Preliminary Inventory of the Makerere University Slides, 1969

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Access Points
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Notes on Slide Sets
These slides are arranged in sets of twelve, and each set is intended to be complete within itself, and to provide sufficient teaching material for one session. Twelve slides may seem very few to shew in one session, but a mistake frequently made is to shew too many slides at one time. Each picture is intended to be a peg on which teaching and discussion can be hung, and it is often useful to run through a set of slides a second time, getting a student to make the comments on the picture, or to question his fellow pupils.

The notes which follow will need to be supplemented by the teacher, but it is hoped that enough information is given to indicate why the sets have been made up as they are.

The sets could be used in a number of ways. They could be used as illustrative material for the initial teaching of a subject; or they could be used for revision purposes. Other combinations of pictures could be made, or one set amplified from another or with the teacher’s own slides.

These slide sets do not pretend to cover the history of Christianity in East Africa exhaustively, and there are many aspects which are ommitted altogether. The Department of Religious Studies is very grateful to all those who have helped to collect the material used here, and asks those who use it to help collect further useful illustrations.

INTRODUCTORY SET.

Additional Note

This set of slides is included as a reminder that Christianity has had a continuous presence in Africa since its earliest days, and is not simply a nineteenth century importation.

1.2. Columns in the church at Apollonia, Cyrenaica. North Africa formed part of the Roman Empire, and was studded with cities built in the Roman style, many of whose ruins can still be seen. When Christianity became the religion of the Empire after Constantine, large churches were multiplied, often built in the style of Roman public buildings. In a number of places the marble columns of former pagan temples were reused, as is possibly the case here. The second half of the third century saw the beginnings of a mass conversion to Christianity.

1.2. An aerial photograph of the ruins of Timgad, which shews clearly the ground-plan of the Christian basilica, ending in an apse, around which would be seated the Bishop and his clergy. Timgad was the greatest Donatist stronghold in Southern Numidia, and at the end of the 4th C the seat of the powerful Donatist bishop, Optatus, who was probably responsible for building one of the largest Cathedrals in Roman Africa, and a richly decorated baptistery.

1.3. This is the earliest known portrait of St Augustine of Hippo. It comes from a 6th C fresco in the Lateran palace, Rome.

1.4. Coptic Christian textiles. Whereas the rise of Islam in the 7th C was virtually to wipe out Christianity in much of North Africa, in Egypt the Coptic Church, though reduced to a small minority, has nevertheless managed to survive down to the present. But the initiative in art passed largely to the Muslims.

1.5. To the south of Egypt, above the First Cataract, lay Nubia. Christianity probably began to filter into Nubia in the 3rd C although the official conversion did not take place until the 6th C. This picture shews a pagan temple converted into a Christian church on the typical basilican plan, with seats for the clergy round the apse.

1.6. The Cathedral at Faras has recently been excavated by a team of Polish archaeologists working under the auspices of U.N.E.S.C.O. since it was threatened with inundation by the waters of the High Aswan Dam. The archaeologists were amazed to discover a building whose walls were covered with frescoes, many in a Byzantine style of painting. One of the finest is shewn here - the Archangel Michael is protecting the three Israelites in the burning fiery furnace in the story from the book of Daniel.

1.7. Also depicted on the walls of Faras Cathedral are kings, queens and bishops. Bishop Petros, shewn here, was Metropolitan from 973 -999, the last of four bishops to hold the title of Metropolitan, whose episcopacies lasted about a century. The painting shews clearly that he was of Nubian, not Egyptian, stock.
8. The conversion of Ethiopia took place in the 4th C. Later fugitive Syrian monks, Monophysites fleeing from persecution by the Orthodox, entered Ethiopia, and by their teaching and introduction of monasticism, set Ethiopian Christianity on a firmer footing. This picture shews the Nine Saints, as they are called, who were reputed to have gone to different parts of the country spreading Christian teaching.

9. The Scriptures and liturgy were translated into Ge'ez, the local language, and although this is no longer intelligible to modern Ethiopians unless they are specially trained, it is still used in the liturgy and studied by the clergy. Many churches possess ancient mss books like this one here, which are richly decorated and beautifully written, and the Ethiopian Department of Antiquities is trying to conserve these.

10. Among the oldest surviving churches in Ethiopia are the rockhewn churches of Lalibela. This picture shews the church of St George. Many country churches today are built of mud and wattle and the most common shape is circular, but even small churches may possess rich mss and vestments and other treasures.

11. In the 15th C new contacts were made between Africa and the Christian world when Portuguese adventurers tried to find a way round the Muslim-ruled lands to the far East with its valuable trade. They undertook the responsibility of evangelising the peoples with whom they came into contact, though they did not always fulfil this obligation. Their most successful venture in evangelism in Africa was in the Kingdom of the Kongo (in modern Angola) and Christianity lasted here for about 300 years. In this picture an attempt is made to shew the Portuguese arriving in Kingo, and the first king to become a Christian, receiving baptism - he was called Johannes, that being also the name of the king of Portugal.

12. The Kongo kingdom was slowly reduced in size and power, and the Portuguese were unable to keep up a regular supply of missionary priests because of their many commitments in Africa and the Far East, and because of sickness and death. By the 19th C when missionary work received a new lease of life, little remained of the once-flourishing Christianity of the Kingo. But crucifixes like this were found, being used as hunting charms by people who had forgotten their meaning. Only in Egypt and Ethiopia had the church remained strong.

UGANDA.

SET I. EARLY DAYS.

Additional Note

Picture credits:

U3, 5, 7, 8, 10, 11: White Fathers Archives, Rome.
U4, 9: Rev. Fr Payeur and White Fathers.
U12: Miss C. Franklin and Bishop Tucker College, Mukono.
U2: Miss M.I.N. Lule and Church of Uganda Literature Bureau.
U10: Fransiscan Missionary Sisters for Africa.

U1. When the explorer H.M. Stanley visited the court of Kabaka Mutesa in 1875 he found Islam' being taught. He therefore left a convert of the Universities' Mission to Central Africa, Dallington Scopion Maftaa, who was one of his servants, to instruct the Kabaka in Christianity until Christian missionaries could arrive. Having a little knowledge of English, Dallington wrote a number of letters for the Kabaka which are still extant, including this one to General Gordon.

U2. Within a few years of the arrival of the Anglican Church Missionary Society and the Roman Catholic White Fathers, Mutesa died and was succeeded by his son, Mwanga. For a complex variety of reasons, basically political, the royal pages who were among the first converts to Christianity, found themselves the target of persecution which reached its climax when 32 were burnt at Namugongo on June 3, 1886. This picture shews some of the martyrs, tied in mats of dried reeds as was the custom, being thrown on the execution pyre.
U3. Among the martyrs there was also a group from Rityana, whose leader was Noe Mawagali. His sister, seeing her brother done to death, told the executioners that she too was a Christian, but instead of being killed she was taken by the royal legate who wanted her as one of his wives. She was imprisoned when she refused him, and was redeemed by Pere Lourdel. She is the woman in this picture, clothed in traditional bark-cloth dress.

U4. In 1888 further trouble befell the Christians when, after a coup d’état they were all driven into exile by the Muslim party. The missionaries were sent south of Lake Victoria, and this led to the founding of the Catholic Mission at Bukumi in Sukumaland. This picture shews the group of orphans and redeemed slaves for whom the mission cared, in charge of the first two Baganda girls who acted as catechists.

U5. After the Christian Baganda had fought their way back to power in 1889, Stanislaus Mugwanya, pictured here with his wife and family, became leader of the Catholic party, and one of the three most powerful chiefs in the kingdom.

U6. His Anglican counterpart was Apolo Kagwa, for many years Katikiro or chief minister of Buganda. Both these men used their high position to further the progress of Christianity.

U7. Because of the influence of chiefs in the kingdom states, the missions made great efforts to win their allegiance. Here is Msgr Guillermain, Vicar-Apostolic from 1895/6, being received at a chief’s headquarters.

U8. From 1890 onwards people flocked to the missions to be instructed in the new religion. Catechists were soon being widely used to give elementary instruction for baptism, and to teach reading. Literacy was in great demand, and was normally a requirement for baptism. This catechist is shewn teaching letters and syllables from a reading sheet pinned up out of doors. Often a small mud and wattle chapel was used for prayers and catechism classes during the week, and for prayers on Sunday if the place was too far from the mission to attend church there.

U9. The missions tried to ensure adequate pre-baptismal instruction, the White Fathers insisting on a four-year catechumenate for a long time, the last six months of which had to be spent at the mission. Children of Christian parents were brought to the mission for first communion instruction. Here is a group of such children feasting after they have made their first communion.

U10. When conditions in Uganda became more settled, women missionaries also arrived, ladies of the C.M.S. in 1896, White Sisters in 1899, and in 1902 Fransiscan Sisters arrived to assist the Mill Hill Fathers. This English and Dutch society came to Uganda in 1895 and worked in the Eastern part of the country. This picture shews two Fransiscan Sisters with their first school at Nsambya in 1903, One of the two is Mother Kevin who worked in Uganda for many years, and was the initiator of many developments in the education and professional training of Catholic girls.

U11. From 1902 - 10 the missions found themselves engaged in helping victims of a sleeping sickness epidemic which was particularly serious during these years. Little could be done for the sufferers medically once they had contracted the disease, but the worst hit areas were evacuated, and many sleeping-sickness patients cared for in mission-run settlements such as this.

U12. A village church and some of the members of its congregation. Small churches like this were built all over the country, usually at the headquarters of a chief, and were in the charge of a catechist. These churches were the foundations of primary education in Uganda. If the catechist were able he would teach a little arithmetic and writing as well as giving religious instruction and teaching reading.
UGANDA.

SET II. CHRISTIANITY SPREADS.

Additional Note

Picture credits:

U14, 17: Miss C. Franklin and Bishop Tucker College
U15: Fr Payeur and White Fathers
U18, 24: Verona Fathers
U22: Schofield Collection
U23: Miss P. Cave-Brown-Cave.

U13. After the Christian revolution in Buganda requests were received from chiefs for Christian teaching to be given at their headquarters, and because of Buganda's diplomatic contacts with neighbouring kingdoms, their rulers also were persuaded to ask for, or at least accept, Christian teachers. Among the first to do so was Kasagama, king of Toro, who was baptised by the C.M.S. in 1896. He is seen in the centre of this picture. He did much to encourage the spread of Protestant Christianity in Toro, persuading his followers to learn at the mission and helping to break down people's fears of the mission hospital when this was established. Behind him stands Hana Kageye, an aristocratic and influential lady who, together with his wife and mother, was an active Christian. In 1902 Hana Kageye went to Ankole for a time to help instruct the royal ladies there who lived in seclusion and were virtually inaccessible to the missionaries. The others in the picture are

U14. When a request such as Kasagama's was received it was seldom possible for a European missionary to be made available at once, and African missionaries were usually the pioneers. A catechist is here seen setting out with his personal possessions rolled up in his sleeping mat, and his Bible in his hand. He was paid a tiny salary, and in the case of the C.M.S. this was usually collected from the local church members.

U15. Later, when the catechist had given some initial teaching, and had prepared some converts for baptism, a mission might be established if the centre was important enough. The missionaries would spend a good deal of their time travelling around the outstations, examining candidates for baptism, helping the catechists, and administering the sacraments.

U16. Here a group of White Sisters is seen setting out to make a new foundation. The work of women missionaries was essential if the women were to be taught, and Christian family life established. The Sisters and women missionaries of the C.M.S. taught women and girls homecraft as well and literacy and religion, established girls' schools, and nursed in mission hospitals.

U17. Soon after 1900 Christianity began to reach Northern and Eastern Uganda. Chiefs in these areas had a differently based authority from those in the Bantu kingdoms, and were usually reluctant to become Christians. However, permission would usually be granted for some of their children to attend the mission schools, and government encouraged this as it wanted literate chiefs trained. This is an Acoli chief with some of his household. The C.M.S. entered Acoli in 1904 and the Verona Fathers in 1910.

U18. This picture shows mass being said outside the first Catholic Church in Gulu. The Verona Fathers had for long been trying to reach northern Uganda by way of the Nile, but terrible losses through disease, and later the Mahdi revolt had prevented them from doing so in the 19th century. Their work spread from West Nile to Karamoja. The C.M.S. were joined by the Africa Inland Mission which worked in West Nile from 1917, and the Bible Churchmen's Missionary Society which worked in Karamoja from 1930.
SET II. CHRISTIANITY SPREADS.

U19. Christianity first reached Lango from Bunyoro in 1905. The Mukama (king) of Bunyoro was a zealous Christian, a convert of the C.M.S. Bunyoro had long been on friendly terms with Lango, and teachers were sent at the request of Odora of Aduku in South Lango. The Mukama also sent a present of drums to be used for calling the people to Church, and when the original drums wore out, new ones were given in 1917, the ones which appear in this picture.

U20. From quite early days women teachers were also at work. One such was Hana Kageye, seen in U13. From 1910 onwards, African religious sisters were sent in groups of five or six to help in the parishes. From 1914 onwards they worked in Ankole, Bunyoro, Toro and Busoga as well as Buganda. Their main work was to teach catechism to children, and prepare children for their first communion. When secular education gained in importance, the Anglicans no longer trained women specifically for church work until quite recently.

U21. Although evangelists from Buganda were the first teachers and catechists in a number of areas, these soon began to produce catechists of their own. Paulo Byabukuzi has been an Anglican teacher in Toro since 1901, working in many different parts of the country. Children of catechists had a good chance of education, and a number became priests and leaders. Paulo Byabukuzi’s son, Timothy Bazirabanza, was Uganda’s first High Commissioner in London.

U22. Canon Apolo Kivebulaya is one of the best known Ugandan missionaries. In 1895 he went to Toro, and from there on to Mboga in what is now the Congo. Later he went to the pygmies of the Ituri Forest, and was the first to reduce their language to writing when he translated St Mark’s Gospel for them. He was greatly loved for his kindliness and humility. Like his Catholic counterpart, Yohana Kitagana who pioneered in western Ankole and Kigezi, he remained unmarried in order to be freer for his work, and gave away almost everything he came to possess. Kivebulaya died in 1933.

U23. The Rev. Petero Lukungu spent most of his life working in Teso and Acoli. He is shown here with the Rev. S. Okwir, soon after the latter had been ordained deacon. Okwir was the first Anglican from northern Uganda to be ordained. Lukungu was responsible for founding the Anglican church in Kumam.

U24. This picture shows Bishop Kihangire outside Gulu Cathedral after his consecration in 1963 (contrast picture U18). At first Bishop of Hoima, he was translated to Gulu in 1969. Developments in the churches in the north have recently necessitated the creation of new Anglican and Catholic bishoprics, and the appointment of several new African bishops.

SET III. THE GROWTH OF CHRISTIAN LEADERSHIP.

Additional Note

Picture Credits:

U25, 32: Miss C. Franklin and Bishop Tucker College.
U28, 29, 34: White Fathers
U31: Mrs Richards (Dr. Carabtree)
U35: Dr. J.E. Church
U36: Mother Vincent

U25. After the Christian Revolution of 1889 there was little prospect of political advancement in Uganda unless a man were literate, and unless he received Christian instruction from the missions. There was an enormous desire for books and Africans themselves quickly began to respond to the demand for literature. Apolo Kagwa was the first of many who wrote histories, volumes of moral admonition, and political pamphlets. This picture shows the queue outside the C.M.S. Bookshop at Mengo when a new consignment of books has arrived. The picture was taken in 1905.
U26. Very important Christian leaders in the early days were the Christian chiefs. This picture shows Alexis Sebowa, county chief of Buddu from 1892 until his death in 1937. After Stanislaus Mugwanya, he was the leading Catholic. He gave the land on which Bukalasa Seminary is built, and later the land for the headquarters of the Bannabikira (Daughters of Mery). He tried to uphold Christian ideals of marriage, and to see that his sub-chiefs did so too, and, like many chiefs, employed a catechist to lead prayers for his household, and instruct them in Christianity.

U27. Yakobo Okwerede of Teso is a leading Anglican layman, and has also been a county chief (he is the older man in this picture). Baptised in 1911, he worked as a church teacher before being made a chief in 1922. From 1920 - 1954 he was a member first of the parish council and then of the diocesan synod, and though now retired, still gives a lead in church affairs.

U28. Many catechists had only a minimum of training, but those whose work was promising were picked for special courses. This slide shows St Joseph's School for Catechists at Bikira in south west Uganda (Buddu). Anglican catechists were trained by the local mission in the earlier stages, but a more advanced course was given at Mukono. Catechists usually were accompanied by their wives during their training, and the wives also received teaching in child care, homecraft and religion.

U29. As early as 1892 a group of Ugandans went to Malta and North Africa to train as brothers with the White Fathers Mission, and the first group is shown here. One of them, Brother Tobie Kizza, who worked in many parts of Uganda died only in 1961. In 1927 an indigenous congregation of brothers was founded, the Brothers of St. Charles Lwanga (Bannakaroli).

U30. The first noviciate for religious sisters was opened in 1908, and the members of the new congregation were trained by the White Sisters. Mother Mechtilde, foundress of this congregation is seen here surrounded by some of the Bannabikira whom she had trained. The Bannabikira gained its independence in 1924 when they first elected their own Superior General. Since then, several other groups of sisters have been founded, and their total numbers in 1969 were c. 1,300.

U31. Uganda was fortunate in having among the missionaries men of vision who were convinced that an African-led Church could be a reality in Uganda soon. The Right Rev. A.R. Tucker, Bishop from 1891 - 1911 was a strong believer in the principles laid down by Henry Venn that the aim of missions was to establish churches which would be self-governing, self-supporting and self-extending. He ordained the first Ugandan clergy in 1893. He is seen here with Dr and Mrs Cook standing behind him. These two came to Uganda in 1896 and established Mengo Hospital, which gave the first medical training to Africans in Uganda.

U32. The Anglican Theological college at Mukono, here seen in process of being built, was aptly named after Bishop Tucker.

U33. Because of the different educational standards required, it took longer to train the first Catholic clergy, but a seminary was founded in 1893, and the first priests ordained in 1913. Here the seminarians are having their midday meal. The perseverance of some of those who entered the seminary in its earliest days, and went right through to ordination, was one reason for the comparatively early success achieved in Uganda.

U34. The other major reason for success was the faith of Msgr Streicher, seen here at the time of his jubilee in 1923 surrounded by the Ugandan priests he had ordained. Although progress was slow at first, it was steady, and the first Ugandan bishop, Bishop Joseph Kiwanuka, was consecrated in 1939.

U35. In the Anglican church, lay leadership has always been important. The Revival movement which began to affect Uganda in the 1930's was largely spread by teams of laymen, and one reason for its success would seem to be that it restored to the church the element of lay leadership which had been important in the early days, but had then suffered an eclipse. Blasio Kigozi, seen in this slide, was one of the men with whom the movement started.
UGANDA.

SET III. THE GROWTH OF CHRISTIAN LEADERSHIP.

U36. The 1960's have seen a new beginning made in the Anglican church to train
women as church workers, and the widening of horizons for the Catholic sisters.
Mother Vincent, seen here in Rome with His Holiness Pope Paul VI shortly after
her election as Superior General of the Bannabikra, is one of an increasing
number of sisters who have gone on to higher education or some form of
specialised professional training either overseas or in Uganda, and who are trying
to see that Ugandan Christian leaders are abreast of the times they live in.

KENYA.

SET I. THE EARLY DAYS.

K1. Portuguese missionaries came to East as well as West Africa, though the
shortness of effective Portuguese influence in East Africa meant that they
accomplished less. Besides this, conditions were less favourable as Islam was
strong among the Swahili peoples, and the Portuguese, like most Christians of
their day, treated all Muslims as enemies. The only town with which the
Portuguese were on friendly terms was Malindi. The pillar shown here, known as
Vasco da Gama's Pillar, was until recently thought to be the original monument
set up to mark Portuguese interests, but it is now known to be only a replica of
the original.

K2. The 16th C was the period of strongest Portuguese domination of the coast,and this was due to the strength of Fort Jesus, built in 1593, captured by the
Arabs in 1698. Inside it are the foundations of the church they built, which was
destroyed and desecrated after the capture of the fortress. Fort Jesus was the site
of the martyrdoms of a number of Portuguese and of Swahili converts, who were
killed in 1631 by Yusuf bin Husain (Dom Jeronimo Chingulia) rather than become
Muslims.

K3. Christian missionaries came to East Africa again somewhat by chance in 1844
when Dr. Ludwig Krapf, a Lutheran working with the Church Missionary Society,
arrived trying to find an alternative route back to the Galla of Ethiopia. He
decided, however, that it was God's will that he should remain in East Africa, and
he established himself at Rabai, a few miles inland from Mombasa, where these
remains of the Arab-style house built by him and by his companion, Rebmann, can
still be seen.

K4. The church at Rabai is particularly associated with Johannes Rebmann, who
worked here from 1846 - 1875, almost alone for the last 20 years of this time.
Since all the churches built by the Portuguese have been destroyed, Rabai church
is the oldest surviving church in Kenya, and is scheduled by the Kenya
Government as a historical monument.

K5. Methodist missionaries arrived in Kenya in 1862, after reading Krapf's book
about his missionary experiences. Wakefield, a pioneer Methodist, founded a
station on the Tana River in 1884, but in a Masai raid the following year, the two
missionaries and many local people, were killed. Wakefield remained in E.Africa
for 27 years, and then became President of the United Methodist Free Churches in
Britain.

K6. Lutheran missionaries also tried to begin work at Lamu, Witu and on the Tana
River. This old Pokomo Christian from Ngao was converted by these missionaries in
the last century.

K7. Since the Lutheran missionaries were Germans, their work came to an end in
the first World War, and was finally handed over to the Methodists. Ngao Church
is on the edge of the Pokomo country, and is therefore now a Methodist church.
K8. The C.M.S. after 1875 concentrated their energies on Freretown, a settlement for freed slaves, just opposite Mombasa Island. The idea was to train those who lived in the settlement as evangelists, but this was largely unsuccessful. The missionaries were helped by two men, freed from illegal slave dhows by British warships, and brought up by the C.M.S. in Bombay, who returned to East Africa as adults, and were ordained as Anglican clergy. On their ordination, they signed the oaths of allegiance shown here. Like many freed-slaves in West Africa, they have taken European surnames.

K9. From 1895 onwards the missions at last began to make their up-country helped by the railway being built from Mombasa to Lake Victoria. Here is Stuart Watt, an independent missionary, and one of the first missionaries in Kikuyu and Kamba country. The picture represents the popular myth of the missionary, wearing a topee, sitting out of doors, and preaching. The only missing ingredients are the palm tree under which he should be sitting, and the rapt attention which should be on the hearers' faces. Until the advantages of the education offered by missions began to be seen, people were often hostile and suspicious of missions, and were only willing to send their children to school if they received financial compensation for the loss of their labour.

K10. Between 1898 and 1902 several missions entered Central Kenya - Presbyterians, the Africa Inland Mission, the C.M.S., the Gospel Missionary Society, the Holy Ghost Fathers, and the Consolata Mission. This picture shows Bishop Perlo who came to East Africa in 1902, was consecrated bishop in 1909, became Superior General of the Consolata Fathers in 1924, and died in 1948. He founded the Seminary for training African clergy in 1914.

K11. Western Kenya was entered from 1902 onwards, the Mill Hill Mission and the C.M.S. considering Kavirondo an extension of their Uganda work. The most powerful chief in this area was Mumia, Nabongo of Wanga, through whose headquarters the caravan routes to Uganda passed before the railway was built. He is seen in this photograph.

K12. For the most part, chiefs in Kenya were virtually non-existent until created by the British. Among those who came to power under colonial rule was Karoli, of Marang'a who gave permission for the building of Fort Hall, and, deciding that co-operation would profit his people more than resistance, asked for teachers. As a result the Consolata Fathers arrived. He was made a Paramount chief, and frequently visited the mission at Tuso, but not until his health began to fail in 1915 did he ask to join the catechumenate. He is seen here with his wife after their baptism. He died in 1916 aged about 70.

SET II. A CHURCH ESTABLISHED.

Additional Note

Picture Credits:
- K1, 2, 3, 4, 5, 6, 7, 9: Rev. W.B. Anderson
- K10, 11: Consolata Mission
- K13, 17, 18, 20, 22: Rev. W. B. Anderson
- K14: C.M.S.
- K15, 16: Consolata Mission
- K21: Dr. D. Barrett
- K23, 24: East African Venture Co.

K13. The missionary preaching to the heathen under a palm-tree was indeed a myth. As soon as a few converts had been won, the missions trained the most able of them as catechists, and they were the ones who made the initial contact with their unconverted neighbours. Here is a group of the first C.M.S. teachers at Kahuhia in Central Kenya in c. 1906.
K14. A slightly different method was employed by the Rev. J.J. (later Bishop) Willis in Western Kenya. He opened a school at Maseno in 1906, and persuaded some of the Luo leaders to send their sons to it. During their holidays these boys then went and taught their own people. This is a 'school photo' taken in 1906.

K15. Apart from the few men ordained on the coast, it was a long time before the first clergy were ordained. The Consolata Mission opened a seminary in 1914, this picture shows Fr. James Camisassa one of the first 2 Kenyan Catholic priests, celebrating his jubilee in 1952.

K16. The training of religions sisters was begun during the time of Bishop Perlo. The Mary Immaculate Sisters had their first beginnings in 1918, as a sodality. In 1929 the first temporary professions were made, and until 1948 they elected their own Superior General for the first time, Mother Guiseppea Mamboi.

K17. In 1952 when Mau Mau broke out, a number of Christians felt they could not take the oaths demanded of them because these were contrary to their profession of Christianity. An unknown number died rather than take the oaths. This decision must have been a very difficult one to make, since Mau Mau made demands for social justice which was being denied to the Kikuyu, but they would not agree to the violent methods or the type of oathing. The Anglican Cathedral at Marang'a is dedicated to their memory. Here we see one of the paintings by Elimo Njau which decorates its walls.

K18. During the Emergency, one factor which strengthened the Kikuyu Christians was the Revival Movement. This had spread from Uganda largely through teams of lay Christians, and led people to a deeper commitment to Christianity. This photograph is of a Revival Convention held in Western Kenya in 1961 which was attended by several thousand people.

K19. Bishop Festo Olangi, Anglican bishop of Maseno, is here seen during the dedication of Butere Church. This is a large brick church, the entire cost of which was borne by the local congregation, and it can seat a thousand people.

K20. In Kenya there are more independent churches than anywhere else in East Africa, and they are of greater importance. They seem to spring in large part from a feeling of dissatisfaction about the failure of the mission churches either to give much responsibility to Africans under colonial rule. Some leaders of the strong Dini ya Israel church are seen here. This church started in Western Kenya in 1931. It shews Pentecostal characteristics and groups of JoIsrael dancing and singing down the road are a common sight in Western Kenya.

K21. A more recently established independent church is the Legio Maria Church, a break away from the Catholic Church which started among the Luo in 1960. At first it drew very large numbers of adherents but numbers are now said to be declining, and a further schism has occurred within it - both these developments are not infrequent in independent church movements. Another not unusual feature is that women play an important part in its leadership.

K22. Among the peoples of Central Kenya, independency seems to be less important than formerly, and since the gaining of political independence, there have been large numbers of people baptised into the other churches. This pictures shows a service at which adult converts are being received into the Presbyterian Church: the Church elder in the picture has just seen his mother (kneeling) baptised.

K23. The growth of an African clergy had been slower in Kenya than elsewhere. But this slide shows that progress is being made. These two Kenyan Catholic bishops were consecrated by Pope Paul VI on his visit to Uganda in 1969.

K24. Target is a Christian newspaper published by the National Christian Council of Kenya, which has never been afraid to take a strong stand on social and political issues. When before the 1969 general elections tribal tension led to a renewal of oathing, Target strongly denounced this. This front page shows the crowds at the funeral of a lay-reader who lost his life when he refused to take those oaths.
SET I. MISSIONARIES VERSUS SLAVERY.

Additional Note

Picture Credits:

T5, 6, 7, 9: Fr. F. Versteijnen and Holy Ghost Fathers.

T8: Fr. J, Baur and Peramiho Publications.

T1. Tipu Tip. Missions were first brought to Tanzania by accounts of the horrors of the slave trade, which had greatly increased during the 19th C. The most powerful Arab slave-trader was Tipu Tip. For many years he made Tabora his headquarters, and then moved Westwards into the Congo, where, by 1875 he ruled over a large empire.

T2. Dr. David Livingstone, the missionary-traveller who did most to expose the slave-trade. His journey of 1855-6 took him to the Zambezi/Congo watershed, and through Malawi, and led directly to the founding of the Universities’ Mission to Central Africa, and his later travels through Southern Tanzania, Malawi and the Western Congo. His concern was to open up paths for Christianity and commerce in order to defeat the slave-trade and bring Christianity and civilization to Africa.

T3. The main slave routes ran through Tanzania to Bagamoyo whence the slaves were taken to Zanzibar and sold in the slave-market pictured here. The U.M.C.A. arrived in Zanzibar in 1862, the Holy Ghost Fathers the following year, and both cared for freed and ransomed slaves.

T4. The U.M.C.A. ’s settlement was at Mbweni on the island of Zanzibar, and the ruins of some of the little stone houses where the people were settled are shown here.

T5. In 1868 The Holy Ghost Fathers moved to the mainland, securing a grant of land at Bagamoyo. This picture shows the deed of transfer.

T6. This is a map of the freedom village at Bagamoyo. Both the U.M.C.A. and the Holy Ghost Fathers educated those who were settled at the mission, hoping that they would then become evangelists to their own people, so helping to open up the interior, as the Sierra Leonians had done on the West Coast.

T7. This is a page from the register of those who gained their freedom and were settled at the mission. The most intelligent were given an academic education; those less able were trained as artisans; and these who shewed little ability worked on the well-run mission plantations.

T8. This picture shows a crowd of people outside the old church at Bagamoyo. It was built of coral blocks by the Christian freed slaves, and when in 1873 Livingstone’s body was carried down to the coast by his African followers, it was laid overnight in Bagamoyo church before being taken to England for burial.

T9. Most of those who came under the care of the missions received Christian instruction and were baptised. This is a page from the Bagamoyo baptism register. When old enough, the boys and girls were married off, and settled in Christian villages situated around Bagamoyo. It was hoped that these would prove attractive to the surrounding Muslim and pagan population, but they were too strictly run, and eventually the missions found a better method of approach was through the establishment of a wide network of bush schools.

T10. Msgr. Allgeyer was Vicar-Apostolic of Zanguebar (Zanzibar) from 1896-1912, and was responsible for beginning many new mission stations and catechist’s posts, and of pushing ahead with the establishment of schools. He also brought sisters into the Vicariate to work in educating girls. He retired because of ill-health in 1912.

T11. The U.M.C.A. were able to acquire the site of the slave-market on Zanzimbar after the suppression of the slave trade in 1873, and on the site they built this fine cathedral, whose high alter stands on the spot where previously the whipping post had been.
T12. Probably because they did not demand celibacy, nor such high educational standards as the Catholics, the Anglicans had an earlier success in ordaining Africans. One of the early African priests was Yohan Abdullah, ordained priest in March 1898. The oath of allegiance to the Bishop which he signed at his ordination is reproduced here.

SET II. THE MOVE INLAND.

Additional Note
Picture Credits:
T13: U.M.C.A.
T16, 22, 24: White Fathers.
T17: C.M.S.
T20: Moravian Church in Tanzania.
T25: White Fathers and Ntungamo Seminary.

T13. In 1876, Bishop Steere of the U.M.C.A. shewn here, tried to lead a party of ex-slaves back to the area of Malawi whence they had originally been captured. All were Christians or catechumens. But the hardships of the journey proved discouraging, and when, on reaching Masasi, they found themselves in more fertile country where food could be more easily obtained, they refused to go further. Their settlement was the beginning of the present Anglican Diocese of Masasi. Bishop Steere was a great Swahili scholar, and did much for the study of that language.

T14. A second U.M.C.A. station on the mainland of Tanzania which was permanently occupied at the same time as Masasi was begun was Magila, in Bondei country. This had the alternative name of Msalabani, the place of the cross, since when Dr. Drapf had visited the area years before, and preached, he had cut a cross into the bark of a tree to mark the spot, and this could still be seen. The stone church seen here is dedicated to the Holy Cross and was completed in 1886.

T15. This picture shows Kageye, on the southern shores of L. Victoria, also reached by missionaries in 1876. The missions bound for Uganda had to pass through Tanzania, and this led to the opening up of the interior much faster than would otherwise have been the place. Two graves can still be seen at Kageye, just beyond these mango trees: one is the graves of Frederick Burke who accompanied H.M.Stanley in 1875 and died here; the second is the grave of Dr. John Smith, one of the first party of C.M.S. missionaries to Uganda who died before reaching his destination.

T16. Kamoga, or Bukumbi, near Mwanza was the first mission founded by the White Fathers on the southern Lake shore. It was founded in 1882 when the White Fathers temporarily evacuated Uganda. The building of the first church is seen in progress here, but this has since been replaced. Although the White Fathers returned to Uganda in 1884, this mission in Tanzania remained also.

T17. The C.M.S. also had a mission on the southern lake shore, but because of numerous deaths and much sickness, it was moved several times, being finally located at Nassa. This picture shows Daudi Mbas, one of the first Sukuma converts, teaching a class to read. The Sukuma were very unresponsive to Christianity at first, and it was not until Baganda evangelists arrived in 1891, among them Nathaniel Mudeka (later to be ordained, and to be the senior African clergyman in Uganda) that the first converts were made.

T18. German colonial authority was formalised between 1885 and 1890, and large bomas were built. This is the boma at Bagamoyo. The annexation by Germany led to the arrival of several German missionary societies: Lutherans, Moravians, and a new group of Catholic missionaries, the Benedictines.
T19. A group of Lutheran missionaries began work at the northern end of L.Malawi, spreading east and north-east from that base. This little Lutheran church is at a place they named Pommern, a few miles south of Iringa.

T20. The Moravians began work in almost the same area, but agreed to extend northwards and westwards so as not to come into conflict with the Lutheran Mission. This map shows the present extension of their work between L.Malawi and Tabora. They occupied Urambo, originally a station of the London Missionary Society, in 1897, and later occupied the intervening country of Ukimbu, but this work was hardly established before the first World War.

T21. Bishop Cassian Spiss and Mwalimu Kaver. The imposition of German rule not only brought new missions to Tanzania, but also provoked strong African resistance, culminating in the Maji Maji Rising of 1905-7, and all mission work suffered during the general disruption of this period. The work most affected was that of the Benedictine mission. Several missionaries lost their lives when they ignored warnings that it was dangerous to travel. Besides Bishop Spiss pictured here, two Sisters and two Brothers were killed, and also the catechist, Mwalimu Xaver.

T22. In north-western Tanzania, the White Fathers founded the station of Ushirombo in 1891, and extended their work from there. This old mission has scarcely been altered since it was built, and water is still drawn from a well in the cloister. A minor seminary was begun here early in the century, and this picture, dating from 1909 shows seminarians mending their clothes. This mission was attacked not long after its founding, and part of the surrounding defensive wall can be seen in this photograph.

T23. In Buhaya the White Fathers began work at Kashozi, a few miles from Bukoba in 1892. Like Bukumbi, this mission was begun when the White Fathers had to leave Uganda temporarily after the Battle of Mengo, but once founded, it remained permanently. It was also called Marienberg, and the church, here seen in building, is still in use today.

T24. Dr. Adrien Atiman worked for over 60 years as a missionary with the White Fathers. Originally enslaved in West Africa, he was freed in North Africa by the mission, and trained as a doctor-catechist at the Institute founded by Cardinal Lavigerie in Malta, and in 1888 came to start work in Tanzania. He spent most of his working life at Karema (S.W.Tanzania), and received decorations from several nations for his work. His son, seen here with him, became a priest. He died in 1965.

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SET III. THE CHURCH GROWS TO MATURITY.

Additional Note

Picture Credits:

T25, 26: U.M.C.A.
T27, 28: White Fathers
T33, 36: Fr J. Baur and Peramiho Publications.
T34: East African Venture Co (Target and Lengo)
T35: Tanzania Ministry of Information

T25. Bishop Frank Weston, bishop of Zanzibar from 1908 to 1924, did much to encourage the development of African clergy in the Anglican Church, and to give them real responsibility. His episcopacy also saw the establishment of The Community of the Sacred Passion, an order of Anglican missionary sisters who work with the U.M.C.A. and an African Sisterhood followed. By the time of Weston's death, African clergy outnumbered missionaries.

T26. The first men from the Masasi area were ordained priests in 1922. In 1926 Masasi became a diocese with Bishop Vincent Lucas as its first bishop. He also did much to encourage vocations, and St. Cyprian's college was founded in 1929. The first deacons, seen here with Bishop Lucas, were ordained in 1932.
T27. Congregations of African sisters were started in many areas in Tanzania. White Sisters are here teaching sewing to novices and postulants at Tabora in 1920.

T28. By now African sisters outnumber missionary sisters (1969 expatriates totalled 829; indigenous sister 1408). This picture shows a noviciate at Tabora. Sisters are engaged in many forms of social work; in nursing and teaching, and in catechetical work, and an increasing number receive some form of higher education or professional training. Most congregations are now independent and elect their own Superior General.

T29. The great size of Tanzania means that missions were slow to occupy all areas. This map shows the distribution of Protestant missions by 1914. Central Tanzania is relatively thinly populated, and the greatest concentrations, of populations are on the borders of the country. The government did not want competition between missions (though this could not always be avoided, and tried to keep the missions confined to separate area. By 1914 some areas were therefore wholly Catholic, others wholly Protestant. It will also be seen that at this stage different Protestant missions did not compete with one another as they did in Kenya.

T30. This second map shows Catholic missionary extension by 1914, with Holy Ghost Fathers in the north-east, White Fathers in the West, and the Benedictines in the south-east. A number of other congregations have entered Tanzania since.

T31. The first African Catholic priests were ordained in 1917, and Msgr Willibald Mupaapi, seen in this picture, is still alive and active, and gets around Kashozi Parish (Buhaya) on a motorcycle. Tanzania has a larger number number of African priests than either Kenya or Uganda, though not nearly enough for her needs (there were 400 in 1969).

T32. The years between the two World Wars saw almost all missions begin to train African clergy. The Lutherans, many of whom were Germans, and were sent back to Germany after World War I, perhaps saw the necessity for this most clearly, and when allowed back, ordained a number of men who had already proved themselves as leaders. Here is Pastor Aburahamu Mdoe Itunda, born in 1890 in Pare, baptised in 1909, though he had already worked for the Lutherans as a teacher since 1907. He continued to work as a teacher, and was ordained in 1934, working mainly in Gonja Pastorate. He retired in 1957, having completed 50 years of work for the Lutheran Church.

T33. This picture shows Tosamaganga, near Iringa in the Southern Highlands. A mission was first established here by the Benedictines in 1902, but when they were temporarily repatriated to Germany, part of their former territory was handed over to the Italian Consolata Fathers. Tosamaganga is now a huge parish centre with a hospital, several schools, including a secondary school, and both African and missionary sisters are at work there.

T34. The leadership of all Christian groups in Tanzania is now largely in African hands. This picture shows the Anglican Bishop of Dar es Salaam, The Right Rev. John Sepeku, blessing a new church for the Mission to Sea Men (The Archdeacon of Dar es Salaam is seen with him).

T35. A church on a new housing estate in Dar es Salaam. Here, as in so many other urban areas, the churches face a new challenge. Missions were often originally placed well outside what was eventually to become a town centred around an old government administrative centre. As towns have grown, new sites have had to be bought and churches erected to meet the needs of urban dwellers. Church workers, both ordained and lay, have had to be trained to work in the new environment.

T36. His Eminence Cardinal Rugambwa is here seen with Pope John XXIII. Cardinal Rugambwa was the first African Cardinal. He was born in 1912, and ordained priest in 1943. In 1952 he was consecrated bishop, and was made Cardinal in 1960.