

is to fall has the lower cut. When the time comes there is a crack, then a quivering of the mighty thing to the topmost twig, which is up in the clouds almost, then slowly and reluctantly it moves over—crack, crack—on, on—and down terribly on the earth; and again, in settling, it strikes and beds itself, and the branches stand up like arms, and shake convulsively, as in the agonies of death: and then the giant is still, and the vacant sky is seen through where for ages he has proudly stopped the light and warmth of heaven's orb from the earth beneath."

Besides the felling of trees, the bishop has had to cut down a few prejudices, and those gigantic weeds of life, misrepresentations, which need keener axes than your pines and oaks. The idea of a bishop engendered the not illogical idea of a state Church and its corresponding taxes, and when Dr. Hills arrived, he found the papers full of warfare about the "attempt" to have a "state Church." It took a good deal to calm this agitation and satisfy the non-episcopal citizens that they had not stepped into taxes, tithes, church-rates, pew-rates, and Easter offerings, as necessary adjuncts of their existence. In other things, too, the bishop has come out in a large, generous, free-handed way. There are many negroes in the island, and the Americans of course are unanimous in demanding that they shall be put to worship God in a separate place. The same roof must not echo to negro prayers and American supplications; and God must not be insulted by the mingling together of His white children and His black. Of course, too, the American ministers have given in to this demand; so have some others—Romanists, Congregationalists, and Methodists—who ought to have known better. One independent minister, however, upheld the English and Christian sentiment of union and brotherhood; but he was thrown over by his masters, the British Colonial Missionary Society, and the bishop, who stands no nonsense, recorded the fact scathingly. This led to a disturbance amongst the denominations at home, and has recently drawn out severe resolutions from the worthy society, denouncing the very Mr. McFye whom they had previously upheld.

One very instructive lesson is taught by these mixed mission-places—the greater liberality of what it pleases people to call "the heathen," than of the different sects of the Christian Church itself. Here, in Victoria, a Chinese merchant, a Mr. Quong-Hing, gave ten pounds, and then five pounds, towards the erection of two Christian and episcopal churches. The Roman Catholics were forward in the mission. The Sisters of Mercy being the only educators of girls, and their bishop, Demas, having the only well organised schools. Most of the better class youth of the town attended, Protestant as well as Catholic. The Americans greatly value education, and above all English education, which is more substantial and less superficial than their own, and our English bishop desired to see the education of the youth taken out of these dan-

gerous hands, and put under the care of English Protestantism. In this he has greatly prospered, having founded two colleges, with such a combination of learning that even Jews are delighted in having their boys taught Hebrew by the Christian professor.

The Chinese are flowing into Vancouver's Island and the mines by thousands. They are peaceably conducted, as a rule; funny, rather immoral. full of good humour, and very friendly. They respect the English much, and are the universal clothes-washers everywhere. "At one place I came to a pretty bridge over a river," writes the bishop. "It had been built by a Chinaman named Ah Soo. He takes the tolls. On our approach he ran forward with cool water to drink, and told us we were free of the bridge: 'No English pay over de bridge and no poor Chinaman. Me makee no chargee to de English; me chargee Boston man' (American). 'Boston man chargee Chinaman very high in Californy—Chinaman now chargee Boston man—ha! ha!'" But indeed strangely mixed are the populations of these new towns. In Douglas, a "rising town on the route to the upper mines," there were eight coloured men, twenty-nine Mexicans and Spaniards, thirty-seven Chinese, sixteen French and Italians, four men from Central, and four from Northern Europe, seventy-three citizens of the United States, and thirty-five British subjects: two hundred and six souls in all. Of these, two hundred and four were males, and two females; and one of those females was a child. The miners are in a sadly destitute state so far as opportunities for spiritual culture are concerned. They have no churches, no clergy—or at least had not, till the bishop sent them two Church of England clergymen,—and some of them have not heard a prayer, or attended public service, for ten or fourteen years. They have no sinecure of it, these hard-worked Columbia miners. The want of all roads makes their labour doubly severe, and their gains have never been so exorbitant as to compensate them for what they must have undergone. The average earnings have not exceeded one hundred a year since 1858, when mining first began in Columbia, and the average cost of living has been sixty pounds for each. Forty pounds, then, do not quite reward a man for the immense risk, toil, hardship, and suffering of such a career as the Columbia miner; and many have made even less. They are a fine hardy race of men, of all nations, but with a terrible lack of women, and other softening influences, among them. At the mines, the average is one woman to every two hundred men. It is not to be wondered at, then, if property is somewhat insecure, if morals are of the lowest, or if life is more rough than polished in such a society. How any way can be made is wonderful, considering the want of a central bond among such incongruous shifting materials. But the bishop seems to be setting his mark, and doing a notable work. The iron church and mission-house were taken out all safe, and it was a pretty sight to see the captain and crew,