

Apart from specific objections to this form of taxation, we find in it the germ of the socialistic doctrine of the equal distribution of wealth, to be brought about in the end by making the State the foundation from which every man should receive his share of the general revenue. From this it logically follows that all men must be placed upon an equality, no matter how much they may differ in character or capacity. This idea the trade unions have carried out in practice, the many not only asserting the right to control the wills of individuals, but also to rob them of their property—that is the results of their labour—which they effectually do when, by reducing all to a dead level of earning power, they do away with all freedom of contract. The efficient workman cannot get the full value of his work because the employer must pay to the inefficient more than he is capable of earning.

Thus with the caucus in politics, combination in trade, and unionism in labour, a man can neither vote, trade, nor work, except as his masters tell him. This is the freedom of the twentieth century which we are told belongs to Canada. *Inter arma silentur leges!* Equally mute is the voice of law when all these influences combine to thwart its power, and deaden its influence.

Our great illusion is that we are living under the rule of a democracy. We fondly suppose that we are governed, or govern ourselves, through the free voice of a free people. There may be freedom of thought, but there is no freedom of expression. The man in political life who utters an opinion not in accordance with the policy laid down in caucus, and carried out by the executive, will soon find it best to hide his head in obscurity. The man who sells a pound of sugar, or a yard of cotton, at rates different from those laid down by the guilds which regulate those trades, may as well put up his shutters. And the workman who tries to make his own bargain for the price of his labour will be lucky if he escapes with a broken head from the peaceful picketers of a trades union. Thus freedom begets tyranny, and tyranny is the mother of anarchy.

Interference with personal liberty takes away the chief motive for industry and enterprise, and therefore tends to pro-