

these to the Sultan of Sokoto, consisting largely of slaves. The Provinces of Bautshi and Adamawa contribute no less than four thousand slaves per annum to the Sultan of Sokoto. During our stay in Kano, as many as one thousand slaves were brought into the town on a single occasion, as the result of a slave-raiding expedition." The number of slaves in Hausaland he estimates at 5,000,000.

In 1894, the acting governor of Sierra Leone told Mr. Robinson that farther inland "he had passed for seven days through burnt villages. In one place he came across a heap of slaves, who had just been killed, their owners having heard of his approach."

AFRICAN SLAVERY AN INDIGENOUS PLANT.

If these quotations suffice to prove the *prevalence* of slave-trading in practically all parts of Africa, they utterly fail to give an adequate idea of the *system* of African slavery. It is a mistake to suppose that slavery was introduced into Africa by Arabian or American slave-traders. African slavery is an indigenous plant. Its roots are found in the constitution of the African social order, and slavery can be eradicated only by a complete social reconstruction. The principal roots of the system are:

1. The right of parents (uncle or father) to sell their children.
2. The practice of polygamy, which occasions many raids on weaker tribes.
3. The sale of insolvent debtors, of murderers, adulteresses, witches, thieves and other criminals, slavery taking the place of penitentiaries.
4. The kidnapping of unprotected strangers.
5. The capture of men, women, and children in intertribal wars, most of which are practically slave-raids.

Wherever the powers which have partitioned Africa extend the effective occupation of their spheres of influence, they are confronted by difficulties arising out of the contradiction existing between the pagan or Mohammedan social order and European legislation.

METHODS OF BRINGING TO PASS THE ABOLITION OF SLAVERY.

The African slave trade, and domestic slavery itself, are condemned by the Brussels Act, and public opinion will not allow a government to legalize again the institution of slavery. Yet the immediate and forcible suppression of African slavery would cause rebellions, costly wars, and terrible bloodshed. What is then to be done? Force must be preceded and followed by persuasion and education. Model towns and free settlements must be founded, which shall show the natives that it is not only possible but profitable for them to live without slavery, polygamy, and poison ordeals, and where slaves liberated by the governments may receive protection and Christian instruction, so as to prevent their relapsing into the former state of barbarism. The need of such philanthropic work under the direction of societies due to private initiative, is recognized by the Brussels Act, and the governments are pledged to grant such agencies both protection and practical aid, without distinction of creed. The Roman Catholic Church has not been slow to seize the opportunity thus offered by the good-will of the powers. The Anti-Slavery Societies of Catholic countries have raised, and are still raising, large sums of money, which enable them, in combination with the church and colonial governments, to establish a network of Christian (Roman Catholic) towns, largely composed of liberated slaves. It must be confessed that the

work of the Protestants in this line of effort can not compare with that of the Roman Catholics. The Evangelical African League, of Berlin, has started one colony of freed slaves in the highland of Usambara, half way between Zanzibar and Kilimanjaro. The Universities Mission has a Slaves' Home at Zanzibar, and stations of other English societies occasionally adopt a few liberated slaves. But they are not prepared to receive large numbers and build up Christian towns with Christian institutions. The Friends of Great Britain are about to acquire a plantation on the island of Pemba, where freed slaves may find a safe refuge and employment.

A Slave Home, supported by French Protestants, has been in existence for several years near St. Louis, West Africa.

SWISS AND AMERICAN EFFORTS.

As might be expected, the Protestants of freedom-loving Switzerland, although having not the least material interest in Africa, are, of all Protestants, showing the greatest zeal and generosity for the relief of African slaves. "The Slaves' Friends" of French Switzerland have raised the sum of \$10,000, which they needed for the first settlement, and they will soon establish this in Ashantiland, where the Basel Mission has already adopted some free slaves. The Swiss Society has over 4,500 subscribers, and its income is very largely derived from penny-a-week pledges. Freedom-boasting America, which ought to be the first in a practical effort to help others to obtain that Christian liberty which she so largely enjoys, is still lagging behind. The Phil-African Liberators' League, founded in 1896, is endeavoring to organize American participation in this blessed and Christ-like work. Its immediate aim is to establish on the high and salubrious tableland between Benguella and Lake Nyassa, a free settlement, where free natives and liberated slaves may be received and educated in the rudiments of civilization and Christian town life. The work will be divided into four principal departments—agricultural, industrial, educational, and medical or charitable—each to be in charge of a competent and devoted expert. The first settlement will probably be called "Lincoln," and \$10,000 will enable the League to establish it. Among the directors and officers of the League are many of the best known Christian leaders in America.*

Notwithstanding the disturbance by mobs within the bounds of the Foochow Conference, there has been a very encouraging increase in the membership of the Church. Though the missionaries are not quite free to go into the country, yet the native preachers are going on with their work without interruption.

The Rev. F. E. Clarke gives excellent advice to Endeavorers in regard to raising money and using it. He advises the envelope plan; so much each month systematically. Don't spend it upon yourselves; don't use it up for ice-cream sociables and turkey suppers; don't spend it for anniversary or local union speakers; don't fritter away your money on everyone that can gain the ear of your Society; do give through your own church to your own denominational boards. Let both the home and foreign treasurers know that they can depend upon your Society for a contribution every year.—*Missionary Review, Nov., 1896.*

*The address of the League is Room 513, United Charities Building, New York, and the Secretary will gladly send literature to any address.