The Colonist.

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THE DAILY COLONIST

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DEATH OF SECRETARY HAY.

The death of Secretary Hay, news of which was most unexpected and regrettable, is a distinct loss to two continents. He was one of the ablest and most brilliant of the public men of the United States, the people of which will deeply mourn his demise. Secretary Hay was a many-sided man—poet, prose writer, journalist, statesman and diplomatist, but essentially and peculiarly a diplomatist. Closely associated in his earlier career with Abraham Lincoln, he graduated into public life from studentship in the latter's law office during the stirring period in which Lincoln's assassination took place. His future was largely directed by the stimulating influences of that period and by the example of the martyred president. His foreign ambassadorial experience was extended, varied and important, and in all the list of brilliant representatives of the United States at European courts no one stands higher in the estimation of the nation he so ably served or those with whom he had diplomatic relations. During his later years, as secretary of state, his impress upon the foreign relations of his country was most marked and in every sense beneficial. Especially was he friendly to Great Britain, and his death to the people of the British Empire everywhere will be sincerely mourned as that of a friend of their government and an admirer of their institutions. In life he did more than any other single statesman in the United States to promote amicable and fraternal relations between the two great divisions of the Anglo-Saxon race.

A PLEA FOR RELIGIOUS UNITY.

We publish today by special request the report of a sermon preached by Rev. Paul Frederick Sutphen, D.D., of Cleveland, Ohio, in which a plea is put forward for the union of all the Protestant churches. It was preached, of course, from the Protestant point of view; but not in antagonism to Catholicism, and its publication is not intended with the view of giving offence to Catholic readers or in any way wounding their religious susceptibilities. Discussion or literature of a sectarian character does not properly come within the scope of the secular newspaper, and it is not and should not be encouraged. An exception has been made in this case on account of the special interest which attaches to the view presented, which is non-sectarian in its object. The sermon in question has attracted a great deal of attention and has had wide publicity in various forms.

Rev. Dr. Sutphen accepts as a basis of his discourse certain existing conditions, which cannot be ignored. He feels that it is useless to try and ignore them. He does not argue that there should not be a Catholic church, as well as Protestant churches. It exists, and he recognizes not only that it does exist, but that it is a powerful and a permanent factor in the religious world. The creed of Catholicism is not the creed he accepts for himself or would recommend to others; it is, however, the creed which nominally, at least, is professed by over 200,000,000 people, or nearly one-seventh of the world's population. It has, therefore, a place and a work to perform which is not likely to be successfully interfered with. Whatever evangelicism may attempt to do it cannot alter this fact.

Taking the Christian world as a whole, therefore, it may be divided into two great classes, Protestant and Catholic. If we except the Greek church from consideration for the present, the Catholic church is a unit, it represents one creed, and one form of faith, is one denomination, and has one head. On the other hand, to quote from the learned divine, who speaks on this subject, "The grand divisions of Protestantism three hundred 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 (the United States) there are 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." A man born and brought up in a Christian country is bound to be either a Roman Catholic or some form of Protestant or an Infidel. Dr. Sutphen argues that it is better far to be a Catholic than to be an unbeliever, and thus far, at least, he recognizes the legitimacy and divine right of the Roman Catholic church along with the Protestant churches. Otherwise, it would be immaterial to the Protestant mind, so far as the eternal salvation of the soul is concerned, whether the possessor were a Catholic or a follower of Bob Ingersoll. We are quite safe in saying, we think, that from the same practical standpoint the leaders of the Roman Catholic church would much prefer to see their fellowmen Protestants than infidels, so that there is here a common standing ground, even though the points of agreement should never go farther, as, indeed, there is little likelihood.

It is taken for granted that the Roman Catholic church will never seek a union with any branch of the Protestant church, and it may be equally taken for granted that a Presbyterian clergyman, for instance, would not favor the Protestant churches going over to the Roman Catholic church, so that the line seems to be so sharply and strongly drawn as to remain permanent. That is one of the conditions that we refer to as being accepted as the basis of the sermon we print today. It is useless to kick against the pricks. Whatever aims evangelical enthusiasts or visions dreamers may have, the reverend gentleman thinks they had better be discarded for something more practicable and more possible. Let us, he urges, in effect, rather think what can be done in the way of, at least at first, bringing the various Protestant denominations into one fold, or if not into one fold into unison. He claims that the time has come for the divisions of Protestantism to be healed, and that the necessity is urgent for one great Evangelical Catholic Church. His arguments under this head are well crystallized in the following: "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 his 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." Centuries ago when the division took place characterized as the Reformation, one "schism" grew out of another among the dissentients. The different sects regarded the difference in doctrines among each other as heresies as hateful and wicked as the great "heresy" of the church from which all had separated, and in pulpits and pamphlets a bitter polemic warfare was carried on for many a long day. While at the present time these differences are not so accentuated in the feeling they cause, they still continue, largely because they existed formerly and resulted in organizations that have taken permanent form, and not because their adherents are really serious in believing all that their denomination specially stands for. Many of the old sects, representing variations of the leading beliefs, have become obliterated, but in modern days we have also had many offshoots, but these on account of their number or the relative insignificance of the variations they imply can never become important. At the most there will never be more than a few leading denominations. But even taking the most that do or may survive they do not represent vital differences. If they did, considering the number of sects of Christianity, the vast number of people belonging to religious faiths outside of Christianity altogether, and the hordes of those who are "heathen" to all others, then the situation appears to be an absolutely hopeless one. Such a situation reminds us of the old Campbellite who was firm in the conviction that about all that would be saved in his part of the world were himself and his sister Mary, and he had his "doots aboot Mary." The world has either got or will get beyond that stage of human intelligence or Our Saviour died in vain.

Dr. Sutphen, however, does not hope to bring all Protestants to one state of mind on the unessential features of religious belief. There can be, he says, no such thing as homogeneous Methodists, or homogeneous Presbyterians, or homogeneous Episcopalians. The human mind is not so constructed that even men of the same communion can see the same truth in the same light. "But," he states with emphasis, "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." What he looks for and advocates is Protestant unity, based on the principles of federation. There can be no artificial basis. His plan is to federate the Evangelical churches in one great body precisely as the states of the Union or the provinces of the Canadian Confederation are federated, on the basis of their common faith in humanity. Each denomination would be one of the integral self-governing parts, maintaining to a large extent its own identity, very much as at present, but over all would be a federal council or government, whose powers would be only such as were delegated to it by the churches of which it was composed, or if one liked the Canadian idea of it better, the churches would have such authority and freedom as would be delegated to them by the central government. In other words, he would give to the Protestant world a republican, but unified, form of government, whereas the Roman Catholic world would correspond more particularly to the monarchical form. There would only be the two worlds, whereas there is at the present time a whole series of segregated little worlds without common allegiance, so far as church sovereignty in this world is concerned. The idea of modelling the church upon existing political ideals may give a wrench to many good Christian people, who think of the Kingdom spiritual on this earth as quite apart from any conceptions of the secular government, however ethical in principle or well-conducted. It is not a novel one, as church organization the world over is human in all its parts and based upon human methods of administration familiar to us all.

THE WHITE PERIL.

George Lynch, war correspondent, has a striking article on the Eastern question in the Nineteenth Century, in which the subject is treated from an Asiatic point of view. Deprecating the imminence of the Yellow Peril, which he brands as purely speculative and imaginary, he asks his readers to consider the past and present of the Orient from the standpoint of a ntive of China or Japan, and ask themselves if the people of those countries have not reason to dread the White Peril, which has menaced them for centuries. Looking backward, the history of China and Japan, furnishes a series of instances of European aggression, in which armed might stood for the justice and humanity which Christian nations claim as their cherished attributes. When the first explorers and traders visited China and Japan they were invariably well received by the inhabitants, who were willing to sanction their traffic provided they did not disturb social and political order, and complied with the laws of the country. Between 1506 and 1516 several Spanish and Portuguese adventurers landed in China and established trade, being in every instance well received by the authorities and the people, but they soon made themselves intolerable by their outrageous conduct. Simon Andrada, driven from Canton on account of his many transgressions, travelled northward and established trading posts at Amoy and Ningpo. In the latter place the conduct of the foreigners soon became infamous. They outraged every law and set the feelings of the people at defiance. They refused to submit to the native authorities, and on one occasion, in revenge for one of their number being cheated by a Chinaman, they sent an armed band into a neighboring village and plundered the natives, carrying off a number of women and young girls. In retaliation the country rose against the foreigners, massacred 800 of them and burnt thirty-five of their ships. At Chin-Chow and other places the Portuguese invited disaster by similar conduct, and brought discredit on the name of "foreigner." And so on through the whole chapter. The Chinese never sought to trade with the whites, as their own country produced all the necessaries and luxuries which they required. They were content to live out their lives in their own simple, peaceful way, but Europeans took the view that it was their right to force trade upon them, and the same principle has been acted upon in all transactions between Europeans and Asiatics, the policy of "stand and deliver." To illustrate his argument, Mr. Lynch quotes Hu Hung Ming, a Chinese diplomat.

"When your first strangers came to China it was not at our invitation, so we received them, if not with enthusiasm, at least with tolerance. So long as they were content to observe our regulations, we were willing to sanction their traffic. The first trouble arose over a matter which you yourselves have hardly ventured to defend—your own conduct. A considerable part of your trade was the trade in opium. The use of this drug, we observed, was destroying the health and morals of our people, and we therefore prohibited the trade. Your merchants, however, evaded the law; opium was smuggled in, till at last we were driven to take the matter into our own hands and to seize and destroy the whole stock of the forbidden drug. Your government made our action an excuse for war. You invaded our territory, exacted an indemnity, and took from us the Island of Hong Kong. Was this an auspicious beginning? We submitted because we must; we were not a military power. But do you suppose our sense of justice was not outraged? Or later, when every power in Europe, on some pretext or other, had seized and retained some part of our territory, do you suppose because we cannot resist that we do not feel? To a Chinaman who reviews the history of our relations with you during the past sixty years and more, must you not naturally appear to be little better than robbers and pirates? Which of us throughout has been the aggressor—we who, putting our case at the worst, were obstinately resolved to maintain our society, customs, laws and policy against the influences of an alien civilization, or you who, bent on commercial gains, were determined at all cost to force an entrance into our territory and to introduce along with your goods the leaven of your culture and ideas? If, in the collision that inevitably ensued, we gave cause of offence, we have at least the excuse of self-preservation. Our wrongs, if wrongs they were, were episodes on a substantial right; but yours were themselves the substance of your action. Consider for a moment the conditions you have imposed on a proud and ancient empire, an empire which for centuries has believed itself to be at the head of civilization. You have compelled us, against our will, to open our ports to your trade; yet have forced us to permit the introduction of a drug which we believe is ruining our people; you have exempted your subjects residing amongst us from the operations of our laws; you have appropriated our coasting traffic; you claim the traffic of our inland waters. Every attempt on our part to resist your demands has been followed by new claims and new aggressions. And yet all this time you have posed as civilized people dealing with barbarians!"

No doubt Mr. Hu Hung Ming voices the thoughts of his countrymen in this forcible arraignment of the nations of Christendom; what more natural than that whites should be known to the commonality as "foreign devils."

The events of the past fifty years in China, says Mr. Lynch, are suggestive of the Chinese punishment for patricide, when the murderer is done to death by having slices of flesh cut fro mhis body. Britain began the execution with Hong Kong; France took as her slice, Cochin China; Russia, Port Arthur and Manchuria, and Germany carried off Kiaoo-Chou. Europeans are too prone to believe that this is the best thing for China, whose people would be improved by our civilization, but those who know the country and have contrasted the conditions and manners of the people living within European spheres of influence with those who inhabit the interior, will acknowledge that it is questionable that the former have gained by the contact. The consequences of our mode of life are struggle, competition and unrest, of the Oriental peace, contentment and repose. Not the brutal idleness of the savage, but the reward of an industry unequalled upon earth. Nor does the picture of European civilization forced upon the Chinaman of the treaty ports tend to inspire him with admiration. The saloons, crowded with white men drinking and brawling and the painted white courtezans who flaunt themselves on the crowded streets, are apt to lead to the conclusion that Europeans spend a good part of their lives in drunkenness and debauchery. The influence of the missionaries are thus neutralized, and they are looked upon as the forerunners of trouble and territorial robbery. To the Chinese mind, if the "nots" were eliminated from the commandments, "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not covet thy neighbor's goods," a majority of the foreigners in China would be living up to the precepts of their religion.

In Japan, when St. Francis Xavier landed in 1549, he and his fellow countrymen and associates were cordially received by the people and the Apostle to the Indies made rapid progress in the Christianization of the nation. In less than half a century hundreds of thousands of Japanese had become Christians, and it was only when the missionaries interfered, or were suspected of interfering in politics, that the attitude of the native rulers changed towards them. At that time it looked as if the whole population of Japan would soon become Christian; there were more Japanese Christians at the close of the sixteenth century than there are now. Xavier's great work was rendered vain, however, by the intrigues of some of his followers—political priests, who are the curse of every age—and edicts of extermination were launched against the Christians. Thousands of the native converts suffered death rather than recant their faith, but after fifty years of prosecution the Christian religion was stamped out and the people relapsed to their ancient beliefs. The first Portuguese traders who visited Japan in 1542 were treated with the greatest courtesy and permitted to establish a trading post at Kinshui, but, like their countrymen in China, their aggressive and lawless actions soon disgusted the Japanese, and they wtre compelled to leave. In 1600 a Dutch expedition, commanded by an Englishman named Bill Adams, was permitted to establish trade on the islands, although violent persecution of the Christians was in full swing. It was not till Commodore Perry of the United States navy visited the country in 1853 that Japan was permanently opened to the commerce of the world. The Daimios were bitterly opposed to throwing open the ports to foreigners, but they were overruled by the Shogun and his councillors, who realized the helplessness of resistance and submitted to the demands of the powerful strangers. Four years later Japan entered into a treaty with Great Britain, but the Japanese felt that these treaties had been forced upon them and then and there they formed the resolution to adopt the civilization and the weapons which had for the time being overwhelmed them. Their thoroughness in mastering this self-imposed task, the steadfastness of purpose with which they worked and their triumph over every difficulty and obstacle, stands to-day as an object lesson to an admiring world. The Chinese sought to disarm their foes by meek acquiescence to the most arrogant demands; the Japanese, on the contrary, perceived that the only way to combat the White Peril was to make themselves masters of our arts, manners and methods of warfare—this accomplished, they felt that their national existence might be preserved.

When the first shots were fired upon the Russian warships in the harbor of Chemulpo, they were really something more than a declaration of war against Russia. They were, in a sense, says Mr. Lynch, replying to the guns of that pirate, Perry, to those that had bombarded Shimonosaki, and to those that had reduced the forts of Kagoshima. It was the Asiatics, after long preparation, taking up arms to stem the aggression of the West, and at last the White Peril was to be faced and fought.

One of the results of the war will be the drawing closer together of Japan and China, and with the development of the latter an offensive and defensive alliance, which will effectually put a stop to further annexation of territory in Eastern Asia by European powers. The Munro doctrine of the Pacific, if it has not been announced in so many words, exists as a reality in the Oriental mind, and many will find in this fact confirmation for their worst fears of the Yellow Peril. M. Anatole France is one of these, for Mr. Lynch quotes him as saying: "Presently we discern a danger which threatens us. If it exists, who has created it? It was not the Japanese who sought out the Russians. It was not the yellow men who sought out the whites. We have just discovered the Yellow Peril. Many years have passed since the Asiatics discovered the White Peril. The sack of the Summer Palace, the massacres of Pekin, the drownings at Blagovetchensk, the dismemberment of China, are not there subjects of disquietude for the Chinese? And the Japanese, did they feel themselves secure beneath the cannons of Port Arthur? We created the White Peril—the White Peril created the Yellow Peril."

As the White has created the Yellow Peril, so will the passing of the White Peril lay the ghost of the other. To anyone familiar with the peaceful character of the Chinese people, and conversant with their history, the idea of their ever becoming aggressively warlike is thoroughly absurd. It would certainly mean a radical and fundamental change in the whole disposition of the people, and the Chinese are not prone to change.

THE ALBERNI CANDIDATE.

Both Conservatives and Liberals have paign may be said to have fairly started. The Conservative candidate is Mr. Wm. Manson, ex-Mayor of Nanaimo, a gentleman who needs no introduction to the electorate of Alberni. He will receive without doubt the support of all those who desire to see that important constituency represented by a business man, identified with their interests and who will carry the influence of a strong personality into the House—a man to whom they can with confidence look to forcibly present their requirements to the government and the Legislature. That element of the Alberni riding, we take it, forms the large majority of the electors. Mr. Manson is a strong and progressive man and is in every way well equipped to become their representative.

Of his opponent, Mr. Aitken, we have nothing to say derogatory or otherwise. That he is the choice of the Liberal party as candidate is a matter over which, we imagine, his opponent is rather pleased than otherwise. That he is a "clever speaker and an all-round campaigner trained in the school from which Mr. Ralph Smith, M. P., graduated," may be accepted as a fact, without prejudice, and without increasing to any remarkable degree his acceptance with the good people of Alberni. There are, perhaps, other qualifications which might equally well recommend him for the position to which he aspires.

PRESENT STATE OF RUSSIA.

Once more attention has been called to the deplorable internal condition of affairs in Russia by the startling events, news of which were given to our readers in the despatches of yesterday and are not less serious to-day. From the very outset of the war students of that country regarded with grave apprehension, not so much the conclusion as between Japan and herself, as the results to flow from the unrest at work undermining a social and political system the like of which exists in no other country. Russia is the hugest nation in the world, but it represents in its composition a strange and anomalous admixture of races, nations, religious cults and social castes, held together not by any common bonds of interest, sentiment or fraternal relations, but by a system of Oriental despotism in which autocracy and bureaucracy are strangely blended—a system so strongly centralized and imbedded as to render resistance on the part of any single element of the people entirely hopeless. By the very diversity and ill-assortedness of the elements of the Russian population anything like concerted action in a common cause or cohesion on questions of constitutional rights or even ordinary citizens' rights, was equally hopeless. Indeed, the deep and universal ignorance of the people regarding such matters and their personal helplessness as social units, rendered it impossible for them even to conceive of a remedy for their ills. It was only when goaded beyond endurance that like animals at bay, they would turn in desperation upon their oppressors. Such outbreaks, as among the peasants of France at several periods, are merely local and spasmodic, without other guiding principles than those of revenge, only to subside with exhaustion or to be put down with terrible energy and cruelty. Such an instance as this has occurred in the Black Sea, where the mutinous crew of the Kniaz Potemkine, under the sting of brutal treatment, captured and murdered the officers, took possession of the ship and flew the red flag of revolution at the masthead. Under ordinary circumstances that might be regarded as an incident of insubordination, not without parallel even in the British navy; but its significance in this case is derived from the fact that it is a manifestation of a spirit general in Russia—in every Province and in every class. The system has been supreme, and the people have either remained, or been cowed, into submission. They have been kept in that condition through force, strongly aided by religious regard for the Czar—through, in fact, such a variety and combination of conditions only explainable by history and an intimate knowledge of social and political institutions. The present war has done much to reveal the weakness of the Russian government to the Russian people, who as a mass look upon the Czar as more than human in his attributes, and almost invincible. The evils they experience are attributed to the bureaucracy. But the Czar and the bureaucracy are the government, and the latter the more important and influential of the two. Defeat and disaster at the hands of the Japanese, a despised enemy, coupled with many outrages and undue pressure of the social system, have exposed the dual government in its nakedness—a cruel, hollow mockery of something that was supposed invulnerable, all powerful and even sacred. While years ago the spirit of the Empire there have been sown the seeds of a new national life and a desire for better things politically, the whole mass was but little affected apparently. A band, or a series of bands, of conspirators here and or another have been instilling into the public mind the doctrine of its own power, but it has been hard to realize. Once realized that 150,000,000 people are stronger than a few and 1 revolution—not cohesive, perhaps, but worse, chaotic. In a great conflagration fires break out here and there, and everywhere, unexpected and uncontrollable.

The situation is not unlike that of a great city filled with incendiaries, whose work is already under way, and where incipient fires have broken out in many parts. Only tremendous energy and vigilance can avert the doom, the task of which is made the greater because of the complicity of many of the officials whose special duty it is to guard its safety.

One of the best contributions to the subject of Russian affairs has been made by V. E. Marsden in the Fortnightly Review for June, in an article entitled "The Present State of Russia." It is written with an evident familiarity with the whole state of society, from the condition of the "muzhik" up to the autocratic relations of the Czar. The article is entirely too long to be dealt with in a one editorial. In his opinion "the coming revolution, as pictured by writers whose notions of revolution are highly colored by the knowledge of what revolution means in other lands, will not take place in Russia in the present generation of men. A crisis," in his opinion, "an overturn of authority, the weary process of the slow readjustment of forces, is the most that Russia has to fear in the immediate future." Mr. Marsden wrote, of course, before the present acute state of affairs came about, and while he may be no doubt right in a general way, it is quite impossible to predict what may result from a sudden wave of reaction sweeping over the country. Although the French Revolution was foretold, few ever thought that it would take the form it did when the country actually was in its throes.

In the opinion of the writer the "muzhik" is the base of the nation, the final force to be reckoned with, and as such he "may be entirely disregarded in a review of the causes of the discontent unless and until either the revolutionary party succeed in providing him with arms, or the church rouse the fighting spirit in him by some fanatic cry. The ordinary pressure of an infinite misery, the beginning of which he does not know, and the end of which he never dreams of seeing, will not suffice to make an active revolutionary of the 'muzhik.' The Russian, in fact, is not a fighting man; you may live in Russia for a lifetime and never see a blow struck in anger. The schoolboys, even, do not fight out their differences. A 'sotnia' (squadron) of Cossacks, armed with whips, will cow a crowd of ten thousand 'muzhiks,' and end by dispersing them with severe punishment from the dreaded 'nagayka'."

As explaining the cause of the present mutineering of the Russian sailors, an intelligent sidelight is thrown upon the officer of the Russian army or navy. In the course of a long description of the conditions which create him, the writer says: "The 'honour of the cloth' permits a Russian officer to rob his men of their pay or of any money they may be in receipt of from home. It not only permits, but enjoins ou him, to unsheathe his sword and strike down, even to the death, any unarmed civilian who may have given him offence, real or imaginary. It permits him to drink to excess at all times and in all places. It permits him to live in any way which is best described as 'on his wits.'" The "unsheathing of the sword" has been done once too often. The time has come in the history of Russia when the man under him has learned to resent, and the example of the one man may fire a nation with his resentment.

BRITAIN'S SEA POWER.

The destruction of Rojestvensky's fleet by Japan has placed Russia near the foot of the list of sea fighting nations, while the rank of Germany, the United States, Italy and Japan is advanced proportionately. Great Britain stands at the head with a navy equal to the combined fleets of any two of her rivals, equal in fighting strength to any three of them, for the morale of her officers and men is to be reckoned with in case of hostilities. The latest revision of the naval standing of the nations is as follows: Great Britain, France, Germany, the United States, Italy, Japan, Russia, Austria.

Before the present war, Russia ranked next after her ally, France, and Great Britain's standard was fixed upon the necessity of maintaining her navy equal to those of the two combined. During the past four years Britain has expended on her navy more than France, Russia and Germany, the figures being:

Great Britain	$736,134,475
France	252,158,365
Russia	233,747,985
Germany	202,366,875
United States	346,108,610

Immense as these figures may appear, they are likely to be exceeded in the future, for the cost of the newest type of battleship is $7,500,000, while a few years ago the cost was $5,000,000, and naval experts say that before many years the price will have risen to $10,000,000. The prospect is not cheerful to the British taxpayer, but a glance at the other side of the shield will serve to hearten him, for it gives him the consoling conviction that Britannia still rules the wave, and that, were the worst to happen, his country is prepared to meet and vanquish every foe who dares challenge her mastery of the sea.

Canadians, while sharing the sentiment of pride which Britain's naval strength inspires, should ask themselves what they are doing, or prepared to do, to keep the Imperial navy up to its present magnificent standard. It is surely time that we should devise some popular method of assisting in the up-keep of the fleet, if not by a direct cash contribution, which many oppose, then by some other means which would prove to our overburdened British brothers that our loyalty is more than skin-deep, that we are ready to share the burden as well as to participate in the glory and prestige of the Empire.

TRADE WITH JAPAN.

Hon. Mr. Fisher's announcement that the policy of the government was to recognize Japan as a nation with which Canada might profitably enter into trade relations, and that steps were being taken, through the colonial office, to secure the benefit of the special advantages which Great Britain enjoys in Japan, under the treaty made in 1894, seems to be received with satisfaction by Canadian producers and manufacturers.

Canada's exports to Japan have been steadily increasing in recent years, growing from $112,308 in 1900 to $342,116 in 1904, under existing arrangements, and if Canadian goods were admitted under the terms of the Anglo-Japanese treaty, there can be no question that our trade would greatly exceed the latter figure in the near future. The principal items of Japan's purchases from Canada have been flour, fish, lumber, cotton goods and butter, but there are many articles manufactured in Canada—machinery, clothing, paints, woollens, tobacco, paper and paper pulp, and various other commodities—which are much in demand and are now bought principally from the United States, which, however, is finding a strong rival in Great Britain.

Japan is looking forward to an era of prosperity and trade expansion at the close of the war—an event which cannot be long delayed—and Canadian business men will no doubt grasp the opportunity presented and leave no stone unturned to establish connections and advertise their products in the Great Britain of the Orient.

BRITISH ARMY SCANDALS.

The report of the military board of enquiry into the so-called "army scandals," extracts from which have been cabled during the past week, comes somewhat in the nature of a shock to "colonials" who have been accustomed to look upon the British army officer as a being "sans peur et sans reproche," incapable of jobbery or graft as the art is known on this side of the world. Putting the most favorable construction upon the fragments of the report which have reached us, the only conclusion possible to arrive at is that a very grave state of affairs has been unearthed in the army supply department, and that a thorough reorganization of that branch of the service is imperatively necessary. Speaking of the report, Public opinion says: "Ruthless exposure and condemnation of the practices of contractors and officers responsible for the supply of stores to the army during the South African war is the result of the inquiry presided over by Lieutenant-General Sir William Butler. In issuing the bluebook, the secretary of state is careful to point out that in many instances the case is not proven, and that the evidence is necessarily incomplete. Where it is incomplete, the explanation seems often to be a convenient loss of memory as to facts by implicated individuals. The scandal of the whole business is much greater than even the worst enemy of the contractors imagined, and unfortunately incompetence and indifference supplemented corruption."

GOING CAMPING? Don't forget that Shotbolt's Cucumber Toilet Cream cures sun- burns and insect bites.....25 cents a Bottle.
PIONEER DRUG STORE, 59 JOHNSON STREET
TELEPHONE 56. VICTORIA.

WHOLESALE MARKETS.

Wholesale Market report, corrected daily by the Sylvester Feed Co., 87-89 Yates street, Victoria, B. C.

Wheat, per ton	$33.00
Oats, per ton	$34 to $35
Barley, per ton	$28.00
Hay (Island), per ton	$14.00
Hay (Fraser), per ton	$12.00
Straw, per ton	$10.00
Potatoes, B. C., old	$22.00
Potatoes, Island, old	$35.00

POULTRY AND LIVESTOCK.

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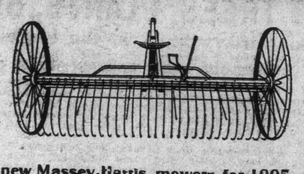

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