

1. The organization of a civilized administration by Christian nations.
2. The establishment of a net-work of fortified stations and centres of civilization.
3. The development of lines of communication by roads, especially railroads, by steam navigation on lakes and rivers, and by telegraphic wires.
4. The organization of an armed police force, to intercept slave-caravans and ensure the safety of the roads and waterways.
5. The exclusion of rum and firearms from certain regions.
6. The encouragement of scientific exploration, of legitimate commerce, and of Christian missions without distinction of creed.

It provides for the establishment of bureaus in Europe and Africa to watch over the execution of its clauses, for the granting of letters of freedom by competent authorities, for the repatriation or the settlement and education of liberated slaves.

Recognizing that mere liberation seldom improves the condition of the slave, it calls for the assistance of special societies organized for the purpose of liberating, settling and educating the victims of the slave-trade.

Much has already been done for the extinction of the slave-trade—more perhaps by the partitioning of Africa among the powers of Europe than by any other movement. We again quote from Mr. Chatelain's summary:

"In the East-African Empire, Germany has effectually put down Arab rule, and she is making it more and more unsafe for the raiders to continue their inhuman business around the Great Lakes.

England has successfully fought, and still keeps in check, the slavers of Nyassaland; and she is preparing more stringent measures for a gradual abolition of slavery in her protectorates of Zanzibar, East Africa and Uganda.

In a series of brilliant campaigns, the Congo State has destroyed the strongholds of the Arabs on Lake Tanganika, on the Luulaba, on the Aruwimi, on the Mobanghi, and it perseveres in the work of repression with unabated vigor. In its warfare it has been, and still is, valiantly supported by the military auxiliaries of the Catholic missions, and by the Belgian Anti-slavery Society, which has already equipped four military expeditions, and goes on doing very effective work on the western shore of Lake Tanganika. Many thousands of slaves have been freed. As many as could be received and cared for were turned over to the Catholic and Protestant mission stations. The Congo State has established and supports four colonies of liberated youths of both sexes, whose education for State service as artisans and soldiers has been entrusted to Catholic Fathers and Sisters. Towns of over 4,000 refugees have gathered around some fortified posts of the Belgian Anti-slavery Society and of the Catholic Stations on Lake Tanganika."

Mr. Chatelain does not propose the use of force with Arabs or native slave dealers, nor would he attack the native institution of slavery where it is still legal, but rather to take slaves already liberated by the Governments, and, in cordial understanding with those governments, endeavor to transform them into "hardworking, civilized, law-abiding Christian citizens of the country in which they reside."

—*Review of Missions.*

Further information concerning this plan may be obtained by addressing Heli Chatelain, 511 United Charities Building, corner 4th Avenue and 22nd Street, New York.

FOURTH READING.—THE RUM TRAFFIC.

While the missionary is laboring to save Africa, his fellow countrymen are raising barriers to his success. "Of all the unprincipled acts of the foreigner, none is blacker than that played in the rum traffic," "from every mission station come back the wails of weary workers, because their labors are so set at naught, their hands so tied, their efforts so crippled, by intemperance." "As drunk as a Christian" is a common proverb in Africa.

Mohammedan influence hinders the sale of liquors on the east coast of Africa; but in spite of that the German traders import \$20,000 worth of brandy a year. In South Africa the spectacle is heart-rending. Hottentots, Caffirs, and others perish beneath this curse by thousands.

Every small harbor on the west coast sucks in the deadly tide of sulphuric acid, sugar and water, which heartless traders present as brandy, gin, etc.

From the cradle to the grave every event in the West African's life is saturated with strong drink. Funerals are horrible to see, sometimes \$500 being spent for rum and powder on such occasions. A missionary says at times a whole village is drunk. Many sleep with a bottle under their heads for use during the night. One native dealer is reported as keeping 96,000 bottles of brandy in stock for the interior trade.*

"A single manufacturing firm in Boston contracted to produce 3,000 gallons of spirits a day for seven years to be shipped to the Congo."

Covenants with the natives that they should not thus be ruined have in certain cases been made only, alas, to be broken; and such a shameful breach of faith was justified in the Cape Parliament by a member, on the ground that "the vested rights of the licensed victualler were not to be trampled under foot for the sake of a pack of blackmoors."—(*Guinness.*)

It is a comfort to turn away from this picture of civilized and professedly Christian Governments, so loath to suppress this giant evil among their untutored subjects, to that of a Christian African Chief far toward the interior of the Dark Continent, Khama, King of the Bamangwato, "who will have no drink sold in his town." †

Extract from a letter written by Khama to Sir Sidney Sheppard, March 7th, 1888.—"I fear Lo Bengula less than I fear brandy. I fought Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God who helped me then would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, and is quickly over, but drink puts devils into men and destroys both their souls and their bodies for ever. Its wounds never heal. I pray your Honor never to ask me to open even a little door to the drink."

Those who have been interested in the mission of King Khama and the other African chiefs to England will be glad to hear of its success. The *Methodist Recorder* of London says: "Mr. Chamberlain and the Chartered Company have consented to the exclusion of the liquor traffic from their territories. The prohibition extends to an area of 750,000 square miles. That is the largest prohibi-

* See Leaflet, "Liquor Traffic and Foreign Missions." W.C.T.U. Depository, 56 Elm St., Toronto.

† See Leaflet, "Intemperance in South Africa." Price 1c. Also "Liquor on the Congo." Price 1c. W.C.T.U. Depository, 56 Elm St., Toronto.