

pedestal to the deceiving of the multitude who think so little of their votes as to throw them at it exultingly. The civic conditions in Canada are no worse than they are elsewhere. They have been variable, in terms of the fluctuations in the temper of the people to get from themselves what they have a right to demand, or to get what cannot be given to them unless they rob themselves. The scruples against maladministration have become keener of late. And now that union government has given further edge to these scruples, civic reforms are more likely to have their innings than heretofore. There are no two moralities in the conduct of public affairs, however the party-man may be always thinking of two moralities during the running of an election. There is but one Moral Law, and all the adoration we may bestow, hesitatingly or unhesitatingly, upon a citizen seeking a seat in any of our civic councils, cannot make him a statesman or a fit and proper representative of the people, if he be only a man of wealth seeking power or more wealth and not one who has the public interest at heart. The politician who would set up a moral law of his own, as a substitute for the only Moral Law that there is, either during an election or after having secured the temporary confidence of the electorate, is not unlike the confidence-man who takes his chances of escaping the ill effects begotten of a tainted cause. In civic ethics, as in every other branch of science, every effect has its cause; and, if there be a looseness of conduct in the matter of selecting administrators of state affairs, there is no escape from a recurring looseness in the after-administration. For a constituency to rally to the honouring of the mere emblem of statesmanship is akin to the folly of the dog who runs after his own shadow without ever coming up with it, or to the pagan who believed in the fellowship of his "gods many" on Mount Olympus, without venturing to examine the place for himself. To elect a representative, a constituency has to take the matter in its own hands, if it would avoid all after-hindrance to the State's advancement, and an insult to its own intelligence. The real thing in the shape of public integrity is what it should ever be after when an election comes round, with its "gods many" forced into the background by common sense.

