

see that this person who dragged me here is a Greek—were you Greeks afraid of the Persians?

*Mercury and Charon (together).*—No, by Hercules!

*Canadian.*—Then no more are we. You had wooden walls; we have iron ones. You had the Acropolis we have Quebec. You had Thermopylae; we have Queenston Heights. You had Leonidas; we had Brock. We do not propose to give up one inch, and if there is a war you will need more boats than this old tub to ferry across all the killed before it's done. You make me forget I am no longer there—it works me up so.

*Mercury.*—Now, Charon, you have had your answer. All aboard!

*Charon.*—The boat is long since ready, and very well prepared for setting sail. The well has been cleaned out, the mast erected, the sail set up, and each of the oars lashed. This one I steer with. Now, Canadian, jump in.

*As they are preparing, Mercury turns away and says to himself:*

These tedious old fools! Where have I heard that remark before? Then,

Farewell, Canadian! Good-bye, Charon.

*Canadian (to Charon).*—Am I the only passenger?

*Charon.*—Yes, indeed; this trip you are the only one.

*They get on board and start off after a time.*

*Charon.*—By the way, where's your *obolus*?

*Canadian.*—My what?

*Charon.*—Your *obolus*. Your fare, young man.

*Canadian.*—I have not got any *obolus*. If you do not like taking me across on these terms put me back. I am sure I won't kick.

*Charon. (Stops, rubs his head).*—Ah! I remember a case in point. You can do as Cyniscus, the philosopher did, and Micyllus, the cobbler. You can row and sing a song if you like.

*Canadian.*—All right. I'm your boy!

*Takes an oar, and commences.*

Row, brothers row, the tide runs fast.

*Charon.*—Stop! What's that?

*Canadian.*—That's the Canadian Boat Song. Have you never heard it?

*Charon.*—No, young man, and never want to hear it again as you sing it. But, here we are at the other side, and I see Rhadamanthus waiting for you. You seem to be a good sort of fellow and I will say a good word for you. Here, Rhadamanthus, take this man. He seems to be a man of courage—use him well. Good-bye, Canadian. If all your countrymen are as plucky as you are, they must be a good set.

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### Cost and Profit of Liberty.—V.

"TRADE follows the flag." There is a little truth, but more illusion in the well-known saying: "The flag follows trade." That is a much newer aphorism, with no illusion about it but a great deal of hard, common sense. We are only beginning to understand that Napoleon's sneer at the British as "a nation of shopkeepers" revealed the brigand instead of the gentleman, and that an unintended complaint was covered by the sneer. War may be a necessity, but, as it divides man from man, it is, in itself anti-social and anti-Christian. Trade unites man to man and nation to nation, and therefore the fewer the barriers to its free course the better. Free all trade the world over is a preparation for and the condition of the millenium. It means that the world is one, that men are brothers, that it is the duty of all to exploit nature to the utmost so as to make it minister to human needs, and that it is the interest of every man to be free to make the best of his bit of the world for the common good. When two men trade with each other, both are benefited, and thus a basis for friend-

ship between them is formed. If I buy a pair of boots, the maker is my benefactor. He has done for me what I could not do for myself. I, too, am his benefactor. The military idea that the tradesman or the trader could not be a gentleman has been pretty well riddled in our epoch, which sees the children of Kaisers working at mechanical operations of all kinds, the sons and daughters of peers going into trade, and princes making and losing money on the Stock Exchange. Strange that it should ever have been entertained by those who believed that their Saviour had been a carpenter, and the son of a carpenter, but the explanation of this as of many another inconsistency, is found in studying history. The long feudal epoch, a phase of human development which had its now excellencies, gives the explanation. As with individuals so with nations. The nation which trades most is most honourable as well as useful; and prosperity is found not in the impoverishment of either party to the transaction, but in their common enrichment. These truths are so elementary that they might be stated from the pulpit, yet only one nation in the world has digested them. Every nation but one actually doubts them. In ancient times a stranger meant an enemy, and it was our duty to kill, injure or enslave him. Now, in all nations but one one, he is still considered an enemy, but we only try to cheat him. If we can get into his markets and keep him out of ours, it is not doubted that we have gained an advantage. Have we not taken from him money in exchange for our products, instead of those things which he can produce or make better than we? How wise we are, so much wiser than Robinson Crusoe, who mourned when he found in the abandoned ship bags of money instead of bags of biscuit!

For fifty years Britain has stood for freedom of trade, and the United States pretty consistently for protection. If argument is difficult, surely we can use our eyes. How have those two nations, peopled by men of the same stock, fared? The one consists of two islands, yielding a narrow range and limited quantity of products. The other is practically a virgin continent, yielding the products of every zone in almost illimitable quantity. The latter, fifty or sixty years ago, had a greater proportion of the carrying trade of the world than the former. Its flag was on every sea. It was increasing at home in wealth and in population, at a greater rate than the world had ever known. The former was in a condition of such general poverty, that in the smaller of the two islands the people, by millions, died or fled across the sea, and in the larger, Chartism, the burning of cornricks, the massacre of Peterboro, and other signs of distress caused men like Carlyle to express doubts as to which side it would be right to enlist on, if it came to a fight between "the haves" and the have-nots." With two such competitors there should have been no doubt as to the issue. Yet, what is their present condition respectively? Britain has forty millions of people, far better fed, housed, and taught than when she had only from five to fifteen millions. She is the world's great exchange-mart, bank, and clearing house. She does the greatest part of the world's carrying-trade and so gets the cream of its business. In the South Sea Islands, in South Africa, on its west and east coast, in the Malay Peninsula, native tribes and chiefs ask to be taken under her protection. But while her dominions thus widen year by year, it is all for the common good as truly as for her own. She alone throws up no fences to ward off others. She invites all peoples to sit with her on equal terms at the Great Maker's table. Most of her self-governing colonies imitate her enemies' wisdom and deride her folly, but calmly she pursues her way, and simply by making places like Singapore and Hong-Kong open ports, turns barren rocks into Liverpools. So angry do other nations get at this "grabbing," as they call it, that the United States seems half ready to fight, in order to hand over 40,000 British subjects, who have enjoyed her courts and laws for two generations, to a breezy neighbour, whose organic law is the sacred duty of triennial revolutions, with the accompaniments of shootings, massacres and sublime pronouncements; while other nations dare not allow her save Armenia, for fear she may, with her usual duplicity, make something out of it commercially. Of course, her agricultural interest suffers in the meantime, for the keystone of her policy, and it should be the keystone of the policy of every nation, is cheap and abundant food for all. In an age of cheap transportation, land worth one or two hundred dollars an acre cannot com-