

We subsequently learned that she had got about twenty natives on the one side of Erromonga. She got two in one bay, four in another, three in another, and so on; but all under false pretences. She had on board, a white man well known among these islands; he told them that this was Captain H's vessel, a captain well known about Erromonga, many of the natives having gone in his vessel to Santo, and the neighboring islands, and had always been brought back at the time specified, generally at the end of the season. When they heard this they went unobtrusively on board, but when once on board they were kept there.

"When we reached Fate, Mr. Cosh found that five or six people had been taken from Pango while he was at the annual meeting; that two of them belonged to his catechumen's class, and one was Mrs. Cosh's cook, a young man that she had been carefully training to this employment. At Havannah harbor, we made enquiry as to the amount of the population in one village, and were told by the chief and others, that there were twenty men and fifty women; that forty of their men were away in Queensland. Great numbers have been shipped from this bay. Rangî, the Malay man, who was lately murdered there, was the principal agent for securing them. We were told by the natives that he was in the habit of arming a party of the shore natives, and going into the interior to obtain natives for the vessels. We did not learn that he used any force to compel them to go, and we understood that these armed parties were rather to secure his own safety than forcibly capture prisoners; because any resort to open violence would, in his own case, have been impolitic. These are instances of what is going on, of what came under my own eye in one short month on five islands; not by any means the worst specimens of what we have reason to believe has taken place.

EXCUSES.

"In defence of this system we are told, that labour cannot otherwise be obtained, or it would not otherwise be resorted to. 'There is my land in Queensland,' says one, 'it is of no use to me unless I can get labour. I offered to bring labourers from England; I offered to bring labourers from India, but I cannot get them.' 'There is my land which I bought in Fiji,' says another; 'what can I do. I would gladly pay the natives of Fiji to work, but they won't. I am obliged to get men from Tanna or Sandwich, who are willing to work. But they are not slaves. Here is a regular contract, signed by both parties, work and wages stipulated. The men are well fed and well cared for. They are not over-wrought; they are quite contented;

they are become fat as pigs and as merry as crickets; they are become quite attached to me, and would not go home if I gave them liberty. Besides they are acquiring habits of industry that must be of great value to them when they return home. They are living among Christians; they are sowing Christianity both among white people and the natives, and the missionaries in Fiji are giving them instruction, and they must return home much more favorably disposed towards Christianity than when they were brought away.'

"This line of defence is set up in all quarters; but every one must see that it is the same line of defence that has always been set up in behalf of slavery—the very same in kind that was always set up in defence of slavery in the Southern States of America. But in spite of all the plausible and eloquent defences put forth in behalf of slaveholding, the heart of christianity has instinctively recoiled from the system, and through good and bad report clung to liberty and freedom for all races.

PROTEST.

"We are Christian missionaries, sent here to Christianise and civilise these natives, and we feel in duty bound to acquaint the Churches that support this mission, and through them the Christian public, with the influences hostile to these objects that have come so extensively into operation. We emphatically protest against the whole system, because it is essentially a system of slavery. They may be ever so well treated where they are taken; from motives of self interest alone men treat their horses well; but, he that as it may, in this group the system is neither more nor less than simply a system of kidnapping. Every plan short of physical force, if not that also, is employed to get them on board. White men, or natives of other islands, or natives of their own islands, are employed as agents, and sent ashore in boats and paid so much ahead for all they can bring on board. When Rangî was killed there was great lamentation in the trade, not for Rangî, but the trade. The head of one party, when he heard of it, expressed his sorrow by saying it would be a great loss for them, as Rangî had engaged to obtain such and such a number of natives for them. The greatest number of the natives are got on board of these vessels under false pretences. They are taken away against their will, or without their knowledge, or under false impressions. The most of them have no idea either of the distance of the places to which they are going, or of the length of time they are to be kept away. Their ignorance, their credulity, their passions, their impulsive feelings, are taken advantage of to get them under their power. If two tribes in Tanna have been at war,