

him to be a successful producer of that article. This idea may very properly be enlarged to include not only a small community but also a large country. If the people of a country, Canada, for instance, who require a large diversity of products, have the physical ability to produce them; that is, if it is desired that they shall find employment in a diversity of pursuits, included in which is the production of the diversified products which they require, then it would be to their advantage to diversify their pursuits and to produce these required articles. It might be that when embarking in these diversified pursuits the cost of production would be somewhat greater than what the articles might be obtained for elsewhere. If this be counted as an element of evil, then the compensating good must be counted as an offset in the transaction; and if the good arising from the diversity of employment of the people is found to be greater than the evil arising from having to submit to the greater cost, then the lesser evil must be borne for the sake of the greater good.

In the cotton-growing states of the South, before the war of the rebellion, where the free trade idea of political economy prevailed, it was the desire of the slave owners to utilize all the labor in the production of cotton. This was a valuable crop, and it was a fond delusion which the slave owners and free traders assiduously nursed, believed and taught, that no where else in the world could cotton be produced as profitably and economically as in their fields, and by their human chattels. It was a drawback to the industry that the slaves must be fed and clothed; but it was a matter never to be considered for a moment that the labor of the slaves should be used for the production of food or the manufacture of textile fabrics. It was an infraction of the dignity of the planter to make hog and cattle raising, and the cultivation of grain, fruits and vegetables, a feature of his plantation. It was explained that if such diversity were indulged in it could not be conducted with any satisfaction to the planter because of the propensity of the slave to gratify and satisfy his appetite at his owner's expense; but the strongest and most unanswerable theory was that the value of the labor of a slave when employed in cultivating cotton was much greater than if devoted to the production of hog and hominy. Therefore the slaves were always fed from store rooms supplied with bacon and corn produced in Illinois, Kansas and Iowa. This was the carrying into practice the theory of Cobden who taught that, regardless of any and all surrounding circumstances, selling should always be done in the dearest market, and buying in the cheapest. And thus it was that Southern ports were always lined with shipping engaged in bringing food and clothing for the use of the slaves, and delicacies for their owners, and in taking away the products of slave labor to be used in foreign factories and in the building up of valuable industries in other lands. This senseless and suicidal free trade idea had such entire control of the slave owners of the South that when, for the perpetuation of slavery, they sought to establish their Southern Confederacy, in framing the constitution of their Government, they embodied a feature which even Great Britain has always declined to adopt; that is, that no duty should ever be levied upon imports. This meant that there were to be no middle classes in that country. The slave owners were to be the aristocrats, and the slaves and all others were to be slaves, as might naturally be expected as a result of free trade. The presence of mechanics employed

in certain trades were considered a necessary evil which, while deplored, could not very well be helped. Houses must be built, and some plantations were equipped with a jack-at-all trades who, as necessity demanded, could be carpenter, brick mason and blacksmith, but this important personage was a slave, for no free labor could ever be employed on a plantation. The contact of free labor with slavery would be demoralizing in the extreme, and an event never to be tolerated. Labor being cheap, the aristocratic slave owner never considered the value of time of such labor in the erection of mansions for himself or of hovels for his chattels. If the presence of an architect or a master builder was necessary, such an one would be imported from abroad, but was always under espionage to prevent the possible contamination of the minds of the slaves with ideas of freedom. It was always a desire and object with these aristocrats to discourage the presence of either free negroes or "poor white trash." In many States it was unlawful to bestow freedom upon a slave, and if such an act were performed—if under any circumstance a slave was made free, it was required that he should evacuate the state or be again sold into slavery. Under this benign condition of free trade the life of a poor white man was even more miserable than that of the negro slave; and even among slaves the most bitter taunt that one could hurl against another was to tell him that he was no better than "poor white trash."

For many years after the war the impatience of the Southern aristocrat was kept in restraint only by the presence of Yankee bayonets. The negroes were free, or supposed to be, but the aristocrats were the lords proprietors of the soil; and the struggle was continued to perpetuate free trade and human slavery in some shape or other as against the encroachments of protection of domestic industries against foreign competition, and the efforts of protectionists to dignify labor, to lift up the working man to a higher plane in the civilization of the age, and to abolish every feature of serfdom and slavery. Meantime it was found that the cotton states of the South was not the only section of the earth upon which cotton could be profitably grown; and it was also found that, under this free trade policy, where there were no other sources of revenue for the Government than from these same aristocratic cotton planters, that they were land poor, and that they must of necessity cut up their plantations into smaller holdings. This disintegration of cotton plantations; this iconoclastic destruction of a free trade idea was the happiest event that ever shed its benignant influence over the South. The free trade aristocrat realized that land without labor was worse than worthless. The negro realized that he was "free," and that his freedom was of a very dubious and equivocal character. The disintegration admitted the presence of an element which cared nothing for either the planter or the negro, but which sought to develop the material resources of the country. Known deposits of coal and ore were developed, and vigorous prospecting developed others. This diversified the industry of the country, and gave occupation to the negroes in directions that they had never dreamed of. Then railroads were built, and this gave further diversity of employment. Then iron works were started which called for the still greater expansion of the demand for labor. Cotton became a secondary consideration in the economy of the country, and now, under the benign influence of the protection thrown over a multiplicity of industries, all of them new in that sec-