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MWANGA, KING OF UGANDA.

A BISHOP'S PALACE IN AFRICA.

Those who have, during the past few years, listened to the accusations against foreign missionaries, who, they say, live in "luxury," will be interested in the "Palace" of Bishop Tucker of Uganda, the sketches of which we take from a late number of the *Church Missionary Gleaner*:—The "palace" was built by the native Christians for the use of the bishop. He tells us that it is made entirely of reeds, tied side by side with thongs of bark, and supported against stems of palm-trees. Inside the outer wall there is a second, built in a similar manner, and the space between the two is filled in with grass and cuttings of reeds. The roof is supported on the inside by stems of palm-trees. The house contains three rooms. Two of these were occupied as sleeping-rooms by the bishop and Mr. Douglas Hooper. The centre room, which is the one shown in the sketch, was the dining-room of the whole party. In the centre we see the dining-table, used also as a writing-table. In this room visitors were received.

The whole history of this mission has been one of extreme interest. Only a very brief sketch can be quoted here.

"Mwanga the present king was the youngest son of King Mtesa, whom he was chosen to succeed on the throne of Uganda. Mr. Ashe tells us that by the law of the country the eldest son cannot take the place of his father. Besides the eldest son, Kiwewa, there were others, who, had the old custom of Uganda been followed, would all have lost their lives when Mwanga was made king. Mtesa himself had, on his accession, killed all his brothers but one.

Owing, however, to the higher standard of right and wrong which the preaching of Christianity had introduced into the country, Mwanga's brothers were spared.

"The young king was but eighteen at the time of his father's death in October, 1884. As a lad he had several times visited the missionaries, and had promised if he ever became king to show them favor. The sudden elevation, however, seems to have turned his head. Former friendship and promises were forgotten, and he at once took up an attitude of antagonism towards the missionaries whom his father had, on the whole, protected. The next year witnessed the death of the three boy martyrs, the first Christians who suffered; then

was murdered, and his brother Kalema placed on the throne. The Christians who at first took refuge in Ankoli, a dependent state to the west of Uganda, eventually sent for Mwanga, and after some fighting the Mohammedan party was driven out and the deposed king was, in October, 1889, reinstated in his kingdom. His brothers and sisters had all perished, and on the death of Kalema, Mwanga was left the only remaining child of the great Mtesa.

"But the strength of Uganda had been broken and the country brought to a deplorable condition. It was with great difficulty that the chiefs and their followers managed to keep off the Mohammedans and maintain the king in possession of his throne, and foreign help became desirable. Mwanga, who had already accepted a flag sent him by the British East Africa Company, grew impatient at the non-arrival of their agents, and signed a treaty with Dr. Peters, professing himself the vassal of Germany. When Messrs. Jackson and Gedge, of the I.B.E.A.C., arrived, they met with a cold reception. This matter was, however, set right by the Treaty of Berlin, signed on July 1st, 1890, by which Uganda was included in the territory re-

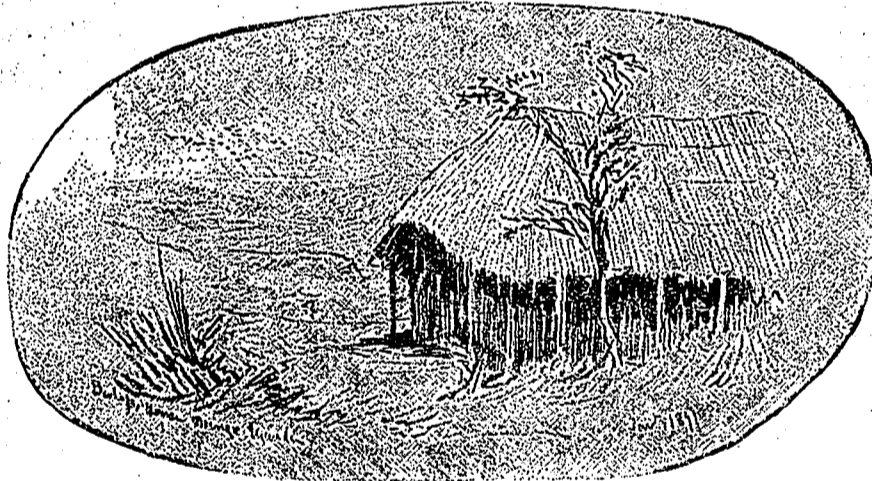
served for the exercise of British influence.

"Towards the end of the year Captain Lugard arrived with a small force, on behalf of the Company, and since then he has built a fort, has several times defeated the Mohammedans, and saved the kingdom of Uganda from utter overthrow."

"There is now entire liberty of conscience and of worship in the country, although Mwanga of course favors the Romanists, who form a large party in the state."

Of the work there, as he found it when he first arrived, Bishop Tucker writes: "How shall I find language to describe the wonderful work of God's grace which has been going on in the land? Truly the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday, December 28th, 1890, I stood up to speak to fully 1,000 men and women who crowded the church of Buganda. It was a wonderful sight! There, close beside me was the Katikiro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a great degree. The responses, in their heartiness, were beyond anything I have heard even in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock.

"On Monday, the 29th, we paid our respects to the king in open court. At about half past nine a messenger came from the king to say that he was ready to see us. So, setting off, we reached the royal residence at about 10 a.m. Our party consisted of Messrs Walker, Gordon, Pilkington,

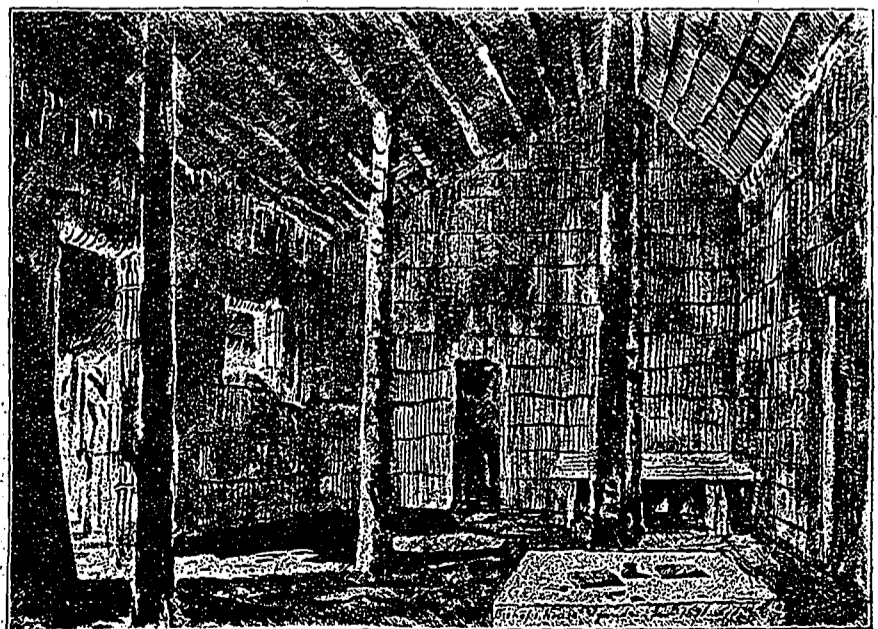


THE BISHOP'S HOUSE AT MENGU, UGANDA.

came the murder of Bishop Hannington; and the next year broke out the awful persecution in which two hundred converts, Romanists as well as Protestants, met their end by torture and fire.

But in October, 1888, came the revolution which drove Mwanga out of his kingdom, and decreed liberty of worship to both Christians and Mohammedans. Mwanga fled to Magu, on the southern shore of Speke Gulf, to the south-west of the Lake. Here he became virtually a prisoner in the hands of the Arabs, and dared not avail himself of MacKay's kindly offers of protection if he would come to Usambiro. At length, however, he managed to escape to the French Romanist Mission Station at Ukumbi, and there he made the nominal profession of Christianity.

"Meanwhile a second revolution drove the Christians from Uganda, the power being seized by the Mohammedans, and Kiwewa, failing to satisfy their demands,



INTERIOR VIEW OF THE BISHOP'S HOUSE.

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