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Preferential Imports and Canadian Ports.

The proposal to restrict the preferential tariff to goods entered at a Canadian port in order to develop our shipping interests sounds highly plausible. The principle inspiring this restriction commends itself to Canadian patriotism; it is a phase of the sound business one of promoting our own interests, leaving foreigners to attend to their own. On closer examination, however, the proposal will be found open to grave objections. In the first place, it would be, or very closely approach, a breach of faith with British exporters who were offered the preferential tariff without any such restriction. Canada, of course, has a right to cancel the preference altogether, or modify it in any way. but, having once granted this concession and claimed no little credit for her liberality from the Empire at large, it would seem like repenting the gift were onerous conditions imposed on its recipients. To compel all goods of British origin to be landed at a Canadian port, or to sacrifice the rebate of 33 per cent. of duty, would embarrass exporters and importers of such goods who would be hampered in selecting the vessels on which their freight would be shipped to Canada. The Toronto Board of Trade has passed a resolution deprecating the above proposal as tending to force freight through irregular channels involving extra cost and delay. They also pointed out that the preferential tariff applies to goods of British colonies which have no direct communication with any port in Canada. As regards the goods of such colonies therefore, the preference would be practically withdrawn by restricting it to goods landed at a port of Canada. We fear the scale falls heavily against the above proposal by the weight of above objections. Had this restriction been imposed when the preferential tariff was established, it would, prob-

ably, have been helpful in developing our shipping trade with other colonies, but the opportunity was lost.

Negro Burning

For a murder of dreadful turpitude, the perpetrator, a negro, was literally roasted to death in Florida, United States. His crime was fiendish, but no more so than his punishment. Communities so brutalized as to pour coal oil on a man, then set him aflame, are unreasonable in treating heartless crime so mercilessly, as the inhumanity of the offenders merely manifests the local spirit of cruelty and lawlessness. The first step upwards from savagery to civilisation is respect for and obedience to law. When law is set aside in order to avenge crime there is a step taken downward to barbarism. The frequent instances in the States of this recrudescence of savagery evidence what is little realized in settled communities, that the partition dividing mankind into civilized and uncivilized is a very frail barrier when the baser human instincts are aroused. Were this more realized, there would be less apathy when the law is treated with disrespect by those in a position to ignore its provisions. Their contempt may be of no direct serious injury to the community, the sufferers may be few and obscure, but every such act passed over without open censure tends to lower the sensibility of the community in regard to the sacredness of the law, and prepares the way for such outrages as occasionally disgrace the United States. Lynching and negro burning are simply the natural outcome of public indifference to the cause of justice as expressed by law. Every arbitrary act committed by one in authority which is winked at, or smiled at, or ignored, loosens the rivets which keep society from going to pieces.