

and are built on little blocks a few inches above the surface of the ground. There are scores of miles of them, as well as some odd hundreds of wooden crossings. Timber still remains the principal building material for the neat and handsome homes in the outskirts of the city. The three finest buildings in Vancouver are the tall and finely situated Church of the Holy Rosary—the city's most striking architectural landmark—the Canadian Pacific Railway Depot, and the Canadian Pacific Company's Hotel, which we made our temporary headquarters. It is, I think, larger than any hotel in Australasia, and is said to be the best in Canada west of Montreal. The Canadian Pacific Railway—famously known all over Canada as 'the C.P.R.'—created Vancouver. It still remains Vancouver's tutelary deity. 'Everything in Vancouver,' says Douglas Sladen, 'is C.P.R., from the big hotel downwards. When we landed at Vancouver by a coasting steamer from San Francisco, on our return from Japan, an American working man landed likewise. The first thing he did, being accustomed to ruling a great country, was to inquire of a man working on the wharf: "What's the Government here?" "The C.P.R.'s the Government here," was the sage reply and virtual truth.'

THE GOVERNOR OF FIJI

INDIGNATION MEETING IN LEVUKA.

It will be remembered that at a Methodist Conference held in Sydney in March it was decided that the Imperial Government should be memorialised, and their attention directed to the disturbing influence alleged to have been caused by the appointment of a Catholic Governor. The New Zealand Methodists, at their Conference at Christchurch later on recommended the Board of Missions to communicate with the British Government their strong sense of the unsuitability of the appointment of a Catholic Governor to Fiji.

When the purport of these resolutions became known in Fiji the greatest indignation was aroused, and a well-attended public meeting was held in Levuka for the purpose of protesting against the action of the Methodist bodies in these colonies. We take the account of the proceedings, necessarily condensed, from the 'Polynesian Gazette' of April 4. The meeting was held in the Oddfellows' Hall, Captain Robbie, Warden, presiding.

Mr. D. J. Solomon, in proposing the first resolution, said they had met there that evening to protest against the action of religious bodies in Australia or elsewhere interfering with the politics of the colony. He hoped that the chairman would see that no religious discussion was allowed. It seemed a most peculiar thing that such resolutions would be passed by any religious body, and he might say it was impudence on the part of the Methodist Mission to ask for the recall of any man, Governor, or anyone else on account of his religion. When we in Levuka were agitating for federation, when religious bodies could have helped us, what did they do? Stood aside! and now because a certain religious sect had got a knock, they cried out and wanted things their own way. Again we have a resolution by the same body, something about the peace of Fiji. This is an old cry. We heard how the natives were going to rise whilst the agitation for federation was going on, and again when this last disturbance occurred, but so far there is no rising, nor is there likely to be, although Mr. Duncan tells the people of Australia firstly 'they only want a leader for a rising', shortly after that 'the native is the happiest of the British subjects.' Gentlemen, we in Levuka have nearly always been against the Government, anyway we have never asked for a Governor to stay, but now we are in the unique position of upholding the Governor and denouncing those who asked for his recall, and why? Because he is the only man who has ever really shown us he wishes to do something for Fiji. Before our delegates went to Suva on the question of representation this Governor had already written Home proposing it, and when the delegates visited him he was only too glad to talk the matter over and consult those who knew the requirements of Fiji. We have every confidence in Sir H. M. Jackson: we do not wish him removed. We in Fiji are the people to ask for the recall of the Governor, not outsiders, and when we ask for such a thing I think it is time for the Home Office to take action. We in Fiji do not want to know any man's religion, and any man that is competent for the position of Governor, it does not matter what his religion is. (Resolution read as follows) — That this meeting protests against the action of religious bodies in Australia and New Zealand interfering in the politics of this colony and view with surprise and alarm their intention of petitioning for the removal of Sir H. M. Jackson, as Governor of Fiji, on the score of his religion, and further we wish to express our entire confidence in the ability, justness, and courtesy displayed by Sir H. M. Jackson as Governor up to the present moment of his Governorship of this colony.

Mr. Carr said he had much pleasure in seconding the proposition and he could also thoroughly endorse all that Mr. Solomon had said. He noticed that it had

been remarked in New Zealand that Fiji was a special field for Wesleyan missionary enterprise. This was quite true if applied all round, but it was not and could not be considered an enclosed field to the exclusion of equal opportunities to all other missionary efforts. The Government had no more right to favor any particular religion or sect than it had to favor the interests of any particular trader, and this was well borne out by the facts, because the Christian population of natives was fast dying out and was much faster being replaced by a Mahometan population. It was hardly necessary to point out that New Zealand and some of the Australian colonies had had Roman Catholic Governors. A successful Governor-General of India had been a Roman Catholic, while judges and many other high appointments were held by them; in fact a man's religion was not taken account of by the British Government at all. Those met there that night were not so much doing an act of justice to the Governor as to themselves. It would be a disgrace to allow our Governor to be maligned by strangers when we have had nothing but fairness and impartiality from him.

The resolution was carried unanimously.

Mr. S. Wilson said that Sir William Hackett, the best Judge the colony ever had was a Roman Catholic. He well remembered when the Attorney-General used the word 'expediency' before him, he said: 'Mr. Attorney-General, this is a court of law and does not recognise the word "expediency"'. Let me never hear that word in this court again. In moving that the foregoing resolution be forwarded to his Excellency the Governor, for transmission to the Secretary of State for the Colonies, Mr. Wilson further said, as one of the oldest colonists in Fiji, I beg to deprecate any introduction of the religious element into the politics of the colony.

Messrs. S. Edwards and W. Craig also spoke in support of the resolutions. The latter said he was sorry that such a question had been brought up as to religion, but was of opinion that we were quite able to work out our salvation and grind our own axe. We did not wish to see these axes being ground on a religious stone. It seemed extraordinary that the religious views held by the Governor should interfere with his position of Governor. The Governor had done all he could to improve the condition of the colony. By some it may be considered that the Governor was not the article ordered, but his Excellency had grasped the necessity for a change, and had himself recommended Representative Government.

In the course of a letter to the 'Western Pacific Herald,' of April 3, the Rev. A. J. Small, chairman of the Methodist Mission, Fiji, wrote:—'During the few months that his Excellency has resided in our midst he has won the esteem of all by his impartiality and Christian courtesy. To myself and colleagues he has, from the first, shown marked kindness, has visited several of our mission Stations, addressed our native ministers, teachers, and students in words that they warmly appreciate, and, moreover, has borne generous and unstinted testimony to the good work that God has enabled this mission to accomplish in these once savage isles. Speaking for myself and colleagues, we have strong hopes that under his Excellency's able administration the best interests of all classes of the community will be promoted, and that at the expiration of his term of office he will retire with even a higher reputation than he brought with him to these shores.'

When the letter from the Rev. Mr. Small appeared in our last issue (says the 'Herald') it was felt by several of our leading citizens that in view of the extreme resolutions which had been passed by the Wesleyan Conference in Australia in reference to his Excellency, the letter should be immediately cabled to Sydney to rebut the statements made in that city, and the inferences which would naturally be drawn therefrom.

The following cable message, signed by the leading citizens of Suva, was forwarded to Sydney for publication.—The opinion given respecting the Governor in the letter from the chairman of the Wesleyan Mission in Fiji, published by the local Press, is endorsed by undersigned and Europeans generally in Fiji.

One of the Pope's oldest Chamberlains writes to the 'Westminster Gazette'—'Though it is true that the house cannot be identified where the Pope stayed when in London, it is certain that he stayed either in Regent street or just out of that street, close to the Warwick street chapel. His Holiness told me this himself after his election, when I was in waiting at the Vatican as one of his Chamberlains (Cameriere Segreto), and I made a note of it at the time.' The statement would seem to confirm that of the late Rev. Monsignor Talbot as forwarded to us by the Rev. Sir D. O. Hunter-Blair.

Mr. W. Bouke Cockran telegraphed to Mr. John Redmond, the chairman of the Irish Nationalist Parliamentary Party, that although he was progressing satisfactorily towards health he regrets that it would be impossible for him to attend the Irish National Convention in Dublin as he had promised to do. Mr. Cockran fell ill while on a visit to Wilfrid Blunt, who lives every winter in a desert near Assuan, Egypt in regular Arab fashion even wearing Arab dress. His wife, Lady Ann Blunt, is a grand-daughter of Lord Byron.

Dr. D. M. O'Donnell, of Melbourne, who had been spending a short holiday in Sydney, was entertained by his many admirers in the New South Wales capital at a garden party held at the grounds of Riverview College, and in the evening at a dinner given at the Woolpack Inn, Parramatta.

RIDE "ANGLO SPECIAL" CYCLES.