gland and the west coast of Africa, ascended the Niger, in 1832, to the confluence, and gives the following account of the proceedings of the Felatahs, a well known Mohammedan tribe, who are constantly engaged in capturing slaves to be transported to the sea-coast. He writes:

"Scarcely a night passed but we heard the screams of some unfortunate beings that were carried off into slavery by these villanous depredators. The inhabitants of the towns in the route of the Felatahs fled across the river on the approach of the enemy." "A few days after the arrival of the fugitives, a column of smoke rising in the air, about five miles above the confluence, marked the advance of the Felatahs; and in two days afterwards, the whole of the towns, including Addah, Cuddah, and five or six others, were in a blaze. The shrieks of the unfortunate wretches that had not escaped, answered by the loud wailings and lamentations of their friends and relations (encamped on the opposite bank of the river,) at seeing them carried off into slavery, and their habitations destroyed, produced a scene which, though *common enough in the country*, had seldom, if ever before, been witnessed by European eyes, and showed to me, in a more striking light than I had hitherto beheld it, the horrors attendant upon this traffic."

Col. Nichols, formerly Governor of Fernando Po, states, in a letter to Mr. Buxton, in relation to a visit which he made to Old Calabar in 1834, that "he found the natives boasting of a predatory excursion, in which they had recently been engaged, in which they had surprised a village, killed those who had resisted, and carried off the remainder as slaves. I heard an African boy, who formed one of the party, declare that he had killed three himself."

Rev. Mr. Fox, a well known Wesleyan missionary at the Gambia, and the author of a most excellent volume on that part of the country, makes the following statement, in a communication to the Board of Missions in 1837:

"The neighborhood of McCarthy's Island is again in a very disturbed state. Scarcely are the rains over, and the produce of a plentiful harvest gathered in, ere the noise of battle and the din of warfare is heard at a distance, with all its attendant horrors. Mothers, snatching up their children, with a few necessary articles, flee for their lives; towns, after being pillaged of as much cattle, etc., as the banditti require, are immediately set on fire; columns of smoke ascend the heavens; the cries of those who are being butchered may be more easily conceived than expressed; and those who escape destruction are carried into the miseries of hopeless slavery. A number of Bambarras are again on the north bank of the river, not far from this place, and the poor Foulahs at Jamalli have consequently fled to this island for protection, bringing with them as many of their cattle, and other things, as they could."

Rev. Mr. McBrair, another missionary, of the same place and connection, and the author of several valuable volumes on African languages, in a letter to the Secretary of the Wesleyan Society of about the same date, states:

"On other occasions, a party of men hunters associate together, and, falling suddenly upon a small town or village, during the night, they massacre all the men that offer any resistance, and carry away the rest of the inhabitants as the best parts of their spoil. Or, when a chieftain thinks himself sufficiently powerful, he makes the most frivolous excuses for waging war upon his neighbors, so that he may spoil his country of its inhabitants." He learned further, "that the wholesale method of seizure is, by far, the most frequent, and that, without this plan, a sufficient number of victims could not be obtained for the market; so that it may be called the prevailing way of obtaining slaves."

Mr. Morgan, another missionary of the highest respectability in the same region of country, writes:

"I feel confident that the slave trade has established feuds among the African tribes about the Gambia, by which they will be embroiled in war for generations to come, unless the disposition be destroyed by Christianity, or their circumstances be changed by civilization."

John Duncan, Esq., under the auspices of the Royal Geographical Society, penetrated to the Kong Mountains in 1847, by passing through the country of Dahomy, one of the chief seats of the foreign slave trade even down to the present day, and makes the following remarks about the

terrible desolations caused in that region of country by the slave hunts. He writes:

"But the horrors of the slave trade commence when the king of any country is in want of slaves. Some pretence is got up for making war, although it is nothing more than a slave hunt. This is conducted in the following manner: The point of attack is probably reconnoitered by one individual during the day, who then retires, most likely unsuspected of any evil design. The attacking party is afterwards marched close to the town, and, about two hours before day-break, an impetuous rush is made upon the place, which (in the interior) is generally surrounded by a broad, close growing fence of dangerously prickly bushes, about fifteen feet high. Such, however, is the practice and the dexterity of the King of Dahomy's female soldiers, that this terrible fence is scarcely deemed an obstacle. Then commences the dreadful capture and slaughter. The people, in general, are asleep when the attack is begun, and, when roused so suddenly—and, perhaps, their houses already on fire—makes some resistance, whereupon they are instantly put to death. The others are tied around the neck with a piece of small grass-rope, each soldier having that article, as well as a piece of chalk. Each soldier uses his own private mark on the back of as many slaves as he may capture, and also secures the scalps of as many as he may kill in the attack. After all is over, these slaves and scalps are presented to the chief, who gives each soldier an amount of cowries proportioned to the number of captives he has taken, and also allows him to attach an additional cowry to the stock of his gun, which is accounted a mark of honorable distinction."

Rev. T. J. Bowen, a native of Georgia, and a missionary of the Southern Baptist Board, in western Africa, in a volume of travels recently published, and with which many of the readers of this article are undoubtedly already familiar, makes the following statements about the effects of the slave trade upon Yoruba, the scene of his own missionary labors: "I have counted the sites of eighteen desolated towns within a distance of sixty miles between Badagry and Abeokuta, the legitimate result of the slave trade. The whole of Yoruba is full of depopulated towns, some of which were even larger than Abeokuta at the present time. And yet Abeokuta is supposed to contain, at the present time, more than 100,000 inhabitants. Of all the places visited by the Landers, only Ishaki, Igboho, Ikishi, and a few other villages remain. Ijenna was destroyed a few weeks after my arrival in the country. Other and still larger towns in the same region have recently fallen. At one, called Oke-Oddan, the Dahomy army captured and killed about 20,000, on which occasion the king presented Domingo, the Brazilian slaver, with 600 slaves. The whole number of people destroyed in this section of country within the last fifty years, cannot be less than 500,000!!!" Mr. Bowen may well say, as he does in the same connection: "Well meaning people who advocate the restoration of the slave trade, have considered but one side of the question."

The last authority I would quote is that of the celebrated German traveller, Dr. Barth, who, it is well known, has just returned from one of the most thorough and extensive explorations ever made in Central Africa, and whose statements will be received with entire confidence in all parts of the civilized world. He represents those interior regions as in the same disturbed and unhappy condition that they were in the days of Clapperton and Denham; and assigns the same cause for their unhappiness and distraction. He accompanied the Sheik of Bornou on one of his slave hunts, as Major Denham had done more than thirty years ago. Some of the scenes witnessed on this excursion were truly heart-sickening. He says:

"The village we had just reached was Kahala, and is one of the most considerable places in the Musga country. A large number of slaves had been caught this day; and in the course of the evening, after some skirmishing, in which three Bornou horsemen were killed, a great many more were killed: altogether, there were said to be a thousand, and there were certainly not less than five hundred. To our utmost horror, not less than one hundred and seventy full grown men were mercilessly slaughtered in cold

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