

as it arose, by the voice of a majority. Hence it may be said that as every question would in the end have to be determined by a majority, the Parliament as proposed would be no improvement on the present. It will, however, readily be seen that there is a wide difference between a Parliament representing the whole people, deciding questions by a majority of its own members, and a Parliament in which a part only of the electors has any voice. The proposed assembly would not consist of men placed in their seats in direct opposition to a large number of the people, but a Parliament formed through the coöperation and assent of the whole body of the electors, to promote their common welfare; it would approximately be a microcosm, so to speak, of the nation. In and through this Parliament each and every elector would have an equal voice in public affairs.

The proposal is to substitute in our Parliamentary elections the principle of coöperation for the principle of antagonism, and by this means to choose representatives, who when brought together in a deliberative assembly would realize the true idea of Parliament—a "Witenagemot or great council of wise men," representing every part of the realm, and imbued with the spirit of the whole, to act in the name of the whole, and speak the voice of the united nation.

If such a Parliament be an object to be desired; if it be a fundamental principle that all who bear the taxation, should share in the representation; if it be the sacred right of every elector to have a just and proper representation in Parliament; then it must be recognized as a paramount duty, and an object worthy of the highest efforts of the progressive statesman, to find some means by which such a legislative body may be realized. A complete solution of the problem, may be remote, but, as has been stated, Parliament is a growth and development, and in all matters into which the principle of growth enters, the element of time must also enter. The question vitally concerns all free communities, and any change must in the nature of things be preceded by a deliberate and impartial enquiry. I have ventured to submit a scientific solution; it may not be the best means of attaining the desired end, and I offer it with all diffidence merely as a contribution to the general discussion, in the hope that it may not be wholly barren of utility. I cannot but think that if the strictly scientific habit of mind be brought to bear on the question, some practical method of solving the problem will slowly and surely be evolved. Whatever the solution, I humbly think that it must be based on principles which will not beget the conflicts and contestations which result from political activity under the present system.

It is held by the most eminent political economists that by cooperating, two men will do more work and do it better than four men, or four times four men acting in opposition. Is not the rule of universal application? Can there be coöperation without harmony? Can there be antagonism without discord? And are not discord and harmony in the state likened unto disease and health in the human body? This much will be conceded: the chronic feuds between tribes and races which characterized the history of the human family in a less advanced stage of civilization no longer exist. War is manifestly not the normal condition of society in our time. Is it not therefore an anachronism to perpetuate hostility in the internal affairs of a nation? Is it not in the highest interests of the state that each member of the community, in every matter which concerns him as a citizen, should have the fullest opportunity of acting up to the injunction, "Live