

# UGANDA'S TWO MONUMENTS

## They Are the Tomb of a King and a Christian Cathedral.

**A Visit to the Grave of Mutesa, and a Look at the Death Watch of His Bald-Headed Widows—A Funeral Wake Which Lasts a Lifetime—How the King Was Buried—His Human Sacrifices and His Terrible Treatment of His Wives—Religious Changes Going On in Uganda—A Million Christians and Their Fifty Thousand Native Preachers—How Stanley Brought in Christianity—A Look at the Great Namirembe Cathedral, Built by the Natives.**

Special Correspondence.

MENGO, Uganda.—There are two monuments here at Mengo which mark the changes now going on in Uganda. One is the tomb of the tyrant Mutesa, who was ruling these millions of semi-civilized natives when our Stanley came. It is guarded by a score or more of his bald-headed widows, who are fated to watch his coffin to the day of their death. The other is the mighty thatched cathedral of Namirembe, put up by the natives, that forms the center of the modern Christian movement that has converted this nation. It is the largest church on the African continent, and thousands of negroes are worshipping in it.

### THE TOMB OF KING MUTESA.

But come with me first to take a look at the tomb. It lies here a few miles from the Victoria Nyanza, on a great hill opposite Kampala, and is like no other tomb upon earth. I have visited the graves of the Pharaohs. The great-est of them were cased in gold. In the Pyramids, and it is only within recent years that they have been brought forth to light. Others were laid away in caves dug out of the mountains far up the Nile valley; but for ages they were covered by sand and rock. I have wandered among the tombs of the Ming emperors near Nanking, and below the great wall in central and north China. They are guarded by giants, elephants, camels and lions cut out of stone. I have also seen the Taj Mahal at Agra, India, that structure of marble whose dome looks like a vast bubble in the blue sky. It is the most beautiful monument ever erected, and was put up by a Mohammedan sultan out of his love for his wife. Among the other great tombs of the world are the enormous structure in Java known as the Borobodor, near which stands the famous stone goddess of the beautiful hills; the wonderful decorated temple at Tokio, Japan, in which lie the Shoguns, and the Hotel des Invalides in Paris, where Napoleon Bonaparte rests in a sarcophagus of reddish brown granite guarded by the twelve apostles whose figures look down from the dome overhead.

This tomb of Mutesa is like none of these, and yet in many respects it is more alive and more wonderful. It consists of a hut shaped like a haystack and as big as the main tent of a caravan. It is as high as a four-story house, and fully 100 feet in circumference. It is a great tent of thatched sewed to a framework of reeds and upheld by hundreds of poles. The reeds are tied up in bundles, and are woven in and out as intricately as the finest of basket work. In some places they look like mosaics. The outside is a mixture of white, but the smoke which arises from the perpetual fires within has turned them as black as the skins of the Mutesa's widows for whom the tomb forms a home.

The floor of the tomb is covered with grass cut for the purpose, and spread thickly over it. The poles which support the roof are so arranged that there is a wide pathway through the center, and right in the middle, under the tip of the cone, lies the coffin. It is guarded by spears fixed upright on each side of it. There are shields of copper and brass in front, and at the back are huge curtains of bark cloth, the same material which forms the clothing of the king's widows.

### PHOTOGRAPHING THE QUEENS.

Accompanied by my guide and a single native soldier, I made my way into the tomb. The first I saw seemed as dark as night, but as my eyes grew used to the gloom I could see about me. Scattered around the coffin and seated there on the grass in different parts of the hut were women of various ages ranging from 35 upward. All had blankets of bark cloth wrapped about their bodies, covering their breasts, but leaving the arms, shoulders and necks perfectly bare. They were barefooted and bareheaded, and with two exceptions their heads were shaved close to the scalp. The face of the younger women were fairly good looking, but all were dark brown or black and of negro features. By the aid of my guide I was able to get a number of them outside in the sun.

### WHEN HER BACK ACHES.

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and by paying a little money had them pose for a photograph. The widows have been sitting in darkness that their eyes were almost blinded by the light, and it was only after a number of trials that I got a good picture.

The women were all wives of King Mutesa, and upon his death, by custom, they took their places about his coffin to guard his body for the rest of their natural lives. They have an allowance from the native government, and receive so much food and drink every day. I understand that there are a score or more of similar tombs in the country about, each containing the body of a king who reigned long ago and each guarded by widows who are thus doomed to a living death. I spent some time around the tomb. The women were interested in me for a while, and then went back to their seats in the gloom. Here one sat and rocked to and fro; there another crawled over the grass, smoothing it out on the floor, and further on a third stretched herself out and slept. A sadder sight I have never seen! Every woman seemed a petrified figure of despair, and the whole recalled Dante's inscription over the gates of hell—"All hope abandon ye who enter here!"

### HOW THEY BURY KINGS IN UGANDA.

I have learned of the funeral of King Mutesa from the missionaries. It must have been civilized than that of his predecessors. There were no human sacrifices at his death and he was buried with his hands in his pockets. In the past the under jaw of a dead king was cut off and laid to one side. The body in the meantime had been wrapped in bark cloth by the prince who was to succeed him, and the prince, the official executor and the keeper of the king's tomb carried the body to this region where Mutesa lies. Here the executioner cut off the jaw and laid it carefully away in a wooden bowl. After that the grass tent-like tomb was built, and earth banked up around it to prevent the surface water flowing in. Then the body, minus the jaw, wrapped in bark cloth, was laid on a bedstead in the center of the tent and the door was closed. Immediately following this came the sacrifices. Three of the king's chiefs and three high-class women of the same rank were seized and slaughtered in front of the door, and their bodies were left there to be devoured by the vultures. The three men who were killed were usually the king's cook, the man who had charge of his beer mugs and the boss of his cowboys. After this the jaw was placed in a hut built nearby, and a chief was made guardian of it. Another chief became guardian of the tomb itself, and he and the widows took up their residence in it to watch over it.

### STORIES OF KING MUTESA.

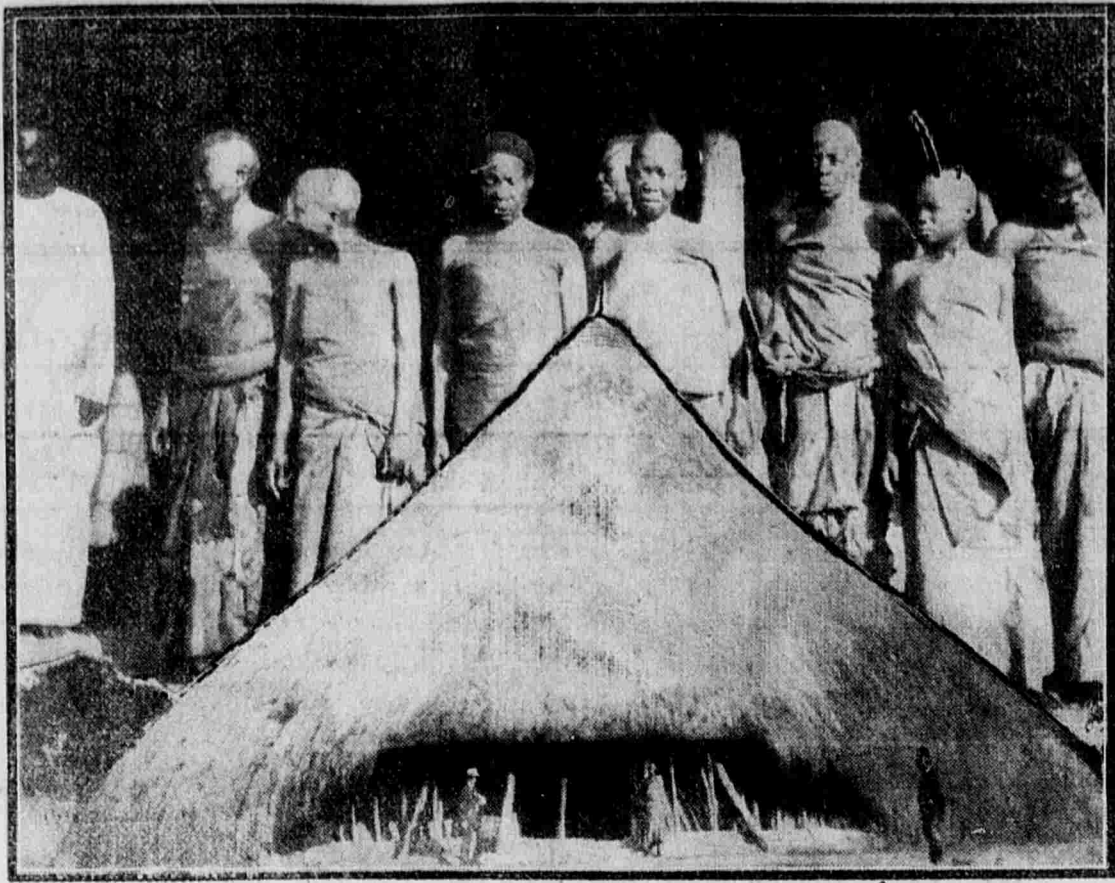
When King Mutesa died he ordered that the human sacrifices be done away with; and so his cook, beer man and chief cowherd went free, but the widows remained, and they are still on the job. This was so, although King Mutesa had some years previously killed 2,000 innocent men, women and children in order to celebrate a tomb which he built in honor of his father. Had it not been for the work of the missionaries his own death would probably have been accompanied by a similar slaughter. The present king of Uganda, whom I have described in a previous letter, is a grandson of old Mutesa. He was baptized a Christian, and was then given the Bible name of David, which is here called Daudi. This boy king has a Christian tutor, and his prime minister, Apolo Katikiro, is a Christian who, as a boy, was tortured for his religion.

I have heard many stories about old Mutesa since I came to Uganda. He was a mighty monarch and was credited with a million or so people at the time Stanley came. He held his court here at Kampala, and the neighboring countries recognized his power and paid him tribute. I have already written of the blind musician, who lost his eyes because he could not play to please the king, and of the royal drummer whose ears were cut off because one of Mutesa's daughters happened to spy him swimming. Under King Mutesa it was considered indecent for a man to show any part of his person, except his face, neck and feet, and if he happened to lift his dress a bit high and display a section of his calf in the royal presence he was liable to execution. This was a custom that remained until the king was waited upon by girls in a similar state.

### SAD FATE OF AN UGANDA EVE.

King Mutesa had scores of wives during his reign, but the two or three dozen that are now watching his tomb were part of his life he had a playful way of reducing his family whenever he became drunk. At such times he would take up his spear and stab his wives, and I was told here of a plenty he once gave, at which all the ladies of the harem were present. One of the prettiest of the girls in the party was the daughter of a favorite of the king's. She was a very beautiful girl, and her husband after the manner of 1200, she plucked a piece of fruit and offered it to him. The king thereupon denounced her for her familiarity and began to beat her to death with his club, when Speke, the explorer, who happened to be present, ran in and saved her.

At that time the king had the right to any woman in his country, and to matter how many deaths the harem was kept full. His majesty was supposed to marry only the daughters of chiefs, but if he fancied other girls he had the chiefs adopt them, and in this way they were brought into the palace according to law. The sending of a pot of native beer to the father of a girl was an indication that the king required one of his daughters, and the maiden specified was at once sent to the palace. If she proved true to his majesty and he did not kill her in one of his fits of anger, she was treated fairly well and she had the chance of the lifelong death watch which the widows are now enjoying. On the other hand, if the girl was not true to Mutesa and sneaked away to



THE TOMB OF KING MUTESA AND HIS WIDOWS.

another lover, she was terribly punished. The old penalty for such a crime was that both offenders should be chopped up alive, some say after the slicing process which, until recently, was common in China. All such penalties have now been done away with, and infidelity is punished by the natives, but such are directed by the British officials.

### MWANGA THE KING.

An even more brutal beast than old Mutesa was King Mwanga, who succeeded him. He reigned after the Christian missionaries had come in and when the country was to a large extent converted to Christianity. Mwanga, an avowed polytheist, opposed the missionaries, and he tortured the Christians among the natives, cutting off the arms and feet of some and sending others to death over slow fires. He killed several of the white missionaries, and acted so that he brought about a civil war among his people. In this war the native Catholics and the native Protestants fought with each other, and for a time the country was under the control of the Mohammedans. The king himself was notoriously weak and cowardly, and he was only able to escape his enemies by fleeing to the British. He was so disgraced that they cannot be printed, and the people themselves were glad when he was deposed, as they feared he would corrupt and wipe out the whole nation. The British at last threw him from the throne and chose Daudi Chai, who was then a baby, as king. That was about 12 years ago, and in the meantime the country has been ruled by a boy, with a regency of natives and a council of the chiefs.

### HOW STANLEY INTRODUCED CHRISTIANITY.

It was Henry M. Stanley who first brought Christianity into this part of the world. He came out here in 1875 and was well received by Mutesa. He urged the king to adopt the Christian religion, and Stanley, the explorer, found him and the Lord's prayer for him, and found him so interested that he sent a letter to the London Telegraph begging the English to send out missionaries. Stanley's letter was published in the London Telegraph, and it was a great help to the missionaries. Stanley also advised the English to work in this letter was sent to Europe by way of the Nile. It was given to a Belgian messenger, but the Belgians killed on his way down the river, and a government expedition was sent out to find his remains. When they discovered the body Stanley's letter was still hidden in one of its boot legs. It was forwarded to Chinese Gordon at Khartoum, and he sent it on to the London Telegraph. Three days after it was published an anonymous gift of \$25,000 was offered to the Church Missionary society of England to begin work in the Uganda field, and \$25,000 more was added shortly thereafter. As a result of this, the missionaries came to Uganda, and from there they came overland to Lake Victoria. Others came south by way of the Nile, and within a short time the work of christianizing this nation began in earnest.

### FIFTY THOUSAND NATIVE PREACHERS.

All this happened about 30 years ago, and now Uganda people are practically Christians. Of course, there are still many heathen among them, but I think it is safe to say that something like a million of these natives believe in Christianity in one way or another. In addition to the Protestant movement, which is by far the most important, and which is under the auspices of the Church Missionary society of England, a great work has been done by the Catholics. The White Fathers, a famous French denomination, have native churches scattered over the country, and they have a mission station here. The Mill Hill Mission, also called here, and composed largely of Irish priests, is doing a great work, having its churches, hospitals and schools. The converts of these two missions, usually marked by the little crosses which they wear around their necks, are to be seen everywhere.

As to the work of the Protestants, it is enormous. Archbishop Walker, who is at the head of the Church Missionary society here, tells me that the first converts were baptized just about 25 years ago, and that today Uganda has 200 native evangelists, who are going about the country doing mission work. It has 50,000 native preachers, who are holding regular services from week to week. The natives have built their own churches, and they support their preachers.

The people go to church; they hold prayer meetings, and many of them are earnest Christians. They are called to church by the beating of a drum. They keep the Sabbath and on that day the markets are throughout the country are closed. The archdeacon says the Catholics are good, and that the field is still large enough for all denominations. Said he: "I am glad to have the Catholics do what they can. We are all working to benefit the natives and we all believe in the creed of the Lord's prayer and the ten commandments." This mission work has to a large extent abolished the savage customs common here in the past, slavery has been done away with and the king and chiefs cannot maim or kill their subjects. The natives, as a rule, have each but one wife and many of their children are now being sent to school and taught the three R's. Both the Catholics and Protestants have manual training schools and there is also a high school here at Mengo.

THE NAMIREMBE CATHEDRAL. I wish I could show the American skeptics who doubt the good of mission work the great Protestant cathedral which has been built here by the natives with their own money. It stands on the hill of Namirembe about three miles from Kampala and it can be seen for miles around. My first glimpse of it was on my way inland from Lake Victoria, and I thought then that it must be the palace of the king. It is an enormous structure of sundried brick with a roof of velvet thatch which rises in three spires of the same material. The architecture makes you think of the wonderful temples of Siem or Burmah, save that this, to my eye, is far the more beautiful. The structure covers about half an acre and it can accommodate 5,000 worshippers. Its walls are about 30 feet high and are of great thickness. They are of a rich red color. From their tops sloping upward to a ridge with a beautiful curve extend the mighty roof, which is so large that it took more than 200 tons of grass to cover it.

### THE NAMIREMBE CATHEDRAL.

The interior is equally beautiful. It is a symphony of whites and blacks and rich dark reds. The floors are of sun-dried bricks and so are the walls. The roof is composed entirely of reeds of elephant grass, laid together in bunches and so tied with black shrubs from the swamps as to give it a decorative effect. The roof is upheld by many red brick columns and the work of fitting the roof to the walls is beautifully done. The building is in the shape of a cross with a great nave 90 feet wide and with a chancel for the choir at the front. The people come in bringing skins and mats and they sit cross-legged upon these during the preaching.

This great church is the fourth which has been built here. The first was made many years ago. It was constructed by the voluntary labor of the natives and its labor cost represented \$5,000. This was at the rate of 6 cents per day for the men who worked upon it. They had considerable faith to have done so. A short time after that church was built it was destroyed by one of the big thunderstorms common to this part of the world. The present cathedral which has taken its place was erected in 1904. Ten thousand natives were present at its dedication.

FRANK G. CARPENTER.

## Costly Lawsuit Shows Absurdities of English System

Special Correspondence.

LONDON, April 15.—Law in any country is a costly luxury, but probably there is no country in the world where it is more costly than in England. The English litigant may congratulate himself that he gets a very fair article for his money, but he has to pay heavily for it.

There is now being heard in the King's Bench court in London a suit which may fairly be said to hold the record for cost and tediousness. It is estimated that it will take 30 days to try and that it will cost \$250,000. The nominal sum involved is only \$200. It is a case of a man who has been injured by a horse, and the case seems somewhat an expensive luxury, but, of course, there are far larger interests ultimately involved. The case is that of a man who has been injured by a horse, and the case seems somewhat an expensive luxury, but, of course, there are far larger interests ultimately involved. The case is that of a man who has been injured by a horse, and the case seems somewhat an expensive luxury, but, of course, there are far larger interests ultimately involved.

### BILL OF COSTS.

It is estimated that \$150,000 was spent in the preparation of the case, and that the counsel's retainers amounted to \$27,500. Then there are the daily "refreshers" for counsel which, it is estimated, will amount before the case is over, to \$82,200. The cost of reporting the case is estimated at \$7,250, and the jury's fees will amount to \$1,750. In addition to this is the cost of witnesses. There are 29 of them, and some of them had to be brought from Africa and some from Portugal, and they will have to be maintained while they are in England, and compensated for their loss of time.

The documents in the case are so voluminous that the court has not large enough accommodation to hold them, and a special room in the Law Courts building had to be fitted up as a library, and set aside for them. There a staff of clerks is at work all day sorting and classifying them, as they are called for by counsel in the case, and are returned after use in court.

Nothing could better illustrate the difference between American and English legal practice than this case. In America there might be a couple of eminent lawyers engaged on each side, but a case of this kind would be quickly disposed of and most of the real business would be done in conference between the lawyers and their clients. In this case, as in every other English lawsuit, the lawyers who actually try the case probably never saw their clients until they were in court, and even after the case is finished it is quite possible that they have never spoken to them except to address the formal questions in court when the clients occupied the witness box.

### SOLICITORS AND BARRISTERS.

The dual system which still survives in English law practice is responsible for this absurdity. English lawyers, of course, are divided into two classes, barristers and solicitors. The solicitor is the man who must be approached by the clients and on the preparation of the case for trial. Yet the solicitor who has the case at his finger ends is not allowed to say a word in the higher courts. He must "brief" a barrister to do this and etiquette forbids a barrister to have anything to say to the litigant who is paying his fee except through the medium of the solicitor. If the case is an important one, he must have at least one king's counsel. The king's counsel are the senior members of the bar, and they are dis-

tinguished from the juniors by the fact that their gowns are of silk while those of the juniors are of "stuff." They are also compelled by the etiquette of the profession to charge a higher fee than the juniors, and the style of wig that they wear in court is a little different from that worn by the juniors.

### RETAINERS AND REFRESHERS.

Etiquette also ignores the fact that the barrister is entitled to receive a fee. In fact, the law does not allow him to sue for his fee, and he solves this difficulty by insisting on a substantial "retainer" before he undertakes the case at all, and an equally substantial "refresher" each morning before he goes into court. He is not permitted, again by etiquette, to receive these fees for himself. They are paid to his clerk, and the custom of the profession requires that the fees shall all be estimated in guineas instead of pounds. A guinea is one pound, one shilling, and the theory is that the clerk receives the shilling and the barrister the pound.

### DIGNITY AT ALL COSTS.

There was a time when barristers were more regarded as dignified men, even then they could not compromise their dignity by receiving money directly. There is a curious survival of this time in the hood-shaped bag which hangs from the back of the barrister's gown. It is popularly supposed that this is really a hood, but it is not. In the early days of English litigation the solicitor dropped the fee into this bag as he followed the member of the senior branch of the profession into court. Etiquette also prevents the barrister from seeking cases in any way, but that is overcome by the activities of his clerk. A clerk with a large acquaintance among solicitors managing clerks is a valuable asset to any barrister, and there are hundreds of solicitors managing clerks in London who would think that time were very hard indeed if they had to pay for their own where two days in successful litigation is one of the duties of the wise barrister's clerk.

### SYNDICATE CLERK.

Of course young barristers who are still waiting for briefs are unable to have a clerk all to themselves, but several of them usually club together and employ a "syndicate clerk" who is to distribute any work that comes his way equally among his employers. Many other young barristers make it a practice to attend the criminal courts where they are liable to be called on to plead for a fee of one guinea, for any un-defended prisoner. Many barristers have gained their start toward a lucrative practice by their success in winning freedom for some hardened burglar or highwayman.

### CANDID JUDGE.

A chief was tried and convicted a few weeks ago before Mr. Justice Lawrence. When he was asked if he had anything to say he replied: "Your lordship may remember that you defended me twenty years ago at the Old Bailey and secured my acquittal."

"Yes, I recollect it," said the judge. "It was my first case, and I remember that I assisted at a miscarriage of justice. You will now have ten years' penal servitude."

One of the peculiarities of English law is that a judge cannot see a barrister in court unless he is properly gown and wigged. A few months ago one of the judges was "on circuit," which means that he was traveling from town to town holding assizes. The barristers, of course, accompany the judge on circuit. A leading K. C. who had been dining with the judge the night before in the last town, slept late the next morning and in his haste to catch the train forgot the trunk containing his wig and gown. He had an important case on the calendar and he rushed to the court just in time to hear it called. He rose to apologize for being in mufti, but the judge stared straight ahead with unseeing eyes.

"Who is that speaking?" he asked. "It sounds like Mr. Jones' voice, but I cannot see him!" Mr. Jones tried to explain, but the judge replied with the greatest gravity, "I cannot see you, Mr. Jones." Finally the barrister in despair had to ask a colleague in court, who was properly attired, to request the judge to grant a short adjournment, while he sought a wig and gown. The wig was granted, and when the barrister returned to court after having borrowed the necessary equipment, the judge exclaimed, "Ah, Mr. Jones, I am happy to say that my eyesight has improved very much in the last half hour. I can see you quite well now."

About this incident it may seem to the judge was acting strictly in accordance with the usages of English law. He is not allowed by law to "see" a barrister who enters the court improperly attired.

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