

future that no elector be supplied with a ballot before entering the sanctum, so that candidates may have some assurance that *vox populi* is in very truth *vox dei*, and not, as some may justly suspect, *vox domini*. We refer now to another point of very grave interest. We have endeavoured to show the importance of providing all facilities for the untrammelled exercise of the elector's franchise. Having provided these we have a right to demand the free and full exercise of that franchise. The practice of "plumping" for a single candidate, when the franchise demands a vote for two or more, can be defended on no other ground than those of expediency. Surely the noble sons of Queen's will not be the last to realize the sacredness of the trust reposed in them in the possession of an untrammelled right to exercise their franchise, nor be slow to take the initiative in purifying the political atmosphere. We think no ballot should be accepted on which the elector has failed to exercise his full franchise. We will gladly support the A. M. S. in an endeavor to reform this abuse. Any measure to carry this suggestion into effect will merit our heartiest support. Political Reform is in the air; let us give no uncertain sound. It is a significant fact that all the candidates in the recent election who refused to canvass their constituents were defeated. Electors, rise to the dignity of free men and exercise your freedom. Think for yourself, speak for yourself, act for yourselves and vote for yourselves.

IT is a very obvious fact that the higher or spiritual interests of every country are dependent upon the education of its people, and further that this education must not be limited to a few years at the opening of life's course, but must continue throughout it. As a biological specimen man may exist for the same objects as the plant or animal, though he must make these objects con-

scious ones, whereas the others can not. But as a rational being man exists to be educated—exists, that is, to develop to its utmost his true spiritual nature. This nature, however, in its development, makes use of means, and the greater part of these means consists of the factors which constitute wealth. Now, whether man make a legitimate use of wealth as a means to the highest end, or whether, neglecting—from ignorance we will suppose—the better things that pertain to the spirit, they blindly grope amid the lower, and select to themselves ends from among these means, yet education is necessary to the attainment in moderate perfection of even such objects. In these latter days some among the mammon-worshippers and pleasure-seekers have the wit to recognise this and to act upon it in some measure. This is quite a hopeful sign, and it is possible that seeking the lower good they may be brought to recognize the higher. But having secured an admission of the point that a higher education is needed for the ordinary citizen, the question comes up, Through what channel shall it be provided? The church, suggests one. A very good suggestion say we; but when may we expect the churches to recognize, except in the case of a few isolated clergymen, the broad views of their common Founder as to the doing of good? Strange as it may appear it is only in their dealings with savages and semi-civilized heathen that the churches recognise intellectual development to be the absolutely necessary condition of moral development. But, even this difficulty apart, how many of those who fill our pulpits are qualified to educate their hearers? Evidently the church must undergo a great regeneration if it is to become an educator of the people. As impotent, too, must be your text-book grinder, the average school teacher, who knows not what it is to burn with an ardent enthusiasm for the spiritual deve-