The moral influence of such a concentration of piracy upon the coast for nearly half a century, cannot be doubtful. The character of pirates, we know, has always been made up of remorseless ferocity, unscrupulous rapacity, and unbridled licentiousness. Perfectly versed in all the vices of civilization, restrained by no moral principle, by no feeling of humanity, by no sense of shame, they landed whenever and almost wherever they pleased upon the whole coast, with forces which it would have been madness to resist, and compelled the inhabitants, whether negro, European, or mixed, to become the partners of their revels, the accomplices or dupes of their duplicity, or the victims of their violence. This, added to all the other malign influences at work upon the coast, gave such an education in evil, as probably was never inflicted on any other portion of the human race. A few statements of contemporary writers may place this matter in a still clearer light. We will confine our remarks to what is now Liberia and its vicinity, where this tempest of evil seems to have fallen with special fury.

Even in the days of Portuguese ascendency, the Mesurado river was called the Rio Duro, on account of the cruelty of the people.

Dapper, a Dutch writer, whose Description of Africa was published about the year 1670, says of the Quojas, who were predominant from Sierra Leone to the Rio Sestos, that both sexes were extremely licentious, they were great thieves, and much addicted to witchcraft, in practising which they used real poisons. On the death of a chief, it was their practice to strangle one or two female slaves, to bury with him. From the Sestos to Cape Palmas, the people were much the same, but still more adroit at theft, and more addicted to witchcraft and devil-worship.

Barbot, Agent General of the French African Company, was on the coast much of the time from 1680 to 1701. He says that the English had formerly a settlement at Sangwin, but abandoned it, because of the ill temper of the blacks. At Bottowa, they are dexterous thieves, and ought to be well looked to in dealing with them.

Phillips,* in 1693, at Grand Sesters, thought it unsafe to go up the river eight miles to visit king Peter, hearing that the natives were very treacherous and bloody. The people whom he saw were surly, and looked like villians. Though his ship carried 36 guns, on learning the temper of the people, he immediately cleared for action and left the river.

Snoek was at Cape Mesurado in 1701. Only one negro came on board, and he saw but a few on shore. Two English ships had two months before ravaged their country, destroyed their canoes, plundered their houses, and carried off some of their people.

Bosman was on the coast about the same time. His description of Guinea, written in Dutch and translated into several languages, is one of the best extant. "The negroes," he says, "are all, without exception, crafty, villainous and fraudulent, and very seldom to be trusted; being sure to slip no opportunity of cheating a European, nor indeed one another." The mulattoes, he says, are "a parcel of profligate villains, neither true to the negroes nor us; nor indeed dare they trust one another; so that you rarely see them agree together. Whatever is in its own nature worst in the Europeans and negroes, is united in them." At some place, probably beyond Cape Palmas, he saw eleven human sacrifices at one funeral.

* Phillips sailed in the employment of the English African Company, and was evidently one of the most humane, conscientious, and intelligent voyagers to that coast. He found the people of the Quaqua coast, a little beyond Cape Palmas, to be cannibals, as most who visited them also testify. At Sacondee, Johnson, the English factor, had been surprised in the night, cut in pieces, and his goods plundered by the negroes, at the instigation of the Dutch. At Whidah, Phillips bought for his two ships, 1,300 slaves. Twelve of them wilfully drowned themselves, and others starved themselves to death. He was advised to cut off the legs and arms of a few, to terrify the rest, as other captains had done; but he could not think of treating with such barbarity, poor creatures, who being equally the work of God's hands, are doubtless as dear to him as the whites. He saw the bodies of several eaten by the sharks which followed the ship. On arriving at Barbadoes, the ship under his immediate command had lost "14 men and 320 negroes." On each dead negro, the African Company lost £10, and the ship lost the freight, £10 10s. He delivered alive 372, who sold, on an average, at about £19. Such was the slave trade, in its least horrible aspect, in 1693.

Marchais was at Cape Mesurado in 1724. He says that the English, Dutch and Portuguese writers all unite in representing the natives there as faithless, cunning, revengeful and cruel to the last degree; and he assents to the description. He adds, that "formerly they offered human sacrifices; but this custom has ceased since they found the profit of selling their prisoners of war to foreigners." He gives a map of the Cape, and the plan of a proposed fort on its summit; and thinks it might yield 1,500 or 2,000 slaves annually, besides a large amount of ivory.

At the river Sestos, Marchais witnessed a negro funeral. "The captain or chief of a village dying of a hard drinking bout of brandy, the cries of his wives immediately spread the news through the town. All the women ran there and howled like furies. The favourite wife distinguished herself by her grief, and not without cause." She was watched by the other women, to prevent her escape. The marbut, or priest, examined the body, and pronounced the death natural—not the effect of witchcraft. Then followed washing the body, and carrying it in procession through the village, with tearing of the hair, howling, and other frantic expressions of grief. "During this, the marbut made a grave, deep and large enough to hold two bodies. He also stripped and skinned a goat. The pluck served to make a ragout, of which he and the assistants ate. He also caused the favourite wife to eat some; who had no great inclination to taste it, knowing it was to be her last. She ate some, however; and during this repast, the body of the goat was divided in small pieces, broiled and eaten. The lamentations began again; and when the marbut thought it was time to end the ceremony, he took the favourite wife by the arms, and delivered her to two stout negroes. These, seizing her roughly, tied her hands and feet behind her, and laying her on her back, placed a piece of wood on her breast. Then, holding each other with their hands on their shoulders, they stamped with their feet on the piece of wood, till they had broken the woman's breast. Having thus at least half despatched her, they threw her into the grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately, the cries ceasing, a quick silence succeeded the noise, and every one retired home as quietly as if nothing had happened.

Smith was sent out by the African Company to survey the coast, in 1726. At Gallinas, in December, he found Benjamin Cross, whom the natives had seized and kept three months, in reprisal for some of their people, who had been seized by the English. Such seizures, he says, were too often practiced by Bristol and Liverpool ships. Cross was ransomed for about £50. At Cape Mount, he found the natives cautious of intercourse, for fear of being seized. At Cape Mesurado, in January, 1727, he saw many of the natives, but not liking to venture on shore, had no discourse with them.

In 1730, Snelgrave, who had been captured by pirates nine years before, was again on the coast. There was then not a single European factory on the whole Windward Coast, and Europeans were "shy of trusting themselves on shore, the natives being very barbarous and uncivilized." He never met a white man who durst venture himself up the country. He

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