

young is all but universal, where its severer forms excite no concern, where if not struck by blows they are hourly by blasphemous curses, where the cruelest of all cruelties is practised, worse than flogging or starving or cursing, the killing out of that little remnant of the divine nature which blossoms in the tender soul of a child. For the towns of England to swarm as they all do with children hardened into vice and crime is very sad, but it is even more revolting to hear those who see all that evil with complacency roused to anger at the report of some child rescued from ruin being treated unkindly in a Canadian home. Canadians want no such lessons in humanity as the press of England have lately been giving us, and if we did we should not seek them at the hands of those who make the work-house ward for children a nursery for the jail, as it now is.

At a recent meeting in London, Eng., a distinguished traveller, speaking of Dr. Livingstone, affirmed his belief in the superior efficacy of *commerce over Christianity* as a civilizing influence. He went, indeed, so far as to deny the power of the latter for good until the ground was prepared by the former. The avowal was a daring one to make in the presence of the venerable Moffatt, who in a very brief address covered the commerce theorist with the confusion which all theorists suffer from when placed before an array of facts they have not noted. There is going on just now in the Fiji group of islands in the South Sea, simultaneously the operation of these two influences, in such a way as to afford a specially favorable opportunity for observing their differentia. It seems that until 1871 no form of government existed in Fiji except that of savage life. The native King, Thakombau, converted to Christianity in 1853, by Wesleyan teaching, was induced to establish a system of government after the English model; a House of Representatives was formed, a legal code established, a standing army organized, and with these necessities for civilized order there came also the usual drawbacks of civilized disorder. The population consists of natives and white men who are engaged in cotton planting and other industries. The point to which we draw attention is this: that this kingdom is ruled by a man who up to his fiftieth year was a savage of savages; it is said he never had need to parley with his enemies—he clubbed them all. Yet this man has risen to a far higher degree of moral purity and self-restraint than the majority of those who go to the islands he governs for purposes of trade. The influence of commerce is doubtless a potent element in civilization, but it has yet to show its power of breaking at one blow the heart of a savage. Strange to say, the

barbarism still existing in the South Seas in all its darker features, its lust, its brutal contempt for life, is surpassed by those white men who are the missionaries of the gospel of commerce, who are the chief hindrances to the work of civilizing their fellow heathens by Christian missions, for which they prepare the ground by sowing it with the vilest tares of European vices. They deal with the natives, and end by kidnapping them, murdering them, by firing rifles indiscriminately into the hold of the vessel where the victims are confined, and conclude their commercial course of ethical instruction by selling their pupils as slaves.

This Fijian King, whose picture appears in this number, is anxious to make his territory part of the British Empire in order to secure protection from lawless slave dealers, and to establish the internal government of the islands on a permanent basis. As there can be no hope of raising these savage races to a higher plane of morality until they are as a people controlled by laws and customs derived from Christian teaching, and the work of missionaries is so much thwarted by the evil influence with which trading is associated in these distant distant seas, it seems to be a duty for a power like England to take the control of these islands, and lend its strength in establishing therein Christian law and order. The colonial theory which would justify England in abandoning Canada is strained very far when made an objection to assuming the protectorate of a new colony just struggling out of barbarism.

In an earlier review we stated how the Protestant sympathizers with Prussian Anti-Catholic legislation were open to a charge of inconsistency, and that the only impregnable position of the Church is that of a self-governed body, outside or inside of but moving in a separate sphere to that of the State, with which it has no necessary points of antagonism. The lesson is not superfluous; the Grand Council of Geneva has turned away from meddling with the Roman Catholic body there and has undertaken to reform the Protestant Church, treating both communities as associations within the jurisdiction of the civil power. The position is highly curious and interesting. Having for very obvious reasons deprived the Catholic authorities of supreme power to appoint their pastors and bishops, the State at Geneva has taken from the General Assembly of the Genevoise Church—a body much after the model of the Wesleyan Conference, and the Synods of the Presbyterian Churches—the power to locate the clergy in the parishes as it has been long accustomed to when vacancies arose. The State has in a word told both the Catholic and Protestant people that