

course, postponed to the exigencies of commerce), when a few of us were worshipping in the ladies' cabin. The Fantee boatmen attacked the Elmina boat, beat the soldiers with their paddles, put water into some of their muskets, and took the oars out of their boat. The attack was seen by the authorities at the British fort, a mile and a half distant, and a shot was sent overhead from a 24-pounder, which settled the fight. In the evening the steamer, at the governor's request, towed the boat down to Elmina. The Fantees around the British fort had armed their canoes, and would have pursued the Elmina boat, and murdered all who were in it.

We reached Accra next morning. This place presents a curious scene. The flags of Britain, France, and Holland fly together over the little town, which is divided among the three nations, each of which has a fort there. About two miles to the east lies an old fort, Christiansborg, once belonging to Denmark, but afterwards sold to Britain, and now dismantled. At Accra, Christiansborg, and several other places on the coast, and in the mountains about thirty or forty miles inland, there are missionary stations of the Basle Society. Their mission dates back some forty years; it has about 30 European and a number of native agents, nearly 400 communicants, and 1500 baptized persons of all ages.

Mr. Zimmerman has translated the whole Bible into the Ga or Accra tongue, which is spoken in part of the field occupied by this mission; and it was printed last year by the British and Foreign Bible Society. Mr. Chrissaller has translated the Bible into the Tyi, which is the language of all Assanti and of the Fantees as well. This language is known from the Volta on the east to near Elmina on the west. The version is not yet printed, but it is prepared.

These particulars I learned from one of the agents, Mr. Kromer, who, with his amiable wife, was our fellow-passenger from Liverpool to Christiansborg. The Basle Society send out agents who are not ordained to the ministry of the gospel,—persons of various crafts, which are taught to natives. There is also a trading department, a share of the profits of which go to the funds of the Society. This department is managed by a brother specially employed for that purpose.

At Jellah Coffee, which lies west of the Volta river, I met an agent of the Bremen Missionary Society, which has three stations, one of them being at the abandoned British fort of Quitah. This mission is ten years old. There is also a trading department under the conduct of a person appointed to the charge. This brother

said that the people speak the language of Dahomey, and that they are a rude people.

#### SLAVE COAST—ABOLITION OF THE SLAVE TRADE.

We are now on the Slave Coast. Beyond Quitah we see the deserted dwelling—a large white house on the beach—of a Portuguese slave trader now dead. After the odious traffic had been abolished, through the efforts of Britain, in all the oil rivers from the Equator to Lagos, and as it had been put down along the Grain Coast from the Gallinas to the river San Pedro, it was active along the Slave Coast chiefly until very recently. Giliili (the lion of the bush) of Dahomey sent out his amazonians to hunt weak neighbours, to kill the infirm, and capture those who could be sold. And there were men of European and American blood who bought the victims whom they had tempted him to procure, and carried them to Cuba,—some shrewdly suspect that not a few were smuggled into the Southern States.

At the conclusion of the late war in America, and the extinction of slavery, planters in Cuba are said to have associated to secure the abolition of slavery there; and seeing this, the Government put an end to the smuggling of negroes into the island, thus stopping the demand. Thus the slave trade of the west coast has been brought to a close.

Nothing can ever deprive our country of the praise and credit due to the expensive and persevering efforts made to atone for past guilt in this matter. The slave trade was defended in the British Parliament as a necessity to our West Indian settlements; and laws were made to lessen the horrors of the middle passage, thus really sanctioning by permitting and regulating the traffic as carried on by British subjects. To Britain fell the charge and the honour of putting down the traffic to a large extent by her moral influence with African chiefs, by payments to make up for alleged loss, till a better commerce should arise, by squadrons to watch the coast and prevent shipments, and by actual assaults, costing life and treasure, on some of the more notorious seats of the villanous trade.

There are many British subjects who now affect to despise our efforts in this enterprise. They underrate and cry down the results of these efforts. They sneer at them as due to Exeter Hall opportunity—that is, to the conscience, humanity, and religion of our favoured land. But surely this is folly. It is a shutting of the eyes to a very conspicuous and undeserved honour which God has conferred on us. We need not be ashamed of the fact, that we have been the means of preventing more misery than a part of our forefathers