

too, one name will always be identified. Geddie had become interested in the New Hebrides by reading everything he could lay his hands on concerning the martyr John Williams. John Morton become interested in the Hindoo coolies, working on the sugar estates, while visiting Trinidad in search of health. On his return home he stated the facts of the case to the synod with such clearness that it was unanimously decided that the Church was called to work there. I do not wonder at the deep interest excited in Morton's mind. To the ordinary Briton the Hindoo is as much a "nigger" as is the African. To the scholar he is of the same Aryan race as ourselves, a man of more subtle brain and the inheritor of an older civilization than ours. Charles Kingsley, who gives such charming descriptions of the flora, fauna and natural features of Trinidad in his "At Last," tells us how much he was impressed with his first glimpse of Hindoo coolies—landing after their voyage from India at the depot for immigrants—"this surplus of one of the oldest civilizations of the Old World, come hither to replenish the new." He puts it not a whit too strongly when he says: "One saw in a moment that one was among gentlemen and ladies. The dress of many of the men was nought but a scarf wrapped around the loins; that of most of the women nought but the longer scarf, which the Hindoo woman contrives to arrange in a most graceful as well as a perfectly modest covering, even for her feet and head. These garments, and perhaps a brass pot, were probably all the worldly goods of most of them just then. But every attitude, gesture, tone, was full of grace, of ease, courtesy, self restraint, dignity—of that "sweetness and light"—at least in externals, which Mr. Matthew Arnold desiderates.

I am well aware that these people are not perfect; that like most heathen folk and some Christians, their morals are by no means spotless, their passions by no means trampled out. But they have acquired—let Hindoo scholars tell how and where—a civilization which shows in them all day long; which draws the European to them and them to the European, whenever the latter is worthy of the name of a civilized man, instinctively, and by the mere interchange of glances, a civilization which must make it easy for the Englishman, if he will but do his duty, not only to make use of these people, but to purify and ennoble them." "To do his duty"—yes, but what the planter thought of when he imported these laborers to take the place of negroes too lazy to work after they had been emancipated, was duty to himself. They came voluntarily from India, at the expense of Trinidad. They were distributed among the estates that had applied for them, on a five years' indenture of apprenticeship. The planter paid them the promised wage, and is not cash payment the sole nexus between employer and employé? At the end of the five years they could return to Hindostan or make their own engagements as free laborers, exchanging the right to a free passage for a government grant of ten acres of land on which they might settle and bring