

the eye of the civilized world. Turning to the northeast of Africa, there is a comparatively open seaboard, in spite of blockade precautions, between Tajurah Bay and Cape Guardafui, whence a regular debarkation of slaves is in full swing. Emanating from the African coast *viâ* Southern Arabia and the Persian Gulf eastward, the Indian papers say that "unabated vigor" characterizes the slave traffic. Major Talbot has just stated that "many of the Omani boats fly the French flag and carry French papers, under cover of which they are able to practise their trade in slaves with impunity." The news is welcome that various suggestions are being considered by the residents and governors for the purpose of stopping effectually the abominable traffic.

Within French protectorates in the extreme Western Soudan the slave curse reigns. In a current volume, "Du Niger au Golfe de Guinée," recounting exhaustive geographical research, the author, Captain Binger, describes an extensive and fertile country, "often depopulated and devastated by war and slave-raiding." More terrible records of the pursuit and capture of slaves are furnished in another contemporary work, by Dr. Wilhelm Junker. Over an enormous tract of country, having Meshra-el-Rek on the north and the Welle-Makua to the south, peopled by the Niam-Niams, the Mongbuttus, A-Madi, and smaller tribes, native raids are prevalent, while all the races are preyed upon by the "Arabs," who gained a footing in the country at the time of the now defunct Egyptian rule. Since the King of the Mongbuttus was assassinated, disorganization and slavery exist over the whole region watered by the western feeders of the Nile, intensified by Arab sway and the tremendous advancing tide of Mohammedans from North Africa. It is very disappointing that Dr. Junker, whose services to geography, and particularly ethnology, are appreciated, should countenance a modified form of slavery, compulsory labor, and the administration of the *courbash* to promote the development of the African in regard of work and civilization. Possibly familiarity with Russian methods of government or contact with barbarous cruelties has suggested this kind of reformation. Of course other travelers advocate what the German paper, the *Reichsanzeiger*, urges to be in harmony with the "social and domestic conditions" in Africa. Such a procedure will have to reckon with the enlightened conscience of Europe and the United States! Again and again distinguished men have said that in the principal slave provinces free labor never has had a rational trial, because slave customs have prevailed from time immemorial. Humane methods of redeeming the negro *are* feasible. In some measure this has been shown in the diamond mines of South Africa, in the British West Coast colonies, in the coffee plantations south of Lake Nyassa, on the Shiré highlands, and, notably at Blantyre, in the erection of the finest ecclesiastical edifice between Egypt and the Cape, which the natives have built voluntarily for wages, under the direction of white men. Testimony likewise to this effect comes from such African experts as Mr. Stanley and Sir

Francis de Winton, who assert that a settled form of government, based on European principles, can be established, to which the natives in thousands, and millions even, will be easily amenable when their respect and confidence have been won by just treatment. Combated by the resources of a beneficent civilization and permeated by Christianity, the horrors of slavery will be most speedily checked and extinguished.

But whatever plan is proposed for slave abolition, it is imperative that the attention of the nations should be fixed on the slaughter roll in the Dark Continent. By the nobly organized African Association at Cologne, revelations of a dreadful character, scarcely paralleled in recent times, were published last December. That the atrocities now disclosed occurred upward of a year ago is a proof of the backwardness of civilization in Africa, and the need of communication and opening up of the country. The shocking details brought to light at Cologne are copied from the diaries of German missionaries stationed in the vicinity of Lake Tanganyika, the authority of which is fully verified.

When it was learned, on November 19th, 1890, at the German mission station that a notorious slave hunter named Makatubo had arrived with about two thousand slaves at Kirando, two days' journey south of Karema—within the German "sphere of influence"—Father Dromaux left at once to rescue, if possible, some of the prisoners. Nine days later he returned with sixty-one—bought and liberated. Many of their companions had died of hunger at Kirando, and a large number could not long survive. From the ransomed slaves and followers of the expedition the missionary had appalling accounts of the cruelties inflicted and fearful slaughters by the wild hordes of Makatubo in Marunju and Kizabi. The diary states :

"When Makatubo set out on his march back he wished to get rid of all those who might have impeded the march ; and at Lusuko, therefore, he had a great number of captives—old women and little children—drowned. The caravan was now to advance with greater haste ; but a large number of captives who were completely exhausted formed a fresh hindrance. Massacres, of which one can form no idea in Europe, followed. A Mgwana who belonged to the expedition assured us that daily ten, twenty, thirty, and even fifty were killed. In spite of this, about two thousand captured slaves arrived at Kirando."

"The last pathetic fact makes it plain," says the London *Daily News*, in commenting on this shocking waste of human life, "that the slaves perish by blows, by hardship, by starvation, and by the most devilish cruelty in every form ;" proving, too, that while thousands reach the slave markets, a greater proportion die on the journey thither from the villages sacked. The British Commissioner in Central Africa, Mr. H. H. Johnston, observes that "not perhaps a tithe of the captured slaves live to reach the slave market ;" corroborated by Dr. Junker, with the remark that for every native captured ten are slain. Humanity in Africa is, indeed, of small value.

These harrowing statements are confirmed in letters from the mission

station of Mpala, the missionary adding, respecting Captain Joubert, whose civilizing rule extends three days' journey from the station, that he "sent for fifty of our people to support him in defence of his station against Arabian slave hunters. They caught hundreds of slaves, and have killed a very great number and burned their villages." A further confirmation has arrived, of date January 9th, 1891, from Father Josset, of Karema, regarding Makatubo's return from his last slaving expedition with "no less than two thousand slaves of every age and sex." He thus continues :

"They were chained together in groups of twenty to twenty-five, and looked like living skeletons. As there was a great scarcity of food in Kirando, they were forced to dig up and eat wild roots which wild animals refused to touch. Wasted away by hunger, fever, and dysentery, they were sheltered in huts which afforded no protection whatever against the weather. Father Dromaux told the writer that he had seen prisoners in a roofless hut ; while next to it their masters' goats had a roof over their heads. Every morning corpses were dragged out of each hut and thrown to the hyenas. During the long march through Marunju, when a slave was too exhausted to follow the caravan, they killed him with cudgels."

In such grim fashion proceeds the recital of wrongs against a long-injured Africa, and now the question will be asked, and persistently be asked, "Is Germany, in whose 'sphere of influence' these infamies are being enacted, allowing them through inadvertence, or is she incapable of stopping them?" For the nations which have given their adhesion to the Treaty of Brussels adequate provision is made both for the prevention of slave marauding and the interception of slave caravans, and also of the strict examination of these at their inland destinations and on the coast routes.

From this ghastly picture one turns with feelings of intense gratitude to the telegrams forwarded at the end of December, 1891, and early the month following, announcing that the Commissioner of British Central Africa, Mr. H. H. Johnston, and Captain Maguire, in Nyassaland, have been delivering what appear like final blows to the iniquitous slave traffic in that region. For months and years the letters of Dr. Laws, Dr. Kerr Cross, Bishop Smythies, Archdeacon Maples, and the Rev. W. P. Johnson have supplied terrible revelations of the scenes which they witnessed east and west of Lake Nyassa, which consequently invests the current news with special interest. The two British officers and their forces surprised in October last a slave-trading caravan from Lindi buying slaves at Oponda's, on the Upper Shiré. As the traders refused to free the slaves the town of Mponda was stormed and captured, one hundred and three slaves released, and Oponda compelled to send the slave-traders out of his country, and to agree to the entire abolition of slavery in his dominions. This success was followed up by active measures against other slave-dealers, and after severe struggles, in which the assailants had most remarkable escapes, some one hundred and sixty-three slaves were freed, making two hundred and sixty-nine free in all. As the raiders in question had come from Kilwa, Kivinge, and Lindi only in July last, and knew of the prohibition of slavery, they

were tried and sentenced to various terms of imprisonment. Arriving at Makanjira's, at the end of October, in chase of a third slave-raiding caravan, their steamer was fired on by the attacked, who vigorously defended their town. After two days' fighting capitulation was made by the chiefs and agreements signed. From this point the expedition sailed to the opposite side of Nyassa, where a number of slave-raiding chiefs agreed to abandon slavery and to release their newly caught slaves. The chief of the slave-hunting Yaos, of whose doings Livingstone used to write heart-rending letters, was made to pay a heavy indemnity. It ought to be mentioned that the Commissioner had valuable co-operation in his movements on the lake from the African Lakes Company's steamer, the *Domira*, identified with the transit of goods, etc., belonging to the Livingstonia Mission. All this unexpected intelligence of the overthrow of slave strongholds is a sign that a brighter day is dawning at least on the leafy shores of Lake Nyassa, where henceforth freedom's flag will wave.

Toward the extinction of the slave trade, which the English statesman Pitt declared to be "the greatest practical evil that ever afflicted the human race," there are in several directions encouraging indications. Even European powers are more sympathetic, and at length the Brussels Anti-Slavery Convention, for which Lord Vivian, the late British Minister at Brussels, rendered invaluable aid, will shortly come into operation. Very recently a number of influential English philanthropists had in London a conference with leading natives of West Africa upon the best means of circulating information respecting the progress of West African affairs, and of other parts of Africa, and also the widening of English sympathy with the native races and the protection of their rights.

That a protracted crusade lies before the friends of the negro in Africa is admitted, and were it not that one half of Christendom lacks imagination, the miseries of the slave would not be greatly prolonged. Nevertheless, manifold agencies are in league against this gigantic iniquity; and what was said of Wilberforce, that he had shared in "the most glorious battle that ever was fought by any human being," may become the honor and the crown of the humblest worker in every land prepared to serve on behalf of the complete emancipation of Afric's dusky race.

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The Episcopal Church in England has 34 bishops and 24,090 other clergymen; in the United States, 61 bishops and 3800 clergymen; in Ireland, 13 bishops and 1807 other clergymen, and in Canada, 24 bishops and 1300 other clergymen; in Asia, 13 bishops and 713 other clergymen; in Africa, 13 bishops and 350 other clergymen; in Australia, 21 bishops and 269 other clergymen, and in Scotland, 17 bishops and 280 other clergymen; in scattered dioceses 9 bishops and 120 clergymen—a grand total of 189 bishops and 32,729 other clergymen. This is certainly a strong array of working force; with increased devotion to Christ, its evangelical power would be vastly multiplied.