sacrifice, service, love of God and mankind and finally death which is basically the life that Jesus lived. So the crucifix reminds us daily that as time passes by, we are drawing closer to the end of our own life on earth which is dying and getting into eternity.

OUR GOLDEN JUBILEE BROTHERS PRIVILEGED TO MAKE THEIR FINAL PROFESSION ON THE DAY OF THE PEAK CELEBRATION AND BEING RECEIVED OFFICIALLY INTO THE CONGREGATION BY THE SUPERIOR GENERAL:

1. *BROTHER BONGBEN EMMANUEL TANGWA.* (*From Dzevru Parish*)
2. *BROTHER CHO NCHANG ATZI-NWI.* (*From Akum Parish*).
3. *BROTHER LAWIR BLAISE KUVINYO.* (*From Dzevru Parish*).
4. *BROTHER MEYANUI VALENTINE KONYUY.* (*From Bambui Parish*).
5. *BROTHER TOMLA ELVIS TARDZENYUY.* (*From Tatum Parish*).
6. *BROTHER WIYKIYNYUY THERENCE BANSEKA.* (*From Cathedral Parish Kumbo*).

OUR MISSIONARY BROTHERS WHO CAME FROM CANADA AND GREAT BRITAIN AND WORKED IN BOTH FRENCH AND ENGLISH SPEAKING CAMEROON:

1. Frere Lavoie Paul-Andre.
2. Frere Potvin Laurent.
3. Frere Savard Jean-Yves.
4. Frere Dubuc Denis.
5. Frere Gauthier Fernand.
6. Frere Cote Andre.
7. Frere Hebert Leon.
8. Frere Curnoyer Daniel.
9. Frere Couture Jean-Denis.
10. Frere Guay Charles-Henri.
11. Frere Hebert Louis-Joseph.
12. Frere Ouellet Georges.
13. Frere Tremblay Claude.
14. Frere Aubut Firmin.
15. Frere Beaudent Claude-Roland.
16. Frere Beauregard Gilles.
17. Frere Bolduc Gabriel.
18. Frere Lamontagne Gerald.
19. Brother John Philips.
20. Brother Justin.
21. Brother Matin Palmer.
22. Brother Joe McKee.
23. Brother Norbert Simms.
24. Brother Chris Manion.
25. Brother Brendan Geary.
26. Brother Alan.
27. Brother Christopher Fere.
28. Brother Ronald Hickman.
29. Brother Julian Harrison.
30. Brother Paul.

(Brother Ivo Njongai, fms)

REPRESENTATIVE OF THE DISTRICT SUPERIOR, CAMEROON.

SACRED HEART COLLEGE (SAHECO) MANKON AND THE MARIST BROTHERS OF THE SCHOOLS
(Documented by Mr. Numen Yousi Georges, Vice Principal/Dean of Studies, SHC Mankon)

THE OPENING OF SACRED HEART COLLEGE MANKON

Bishop Rogan the Catholic Bishop of the Southern Cameroonians resident in Soppo, Buea and Rev. Father Mathew Nabben, the senior priest of the R.C.M Mankon, were the architects of the new school that had to be a baby of St. Joseph College, Sasse.

The entrance examination into Sacred Heart College Mankon took place in the month of October 1960. All the candidates thought it was the entrance into Sasse College. In December 1960, a list of 30 students was published. This was the first batch of SAHECO. It became the second grammar school in the area, after C.P.C Bali. The doors of the college were opened on the 21st of January 1961 at 6 p.m. at R.C.M, Mankon. Reasonable allegations indicated that the college was named by its first principal Rev. Fr. Thomas Mulligan. Full classes started on the 23rd of January 1961. In 1965 the pioneer batch graduated with the best results in Cameroon at the London G.C.E ordinary level examinations, surpassing all the other secondary schools in the federated state of West Cameroon. Rev. Fr Thomas Mulligan's stay in SAHECO Mankon was short lived (1961 to 1963).

The present site of SAHECO Mankon was a hunting ground for ruminants for Fon Angwafor III. The Fon donated this for the new college. Felling of tress and excavation was fast and neat. After 5 months at the R.C.M. Mankon Rev. Fr. Mulligan transferred the students to the present site. It had a few but modern structures. The pioneer batch did a lot of skilled and unskilled labour to have the school in place.

Pioneer Academic Staff:

Rev. Fr. Thomas Mulligan, Mr John Nzeribe and Mr. Alphonse Ndenege were the first to impact knowledge on the secondary school curriculum to the first batch. After reunification on October 1st 1961, Mr. John Nzeribe being a Nigerian citizen

decided to go back home.

When the second batch of 60 students were admitted, there was a serious need of more teachers. From all the nooks and crannies came young dynamic people like Mr. Christopher Nsangong Ngenge, Mr. Luke Sendze and Mr. John Akam Nchotu.

Two Peace Corps sent by president John Fitzgerald Kennedy of U.S.A. were sent to Sacred Heart College, Mankon in 1962, just after its creation. They were Messrs Bill Murphy and Bob Guthrie. In 1963 and 1964 a good number of Peace Corps teachers arrived. They were Jim Herring, stuart Kenny, Miss Delie, Barbara d'Estrade and Ray Hubener. These two men and women were graduates from American universities, thus providing SAHECO with a pool of graduate teachers.

Some tutors also came from Europe. Rev. Fr. Peter Glancy, a Mill Hill priest was also on staff. Rv. Fr. Pieter Lelliveld a Dutch and eminent science teacher came in 1963 with the departure and no return after his leave of Rev. Fr. Mulligan. Fr. Leliveld became the Interim Principal of SAHECO Mankon in 1963. Then came Mr. Bryan Shelley from Britain, Rev. Fr. Minto from Sasse where he was principal. Fr. Minto was principal till 1965. He was succeeded by Rev. Fr. Martin Van de Werf.

In the frame work of the French co-operation with the Federal Republic of Cameroon, two Frenchmen, Mesieurs Cousin and Robert were brought in to teach the French language in 1964. Mesieur Pere Eboussi Boulaga and Gendarmes also taught French. Other prominent teachers of the early years were Messrs Joseph Ntangsi, Nicholas Asongwe, Anthony Mbuyongha, SAHECO was well staff in number and qualified teachers. These are the people who toiled hard to lay basis of the academic excellence in SAHECO Mankon.

The new prime minister of west Cameroon Mr. A.N Jua who had just taken over from Mr. J.N. Foncha inaugurated the college on the 8th of July 1965. It was also the graduation day of the first batch that had just finished the G.C.E. written examination. The first batch graduated in all flamboyance and fanfare. When the university of London examination board released the results in early September, SAHECO did very well. Scoring above 60% passes, and being at the top of the list of all the colleges that wrote the examination in west Cameroon.

None of the older colleges had up to 40% passes (a pass in English being the measuring rod).

The resounding success by the pioneer batch infused into younger generations, the culture and spirit of success. It became very challenging and competitive. No batch would like to be cited as the batch that lowered the flag of Sacred Heart College, Mankon. The competition for the highest percentage of success kept climbing until it got up to the one hundred percent mark and remained there. If there was a drop, it was only a drop of two or three points.

MARIST BROTHERS TOOK OVER SACRED HEART COLLEGE MANKON

In the month of April-May 1965, a cleric came to Sacred Heart College. He lived in the Father's house. He was an imposing edifice. Although he wore a white cassock like the Rev. Fathers, he was not a priest because at no time did he celebrate the Mass. He was nicknamed "Quasimodo" abbreviated by the students as "Brother Quasi". "Brother Quasi's" real name was Brother Justin. He was a **Scotsman** of the Congregation of the Marist Brothers of the Schools. He was a forerunner of a group of Marist Brothers who were coming to take over the management of Sacred Heart College.

Brother Justin was a wonderful Mathematics teacher and Vice Principal. He untimely returned to Europe following a complicated political issue. His students regretted his departure. This great teacher had succeeded in de-mystifying the Maths myth. The seed of love and hard work for excellence he planted is germinating continuously. Today, Maths is the most cherished, most enjoyed and the best subject, for over 90% of Sacred Heart College students. On departing, Bro. Justin handed the seat of principal to Brother John Philips (RIP). Bro. John Philips was the longest serving Principal of SAHECO.

During the summer holidays of 1965 a team of Marist Brothers from College of Immaculate Conception (CIC) in Enugu-Nigeria flocked into SAHECO to take over the management of Sacred Heart College from the Mill Hill Fathers. Although Brother Justin came earlier, it was Brother Vincent who took over command as Principal. Other arrivals in the Marist flock were Brothers Norbert Simms, John Philips, Celestine and Denis (a Cameroonian Marist Brother).

Bishop Julius Peeters assigned various duties to the Mill Hill Fathers. Brother Vincent and his team took over and engaged seriously at work. They

organized their first interview into form one admission (admission list indicates 71 students). The Marist Brothers team had great experience as pedagogues and old teachers of CIC Enugu. The transition from the Mill Hill Fathers to the Marist Brothers was smooth. There was a healthy atmosphere. Their predecessors had implanted an elaborated system of administration. The school was run on the prefectoral system.

The entire student population was divided into 5 houses with 5 corresponding dormitories. The houses were St. John's, St Francis', St. Thomas', St Peter's and St Martins'. St Martin's house was demolished and 4 houses maintained to facilitate pairing during inter-house sports competitions. St. Martin's dormitory remained till date.

The Marist Brothers restructured the student leaders which has remained till date. The head of



Numen Georges and a Brother

the student government was the School Captain formerly the Senior Prefect. House captains and their Assistants took care of House affairs and dormitory affairs. Prefects were also allocated to the Refectory, Chapel and Auditorium. Some were in charge of Sports, sanitation, classes, the library and the laboratories. The organigram was respected

religiously. The Prefects were empowered to solve all problems that arose in their areas of jurisdiction. Serious issues were handled by the School Captain.

The Principal was rarely involved in the day to day running of the school. Even permission to move out of school was granted by the School Captain. Only very serious matters were taken to the Principal. Keeping of discipline in the school was in the hands of captains. The Principal, Vice Principal and the Senior tutor were mostly in charge of solving academic problems and elaborating broad policy for the improvement of the school.

The popularity of SAHECO invited many parents to seek admission for their kids. The pressure was continuously mounting. The Marist Brothers embarked on expansion but never compromised integrity and excellence. As the numbers swelled, it became imperative that new dormitories be

constructed. The expansion was aptly handled and parents, well wishers and the proprietor were comfortable.

The Motto of the College EXCELLENCE, INTEGRITY AND SERVICE was not just a bill board design to impress people.

The Marist Brothers had to their credit really academic excellence and integrity. The school curriculum was well tailored. Both students and teachers worked very hard with much enthusiasm. The Marist Charism of equal love and love for children was practised absolutely.

Every student was treated fairly. Slow learners had the opportunity of remedial work. 100% passes was of common place.

Holistic formation was of utmost importance. Students' integrity was well upheld. SAHECO students spoke refined English language, dressed neatly, walked with much air of superiority and prowess. They interacted with much reservation on outings. From the multiple sports events in College, external inter-school competitions were very prominent social meeting occasions. The high standards sports grounds, continuous practice, "cross country" races for fitness, built the students well. The latest world Cup football jerseys were used by SAHECO players in inter-school competitions . The differences were glaring clear. SAHECO was very popular. Hawkers, traders of Bamenda main market and others would stream into the stadium to see the glorious school in action. The Marist Brothers created and implanted great integrity and high sense of confidence into the students. SAHECO students were the "enfants cheries" of Bamenda. The Brothers were liberal in socialization of the students. Interschool visits for acting of drama and sports, were major events in the school curriculum. Socialization between SAHECO boys and Our Lady of Lourdes girls was encouraged and supported. There are couples today who started their nuptial activities while in college in those glorious days of house feasts between SAHECO boys and Lourdes girls.

STAFFING:

One major problem the Brothers faced, was to put in place an academic staff that would take Sacred Heart College, further up the podium of academic excellence. In 1966 like in the previous years (1965 and 1964), it was not easy to find graduates who were willing to teach in Catholic secondary schools

for various reasons. The Marist Brothers had to 'shop' far and wide for good and qualified teachers. Their search extended to Nigeria, U.S.A, Britain and even far off Ceylon (today Sri Lanka). Most of the teachers of the Mill Hill regime left. The Brothers started with a corps of new teachers. The Marist team of teachers handled so much of the work. Few lay teachers were actually needed. The first Marist Brothers were, Brothers Vincent, Justin, John Philips, Norbert, Celestine and later on Christopher and Joseph Mckee.

Other teachers who served devotedly were Mr. Mbuye Sylvanus a renowned pedagogue.

Mr. Mbuye took over as senior tutor from Mr. Anthony Mbuyongha. The French teacher Mr. Robert, stayed on in the transition and taught for many more years with the Marist Brothers.

The French department was reinforced when Miss Mauricelle a Canadian joined the staff. Other prominent teachers in the period of 1966-1972 were: Merris Anthony Ndi, Ralph Awah (left and came back a few years later), Brother Denise Ngo (Cameroon Marist Brother); Okoro, Paramispara, Obi, Brother Douglass, Rev. Father Macmahon, Mr. Rupert (peace corps) Miss Zetra, Trotman, Robbin White (director of the play "Pirates of Pinzas") and Mr. Obasi. **Certainly some names have been left out. I regret this short coming.**

In the 80s assiduous Cameroonian Brothers came to SAHECO. They were not very permanent. They were Brother Francis Lukong (now the District Superior) Brother Ivo Njongai, Brother Verye Francis, Brother Jean Baptiste (RIP), Bro. Tata Oliver, Bro. Isaac, Brother Chrysogonus, Brother Peter Awoh. The European Brothers of the 80s-90s were Brother Joe Mckee, Bro. Christopher, Brother Martin, Bro. Damian, Bro. Paul, Bro. Ronald Hickman.

The main preoccupation of the Marist Brothers was to maintain Sacred Heart College in the top bracket of the quality secondary schools in Cameroon. It was to be the school of excellence so long as academics was concerned. To attain this objective they proceeded to a revision of the procedure of admission of boys into the college. In addition to the Government Common Entrance examination that was taken in class 7 (today class 6), an interview was conducted. This was an intellectual aptitude test which assessed the intelligence quotient of the candidates wishing to obtain a place in SAHECO. A cream of boys from primary school were selected. They were transformed through hard

work and discipline to attain high standards at the end of 5 or 7 years.

The Marist Brothers practised holistic education. They showed so much love for their boys. They believed in physical development. "**A healthy mind in a healthy body**". They purchased a lot of sports equipment covering various sports activities. Indoors games were in abundance. Some of us saw and learned new games like chess, monopoly and scrabble. Other interesting games were Rugby taught by Brother Christopher (who died in Rwanda). Athletes' competition on Foundation day was a wonderful event. They were spiced by prizes mostly of sweets, biscuits and other school items the students cherished most. Meals were special, fruits were shared on weekly basis. SAHECO was a place to be or a place to want to be for those who were not lucky enough to be part of the community.

The Brothers reinforced discipline. They followed up the students closely. Manual labour was done twice a week by all, daily chores were respected, sports was for all. Classes were well organized. Teachers were well disciplined and respected dressing code. No teacher could wear jeans trousers or sport shoes to class to teach. Preps supervision was judiciously done. Teachers were often booked for failure.

All students wrote English Essays on Saturdays. It was a sacrosanct. Continuous Assessment was the method of evaluation. Students studied continuously when they were in school. Their assignments were marked regularly. Teachers who were found wanting in commitment were fired at the end of the academic year. Dedicated teachers were given some extra financial package for encouragement. Hard work and good study principles were inculcated in the students.

There was consistency of good performance in public exams. The Marist Brothers found the appropriate formula for teaching students and enabling them excel in academics and sports. The spirit of love they showed to students was so convincing that many of their ex-students actually came back to teach after their university studies. Where lapses occurred, part time teachers were used.

HIGH SCHOOL EDUCATION

Sacred Heart College was a junior secondary school until September 1978*the writer of this paper "JJC-Jonny Just come" in form 1.).

The Brothers started the high school with the sciences only. After a good number of years, the Arts department was opened by Brother Joe Mackee as Principal in 1990. The results were equally good.

The GLORY OF SAHECO.

The Marist Brothers inherited a good academic legacy from the Mill Hill Fathers. They improved on it marvelously. They created an academic citadel in SAHECO. SAHECO has always enjoyed fame and glory. The GCE results of the college have always been good across time. From 1965 when the first public exams were written and high percentage passes recorded to 1993 when the Marist Brothers handed over the administration of SAHECO to a Diocesan Priest of the Archdiocese of Bamenda, wonderful qualitative GCE results were the order of the day. Success was phenomenal. 10 papers, 10 A grades at the Ordinary level and 5 papers, 5A grades at the Advanced level were routinely registered by the most outstanding students of SAHECO. The success of 1965 would be attributed to the immense effort of Rev. Fathers Thomas Mulligan, Peter Lelivold, Mathew Minto and Martin Van de Werf. From 1966-1988 success was brought about through the intelligent and hard work of Brothers Vincent, Justin, John Philips, Norbert, Christopher and Joe McKee. Special homage should be paid here to Brother John Philips who is on record as the Longest serving Principal of SAHECO (May his soul Rest in Perfect Peace). "Jonny" as he was popularly called was a



master in the art of governing students and coaxing parents. He administered SAHECO from 1970 to 1988.

Brother Joe McKee taking over from a great giant did not have it easy at all. His stringent and super

standard was a "Herodias" demand for both students and teachers. His regime from 1988-1993 was one of no nonsense. He fired teachers and dismissed recalcitrant and lazy students without blinking. However, those who understood him and toed the line enjoyed and appreciated his unlimited talents. Bro Joe McKee was a teacher par excellence. He taught Literature and English language. He was an excellent footballer, lawn tennis player and a good musician. He transformed the school choir. Singing in SAHECO was an angelic. He trained his prefects, organized the library and controlled his teachers. He was always present. Trouble makers had very hard times with him. He maintained and even improved on all standards set by Brother John Philips. GCE results under his reign were excellent. Brother Joe McKee and his team of Marist Brothers left SAHECO's administration in 1993. The reason for their departure remained a mystery to many.

Marist Brothers have always been on SAHECO staff. The spirit of love, hard work and discipline (holistic education) is always impacted wherever they are. The following Marist Brothers taught in SAHECO under Diocesan Priests administration of Rev. Fathers Clemens Ndze, John Ambe and current Michael Kintang: Brothers Ronald Hickman, Francis Verye, Francis Lukong, Ivo Njongai, Peter Awoh, Martin Mbeng, Jean Baptiste, Emeka (to name a few). The last withdrawal was Brother Martin Mbeng a few years ago. The Marist era of administration of SAHECO lasted from July 1965 to June 1993. These are 28 years of positive administrative work and many more years of teaching after 1993 in SAHECO. Their merits in a nutshell were:

- Phenomenal high academic success
- Fame in sports
- Promotion of healthy competition
- Development of skills in sports and music
- Equal love for students
- Spirit of hard work
- Socialization within and beyond the college
- The love for SAHECO

Conclusion

This year the Marist Brothers of the schools are celebrating 50 years of passion education in Cameroon. A golden jubilee of service by this

exceptional mind builders is a time for all who have directly or indirectly benefited from their selfless services to say “thank you”. It is also a time for self stock taking of values impacted by the Brothers. The huge legacy of the Marist Brothers stays on. The Motto of Excellence, integrity and service remains a light on our door steps. Today SAHECO Mankon is still a school of reference. Her products are people of substance.

Happy Golden Jubilee.

Reference:

- P.B. Soh: *the social history of Sacred Heart College*
- *Oral interview of ex-students and teachers.*

*Numen Yousi Georges
Vice Principal/Dean of studies
Sacred Heart College Mankon*

Ex-student of SAHECO and product of the Marist Brothers of the Schools.

HISTORY OF THE CONGREGATION OF THE MARIST BROTHERS IN CAMEROON *A New form of Life in the view of Taa Denis Ngo:*



History tells us that the five pioneer Sacred Heart Missionaries to Kumbo Diocese in 1912 included three Priests and two Brothers: Brother Krispinus and Brother Felix. As the story progresses, very little is said about these two besides the fact that one (Brother Felix) was a carpenter and tailor who set about training boys in dress making and furniture while the other (Brother Krispinus) was a farmer who specialized in training boys in agriculture and rearing animals and cultivation of crops such as potatoes and all kinds of vegetables. Fai Liiwong in his analysis of the arrival and development of Christianity in this area presently Kumbo Diocese gives an account of the attempts at the establishment of a congregation or congregations of Brothers. In 1933, one Joachim Taba who

desperately wanted to be a Brother had left for Nigerian where his dreams were realized but he died in 1948 in Abeokuta. He was the first son of Nso and in fact of the whole Anglophone Cameroon to join the Religious life.

Fr. Ivo Stockman had an inspiration to start a congregation of Brothers but did not himself know what lines the formal training of the Brothers should take. After Joachim Taba, another important personality strongly responsible for the development of the Brother's vocation in the then English speaking part of Cameroon was Denis Ngo who hails from Melim. Like all other young people of his age and his generation, he was busy planting his coffee and colanuts when the strong desire for Christian Baptism dawned on him in his early twenties. Coming from a typically pagan family, his parents resisted this suggestion though they were not opposed to the newly introduced modern education. It should be noted that the two (Christian doctrine or Baptism and Modern education) ran side by side. He therefore resolved to achieve his objective by hiding under the canopy of education. Since preparation for baptism took two years, he expected to withdraw from School as soon as he received his strongly cherished baptism. He therefore enrolled in infants One in Meluf in 1937 where he was equally receiving doctrine lessons in preparation for baptism. The lessons were quite interesting but what troubled him was the fact that many people already baptised were not living or actually practicing what they were taught. This worried him a lot and he started wondering what to do so as not to fall into the same trap of indifference when he is baptised. Sharing this preoccupation with his niece Techla Jumla who was already a Christian, he was told that it was simply laziness and lack of interest by those who were baptised since after this, they are no more in contact with what they have been taught. He was determined not to forget these beautiful things he was being taught after baptism but how was he going to achieve this?

One day one of his nieces' daughters, an aspirant for the sisters by name Josepha Lahkongmo asked if he was not considering the vocation of the Priesthood to which he replied that he wasn't a “whiteman”. For him, the Priesthood was only for whites since the few Priests he saw were all Europeans. His attention was then drawn to the experience of one young man (Joachim Taba) whom everyone thought was going to be a Priest but had gone to join the Brothers in Nigeria. When he questioned further

to know who a Brother was, he received a despicable description: “*One who dresses like a Priest but only works in the garden and in the carpenter's workshop*”. This caught his attention and he was determined to find out more but to their displeasure since they didn't want him to follow this new and funny way of life.

Hearing that in Standard Two one could be admitted as a Brother, he started studying very hard with the aim of becoming a Brother when he eventually reached this level. One had to do the vernacular school of two years after which he was admitted into the English school in Shisong to start Standard One. In 1939, he was baptised and started Standard One in Shisong. It should also be noted that the famous Yaya Elizabeth Yadiy one of the first Christians in Kumbo was like the elder sister of Taa Denis Ngo. Also the idea of going to church, he says was given to him by someone by name Shey Mbumbam who himself was not a Christian but encouraged him and he later sponsored for Baptism. According to Shey, what the Whiteman taught was true but the problem was with those who were not keeping it. He was determined to find all possible ways of practicing what he had been taught.

Invitation to join the Brothers

While in Shisong, Joachim Taba, already a Brother in Nigeria and striving to recruit candidates wrote to Vincent Lainjo, who by then was a teacher requesting for young boys who were interested in becoming Brothers. Denis immediately gave his name but unfortunately this was when the 2nd World War erupted and disrupted everything. By the time he finished Standard Two, the rule was changed and one had to complete Standard Four to be admitted as a Brother. He therefore had to continue striving to reach Standard Four which he completed in Mankon, Bamenda. By the time he completed Standard Four, the rule again was revised that one had to reach Standard Six. For a few years, he had problems getting through Standard five but eventually they started admitting those who ended in Standard four. In this case he was qualified to go to Nigeria and be admitted but needed the permission of Bishop Peter Rogan which was refused. He was asked to wait for a year with the hope that he may change his mind and apply for the Priesthood which was strongly cherished at the time.

He therefore spent 1944 in Shisong working as a “Brother”, doing masonry, carpentry and gardening following the Mill Hill idea of the apostolate of a Brother. As Bishop Rogan kept persuading him to join the Priesthood, he received a letter in 1945 from Lagos stating that he had been admitted into the Brotherhood in Nigeria. This annoyed Rogan and he drove him away and refused to collaborate with him anymore since he was accused of looking for means to go to Nigeria on his own.

When his Parish Priest in Shisong, Fr. Stockman, learnt of his struggle, he advised him to go back and complete his studies by completing Standard Six. He therefore had to go back and repeat Standard Five so as to pass and go to Standard Six. After working very hard, he eventually completed in 1947 despite difficulties with Arithmetic that often disturbed him. It was now in 1948 that they started the local congregation in Shisong under the control of Fr. Stockman. There were altogether four of them who came in as pioneer candidates for the new congregation namely: Denis Ngo, Clemens Ndze, Elias Fonbeh, Denis DohFon and Michael Ngafin. Fr. Stockman's interest in the Brotherhood came from the fact that he had a brother who was a Religious Brother and he had encountered a congregation of Teaching Brothers. He was therefore interested in starting a congregation that will be devoted to teaching or nursing. It should be noted that they started as teachers but gradually Bishop Rogan wanted to recruit all of them into the Priesthood. Two out of the four of them gave in but Denis Ngo remained for four years, working and teaching but nothing else since no one seemed to know what Religious formation was all about. Only Sr. Camilla of the Tertiary Sisters of St. Francis knew what it entailed and was acting as their formator.

Even though Fr. Stockman seemed not to fully understand what formation for the brotherhood entailed, one thing was clear in his mind: he needed a congregation of teaching Brothers or nurses and not farmers, carpenters and housekeepers as had been the case with the Mill Hill Brothers. It appears the Bishops were not in support of this project of Fr. Stockman and he was transferred from Shisong to Mamfe and replaced with Fr. Leo Underwater who was not as focused as Fr. Stockman. More and more the candidates were getting impatient with the slow pace of things. They had been teaching for four years and the salary going to the Priests but little or nothing happening in the area of formation for the

Brotherhood. When they put in pressure in this regard, Fr. Leo talked it over with the Bishop and soutanes were made for them. Sr. Camilla questioned the *raison d'être* of the soutanes; whether this made them Postulants or novices or professed Brothers. None of them had an idea of what those terms entailed.

This monotony of teaching without a focus in training for the Religious life continued for 15 years. Some of them like Clemens Ndze had left for the Priesthood. The Franciscan Brothers running the Teachers Training College in Bambui encouraged Fr. Henry Olislaga who had been charged with the formation of the Brothers to send them for training as teachers. After a lot of hesitation, Denis Ngo was reluctantly allowed to go for it. He was given two years of Grade Three Teacher Training after which he continued teaching. They had been there for 15 years without any training or profession, but passing off as Brothers.

He was doing virtually everything as far as supervision of lessons and teaching was concerned, besides teaching catechism. Fed up with everything, he decided to leave and go back home to Melim while Julius Peters was then Parish Priest of Kumbo. This news of his departure was communicated to Fr. Francis Yang who was then acting as the apostolic vicar. He followed up to find out what could be done for him. He got in contact with the Marists in Nigeria and made arrangements to send these his Brothers there for training. Anthony Tanyi was equally invited to go with him to Nigeria where they will be formed as Brothers. The mistake here was the impression they were trying to give that they were sending their "Brothers". These young people were not yet Brothers despite their long stay in the mission. With the turbulent political atmosphere, there were fears that some of them were getting involved in Politics. Denis made up his mind to go to Nigeria alone since arranging their journey with the Vicar appeared so complicated. With the help of Sylvester Kilo, he got a seven days' permit for travelling and left for Uturu in Nigeria alone. Once they saw that he was already there, they sent Anthony Tanyi to follow him.

They were admitted for training as Cameroonian Brothers (for the local congregation in Shisong) but there was no Constitution or rules for this new congregation. Instead they were following the Constitution of the Marist Brothers. Denis was not satisfied with this state of affairs and insisted that

they be admitted as Cameroonian candidates into the Marist Congregation so that at the end of their formation, they should go back. In the mind of Brothers Francis and James in charge of Formation, these candidates were to stay in Nigeria after their formation. This was communicated to Bishop Julius Peteers back home who then accepted that they be admitted into the Marist Congregation as Cameroonian Brothers but requested that they send Brothers to Cameroon to run a school so that when the candidates undergoing formation get back, they will have something doing. This was settled and the Bishop offered the Brothers the choice of Sasse College and Sacred Heart College. (which they finally choose). Br. Vincent was then sent as the first Principal of Sacred Heart College in 1965 with another Brother.

When the two years of novitiate formation were over, Denis underwent a Grade II Teachers Training Course in Umuahia in Nigeria. As already stated, the objective of the Nigerian Brothers was to keep him in the Formation Centre in Nigeria so that he can easily handle the post-war multi-cultural and international community. However, Br. Vincent needed him home to reinforce the new community of only European Brothers who were finding it difficult managing the school with a completely new cultural orientation. On coming back he was offered to teach Religion in Sacred Heart College. He protested on the grounds that he had been trained for the Primary School and he himself had no Secondary School qualification. Taking up this challenge, he decided to be studying for the GCE O'level while teaching at the same time.

Reasons for the slow take off of the Brotherhood in the early Church.

Lafon J. (Fai Liiwong), 1988 attempts an explanation of what could have been responsible for the crash in the take off of the Vocation of Brothers in the territory that is presently Kumbo Diocese and the present local church as a whole. According to him, the birth of the brotherhood was welcomed by everyone who was conscious of the establishment of an indigenous Church. Its birth was thanks to Fr. Stockman. However, we see in the fifteen years of its existence that it ended in a fiasco.

The first major cause was the fact that the Priests on the spot, on whom lay the heavy responsibility of nurturing these dedicated men had no diocesan policy to follow. Most of the Priests themselves did not know what lines the formal training of

professional brothers should take. In this way, some of them used but their own experiences of seminary formation on the Brothers which could not work.

Furthermore, the discouragement that came from the high quarters in Soppo, Buea, was enough for the young men to despair. The speeches of the then Bishop to the Brothers were often punctuated with frank utterances that he wanted only Priests and not Brothers. In this way, he monitored them through the Priest in charge of their formation to see those who were "sharp enough to be formed for the Priesthood" and those who could be accepted as Brothers. This spirit led to the withdrawal of some of the aspirants to join the Priesthood.

Another unfortunate mentality that led to the demise of the initiative of the Brotherhood in those days was the apostolate or skills associated with them. These young men would have involved themselves in catechetical instruction in the Parish but that was considered 'too decent' for them. A Brother was more a brother if he broke firewood or worked in the garden rather than study. The typing lessons they started receiving were stopped after a few months as unbecoming of Brothers. The question here is not that it is shameful to engage in such mean tasks but we need to ask whether a religious congregation of Brothers was actually needed to split wood or work in the garden. If history could be relied on, it should have been noted that the early Brothers who accompanied the Missionary Priests in Shisong helped them in several directions.

On the part of the aspirants themselves, Brotherhood for many of them was a leap in the dark. They did not know exactly what they were going to be or what the Church expected of them and therefore could not easily help themselves. One of them, Denis Ngo is quoted as saying in reaction to a statement from his friend Bernard Wirnkar:

"I do not mind about the slow progress of the Brotherhood because I know how hard it is to begin something and how far we

are from the real knowledge of what the life of a Brother should be..."

From the afore gone discussion, it is clear that the leaders were blind or short sighted as far as a sense of direction was concerned in the establishment of the Brotherhood. The Priests charged with this task did not know what to do and the candidates themselves were lost. Hence, nothing short of a dismal failure could be expected.

THE MARIST BROTHERS OF THE SCHOOLS IN KUMBO DIOCESE

The Marist Brothers of the Schools arrived in Bamenda in 1965 and took over the management of Sacred Heart College Mankon as already indicated. This School for boys flourished under their guidance and from the point of view of academics has been the envy of all, registering excellent results in the Ordinary and Advanced Levels of the General Certificate of Education. As the college was growing, there arose the need for a Formation Centre for the training of indigenous Brothers.

It should be recalled that Brother Denis Ngo and Brother Anthony Tanyi had gone to Uturu in Nigeria in 1962 to be formed in the Marist Novitiate there. Originally they were supposed to return to Cameroon and help start a Marist Brothers Formation Centre but for reasons best known to the authorities at the time this never happened.

In August 1977, Brother John Oglivie informed the



Taa Denis and Bro. Stephen

Local Ordinary that Brother Aloysius Martin Palmer had been appointed to Bamenda to begin a Programme of Religious Formation for those wishing to join the Marist Brotherhood. It took another one year, however, before Brother Palmer, who had put in twenty-eight years of missionary work in Nigeria would arrive. He and others had been evicted from Nigeria following the defeat of Biafra in the bloody Biafran War in which Britain was accused of supporting the enemy of the Republic of Nigeria. On the 1st of August 1978, he arrived Tatum where he was to start the Marist Brothers' Formation Centre. As the arrival of Brother Martin coincided with the departure of the Franciscan Brothers of Mount Bellew, they immediately took up temporary residence in the house the Franciscans had occupied.

As far as formation was concerned, a temporary arrangement was that after two years of formation in Tatum, the candidates would be sent to Orlu in Nigeria for their Novitiate formation. Two of our Brothers: Francis Verye and Lukong Francis Yufenyuy are living testimonies of this experience. The Local Ordinary again intervened in April 1979 and asked the Provincial of the Marist Brothers in Britain, Br. John Oglivie that the Formation Centre at Tatum be made into a complete Novitiate. Some years later, this was granted and a Novitiate started in September 1982. It should be noted that since coming back from Nigeria and completing his further studies in Britain, Brother Denis Ngo, got actively involved in teaching in Saint Augustine's College while pursuing the task of getting candidates for the Formation Centre in Tatum.

Formation of first Marist Candidates for Cameroon

While engaged in School the idea of training more Cameroonian Brothers which they originally had was already dying out or forgotten. While Denis was back working in the School, Anthony remained in Nigeria for a while and a couple of young boys joined him there to be formed as Brothers but did not last due to the Nigerian civil war. While back in Cameroon, all of them were asked to leave even though their formators in Nigeria (Br. Francis and James) had advised that they be kept to continue their formation in Cameroon.

By 1971, a step forward was taken to start formation by opening a community in Njinikom under the direction of Anthony and Denis Ngo who prepared a few boys academically for the

Secondary School and then sent them to Nigerian for formation. The community was closed after two years from 1970 to 1972 due to poor coordination of the formation processes and the two Brothers came over to Sacred Heart College Mankon. After a year, when those who were groomed for the formation house were sent back to Cameroon for holidays, the Brothers sent them home. All these coupled with other incidents pushed Denis to write to the Provincial requesting order and seriousness in the recruitment and formation of Cameroonians.

St. Augustine's College Nso was proposed as a venue for formation where a new community was opened in 1974. Br. Arthur, the then Provincial assigned Anthony and Denis to be in charge of formation. One strange arrangement was the fact that the candidates recruited and kept there for formation were only taught in the community and they could not benefit from secondary education in SAC. This surprised Br. John Oglivie and he insisted that the candidates be admitted as students to get their education in SAC Kumbo. Other Brothers saw it as a waste of money.

It was latter suggested that Denis goes to Europe for further studies before he comes back to continue with formation. Christopher Manion was sent to replace him. He later became Provincial and eventually a General Councilor before his demise in the Congo / Rwanda crises. Denis was in Europe for four years of studies before coming back home. By this time Br. Martin Palmer had taken formation from SAC to Tatum.

At one point during the tenure of Chris Manion as Provincial, a complaint came up that the statues of the boarding school was too heavy for the brothers and negatively affecting community life. They wanted to make it a day school but Bishop Paul politely turned it down. While in Tatum, the idea of a house for candidates who may need to study in Sacred Heart came up. That was the idea behind the plot and the house across Sacred Heart College. Francis Verye is among the candidates that made use of this facility.

The date for the opening of Tatum is not quite clear though according to Chronologie Mariste, the Novitiate was approved in 1979.

50 ANS DE PRESENCE MARISTE AU CAMEROUN

1965 - 2015

**LES FRERES MARISTES DES ECOLES EN ZONE FRANCOPHONE
LES VRAIS COMBATTANTS DE L'AFRIQUE AUX MILLE COULEURS**



CURNOYER Daniel



COUTURE Jean-Denis



DUBUC Denis



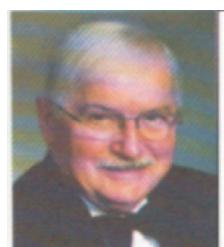
GAUTHIER Fernand



GUAY Charles - Henri



HEBERT Léon



HEBERT Louis-Joseph



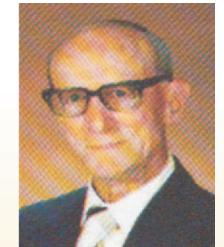
LAMONTAGNE Gerald



LAVOIE Paul-André



Ouellet Georges



TREMBLAY Claude



AUBUT FIRMIN



BEAUDET Claude - Roland

BEAUREGARD Gilles



COTE André



BOLDUC Gabriel

En 1965, les Frères Maristes de la Province de Desbiens: Paul André Lavoie, Firmin Aubut, Antione Barbin, Marcel Bellet dirigent un important collège à Makoua, Congo-Brazzaville. Mais les choses vont tourner à l'envers. Le marxisme-léninisme s'empare du pouvoir. Chassés, ils quittent le pays dans une remorque tirée par un tracteur et furent accueillis à Yaoundé par Mgr Jean Zoa à bras ouverts. Celui-ci proposa donc aux Frères la direction de deux collèges distants de 150 km l'un de l'autre. Le collège Stoll d'Akono, un collège qui débutait dans les locaux temporaires. Les frères du Sacré-Cœur de Makak avaient coopéré pour assurer le lancement de ce collège de brousse. Mgr leur offrait aussi un collège à Nkolmébang, à cinq kilomètres de Saa et tout près de son village natal: Ovo-Abang.

Les frères se sont scindés en trois groupes:

Akono collège Stoll.

FF. André Côté et Charles Tardif

Nkolmébang (Saa).

FF. Georges Daigle, Jose Mediavilla et Gaston Allard.

Au séminaire de Yaoundé en attendant le Frère Philippe Lambert.

Signalons en passant que les deux collèges n'accueillaient que les garçons.

Le collège Bullier de Nkolmébang (Saa).

Le collège Bullier est situé à 75 kilomètres de la capitale: Yaoundé. Pour tous les travaux de Saa et comme ceux d'Akono, les Frères Firmin Aubut dit: « Capable », Claude Tremblay convient de le signaler que les travaux de construction s'effectuaient tandis que les classes fonctionnaient normalement aux deux endroits. Le campus de Nkolmébang comportait éléments suivants: une vaste remise pour les matériaux à accumuler pour servir de garage, atelier pour le bois, atelier pour la mécanique, abri du groupe électronique, plus sept locaux de classes, , grande bibliothèque, un auditorium de trois cents places, divers bureaux pour l'administration, résidence pour dix professeurs avec cuisine, réfectoire, chapelle, salon, terrains de sport.....

F. Firmin Aubut était le superviseur de ce vaste chantier et chargé de l'approvisionnement en fournitures: sable. Ciment, fer, bois, et autres matériaux. F. Claude Tremblay chef chantier auprès des hommes, voyait à ce

que tout se fasse selon les normes de la construction en brousse.

Grâce à nos partenaires intéressés à l'éducation: L'Ambassade du Canada à Yaoundé, l'ACDI, les Frères Maristes et les parents coopérants, le collège Bullier ne sera inauguré qu'en 1975 par une cérémonie grandiose



Fr. Firmin Aubut dit "Capable" »
Fr.Claude

La devise du Cameroun **PAIX-TRAVAIL-PATRIE** figurait en majuscules bien en évidence sur les murs de la bibliothèque du collège. Les nombreux visiteurs en jour d'inauguration l'avaient fort bien remarquée. Les responsables du collège voulaient que cette devise soit

inscrite encore avec plus de profondeur dans le Cœur de chaque bulloise et de chaque bullois afin que la nation entière progresse vers cet idéal en trois points, un idéal séduisant.



Naissance du collège Stoll

Signalons de façon très remarquée le passage des Frères: Egard ISERENTANT, celui-ci a été même Supérieur du District, Luis Solorzano, Mexicain, Jean Blanc...

En même temps que Bullier construisait, à 150 kilomètres plus au sud le collège Stoll lançait ses constructions permanentes. Ce collège disposait déjà de quelques locaux de classes en poto-poto aux fenêtres ouvertes à tous les courants d'air construit sur un emplacement exigu. Ces locaux construits par un frère spiritain aidé des paroissiens se trouvaient derrière le presbytère de



Frère André Côté



la mission.

Mgr Zoa avait donné ce conseil aux Frères en recherche d'un terrain:

Derrière le petit séminaire d'Akono, vers la rivière Akono, il y a un terrain assez vaste pour y construire un grand collège. Mais il est plein d'arbres pour le moment. Je vous le donne à cette fin: bâtir un collège catholique dans ce milieu.

Qui dit collège Stoll d'Akono, parle du Frère André Côte, 40 ans de direction au collège, en Afrique (**"un lion ne meurt pas, il dort"**), du 30 novembre de chaque année ou professeurs, Sœurs, prêtres, élèves fêtaient... Qui dit Stoll, parle de la musique, de la fanfare, des terrains de sport, des mini-olympiques qui regroupaient des milliers de jeunes de différents collèges de la contrée. Qui dit Stoll, parle des Lions indomptables souvenirs de 19990 en Italie, c'était leur siège de préparation.

Le collège Stoll été Inauguré en 1969 par Monsieur Paul Biya étant Secrétaire Général de la République Fédérale du Cameroun en présence de



Le 23 février 1969, Son Excellence M. Paul BIYA inaugure le Collège STOLL en présence de l'Ambassadeur du Canada et du Nonce Apostolique.
(Arch. Collège Stoll).

l'Ambassadeur du Canada au Cameroun et du Nonce Apostolique au Cameroun.

Le collège Champagnat d'Ombessa.

Collège fondé par le Conseil Général à la demande de Mgr André Loucher, spiritain, évêque de Bafia, qui avaient lui-même fait les démarches à Rome, auprès des Supérieurs majeurs pour obtenir que les Frères Maristes ouvrent un collège dans son diocèse. L'argument qu'il avait présenté était celui-ci: " Nous remarquons que L'Islam descend

graduellement, en Afrique, du nord vers le sud. Déjà, le nord Cameroun est à forte population musulmane. Il convient que l'Eglise ouvre des institutions pour empêcher, en quelque sorte, que ce phénomène aille en s'intensifiant." Cet argument avait particulièrement frappé le Fr. Basilio, Supérieur général de sorte que son poids a dû peser lourd dans la décision à prendre.

Le Conseil Général avait donc pris sur lui de fonder ce collège en faisant appel à des Frères issus de diverses Provinces.

Signalons ici que, quand Mgr Jean Zoa, notre évêque demanda aux Frères Maristes, vers 1970, de prendre dans les classes du collège des jeunes filles afin qu'elles puissent avoir accès, comme les garçons, aux études plus avancées, ils posèrent une condition: que des Sœurs viennent participer à l'enseignement parmi le personnel du collège. Ainsi, nous avons les Sœurs de Ste-Croix de Montréal à Saa et les Sœurs de la Croix de Strasbourg à Akono. Mgr Zoa se rendait bien compte, avec les parents d'ailleurs, que les filles étaient laissées pour compte et qu'elles allaient en mariage beaucoup trop jeunes sans avoir fréquenté longtemps l'école....Après le cours primaire, il n'y avait pas sur place de collège pour les accueillir. Alors le règlement de l'Institut des Frères Maristes ne leur permettait pas d'enseigner aux filles.

Il convient ici de souligner la participation des Sœurs et des Frères dans le domaine de la vie liturgique et de la vie de prière de notre milieu communautaire. Ensemble, nous participions à la messe soit à l'église paroissiale, soit à la chapelle des Frères. Ensemble nous récitions le chapelet, l'office du temps présent. Le dimanche, une demi-heure d'adoration devant le Saint-Sacrement exposé sur l'autel décoré généreusement de bougainvillées réunissait les deux communautés. C'était un temps privilégié où nous mettions en commun, devant le Seigneur, nos projets apostoliques pour la semaine qui commençait en adoration en sa présence.

Dans nos collèges, une place de choix est accordée aux mouvements de jeunesse comme: la légion de remarie, les Héraux de Mariene, le scoutisme, les guides, la JEC, la JOC et sans oublier les activités sportives et la musique.

LA JEUNESSE DU MONDE (JM).

La JEUNESSE DU MONDE au Cameroun fut fondée par le Frère Paul André-Lavoie en 1972. C'est un mouvement apostolique qui se situe dans

le secteur jeune des OEUVRES Pontificales Missionnaires.

SAINT JOSEPH'S CATHOLIC COMPREHENSIVE COLLEGE

P.O.BOX. 23 MBENGWI MOMO DIVISION
NORTH WEST REGION, REP. OF CAMEROON

MOTTO: EDIFICAMUS REGNUM DEI
TEL: 677440393 (PRINCIPAL)
“LET US BUILD THE KINGDOM OF GOD”

Saint Joseph's Catholic Comprehensive College, (SJCCC) Mbengwi is an Archdiocesan educational establishment and the proprietor is the Archbishop of Bamenda His Grace Cornelius Fontem Esua.. The college was created in September 1999, and entrusted to the care and administration of the Marist Brothers of the Schools (A Religious Congregation that has Education as its specialty). The pioneer principal was Rev. Brother Francis Lukong (1999-2004) who headed the school successfully for a period of Five years. The Second principal of the College was Rev. Brother Ivo Njongai (2005-2010) who equally did his very best in running the College for same period of time. Rev. Brother Linus Ngam is currently the principal of the College alongside Four other Marist Brothers (Rev. Br. Evaristus, Rev. Br. Elvis Tomla, Rev. Br. Tansam Elvis and Rev. Br. Divine Sebeey).

From 1999 to 2010 the college was a First Cycle school. At the dawn of 2010 Saint Josph's Catholic Comprehensive College, Mbenwgi was transformed to a High School with Arts and Commercial departments fully operational. A year after the Science department was introduced with well equipped Science laboratories.

The purpose of Catholic education is holistic education; that is, helping our students to grow physically, academically, morally, psychologically, emotionally and spiritually upright. In order words, the importance of Catholic education should be looked at the level of moulding young Cameroonians into God fearing, honest, and hard working men and women. If we expect any change in Cameroon of tomorrow it should come from a change in mentality, attitudes and the way the young generation perceives things in society. Only

God-fearing people can have these qualities and it is believed that with the Catholic education the young people have a big future in Cameroon and elsewhere. Cameroon desperately needs God fearing and honest people now more than ever before so that they can help to change the country from its present situation.

ENROLMENT: Since the creation of Saint Joseph's Catholic Comprehensive College, Mbengwi, the enrollment has been increasing steadily. The current enrolment of the academic Year 2015/2016 is 663 students; 327 boys and 336 girls. The College administration continues to be optimistic that many parents will endeavour to enroll their children to the college.

PERSONNEL SITUATION: The College can boast of 55 teachers; 38 full time teachers and 17 part time teachers. We equally have 12 non teaching staff. The teaching and non teaching staff are making tremendous effort to cater for all the students entrusted into their care.

ACADEMICS: In the domain of academics, it is most gratifying to report that the students have acquitted themselves very well in public examinations over the years. It is worth mentioning that some of the students have distinguished themselves with excellence results. Hence, they have obtained scholarships from "**LES BRASSERIES DU CAMEROUN**" for their brilliant performances. While the school administration and the staff are delighted with the excellent results recorded so far, there is still a firm conviction among the teaching staff who continue to put in their best to teach the students through anxious times, that the age of divine intervention in human affairs has not yet ceased!

Like any other Catholic College, Saint Joseph's Catholic Comprehensive College, Mbengwi stands out different in many ways:

- *A qualified and experienced teaching staff that is duty conscious and hardworking and that has produced very good results over the years.*

- *The College admits all students who are qualified to start their Secondary Education without any consideration of their academic strength. Over the years, most of these students admitted have been moulded up by competent*

teaching staff to produce good results and compete with other colleges that admit students based on their academic strength.

- *St. Joseph's College, Mbengwi gives an opportunity for students from different religious backgrounds to come together and study. Provisions are made for students from other religions and beliefs to practice their religion within the school premises.*

- *The environment is very conducive for studies. Situated on top of a small hill, the school has a moderate climatic condition conducive for studies. It is also situated out of town and students study peacefully without distractions.*

- *S.J.C.C.C, Mbengwi offers a holistic education with emphasis on: Child's moral formation, child's intellectual formation, child's physical formation, etc.*

OTHER FACILITIES IN THE COLLEGE

- *5 Ultra-modern laboratories for CHEMISTRY, PHYSICS, BIOLOGY, FOOD & NUTRITION, FOOD SCIENCE and COMPUTER SCIENCE practicals.*

- *A standby generator in case of blackout.*

- *Well built and modern sport complex for BASKETBALL, LAWN TENNIS and VOLLEYBALL.*

- *Culturally, Saint Joseph's College Mbengwi offers you the opportunity to learn at least FOUR of the many popular traditional dances of the North-West Region viz: KIKUM(JUJU DANCE), MBAYA, MUKONGE and NJANG. Social evenings also provide opportunity to learn how to dance Western Music.*

SAINT ALBERT'S COMPREHENSIVE COLLEGE, BAFUT.

(presented by Brother Ivo Njongai)

Saint Albert's Comprehensive College, Bafut (SACC, Bafut) is a co-educational, boarding secondary and high school created in 2004 and went operational in September, 2005 by the Marist Brothers of the Schools (FMS). The college, therefore is owned by the congregation of the Marist Brothers of the Schools. SACC Bafut has the necessary infrastructure and facilities to ensure comfort and effective teaching and learning. The infrastructure and facilities include : a huge academic block containing 20 Classrooms for both the First and Second Cycles as well as the staff

room and offices, well constructed modern dormitories with modern toilets and showers, two big refectories, school chapel for daily masses and prayers to enhance the spiritual life of staff and students, external toilets for use by students during lessons, a computer Lab with 80 modern Pentium 4 Computers for Computer Science Classes, a modern and well equipped Science Labs for Chemistry, Biology and Physics, as well as Food and Nutrition Lab for students offering Food Sciences.

SACC Bafut is situated at Nsoh, Bafut and 10 kilometres from Bamenda town. It is located in an airy, visible and quiet environment. The college land is big enough (16 hectares) to accommodate the growing student population. The campus is entirely fenced, big and provides sufficient space for future development. The buildings are new, permanent, well ventilated and duly serve their purpose. They are located within reach from the central buildings. The availability of AES-Sonel company, a standby generator and potable water enables the school to function normally and without any setbacks. The neighbourhood is sparsely populated. Thick grass, raphia bushes, palm trees, eucalyptus trees and hills around the school enhance the physical appearance and beauty of the school.

In the domain of academics excellence, SACC Bafut has been performing extremely well in the Cameroon General Certificate Examination since the first batch of students started writing in 2010. The First Batch laid a very solid foundation. As testimony of this fact, the GCE Performance of June, 2015 was excellent as can be seen below :

1. **GCE O/L GENERAL :**
 - 75 STUDENTS WROTE.
 - 75 PASSED.
 - 100%.
2. **GCE O/L COMMERCIAL :**
 - 42 WROTE.
 - 42 PASSED.
 - 100%
3. **GCE A/L GENERAL :**
 - 85 WROTE.
 - 82 PASSED.
 - 96.46 %.
4. **GCE A/L COMMERCIAL :**
 - 30 WROTE.

- 28 PASSED.
- 93.33 %.

It should be noted that the excellent results above and the ones recorded over the past couple of years are as a result of PHD : that is Prayer, Hardwork and Discipline on the part of both staff and students. Motivation of staff and students has equally played a key role in the performance of our students in public examinations.

Besides academics and good character formation, the objective of Saint Albert's Comprehensive College Bafut is to enable students to grow up morally and spiritually. The pastoral co-ordinator and the School Chaplaincy and the entire Religious Studies Department are charged with this responsibility. We work hard to enable students acquire the right religious beliefs and practices by discouraging superstition and encouraging a child-like and repentant attitude towards God. The Religious Department is rich with a variety of activities. Our typical day begins and ends with prayer. There is Holy Mass every day. The school chaplain is available to the students and teachers for counselling, spiritual direction and confessions. Education in faith is provided through doctrine classes where students are prepared for Baptism, First Holy Communion and Confirmation. House recollections, feasts and celebrations are other ways by which we re-enforce religious practices and habits.

Finally, SACC Bafut which is the sole conception of the Marist Brothers in Cameroon is a school of prosperity and dignity ; born to create intelligent giants and forged in the spirit of Morality and Charity, sets its standards at the Crest of Excellence. We say a VERY BIG THANK YOU to our Brothers in Spain for helping us to have a school of our own, a school which is loved and admired by everyone, a school which has already made a big name in Cameroon within a period of ten years, a school in which staff and students are happy being part of its community and feel very much at home and a school in which JESUS, MARY, JOSEPH AND SAINT MARCELLIN CHAMPAGNAT accompany staff and students in their day-to-day activities. We remain grateful to our Brothers and we pray that the good Lord may keep them, and continue to bless their work and also replenish their resources. THANK YOU VERY MUCH OUR DEAR BROTHERS. (Br. Ivo Njongai, fms ; PRINCIPAL, SACC BAFUT).

PRINCIPALS SINCE CREATION OF SACC BAFUT :

1. Brother Lukong Francis Yufenyuy : 2005 - 2012.
2. Brother Ivo Njongai Leynyuy : 2012 -





Br. Emili Turú
SUPERIOR GENERAL



Br. Francis Yufenyuy Lukong
DISTRICT SUPERIOR

