A PLEA FOR UNITY

A Sermon by Rev. Paul Frederick Sulphen, D.D., Minister Second Presbyterian Church, Cleveland, Ohio.

Only a little more than a decade remains to complete the fourth century of Protestant history. On the 31st day of October, 1517, Luther nailed his 95 theses to the door of the church at Wittenberg, and that date has been regarded ever since as the birthday of Protestantism. During these four centuries Protestantism has come to present a variegated spectacle. Almost from the beginning it began to split up into divisions. In Germany it assumed a twofold type, the Lutheran and the Reformed. In Holland, France, Switzerland and Scotland the Reformed type was in the ascendant, while in Denmark, Sweden and Norway it was Lutheran. England, as you remember, broke with the Church of Rome under Henry VIII., and the National Church has been ever since Episcopal. Such was the disjointed spectacle which Protestantism presented very soon after the Reformation had begun. In the centuries which have passed since then the conditions have grown worse and worse. The grand divisions of Protestantism three hundred and fifty years ago have divided and subdivided and divided again, until we have today more than two hundred denominations calling themselves Protestant, and in this country as many as ten different divisions of Presbyterians alone. The Episcopalians in like manner are divided into Protestant Episcopalians, Methodist Episcopalians and Reformed Episcopalians, the two last named being offshoots of the first. So it is throughout the length and breadth of the Protestant communions.

There was a time when the differences separating the churches seemed of the utmost importance. It was but natural that the Reformers who had but recently rediscovered the Bible and come out from the Church of Rome, should have imagined every statement of Scripture to be equally vital, and should have often placed immense emphasis on doctrines which seem to us of secondary moment today. Their habit of mind moreover was that of the Roman Church in which they had been trained, so that they were often as intolerant toward their fellow-Protestants who differed with them in the interpretation of Scripture as the Church of Rome was intolerant toward them. All this, however, has practically passed away, and we of the 20th century find ourselves heirs to conditions which we did not create, and for the continuation of which some of us find it increasingly difficult to discover any reasonable justification.

As a matter of fact all the Protestant churches, with the exception of a few small and heterodox sects, are agreed at the present time on the fundamental or essential facts and doctrines of Christianity. A belief in the Triune God; in Jesus Christ as the Divine Incarnation, the Redeemer and Savious of the world; in the Holy Scriptures as the inspired word of God to men; in the necessity for the new birth, through repentance of sin and faith in Christ; in the immortality of the soul with the just awards of the life everlasting according to the deeds done in the body; in the obligations to live in this world in all holiness and unselfishness, and faithfully to serve God and our fellow-men—this is held in common by Baptist and Methodist, Episcopalian, Presbyterian, Lutheran, and by all other denominations of evangelical Protestants. It is conceded by all that a genuine Christian life requires no more than the acceptance and exemplification of these truths, so that one denomination no longer questions the vigor of the Christian life of any other which rests upon these foundations of our common Christianity. The question of Calvinism or Arminianism in theology, of immersion or sprinkling in baptism, of church orders or particular opinions about the Lord's Supper, has absolutely nothing to do with these fundamental principles. These last as held by one church or another may be true or false, but whether the one or the other they have nothing to do with the salvation of any immortal soul, and in no way affect the essential principles of Christianity.

Personally, in common with many others of all Evangelical churches, I believe that the time has come for the divisions of Protestant Christendom to be healed. I believe that the necessity is urgent for one great Evangelical Catholic Church. The questions which divide the denominations are largely academic questions. It is conceded that they are not practical in the sense of actually affecting man's relation to God, or the salvation of the soul. No Presbyterian believes that a Methodist is not a good Christian because his theology is Arminian, no Methodist believes that a Presbyterian is not a good Christian because his theology is Calvinistic. The object of this discourse is to set forth what I believe are some of the imperative reasons for Protestant unity, and to sketch in a tentative way a plan by which it might be accomplished.

In the first place the present divisions of Protestantism have no sufficient justification. What possible ground of justification can be named? As long as men believed that salvation was only possible through their sect, however narrow or rich it might be was, they were justified in remaining apart. It is almost within the memory of older persons here present when the salvation of Non-Calvinists was either denied, or but reluctantly admitted as a possibility. It is most certainly a fact that the time was when a polemic warfare was on in nearly every denominational pulpit; when the errors of Calvinism or Methodism were regarded as most dangerous heresies according to the standpoint of the preacher. But with the disappearance of all this, the original ground for denominationalism has disappeared. The cause which created sectarianism has vanished when it is conceded that members of other denominations are also the children of God, and in equally good and regular standing in the Church of Christ with ourselves. It may be said, however, that a more homogeneous condition is produced when those who think alike even on non-essential questions are banded together into separate communions. But where will you find such a condition today among the Protestant churches? Do all Presbyterians think alike upon doctrinal questions? Do all Methodists or Episcopalians or Baptists? Why, there are as great differences of belief upon non-essential doctrines in any one denomination, as there are in the whole composite body of Protestants taken together.

The idea of homogeneous Presbyterianism, or homogeneous Methodism, or homogeneous Episcopalianism is a pure fiction. There is no such thing, and among thinking people there can never be such a thing. The human mind is not so constructed that all men, even in the same communion, will see truth from the same point of view. Upon the foundation truths of Evangelical Christianity, Protestantism of all denominations is essentially agreed. These truths have made their own appeal and secured this overwhelming assent by their own inherent power. No argument or artificial process of any kind has been put forth to make the Evangelical churches Evangelical. Taking the New Testament in its natural sense they found there, lying on the surface as it were, Evangelical Christianity. But in addition to these pre-eminent truths equally obvious to all, they found divers others upon the classification of which they have never fully agreed, so that with respect to these even in the same communion there is the utmost diversity of opinion within every thinking church. Homogeneous denominationalism, therefore, has no more existence than homogeneous Protestantism. Presbyterian churches are filled with people whose theology is Arminian, and there are no doubt thousands of Calvinists in Methodist churches. Among Episcopalians there are hundreds and thousands who have no interest in the Historic Episcopate, while their interest is vital in everything that is genuine in Christianity. In whatsoever church it may be ever done by a Christian church was the action of the Presbyterian General Assembly some years ago when it declared that the acceptance of the doctrinal standards of the church is not necessary to membership therein. A thousand Arminians might apply under this rule, to be received into the communion of this particular church, and although they might be numerous enough to completely change the color of our Calvinism, if they gave satisfactory evidence of being Christians, or if they brought letters from their own Arminian churches certifying to their divisions of Presbyterians alone. The Episcopalians in like manner are divided into Protestant Episcopalians, Methodist Episcopalians and Reformed Episcopalians, the two last named being offshoots of the first. So it is throughout the length and breadth of the Protestant communions.

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In the second place the present divisions of Protestantism are an unspeakable injury to the Cause of Christ. The purpose of the church is not to exploit some theological or ecclesiastical notions of non-essential importance whether true or false, but to save this world from the power of sin through Jesus Christ and bring it back to God. This is its imperial mission. It is to preach Jesus Christ and Him crucified. Augustine or Calvin or Arminius or Luther. In this tremendous task it needs to present a solid front to the world. "That they all may be one, . . . that the world may believe that thou hast sent me." Such was the great high-priestly prayer of Christ. Please note the argument for unity as it lay in His mind. "that the world may believe that thou hast sent me." The unity of His people was to be the greatest evidence to the world of the fact that Jesus Christ had been sent by the Father as its Redeemer and Saviour. A divided church is an argument in just the opposite direction. It is idle to argue, as some have done, that Christ was only praying here for the unity of spirit among His people with no thought of the unity of organization. Of course He was praying for the unity of spirit; this is so obvious that it needs no elucidation, but the evidence of that unity to the world which is the very pivot on which this text turns, is never found in a divided organization. The world argues naturally enough, if Protestant Christians are one in spirit, it will not be necessary for them to have two hundred different denominations; and what sufficient answer can we offer? We can present the stock arguments for denominationalism, but what have these to do with that unity of spirit which was to be the supreme witness among His people of the mission of our Lord? Even as we utter them we must have within us a hopeless sense of their inadequacy to defend the Sectarian position, and of their lack of pertinency as a reply to the obvious wonder of men that a church whose unity of spirit is to evidence its Lord's messiahship, should not exhibit an external unity as the first credential of its Christ.

I believe that the divisions of Protestantism today, more than anything else, stand in the way of a triumphant Christianity. With a united Protestantism we could sweep the world for Christ. The reproach of the Church would be taken away. Multitudes who now find denominationalism a plausible excuse for remaining outside of all churches would then be compelled to declare themselves either Christians or Agnostics. The lines would everywhere be drawn between Christianity and unbelief. We should know just where we stand. An Evangelical Catholic Church would leave no standing room for any non-professing Christian in Western Christendom; he would be compelled by the logic of the situation either to become a Roman Catholic, an Evangelical Catholic or a professed unbeliever. As it is at present, between the two hundred denominations a great multitude find themselves nownere. They fall in between and disappear. A more admirable arrangement could hardly be devised for the church to lose hold on men.

Such a union of Protestant forces moreover would inevitably react in the most wholesome manner on the Roman Church itself. We profess to be interested in the evangelization of the Roman Church. We send missions to Papal countries to make Roman Catholics Protestants. There is little likelihood, however, that the Church of Rome will ever knock for admission at the door of Presbyterian, Methodist, Episcopalian or any other Protestant denomination, or that any perceptible diminution will occur in its membership by individual departures to the Protestant fold. Protestants, as a rule, have little occasion to congratulate themselves over the defects from the Roman Church. Such defections are usually gains to infidelity, not to Protestantism, and surely no Protestant who is worthy the name of Christian would rather see men infidels than Roman Catholics. If the members of the Roman Communion are ever to be won in any large numbers to those conceptions of Christianity which Protestantism represents, it will be done within the Roman Church and by the Roman Church itself. The reformation will take place from within, not from without, and by far the most powerful incentive to such reformation would be the unification of Protestantism. It is not to be forgotten that the Protestant Reformation of the sixteenth century compelled that counter-reformation in the Roman Catholic Church which rectified the worst abuses then prevailing, and probably saved the Roman church from far heavier losses than it had already suffered. The unification of Protestantism would compel far more extensive reforms in the Roman Communion. That venerable church could not hold its ground against a united aggressive Protestantism without the reconstruction of much of its internal life, and such reconstruction within the Church of Rome would bring these two great types of Western Christianity to a point where at least they could heartily co-operate against the forces which are hostile to morality and religion. If Protestants wish Roman Catholics to approximate the Protestant position, Protestantism itself must become Evangelically Catholic—in other words, it must become united.

Protestant unity, therefore, would mean the greatest revival of religion which the world has witnessed since Pentecost. It would mean the awakening of a new religious consciousness in ministers and people. It would mean the end of the wretched rivalry between churches whereby the divine Lord is wounded in the house of His friends—one church called by His name competing with another church called by His name precisely as commercial houses compete with one another to secure the trade of [illegible] What a shameful [illegible] their community, to the world, wit[illegible] spectacle it presents allsm to draw [illegible] its cheap sensation[illegible] pressure [illegible] the crowd, and its high schools [illegible] methods to keep the Sunday How [illegible] and the evening service full! [illegible] one church congratulates itself [illegible] on its success, even when it has been built upon the ruin of a half dozen of its ecclesiastical neighbors! And when the sensational methods are withdrawn and the cut-throat policy is for the time abandoned by the force of any circumstances, how miserable and depressing is the collapse! Who is there that loves the Cause of Christ that has not been made heart-sick and humiliated over these wretched exhibitions of ecclesiastical rivalry? Can we wonder if intelligent but non-religious men ask if this sensational competitive effort to build up particular so-called churches, represents the agonizing love of Christ to save the world? Whatever may be said of the Roman Catholic Church, it known nothing of these problems or devices. The Evangelical Catholic Church would ere long be equally delivered from them. Churches would not be so located as to crowd upon each other. In villages and country districts a half dozen denominational churches, all on the edge of starvation, would not be permitted where one strong church would suffice. On foreign mission fields there would be an enormous saving in expenditure, one board doing the work of scores of boards, and the historic differences of European Protestantism would not be perpetuated in Asia and Africa to the confusion of the minds of the heathen. The practical advantages of unity in a practical age like ours cannot fail to appeal to practical men. No matter how economically churches may be built or missions administered, the multiplication of unnecessary churches to gratify denominational pride, and of boards and agencies for denominational effort is wasteful from a business point of view and directly contrary to the policy which in our time dictates the consolidation of great financial enterprises in the interest of economy and efficiency. Nor is it any answer to this statement to say that the church is not a financial institution, or to resent the measurement of the church in this respect by commercial standards. In a certain sense the church is a financial institution. It costs fabulous millions of dollars every year to carry on the work of the Protestant churches. Every dictate of prudence and every sentiment of consecration to Jesus Christ demand that these vast amounts of treasure should be so expended as to produce the very largest possible results. There are too many demands over the whole field of Christian endeavor to justify the wastefulness which the divisions of Protestantism inevitably imply.

Ultimately out of such Protestant unity there would come a new religious education. Nothing is more imperatively needed among Protestant Christians today. The average Protestant—I speak not of the exceptional or highly cultured man or woman—but the average Protestant has no religious education. He could hardly pass an examination upon the elementary doctrines of the Christian faith. He knows nothing of the history of Christianity during the past nineteen centuries. The child gets nothing of all this in the public schools. He seldom gets it from his parents in the home. Our Sunday schools are in no sense educational institutions with definite, systematic methods of instruction in religion, and even if they were, one hour a week, it is needless to say is utterly insufficient to meet the requirements of religious culture. The result is our Protestant children are growing up with no exact religious knowledge of any kind. There was a time when this was otherwise; when, in old-fashioned days parents regularly catechised the children and saw that they were instructed and grounded in Christian knowledge. To-day, as a rule, the child only gets what casually comes to him in fragmentary form from the pulpit, or in the unsystematic and often purely sentimental instructions of the Sunday school. To call this religious education is absurd; and it is a religiously educated people that make a strong and aggressive church. The Roman Church has long understood this fact. The Roman Catholic child is instructed from infancy in the fundamental tenets of that faith, and when he is old he seldom departs from it. It is the only rational way to make and keep a church vigorous. Sentiment evaporates; knowledge endures. Religion must rest securely on intellectual foundations if it is not to be blown to pieces by every passing wind of doctrine, or drift into fads and whimsical vagaries. A united Protestantism would be in a position to carry out a system of religious education which would make the church a solid compact force in all the coming generations. It would end forever the absurd idea that religion can be divorced from educaton.

Such unity morever is imperatively demanded by the problems of our times. It is not necessary for us to adopt a pessimistic tone. The present age is magnificent in Christian virtues and Christian philanthropies. But the evil is mingled with the good, and seldom has religion been confronted by more formidable antagonists. We cannot blink the exigencies which are upon us. Agnosticism, Socialism, Anarchy, Materialism in various forms, especially in the form of an intense Commercialism, the gross immorality of easy divorce with its subsequent essentially polygamous marriages, the social recognition accorded to men and women who have violated the elementary principles of morality, the flippancy and irreverence so often exhibited toward everything that is holy and sacred, these things are among the forces with which religion is compelled to deal today, and a United Evangelical Catholic Church is necessary to contend successfully with them.

It would be easy to extend vastly this argument for Protestant unity. I have only touched upon the outer edges of the subject. Where one argument can be presented for the continuation of the present status, ten can be produced to show that the time has come for it to close. Schism is almost as bad as heresy. One has only to reflect upon the dignity and impressiveness of a world-wide united Protestantism met in a great Ecumenical Council, to realize the influence which an Evangelical Catholic Church would have among the peoples and the nations of the earth.

The question then remains, Has any practical definite plan ever been proposed as a basis for such unity? There has been such a plan proposed. It is in no sense original with me. It is to be remembered first of all, that the basis for unity already exists. No forced, artificial, unnatural basis is to be constructed. No denomination which has long borne witness to a certain phase of truth, or which is deeply attached to certain forms of worship is asked to renounce anything, or to "come over" to the ideas of worship of some other church. It is folly to expect unity on any such basis. If there be no actual unity at present, only lacking an attainable expression, no artificial basis can secure it. The basis for unity already existing is the common acceptance by nearly all the Protestant churches of what are generally termed the essentials [illegible] Christianity. We do [illegible] of Evangelical come one; with re[illegible] not have to be we are already [illegible] pect to these things unity lies in a[illegible] one. The basis for practically [illegible] existing fact on which expected, all are agreed. It is [illegible] however, that the organic union o[illegible] all Protestant bodies could be ye[illegible] ained by the denominations as [illegible] Doubtless this would be too radical a step, and would involve renunciation of ideas or methods for which we are not prepared at present. The same thing, however, in all its most essential particulars can be gained by federation. The plan is to federate the Evangelical Protestant churches in one great body precisely as the states are federated in the American Union, on the basis of their common faith in Christian essentials. This would not destroy the autonomy of any denomination in the Union. Each denomination would be like one of our American states, continuing it own name, its own peculiar type of theology, its own form of government, and exercising precisely the same authority over its clergy and membership that it does now, and within its own sphere continuing the administration of its own affairs. In other words, the modern republican principle of local self-government would be maintained in its integrity. But over all the federated denominations there would be a general Federal government or Council, corresponding to the Federal government at Washington, whose powers would be only such as had been expressly delegated to it by the churches composing the Federation. On many general questions the Federation would be supreme. It would be composed of chosen representatives of all the denominations. It might control the whole foreign mission work of the church; regulate the planting of home mission churches with due regard to the denomination which could best take charge of particular fields; superintend the work of church extension in cities through subordinate or provincial councils, corresponding to the United States District Courts, so that a dozen denominations would not rush into certain sections, while other sections are left spiritually destitute. It would also handle the great moral questions like divorce and re-marriage where there is a conflict between the church and the state, as well as unify the churches themselves on policies demanding unity of action in moral reforms or general aggressive movements. Above all things it would be the bond of Union of Protestant Christendom. It would enable Protestantism to present a solid front to the world. It would make us once more a Catholic Church, not Roman but Evangelical, free in all its parts, yet united, dignified, impressive, and prepared to go forward in the name of Christ to witness to His Lordship, in "the Unity of the Spirit in the bond of peace."

PANAMA CANAL ENGINEER.

Washington, June 30.—It is understood that John A. Stevens of Chicago, formerly fourth vice-president of the Chicago, Rock Island and Pacific railway, has been selected chief engineer of the Panama canal commission, to succeed John F. Wallace.

TRADE IN MANCHURIA.

Military Exigencies Give Japanese Merchants Some Business.

Washington, June 30.—The state department has been advised by the American minister at Tokio that the Japanese military commander has by proclamation opened to the Japanese merchants for trade and travel the following Manchurian towns: Pashiko, Old Newchwang, Haichang, Anshantien, Lyaohoutun, Kaiping, Sengwang, Cheng Saimechi. The information was given the American minister that this action was purely a military measure.

SENATOR MITCHELL'S DEFENCE.

Friend From Nebraska Attacks Persecutors of Aged Statesman.

Portland, June 30.—(Special.)—Ex-Senator John M. Thurston, Nebraska, occupied to-day with his speech in defence of Senator Mitchell. He said he had come 3,000 miles to defend the aged statesman, and he had seen living in comparative poverty at the nations' capital after 24 years of public service, and who he knew could be nothing but an honest man. He contended that the prosecution had been wanted that the brilliant district attorney, Mr. Heney, might add laurels to his brow by securing a conviction against Senator Mitchell. Heney will close the argument tomorrow.

Yale Victorious Over Harvard

Bows of the Boats Zig Zag With Every Stroke of the Two Crews.

Such a Race Never Seen in the History of University Contests.

New London, Conn., June 29.—The Yale Varsity crew this afternoon wrested a victory from Harvard in the annual four-mile race on the Thames by the length of an oar. Rowing for four miles with the shells lapping and the graceful prows almost zig-zagging between the strokes, the Yale boat crossed the finish line three-quarters of a length ahead of the crimson. Yale won by two and one-half seconds. The blues' time was 22:33½, Harvard 22:36.

Such a race has never before been rowed in the twenty-seven years of racing between these old rivals.

The Elis were to the starting flag absolutely confident of an easy victory. Coach Wray of the Harvard crew had almost conceded that his eight had practically no chance to win. But Wray sprung a surprise on Yale, and to-night his name is on the lips of every lover of rowing as the coming rival of John Kennedy, the professional coach at New Haven. Wray came to the Thames three weeks ago an unknown coach. He will go back to Boston as the first professional who has inspired absolute confidence in Harvard.

The wind, which threatened to kick up the river early in the afternoon, had calmed down and was blowing almost across the course and just quartering the bows of the shells. It was a hard wind to row against and the coaches saw there was no chance for fast time. The tide was running up stream strong, but the crews had the disadvantage of the wind.

Time Was Fast

Under prevailing conditions, the time made to-day was fast. Harvard's splendid showing in the Varsity race was not the only consolation which the crimson got to-day. Coach Wray had the additional satisfaction of winning both the Freshmen eight and the Varsity four-oared races. In these two Wray gave still another demonstration of his ability as a coach. Before the races he frankly said that Harvard's Freshmen crew more nearly represented his ideas of rowing than the Harvard Varsity. Wray therefore not only fulfilled every prediction which he made himself, but he far more than fulfilled Harvard's expectations.

Harvard won the four-oared boat race by three lengths. Time, 11:22.

Harvard also won the eight-oared Freshmen race, with Yale a length behind. Time, 9:56.

The four-oared and eight-oared Freshmen races were over the same course; distance, two miles.

Trap Fishing on The Island Coast

Number of Victorians Went on an Excursion to Otter Point Yesterday.

Capital City Canning Co's Traps Are Lifted for the First Time.

AN INDUSTRY which bids fair to assume large proportions and be of great advantage to the city of Victoria is the trap-fishing on the Vancouver island coast. Yesterday one of the companies operating two of the thirteen traps now in operation on the coast line contiguous to Victoria, the Capital City Canning & Packing Company of Victoria, held an excursion to their traps, which were lifted for the first time.

The officers and guests of the company embarked on the steamer Maude, loaned by Mr. H. F. Bullen, at Turner Beeton's wharf, and left at 3 a. m. for the traps, situate near Otter point.

The party on board the Maude included D. E. Campbell, president; Capt. J. G. Cox, vice-president; H. H. Hodges, secretary-treasurer, and the directors, W. Turpel, Capt. William Grant, Thos. Walker, Dr. Verrinder and W. J. Leary, who is managing director of the company, and the following guests: W. E. Oliver, of the Bank of B. N. A.; H. B. Thomson, of Turner, Beeton & Co.; H. G. Wilson, of Wilson Bros.; F. H. Wollaston, N. P. Gowen, E. Fleming, M. J. Young, J. Nelson of the Times and a representative of the Colonist. Mr. Taylor, Dominion fishery expert, and Mr. Kemp, were also on board, going to Sooke harbor to plant Malpeque oysters, a shipment of which they recently brought from the east for propagation in British Columbia waters.

On arrival at the Otter point trap—the "Cox trap"—the burgee was hoisted on the company's tug Brute, and Mr. Leary and R. L. Gardiner, trap foremen, made

Ready to Lift the "Spiller"

and take the fish from the trap. The fishing crew took the scow to the interior of the web and began to lift. The fish had not begun to run in earnest, but there were several hundred in the trap, splashing and churning the water, which foamed white in the net.

It is an interesting operation, this emptying a fish trap. The trap is built with piles and web, several thousand piles driven according to a generally adopted plan, taking over 2,000 piles, which is the limit set by the regulations. The trap is built at one end of the fishing site and the water between the further limit is clear for the fish which swarm toward the "leads" and pass their way through the "tunnels" into the "hearts," the "pot" and the "spiller." One or more of the thirteen traps, which are the nucleus of a larger number to be established when success is shown by the operation of these in existence, abut onto the limits of rivals and the fishery commissioners are now endeavoring to settle these cases.

The sockeye swarming in from the sea—exactly from where no expert can say, for the sockeye's life is one of mystery still—have been sighted as far as forty miles off shore by Empress liners when they begin their yearly migration to the Fraser and other rivers to spawn. Those conversant with the

Habits of the Fish

know that their tendency is to follow a direct course, swimming not far below the surface and usually at not a great distance from the shore. They do not turn in their wake and seldom lose headway in turning. These peculiarities of the salmon are taken advantage of by the trap fishers, whose trap is so arranged that the fish will follow a sinuous course which leads to the "spiller" through other corrals. The trap is stationary, the several hundreds of piles are driven firm and thousands of feet of web being made fast to them. Often when fishing is used in the upper part. Several of the Vancouver island traps have adopted this, but not those of the Capital City Canning Co. The piles are held together above water by a line of wooden stringers, planking a foot wide, to which the web is made fast and on which the men can walk as they move toward the rough-made wooden windlasses used to lift the web.

The trap commences at, or close to the shoreline, and runs at right angles, usually, although the arrangement depends sometimes on local conditions, whether it is intended or not to fish from both sides. Those visited were placed to

Catch the Incoming Fish

The salmon swimming inward strike the "lead" of webbing hung from high water—the line is marked in the web by the seaweed—to the bottom or close thereto, and when the school has nosed into the webbing of the lead the fish make their way along the wall of web mesh to the "hearts" whose avenues of webbing lead them to the corral or pot which is entered through a tunnel about eighteen inches wide, the sides of this entrance tapering like a cone; and the smaller end, running well into the pot, is horizontal direction, is carried well above water to allow for very high tides or swells sweeping in from the sea. The tunnel is held in place by ropes and rods, gradually decreasing in width until only a small opening is left for the fish to go through. The salmon, when entering this tunnel, usually try to dive, but an "apron" is arranged to hold them captive in the net. This apron is a sheet of web stretched from the bottom upward to lead the fish into the tunnel when they swim low.

The Trap Apparatus

The "hearts" are situated at about two-thirds distant along the lead from shore or the shore end of the trap, being V-shaped and turned toward the lead, beginning at a distance of from 30 to 40 feet from the lead and running parallel with it, lead and hearts both terminating at the tunnel which leads into the pot. The pot is at right angles to the lead and adjoining it, with a smaller tunnel and apron protecting it to the entrance. Through this tunnel the salmon, continuing on its course, makes its way from pot to spiller. Once in the spiller it is held until the "brail" lifts it into the scow, ready for the canner. The spiller is a web corral with walls of webbing and bottom of webbing. At the corners are ropes leading to wooden windlasses built on the stringers binding the piles at the top, connecting with the bottom of the big net. With the fish crew winding these ropes on the windlasses and others lifting in the web the spiller is lifted and the brail, which is practically a large landing net operated by the steam winch of the attendant tug, hails out the hundreds of salmon taken by the trap. The spiller is practically a large webbing sack, hauled up and down with ropes by steam or hand, according to the number of fish in the trap. The operation of

Lifting the Spiller

at the Cox trap—the traps are named after the man in whose name the licence is made out—was witnessed with interest, although there were but a couple of hundred fish in the spiller. The crew moved a small scow into the trap, and, while some of the staff lifted at the windlasses, they handed in the web and made the netted sack which held the churning fish smaller and smaller. At the fish were drawn to the surface the fishermen decried several dog fish, enemies of fish and fishermen, and these were quickly landed and life beaten out of them with the gaff. The salmon were churning the water, which foamed and flashed in the early morning sun, and with their silvery scales scintillating and the opalesque sea foaming, the sight was a most picturesque one. Into the spiller the tug crew landed an oblong piece of webbing, held taut at either end by cross-pieces. This appliance, termed a brail, is lowered into the spiller to lift out the fish. One end is caught on the edge of the scow, the other end is made fast to a line bent on the winch, and then it is lowered so that

The Fish Swarm Onto It

and it is lifted, tossing the fish into the scow.

The operation complete, the party, which had been taken to the trap by the fishermen in the dories, was again taken on board the steamer Maude and a visit was made to the Kinsman trap, also operated by the company further seaward. There was a large number of fish in this trap, and when it is lifted today, it is expected that several thousand salmon will be taken. The great swarm of fish could be seen splashing in the spiller. Trap after trap was seen, those of Messrs. Todd & Munsie, Finlay, Durham & Brodie, Bell-Irving, B. C. Packers and others—thirteen in all—ready for service. Some of the fishermen will load their take on scows to be despatched to the canneries at Esquimalt, others will load their fish on steamers, which are to make calls from the Fraser river. One of the concessionaries who had been given a site for a trap has commenced to build nearly two miles from shore, but it was found that the piles could not be driven satisfactorily and work has been abandoned.

The Return Voyage

was commenced about 11 o'clock and lunch was served on board, at which Mr. Oliver, manager of the Bank of B. N. A., took occasion to toast the Capital City Canning & Packing Co., and the president, D. E. Campbell, and vice-president, Capt. J. G. Cox, replied fittingly, both remarking that Mr. Oliver had shown great interest in the development of the salmon fishing resources of Victoria and vicinity.

A call was made at Sooke harbor on the inward trip. These Messrs. Taylor and Kemp, fishery experts, and Mr. M. Young, who is interested in oyster cultivation at Sooke, were embarked on the company's tug with six thousand young on the inward trip. There Messrs. Taylor had brought from the eastern coast to plant on the Vancouver island coast. The oysters were satisfactorily planted at Sooke and the party returned on board the Maude. Mr. Taylor believes the larger oyster, such as that which he planted yesterday, will grow well in these waters, and expects to have large beds develop.

The Maude returned to Esquimalt at 5 p. m., after an enjoyable and instructive trip, which brought home to all on board the great possibilities of the industry now developing contiguous to Victoria.

Boycott Will Benefit Canada

Canadian Exporters Have Opportunity to Secure Big Trade With China.

As Result of Movement of Chinese Guilds to Boycott Goods of U. S.

The merchants and exporters of Canada will have an immense advantage given them by reason of the boycott instituted by the Chinese in retaliation for the manner in which the United States officials have been enforcing the provisions of the Chinese Exclusion Act. The effect of the boycott is already being felt by the exporters of the Pacific Coast, especially by the flour mills, which ship large cargoes to the Chinese. So much is the result being felt that urgent petitions are being sent to the United States government from the Pacific Coast, asking that changes be made in the manner of enforcement of the exclusion act including to appease the Chinese people.

of the United States exporters, however, is the gain of Canadian dealers. Once a great market can be secured now if the Canadian exporters take advantage of the opportunity given. China is an immense market for many Canadian products, chiefly flour; and large cargoes which are now sent from Puget Sound, the Columbia river and San Francisco, could be from the British Columbia ports, taking the place of the American product which the Chinese are refusing to accept.

Australia has already stepped into the field. Australian exporters have been quick to see their advantage, and news received a few days ago from Hongkong by flour merchants at Portland is to the effect that Chinese are buying liberally in Australia. They are also endeavoring to secure cargoes of wheat from India and the Argentine Republic. The boycott is to be commenced in August, and that it will be a complete one is known to those who are judges of Chinese character. The United States government has now become alarmed at the prospect, and efforts are being made to remedy the wrong because of which the Chinese have ordered a boycott.

H. Ayres, president of the China & Japan Trading Co., who has been for years in China, said the boycott will have a far-reaching effect. He said: "If China makes up her mind to declare a boycott on American-made goods, she can do it. All commerce over there is controled by merchant guilds, and in matters at all serious, affecting China vitally, these guilds, moving as a unit, can do just about anything they want to. If such a boycott should be declared it would not only be maintained, but it would also seriously affect the port of Seattle and would very effectively paralyze nearly the entire cotton belt of the South.

"Now, to show you," he continued, "how such a boycott as has been threatened would affect America. In Alabama, North and South Carolina, Georgia, and other Southern states there has grown up a great industry in cotton-bleached goods. All told, the cotton mills turning out this product represent about $30,000,000 per year. These mills were built especially for the China market.

"Now, cotton-bleached cloth is our largest single export. The most of it goes directly to China. I say, and I make the statement based upon personal knowledge of the existing conditions, that China can declare and maintain her boycott to the bitter end. The inevitable result would be that the entire cotton belt would be paralyzed, and that the Atlantic seaboard from Texas to Maine would be more or less seriously affected.

"Down South the country is not so densely populated as it is in other sections. Around each of these cotton mills a little city has sprung up. The residents depending for their daily bread upon the running of those mills. If the boycott was declared, these people would be thrown out of employment. It would be necessary to close down the mills. The result would be more harm to America than any fancied harm the labor unions are looking for.

"Now, let us see what effect such a boycott would have upon Puget Sound. The natural course for this Oriental trade is overland. With the shipping facilities Puget Sound has, a large part of this export business either does now or must in the near future go through the Sound. Let us say, for example, that you have today twenty large steamers, sailing directly from Sound ports to the Orient. Now, let us suppose this boycott was declared. Almost instantly ten of these twenty steamers would have to tie up in some shipyard, with nothing to do. If the boycott was maintained for any considerable length of time, other vessels would have to be taken off the run."

Japanese Sealers Had Poor Season

Bad Weather Militated Against Good Catches—Japanese After Alaskan Salmon.

Nivelle Arrives From Liverpool With General Cargo—Amur From North.

The Japanese sealing fleet had a poor season, according to a letter received from Capt. Tony Burtz, formerly of this city, by Mr. T. Goldsmith. Mr. Burtz, who was formerly on vessels sailing out of Victoria for the sealing grounds, had been in command of the sealing schooner Seifu Maru of Hakodate. He writes that the season was the worst he ever experienced, having had only eleven lowering days in March and April and at the beginning of May, when he expected to be able to get some seals, some member of his crew broke the chronometer and