

EXCAVATING THE HEATHEN.

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THE expression, "excavating the heathen," although now out of use, was much in vogue in the days of that eloquent preacher, the celebrated Dr. Chalmers of Edinburgh. This worthy, together with his confrères, laboured earnestly to convert the people of dark Africa. For this work he relied on that moral dynamite which is the great power of persuasion, and which the good doctor possessed in no ordinary degree. With him and his work originated the expression, "excavating the heathen," which we cannot look upon as inappropriate when we consider that his object was to raise up from the depths of heathen ignorance to the higher level of philosophical christianity the benighted children of the dark land.

With the expression has passed away, it would appear, the mode of excavating. We shall presently see. A certain person, called Tucker, claiming to be a Bishop, and recognized as such by a portion of his nation, came from Africa to England in the time of the late ministry. His object was to collect funds and an army for bestowing Christianity on heathen Africa. In this he was successful; and moreover, was received at Hatfield House, the residence of the Prime Minister, and at the British foreign office, thus shewing that he enjoyed the countenance of British authority in his most extraordinary undertaking. Thus backed and comforted, he set out for Africa with his well-equipped and highly disciplined army of fifteen thousand men, hoping to achieve by cannon and bayonets that he could not accomplish either by diplomacy or eloquence.

Before entering on his great work of *excavating heathens* by coercive measures, the Bishop must perform the preliminary operation of sweeping away an impediment which he conceived to be formidable, and which really was so. This was nothing else than a Catholic Mission which had been for sometime established in the

Uganda, and was very successful. But how was this Mission an impediment? In this way, that by moral suasion and the attractive example of good life, it rendered ridiculous the magnificent military preparations of the warlike Bishop. To military power the removal of this impediment was of easy accomplishment. The soldiers of the fighting prelate attacked the Mission, and having put to the sword three hundred of its members, converts and others, completely destroyed it. The newspapers of the day give the details of this atrocious massacre.

A trading company, called the "British East Africa Co." were accomplices in the deed of horror. Nor can the English people be acquitted of blame. When the Bishop, who was in league with the said company, went to England he was received as a new champion of the Protestant cause, supplied with funds to the extent of £13,000 (thirteen thousand pounds sterling), and an army of 15,000 men. The purpose of the African Bishop was well known to the English authorities. It was freely discussed at Hatfield House and the foreign office. The *necessity* of combatting the influence of the Catholics in Uganda and the Nyanza region was acknowledged; and the military Prelate's idea of using force found favour with public men who could not but be considered as representing the powers of the time. An English periodical "The Eastern and Western Review," informs us that one of the hearers of these unholy discussions was so angry and disgusted with the language and spirit of the Bishop that he came to the editor and related the whole story. There can be no doubt therefore, that the iniquitous proceedings which followed were premeditated and prearranged with the full occurrence of the power which at the time prevailed in England. Such being the case, it remained only to find a pretext for attacking the Catholic Mission. It was easily found; rifles were distributed to the English *converts*, and a military force under the command of two British officers, Captains Lugard & Williams, attacked and destroy-