

THE CURRENT CONFLICT WITH SLAVERY.

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I. RE-APPEARANCE AT SIERRA LEONE.

MUCH surprise was expressed at the late Sheffield Wesleyan Conference by the extraordinary statement of the Rev. John Williams that the West African missionaries were troubled in the Free Republic by the revival of slavery. He remarked: "They often heard the proud boast that under the British flag there were no slaves. About that there was a little misapprehension, for along the Government roads in Sierra Leone the slaves were marched. If the slaves only knew where they were they might claim their freedom, but they were too depressed and frightened to do so." An explanation will be demanded in the English Parliament shortly, why, in a colony subject to British rule—a colony moreover formed with the express object of furnishing a home for freed negroes, the shadow of an ancient curse is tolerated at the present hour.

II. SLAVE LIFE ON THE CONGO.

Special interest attaches to the subjoined communication. It emanates from a Manchester neighbor, Mr. Ainsworth, who, previous to his recent return from trading concerns on the Congo, was instrumental in passing on Mr. Stanley's last batch of letters between the interior and the coast. His unbiased impressions of slavery are equally timely and valuable. Mr. Ainsworth deals mainly with an assertion which lately appeared in several English papers that Congo slavery was on the full decline. "It is a fact," says he, "that slavery in the Lower Congo has, with the exception of domestic slavery, almost died out, and has been doing so for some years. But in all places of the higher Congo slavery is being carried on at this present moment. Slavery among the tribes being part and parcel of their social system, they naturally will not part with their custom until they are made to. Slavery is carried on briskly in the cataract regions, between the lower and upper Congo, but, certainly, further in the interior the trade is more common and of larger proportions. Now, as regards the Arabs, it is a very well-known fact that they are the most inveterate of all slavers; they are not of the tribes, and, therefore, have no social system to appeal to as a license. They do not procure slaves for carriers, unless the poor things who are marched in files across country, sometimes for months at a time, can be termed carriers of their own marketable bodies. Yes; in that sense they are carriers. The carriers whom the Arabs use for transporting their ivory to the coast ports on the East are generally Manyemas, or old trusty slaves who have been for many years in the service of various Arab chiefs. Very little ivory 'raided,' etc., 'by the Arabs,' ever finds its way down the Congo. Mr. Gresholf, of the Dutch house, bought from Tippoo Tib during the latter part of 1888 about five tons of ivory. Lieut. Becker, of the Congo Free State, went up the Congo with the *S. W. S. Ville de Bruxelles* in January of this year and purchased ivory from Tippoo Tib, which either has or will come down the Congo. Major Parminster, chief of the Belgian Company, was at Tippoo's settlement at Stanley Falls at the same time as Lieut. Becker, but he did not purchase owing to the price being more than he wished to give. Tippoo required money, rifles, and ammunition; the sale of the two latter articles being prohibited in the Congo State Territory, he will only sell for cash, and a very small amount, for what goods he may absolutely require. The remainder of his ivory will go eastward where it has always gone before. Tippoo, of course, would prefer to sell his ivory to traders at Stanley Falls. He would there receive