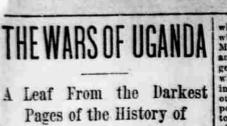
SUNDAY, OCTOBER 30, 1892 PTTTSBURG DISPATCH THE



Darkest Africa.

MISSIONARIES ARE BLAMED For Turning a Happy Kingdom Into

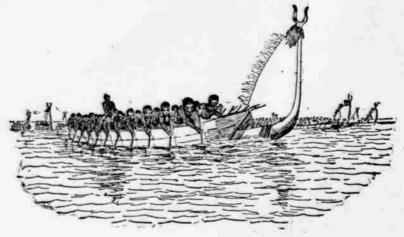
an Arena for Bloodshed.

CHRISTIANS BURNED TO DEATH and Machine Guns Mercilessly Turned on the Zealous Natives.

ENGLAND TO ABANDON THE COUNTRY

IWRITTEN FOR THE DISPATCH. When Speke told the world of Uganda over 30 years ago, the story fascinated all intelligent readers. He had found on the northern shore of the greatest lake in Africa a people numbering over 2,000,000, clothed from head to foot in native cloth, with a King whose fathers had sat on the throne he occupied when Queen Elizabeth was ruling England, with an organized government that restricted the power of the sovereign, with a class of powerful nobles who ruled the provinces and composed the royal Cabinet and a peasantry that was happy and contented, though life was held very cheap as in all barbarous communi-

When Stanley saw Uganda 17 years ago he went into raptures over the fair land and perhaps described it as more beautiful than it is. Here, he wrote, was the place for



#### MWANGA'S WAR CANOES.

missionaries to sow, in fruitful soil, the seeds of civilization that should spread through Central Africa. His glowing words fired the hearts of philanthropists. Protestant teachers reached Uganda in 1877, and Catholic fathers two years later, to sow, alas, the seeds of dissension as well as of civilization.

War Results From Religious Rivalries. There is no doubt that the past seven years of civil war are the result of the religious rivalries and political discords engendered by white men who went to Uganda to take blessings and not curses there. Englishmen and Frenchmen kindled a fire that they have been unable to subdue.

The Old Hatred Breaks Out. In Uganda, Protestant and Catholic teach-Even when huddled together in sore povers not only befuddled the untutored

churches.

promising native State in Africa, there is talk of abandoning the country, just when the maddened natives, eager to fly at one another's throats, need nothing but the withdrawal of the British power to com-plete their own destruction. No wonder the best men in England protest against such a step. There is little likelihood that the British Government will evacuate Uganda. What it has done is to warn the East African Company that after Mareh 31 next it will not continue the subsidy withwhite teachers until the massacres of 1885, when Mtesa's son and ancessor, King Mwanga, made war upon all the Christians and common persecution drove them to-gether for a while. Hatred of the whites who were dividing his country into factions in which he had no share, and fears that in which he had no share, and fears that other whites were coming to subvert his power and "eat up" Uganda, led Mwanga to kill Bishop Hannington and burn scores of his Christian subjects to death. A picture here shows one of the charred and black-ened frameworks upon which the victims were slowly roasted after their arms and feet had been cut off. The annals of mar-tyrdom show no heroism more subilme than that of the poor converts of Uganda who died for their faith, when they might have purchased life by renouncing it; and it is easy to see how, before and after the perse-cutions, such spirits, full of ignorant entha-siasm, were filled with bitter hatred of those who, they believed, had espoused a false

promising native State in Africa, there

100

who, they believed, had espoused a false creed. In 1887 the Christians, still united by the atrocities the King visited upon both sects, succeeded in deposing him. Then two other factions came to the front. Kiwewa, another son of Mtesa, had no sooner been another son of Attesa, isa no sconer been put on the throne and divided the offices among both Christian parties than the Mohammedan Arabs and the heathen Waganda joined hands to reshape affairs

Death and Flight for Christians. They turned Kiwewa out of power, placed Where Christians Were Burned to Death.

nore to their liking.

Kalema, another royal son, on the throne, and killed many of the Christians who took refuge, one and all, in Buddu, the south-western province of Uganda, while all their out which, the company says, it cannot re-main in the country. The company is adwestern province of Uganda, while all their white teachers skurried across the lake to wait on the southern shore for the storm to blow over. Uganda was now under Moham-medan control and the prospects of the Christians were very dark. The poor fugi-tive Mwanga took refuge with a half dozen of his 3,000 wives among the Catholio Fathers, south of the lake, and was de-pendent upon them for his daily bread. The bloodthirsty tyrant was now a sup-pliant for charity and friendship and in his dire distress he became an alleged Chris-tian, and impressed the good fathers with his sincerity as a Catholic while, at the same time, he wrote to the Church of mittedly incompetent to govern Uganda; but there is as yet no reason to believe that Great Britain, after claiming sovereign rights over Uganda, will now abandon the country whose recent history, shaped by the whites who have lived there, is the most disgraceful Africa scandal that has come out of CYRUS C. ADAMS.

TOTAL ABSTINENCE NOTES. Sr. Jonn's, of Thirty-third street, is once more a reality. COLUMBUS night of the Father Mathew was

same time, he wrote to the Church of England teachers: "I have given up my literary success former ways, and only wish now to follow THE next meeting of the union will be held at Duquesne Hall. your advice." Victory sides with that combatant in

It is encouraging to see St. Patrick's repesented once more at the union meetings. Sr. LUKE's, of Mansfield, has secured the Notional Convention of the Diocesan Union.

THE union meeting at St. Bridget's last Sunday was attended by all the local so-cieties. ST. LUKE's, of Mansfield, 18 preparing to build a new hall. It already has a complete THE Sacr Heart will have a literary proramme nelt Sunday. It will aim to be the

ALL delegates are expected to come to the next union meeting prepared to vote on the field day question. THE Sisters of Mercy at DuBois, Pa

using the temperance tracts for reading les-sons in the more advanced classes.

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NOTES AND QUERIES. The Remarkable Power of the Jesuits

and Their Ups and Downs.

FRIDAY IS NOT AN UNLUCKY DAY.

the Custom of Burying the Dead With the Heads to the Westward.

WEBSTER'S TRIBUTE TO JOHN JAY

The recent election of a new General of the Company of Jesus makes the question "Who and what are the Jesuits ?" timely. In brief, Jesuit is the name commonly given to a member of the Company of lesus, a missionary order of the Roman Catholic Church. The order has been of tremendous power, and its influence to-day in the Roman church is far greater than the number of its members would seem to warant. The Company of Jesus was founded by Don Ignatius de Lovols, a Spaniard, who was converted while recovering from a wound received in battle. Converted in 1521, he studied for several years, and in 534 began to collect young men about him. In 1537 he gave the name "Company of Jesus" to his little band of followers. They

ffered themselves to the Pope as a special militia in 1538, but were not recognized by the Pope until 1540, when the bull Regimini militantis ecclesiæ was issued, confirming the company.

The company was made up on military lines; its chief was a General; absolute obedience was required of every member. Loyola was the first General, chosen in 1541. The company has always been inde-pendent of the Pope, yielding to him only when it chose, and has opposed and been opposed by him on many occasions. Always, however, it has come out ahead. When Loyala died in 1556 the company had 45 professed fathers, 2,000 members and 100

But the company has not always had mooth sailing; it was expelled from Portugal in 1759, and from France in 1767; they were expelled from Spain in the same year, and later from Naples and Parma, and finally, in 1773, Pope Clement XIV, in the ally, in 1775, rope chemical Arty in the bull dominues as redemptor suppressed the society." This bull gave as the reasons for the suppression the Jesuits' defiance of their own constitution which forbade them to enter into polities; their quarrels with to enter into polities; their quarrens with local bishops and priests not Jesuits: their conformity to heathen religious usages in the East, and gave other reasons. The society at the time of its suppression had 22,589 members, of whom 11,295 were priests and 41 provinces. The suppression did not last very long; the society moved into non-Catholic countries, and existed in Buseis and Program Price Price Price Price Price Into non-Catholic countries, and existed in Buseis and Price Price

Russia and Prussia, until Pius VII revoked the decree of suppression in 1814. Since then they have been driven out of one country only to return a few years later. Now, however, they are supposed to con-trol the Pope, whose brother, the late Car-dinal Pecci, was a Jesuit, and the various colleges of the Holy See. The company is

divided into sir grades—novices, who must be 14 years old; scholastics, 16 years of are; temporal coadjutors, 24; spiritual coadju-tors, 31 to 33; protessed of the three vows, poverty, chastity and obedience; professed of the four vows, the fourth being that of im-plicit submission to the Pope, 45 years old. It is an unsettled question if there is not a seventh grade, of lay members, "Jeaulis of the short robe." Dedience in all things to the orders of his superior is the Jesuit's rule of lite. "I ought not to be my own, but His who cre-ated me," wrote Loyola in his "Spiritual Exercises," the elementary manual for the novice, "and his, too, by whose means God governs me, yielding myself to be moulded in his hand like so much wax. \* \* I ought to be like a corpse, which has neither will nor understanding, or like a small crucifix which is turned about at the will of him that holds it, or like a staff in the hands of an old man, who uses it as may best assist

vided into siz

of an old man, who uses it as may best assist or please him."

Of whom was it said, "When the ermine of the judicial robe fell on him it touched nothing less spotless than itself?" L LAWLER.

Of John Jay; in a little different form, however. "When the spotless ermine of the judicial robe fell on John Jay it touched nothing less spotless than itself," were the words uttered by Daniel Webster at a dinner in New York in 1831. John Jay was born in New York in 1745; was a member of the first two Continental Congresses and of the Constitutional Convention of New York; was President of Congress in 1778-79; Chief Justice of New York State, and Minister to Spain in 1780. He re-turned in 1784; was Foreign Secretary of the Confederation from 1784 to 1789, when, on the adoption of the Constitution, he be-came the first Chief Justice of the United

States. In 1794 he went as Minister to Great Britain and there made what is known in this country as "Jay's Treaty." He was Governor of New York from 1796 to 1801; from that time until his death in May, 1829, he remained in private life.

Does history bear out the popular super stition as to Friday being an unlucky davf W. G. K.

This question, was probably suggested by the fact that Pittsburg celebrated Columbus Day on a Friday. The day has certainly a very fortunate side in the history

of this country, especially so far as Colum-bus is concerned. The explorer may have properly arranged some of his dates to show properly arranged some of his dates to show his contempt for the existing superstition, but however that may be, it is certain he sailed away from Palos on his first voyage on a Friday; on a Friday he discovered land; arrived home again on a Friday; reached his paniola on his second voyage on that day, started for his home again on Friday, and discovered the mainland of this continent on a Friday during his third voyage. St. Augustine, the oldest town in this country, was also founded on a Friday. On the same day the Mayflower made the harbor of Provincetown and on Friday, at Plymouth Rock.

at Flymouth Rock. George Washington was also born on that day, as were also those great statesmen of this century, Gladstone, Bismarck and Dis-raeli. Raphael, the great painter, was born and died on Friday, and both were Good Friday at that Sir Isaac Newton, Martin Luther Gaarge Statesheargen Fehren

Martin Luther, George Stephenson, Fahren-heit and the great Charles the Bold were all born on Friday. On Friday, April 8, 1646,



October 14, which by the new style of cale culating days, months and years would be October 21. Of course, as the discovery was made under the "old style," it is proper to celebrate that event on October 14. But Chicago wished to celebrate the discovery by dedicating the exhibition buildings. However, New York City was

October 21, instead of, or as well as, on Octo

ause Columbus discovered land on

to celebrate the actual discovery on Octo-ber 14, under the auspices of the United States Government, so Chicago, in order that there might be no collision, decided to deducate the buildings or the 21st of the mouth.

Who said "Let me make the songs of a nation, and I care not who makes the isws?" W. G. W.

Andrew Fletcher of Saltoun, a Scotch writer, in a letter to the Earl of Rothes, wrote, "I know a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation." Fletcher was make the laws of a nation." Fletcher was born in 1623, and was educated by Gilbert Burnet, later bishop of Salisbury, one of the wise men of his time. Fletcher was a member of the Scottish Parliament, and traveled extensively; so, though the "very wise man" may have been Burnet, it is not impossible that it was none other not impossible that it was some other per-

What States will vote at the election next month under the "Australian ballot lawf" H. A. A.

No State will vote for the first time une der the Australian ballot law unless the Baker ballot law be called an Australian ballot law; but all the Statel which have that law-34 in number-will follow it at a Presidental election for the first time. Massachusetts adopted the Australian bal-Int in 1886, but used it for the first time at the State election in the autumn of 1839. The other 33 States have adopted the syst tem since the last Presidental election.

Who were the commanders at Quebec Da-cember 31, 1775? W. G.

The American commanders were General Montgomery, Colonel Benedict Arnold and Colonel Morgan. The British forces were led by General Guy Carleton, Govers nor of the Province of Quebec, and later-1786-created Baron Dorchester. He was Commander in Chief in America when the British surrendered at Yorktown, in 1781, 20 and evacuated New York on November 25, 1783

Do the Methodists outnumber any and every other sect of Christians in the United

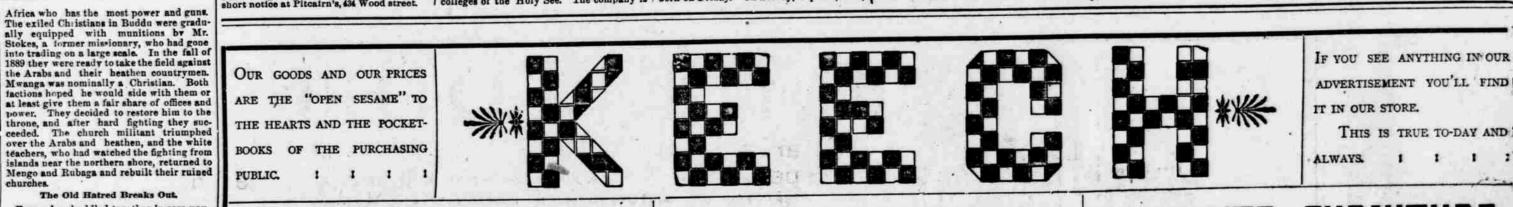
No; they come second. The Roman Catholics come first with 6,250,045 members; the Methodists claim about 4,980,000; the Bap-tists about 4,800,000. The figures for the Roman Catholics are those of the census of 1890; the others are those of the denomina-tional "year-book" for the present year.

What is the origin of the phrase "the dia is cast?" ALONZO. is cost?

The phrase is very old, and comes of course from the game of chance where the players won or lost money by the turn of the die or dice. The Latin expression is alea jactata est, precisely the same as ours. Plutarch, who died about 120 years after Christ, describes Casar as using the phrase when he crossed the Rubicon. It is one of the proverbial expressions that have no certain origin.

Why is "Columbus Day" celebrated on

the minister's eccentricity.



harbor of Provincetown and on Friday, December 22, 1620, made the final landing

Cance.

The origin of the custom is unknown;

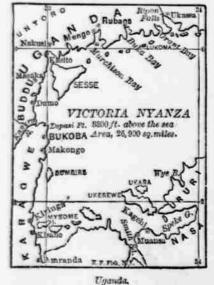
the first known newspaper advertisement was published in the Imperial Intelligencer in England, and on Friday, November 23, 1814, the London Times, the first newspaper ever printed by steam, was issued. On a Friday the Savannah, the first steam vessel that ever crossed the Atlantic, sailed from Savannah, Ga., and the famous Great Eastern left the Irish coast with the first Atlantic cable, and reached this country on the same day of the week. Surely from the above list of very unthey may face the sun which will water them. The first pastor of the church at Easthampton, N. Y., it may be remarked, directed that he be buried with his head to the east, so that at the resurrection he might face his congregation; but so general is the custom of burying with the head to the west that this direction is noted as an instance of

Surely from the above list of very un-lucky Fridays, enough argument could be made against the day's unlucky signifi-

Why are people buried with their heads to the west, and what is the origin of the matom? C. D. N.

atives with their theological differences. but divided into sects and factions a simple people who had lived at peace with one another. The bitterness and hatred thus engendered have cost hundreds of lives. The

before the product of the second sec



friends into the Church. Two weeks later Iriends into the Church. Two weeks later the Protestant missionary attended Sundav service at a station of the Church of Eng-land. "All the preaching," he wrote "was against Father Bouchier of Bufui. He was secured of making gods with his own hands, of showing images of Christ's mother with movable eyes, of deceiving the mother with movable eyes, of deceiving the mother with movanic eyes, of decering the people by pretending to work miracles. These things were told in good faith no doubt, but they were not true. Next morn-ing a party of the converted natives started for Bufui to destroy Father Bouchier's church, sud God only knows what would have happened if we had not persuaded the Rev. Mr. Marson, the missionary in charge, to overtake them and stop the expedi-

Here was a mob of barbarians, "con-werted" to the Christian faith, convinced that their fathers had died with sin, be-lieving every word their teachers uttered, infuriated with the thought that false white teachers were leading their friends astray. and that men of their own blood, converts to and that men of their own blood, converts to the Catholic faith were in league with the Evil One. It is easy to imagine the feeling of bitterness and hatred that deepened and intensified as the proselytes grew in num-bers until it burst out in open flame. To-day, there seems to be in Ugands only the religion of the rifle. Barning Christian Subjects to Death. One may search the missionary records in vain for evidence of good feeling and kindly co-operation between the rival bands of

lowers of the Englishmen and of the French Fathers could not forget that they regarded one another as Anti-Christians, who could league together only when a common enemy tried to destroy them. In Buddu,

were 20,000 protesting Catholics who deemed it their right, as the majority, to control af-fairs. On the other side were about 4,000 Protestants, a hopeless minority, but strong in the garrison of Lugard's tort at Mengo, and his Maxim guns and mitrailleuses. The French Fathers, 24 in number, had eight inticipation of the strong of the stations along or near the shores of the great lake, while the five Protes ant teach-ers had only three stations.

The Immediate Cause of the War. This was the position when on January 24 This was the position when on January 24 last the long threatened war broke out. Each side still says that the other was to blame. It is believed by the most careful and impartial observers that the responsi-bility rests, not upon the natives, but upon the handful of whites in the country. It was four months after long reports of the fresh outburst had reached Europe from the French Fathers before one word of explana-tion came from Lugard and his Protestant tion came from Lugard and his Protestant friends. The fact is that the Catholics had the King, the Government, the great ma-jority of the nobles and the governing class. The Protestants were strong only in muni-tions of war supplied by the British and

tions of war supplied by the British and stored in the Mengo Fort. To this party, overwhelmed by a hostile majority, the situation was becoming in-tolerable. They were ready to seize any pre-text to overthrow the existing order of things trasting that the Lord of battles would give the victory to the heaviest guns. A fight between two chiefs of the rival factions re-sulted in killing the Protestant. Lugard demanded the chief's slaver, but Mwanga refused to give him up, because, he said, the man had killed his adversary in self-defense. Thereupon Lugard "felt it his duty to appeal to arms for the maintenance of justice." In the bloody days that fol-lowed the Catholics fought hard but, for the most part, they had only spears to oppose to guns. Hundreds of them were killed. Scores of them perished in the lake when the fortunes of war went against them. the fortunes of war went against them. The Tables Completely Turned.

They could not win against Lugard's machine guns, and thousands of them took refuge with King Mwanga on the Sease Islands, whence they and all other Catholics were finally banished to Buddu where they are living to-day. Every Catholic mission are living to-day. Every Catholic mission was destroyed and the French Fathers took

TOMERS.

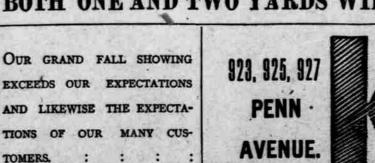


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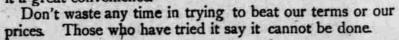
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