

been discussed in the press for more than a year, Mr. McDonald having an application before the Customs Department, at Ottawa, setting forth his grievance in that regard. But a few days ago—last week—Mr. Bowell stated that he had received a note from Mr. McDonald, dated December 22nd last, in which he had transmitted to the Department an affidavit made in New York in reference to the value of the twine regarding which the dispute arose. Mr. Bowell says that this is the evidence Mr. McDonald was asked to produce over a year ago, and that the reason why Mr. McDonald's complaints had not before been investigated was because of Mr. McDonald's neglect in producing the evidence required.

#### A WRONG CONCLUSION.

MR. ERASTUS WIMAN, in "Commercial Union Document No. 9," entitled "The Perfect Development of Canada," a speech recently delivered by him at St. Thomas, Ont., quotes from Mr. Adam Smith as follows:

"To prohibit a great people from making all they can of every part of their own produce, or from employing their stock and industry in the way that they may consider most advantageous to themselves, is a manifest violation of the most sacred rights of mankind."

The greater includes the less, and to prohibit an individual citizen "from employing his industry" in any way he pleases, must consequently be a "manifest violation" of his most sacred rights. If this prohibition bears heavily upon the citizen, or even "a great people," is it necessarily unjust, as Mr. Wiman suggests? No citizen possesses any unlimited and unrestricted right to do as he pleases either with himself or his property, for both he and it are subject at all times to the superior necessities of the State. A man may not wantonly destroy either his own life or his property, and the State will prevent his doing so, although he may consider that what he proposes is "most advantageous" to himself. So, too, the "great people" of a State may be restrained "from employing their stock and industry" in the direction of free trade, for instance, if it is deemed better for the whole interests of the State thus to restrain. Great Britain herself, that beau ideal of "free trade," does not practice free trade absolutely, for there are quite a number of articles of commerce upon which she levies impost, or tariff duties, and from which a considerable portion of her revenues are derived. The Ontario Government enacted a law that any county in the Province could avail itself of the provisions of the Scott Act and thus prevent traffic in intoxicating liquors, and in many of the counties this prohibition law is now enforced, but according to Mr. Adam Smith, and Mr. Erastus Wiman, the "great people" of these counties, or a portion of them, are prohibited from engaging in an industry that they consider would be "most advantageous" to themselves. The majority of the people of Great Britain do not consider it unjust that their Government imposes duties upon importations of spirits, wine, tobacco, etc.; and the majority of the people of the Scott Act counties of Ontario do not consider it unjust that the liquor traffic in them should be suppressed. So, too, the "great people" of the United States do not think it unjust that their Government imposes duties upon the manufactures of foreign countries, nor do the "great people" of Canada think it unjust that they, too, should have to bear a similar burden. It costs money to support the State, and the

accepted political motto of all statesmen is, "The greatest good to the greatest number," and per contra, "The least evil to the smallest number." In raising revenues for the support of the State, the people of Great Britain consider that an imposition of tariff duties upon imports is not the most advantageous method of raising revenues for the support of their Government, but on the other hand the people of Canada and the United States do thus believe. The people of Great Britain consider that it is best to raise their revenues generally by internal taxation—all trades and vocations are taxed—and the money comes out of the pockets of the masses; but in Canada and the United States the people consider it best to raise their revenues in other ways—largely by the imposition of tariff duties upon imports; and the question of "the most sacred rights of mankind" does not appear, for there is no "manifest violation" of them. And what may be said of the employment by the people of their "stock and industry" under the restrictions of Government, applies also to even the life of the citizen, for if the State requires the services of the citizen for military purposes, his personal liberty must be surrendered on demand, even if he is required to face an enemy and bare his breast to bullets.

Mr. Adam Smith makes a rhetorical flourish that sounds very pretty, which Mr. Wiman applauds, but his conclusions are drawn from wrong premises.

*Sic transit gloria Commercial Union.*

It is now sought to bring Tilsonburg, Ont., into line as a bonus-giver to impecunious manufacturers.

"MR. WIMAN does not happen to be the whole American people."—*Mr. Joseph Chamberlain in Ottawa.*

"If Canada gives up the right of self taxation she ceases to be an independent country."—*Mr. Joseph Chamberlain, at Ottawa.*

"I do not think there is the slightest possibility of Mr. Butterworth's bill passing Congress."—*Mr. Joseph Chamberlain, at Ottawa.*

"THE American Congress, in my opinion, have no more idea of passing Mr. Butterworth's bill than of flying."—*Mr. Joseph Chamberlain, at Ottawa.*

"I HAVE not met one single American in the States who thought Commercial Union possible except as a step to Annexation."—*Mr. Joseph Chamberlain, at Ottawa.*

"It is not right to sweep away by legislative enactment industries which have been called into life and fostered by legislative action."—*Hon. John Macdonald, of Toronto, at the Boston banquet.*

"LET there be no strife between you and me, and between my herdmen and thy herdmen, for we be brethren."—*Holy Bible, as quoted by Senator Macdonald, of Toronto, at the Boston banquet.*