

miner, the fisherman, and the whole body of consumers, would any man stand up in this House and say it would not be sound policy to have unrestricted reciprocity? But I go further than this. I have no hesitation in saying, though my testimony is not worth much in such a matter, that unrestricted reciprocity would favour the manufacturers as well as every other class of the Canadian people. What is the reason! Because unrestricted reciprocity would give to the manufacturers markets, consumers. And what is it the manufacturers want in this country? Why, it is the very thing I have named—markets, consumers. But at the same time I admit that unrestricted reciprocity would create competitors to our manufacturers; this is the very thing to which our manufacturers object. They

WILL NOT HAVE COMPETITION.

It is said that competition is the life of trade. So it is. But there is nothing at the same time which the trader dreads so much as competition, because with competition the trader must limit his profits and extend his operations to secure the same results at the end of the year, and thus trade is enlarged and the community benefited; while without competition the trader will not extend his operations, but will extort the largest possible profits from his consumers in his limited markets. If unrestricted reciprocity would bring competition, I admit, and I have no hesitation in doing so, that to some extent it would disturb some existing interests. From this fact alone I can well understand the hostility this policy has excited in some quarters. But this is the history of all reforms; the history of all reforms has been a struggle to free the community from the incubus of some existing interests, and the history of all reforms has been that those who were interested always combined in order to make the people believe that they were to suffer and not those who were making the objection. Let me call back to your mind, Sir, a well-known instance. When Paul was in the City of Ephesus preaching against the superstition of his day, struggling against the absurdity, against the folly, against the wickedness of worshipping idols made by the hand of man, all the manufacturers of idols saw at once that if the doctrines of Paul were to prevail, if the people were to be

SET FREE FROM THOSE SUPERSTITIONS,

their trade was gone. They assembled in the Red Parlour of that day, and the leader of the crowd opened the conference with these very suggestive words: "Sirs, ye know by this craft we have our wealth." And the object of the policy adopted was to try to convince the people that their interests, not the interests of the manufacturers, but the interests of the people at large, were endangered, and they appealed at once to the passions and prejudices of the people. They sallied forth, saying: "Great is Diana of the Ephesians." And now in our own country, in our own day, while the Liberal party, like Paul, are struggling against the superstitions prevailing in this age, against the folly, against the absurdity and the wickedness of restricting trade, all those who profit by these superstitions, the Government who therein find the source of their power, the monopolists who therein find the source of their wealth, assemble in the Red Parlor, and there, as in