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London, Tuesday, Aug. 12.

COMPULSORY VOTING.

There has been at one time and another a considerable share of talk about compulsory voting, but nothing has come of it in the shape of legislation.

We offer a practical suggestion.

Let the Ontario Legislature at its first session enact a statute providing for compulsory voting at all bye elections held in Ontario for the next two or three years.

If it worked well, as we are confident it would, then make it apply to the next general election for Ontario.

The experiment is abundantly worth trying. Successful in elections for the Ontario Legislature, it would soon be applied to Dominion and municipal elections.

This is not a partisan suggestion. There is no reason why Conservatives and Liberals might not unite heartily in perfecting the necessary experimental legislation.

At present in every contest the energies of those who take an interest in public affairs are devoted chiefly, not to reasonable discussion of public questions, but to the degrading task of begging the electors to be kind enough to exercise the franchise!

Think, too, of self-respecting candidates on either side being expected to beg personally for votes—as if it were less degrading to beg for votes than for cold potatoes!

Think of three-fourths of the effort of a campaign applied to what is euphemistically termed "getting out the vote," with all the lying, intimidation and corruption the phrase implies!

Let the electors be educated by law to get out the vote themselves.

There has been too much talk about the privileges of self-governing institutions and too little plain speech from the standpoint of duty to the State and the community.

As for penalties, the punishment should fit the crime. Public opinion would not, for example, sanction imprisonment for non-voting.

But public opinion would sanction the formal and published excision of the names of non-voters who did not promptly furnish one of the very few excuses that could be made statutorily receivable. Striking off the list for a term of years would be a punishment suitable to a neglect harmful to the State and opening the door to many evils. It would be effective. No right-thinking person would care to be struck from the roll of the nation's freemen.

We do not know any valid argument against compulsory voting.

Much less do we know any valid argument against the merely experimental legislation suggested.

From every honorable candidate, no matter what his politics, a system of compulsory voting and non-canvassing would lift a burden of useless work, unnecessary expense and a sense of personal degradation in vote-begging well nigh intolerable to high-minded men.

SABBATH OBSERVANCE AND PERSONAL LIBERTY.

A constant reader of the ADVERTISER raises one or two questions, to which we make reference as follows:

The majority of intelligent Christians, whilst not desiring to see Sunday made a day of gloomy sadness, are anxious that it shall be preserved from the work and worry of the rest of the week, because they believe this is in the highest interest of the race. The experience of nations which keep the seventh day, and of those that, like France at a certain period of her history, have abolished it, has proved conclusively that Sabbath-keeping tends to order, prosperity and power. The statistics gathered by manufacturers, of the work done by men observing the seventh day, and by those who habitually violate it, have repeatedly shown that those who observe Sunday do as much work, do it better, keep in better health, and are in better spirits and more contented frame of mind, than those who work seven days per week. In short, the observations of large employers of labor both in Europe and America have done much to show that the law of Sunday observance is one written not alone on tables of stone, but on the very constitution of man.

One objection opponents of the laws of Sunday observance are very fond of urging is that such laws violate personal liberty. In this liberty-loving age such objections have, with many, all the plausibility and force of argument. The fact, however, may very readily be admitted that Sunday laws do restrict individual liberty without in the least impairing the mighty arguments in favor of the day of rest. The same objection may be urged, and in many cases with greater force, against nearly all the laws that regulate our complex society. In society duly organized no one can possibly enjoy the unlimited rights and untrammeled freedom of nature. This is part of the penalty we pay for our civilization, for the safety we enjoy under good laws and the unnumbered advantages of social life. Every man's personal liberty in society must end just where the rights of his neighbor or the good of the general public begins.

Familiar examples of restrictions of individual liberty either dictated by a sense of public justice or mercy or by the general good will crowd upon the mind of the reader. Take the law against cruelty to animals. The owner may well say, "My horse is my own, I have a perfect right to over-work or beat him if I choose." Yet we say through our laws that he shall not, and no one objects on the ground of personal liberty. The laws requiring clean premises, strict notice in case of infectious diseases, and other regulations for the public health are all restrictions, if not violations, of individual liberty. Yet who objects to them, since all admit they are for the public safety?

In our laws concerning education we have many compulsory regulations that can only be justified on the ground that the public weal demands them. John Stuart Mill justifies the law of compulsory education of children on the plea that the safety of the State requires it, and yet, with strange inconsistency, he holds that "Sabbatarian legislation is an illegitimate interference with the rightful liberty of the individual." The interference in the case of education is as clear as it is in the case of Sabbath observance and just as easily justified. If then it can be shown that Sunday observance is of real benefit to the nation (as very few who have considered the question can doubt), there need be no hesitation on the part of the majority in insisting on universal observance of the Sabbath. Salus populi suprema lex.

Without attempting in this article to show the general utility of Sunday observance, a single fact may be mentioned. Dr. Richardson, of London, in his "Diseases of Modern Life" states "That the average life of Jews, who are strict Sabbatarians, is ten years longer than that of the Christian populations of Continental Europe, few of whom make use of the Day of Rest."

PERSONAL AND GENERAL.

—The average fly in business may have his preferences, but he's not stuck on fly paper.

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—The men seem to have a substantial grievance in the New York Central strike, and to a considerable extent have public sympathy on their side.

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—It is said on good medical authority that the cucumber is quite digestible if well chewed. Popular experience teaches that it had better be eschewed.

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—Lieut. Stairs, of Halifax, a Canadian, was on the whole Stanley's most effective lieutenant in Africa. His pluck and coolness and resource reflected credit on Canada.

‡‡‡

—Judge Macmahon's decision, dissolving the injunction against Victoria University leaving Cobourg, removes another stone from the pathway of University Federation, which is now assured.

‡‡‡

—The wealthiest Indian in the world is a millionaire named Splitlog, who owns thousands of acres in Southwestern Missouri and Indian Territory, and is constantly growing richer by their rise in value. He is a half-breed, having been born in Canada 70 years ago, and afterwards adopted into the Wyandotte tribe, of which he is the chief. He is unable to read or write, and is a curious mixture of opulence and ignorance.

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Hypnotism is at last discovered to be of practical, every-day use. A writer in the London Spectator narrates that having received some choice eggs for packing purposes, at a time when some of his hens were broody, he set a laying hen on the eggs, and kept her there by force of mesmeric power. The result was that four out of seven of the eggs were hatched. Now, will some one volunteer to hypnotize a hen that is bound to set, and compel her to lay.

‡‡‡

—The oft-repeated charge that the funny man is usurping the lecture platform is met with facts and figures by R. J. Burdette in the current Forum. According to this writer, the humorist is "not nearly so numerous as his reputation." The Lyceum bureau of Boston shows in a list of 45 lecturers for the season just closed only one name bracketed as humorous. The average winter lecture course in any city on the continent rarely contains more than one humorist. Frequently he is left out altogether. In any case he seldom dares to lecture two nights in succession. One consecutive night is the limit of the funny man's course. So far from being given up to frivolity the lecture platform is devoted to economic, social and political reforms.

‡‡‡

—Whether it would not be wiser for metropolitan ministers to descant on the wickedness of the Jews 2,000 years ago than to make a bold, determined, persistent attack on the present-day evils of New York, is the question that is troubling many of the inhabitants of that city to-day. The Rev. R. Heber Newton, seconded by a number of leading clergymen, is attempting to purify the politics of the metropolis of the new world. "These secular subjects," writes an opponent, who is also a clergyman, "however ably they may be discussed, never regenerate a soul." To which it may be replied that they may help to regenerate a city. Practical religion is of infinitely more value than contentions over rite, form and dogma. Pilate and Judas, Ananias and Sapphira have been berated often enough. Now let some of their followers take their turn. Religion will have nothing to do with secular questions when sin has nothing to do with them—not till then.

‡‡‡

—Elsewhere is given some account of Cardinal Newman, who died at Birmingham yesterday. Cardinal Newman was one of the great intellects of the nineteenth century. His exquisite hymn, "Lead, Kindly Light," will be sung so long as the Christian Church shall endure.

LEAD, KINDLY LIGHT.

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on;
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone.
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

Meanwhile, along the narrow, rugged path
Thyself hast trod,
Lead, Savior, lead me home in childlike faith,
Home to my God,
To rest forever after earthly strife
In the calm light of everlasting life.

OTHER NEWSPAPERS.

FORGOTTEN HOW TO SPELL.

New York Sun.

Volapuk and Ibsenese are driving English out of Boston. Visitors to that town at present are reminded by a placard on the common burial ground that certain British soldiers are "burried" there. The Boston people have read so much that they have forgotten how to spell.

THE TARIFF HOG MUST GO.

Sarnia Observer.

The Toronto World has lost all regard for Mr Mowat's official appointees, especially the sheriffs, and is using up the black type that announced His Hour has Come, with such wonderful success during the election campaign, in informing the public that The Office Hog Must Go. But the Tariff Hog; what about him? Oh, he's all right with the World people, and has their permission to stay.

INSATIABLE.

Montreal Witness.

Protected manufacturers are simply insatiable. After ten or twelve years of protection in Canada our burdens, great as they are, are not at their heaviest, or anyway near it, judging from the fate of those in whose path we are being driven. After 30 years of protection the United States keeps on increasing the tariff at the demands of the wealthy monopolists and other manufacturers of the republic, while there, as here, the farmers are greatly reduced if not actually impoverished.

SIR JOHN'S CONTEMPLATED EARLY DISSOLUTION.

Toronto Globe.

Be this as it may, however, there can be no harm in the friends of good government holding themselves in readiness in the several constituencies, and we would suggest that the various local associations should meet at as early a date as possible and see that steps are taken to perfect their organization. We have to deal with a very tricky and unscrupulous opponent, and did the matter depend on him alone we may be well assured that neither usage nor precedent, much less any lingering sense of honor or fair play, would deter him from any act out of which he could extract a political advantage, whether it were a gerrymander bill, or a franchise bill, or the sale of a railway charter, or a premature dissolution of Parliament.

TORONTO'S LIBERALITY.

Hamilton Spectator.

The ratepayers of Toronto have again given evidence of the sort of people they are. When Toronto University building was destroyed by fire loud cries for aid were raised. Money poured in from many quarters. Even Mr. Mercier opened Quebec's treasury and sent $10,000. At last the time came for Toronto herself to do something, and a bylaw granting a liberal sum was on Wednesday submitted to the people. But it was voted down by nearly 4 to 1. The citizens of Toronto think it is far more blessed to receive than to give. They have played the part of sturdy beggars so long that they think they should be supported by the rest of the Province. The best thing the authorities of the University could do would be to remove it to some place willing to assist in the rebuilding, and to provide some adequate protection against another fire.

Constipation,

IF not remedied in season, is liable to become habitual and chronic. Drastic purgatives, by weakening the bowels, confirm, rather than cure, the evil. Ayer's Pills, being mild, effective, and strengthening in their action, are generally recommended by the faculty as the best of aperients.

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"I have been taking Ayer's Pills and using them in my family since 1857, and cheerfully recommend them to all in need of a safe but effectual cathartic."—John M. Boggs, Louisville, Ky.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—S. L. Loughbridge, Bryan, Texas.

"Having used Ayer's Pills, with good results, I fully indorse them for the purposes for which they are recommended."—T. Conners, M. D., Centre Bridge, Pa.

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"ASSISTANCE"

is all nature needs in nine cases out of ten to remedy sickness. The old idea of bleeding, blistering, purging, etc., has been superseded by that of assisting nature, that is, seeing to diet and sanitary surroundings and giving medicine to act gently but just as certainly as the old style. In all cases of Stomach Troubles, Indigestion, Dyspepsia, etc.,

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[an artificial gastric juice—formula on every bottle] aids the weakened stomach by putting into it what it lacks, namely, *gastric juice*, which assists the digestion of the food, relieves the pain or heavy feeling, and cures the constipation usually accompanying stomach troubles. As you value your future health *avoid* Bitters, Blood Purifiers and Purgatives, which only irritate and weaken the stomach, aggravating the Dyspepsia. The disease is in the *Stomach*, so aid the *Stomach*. Endorsed by physicians. Send 2 cts. in stamps for valuable book to HAZEN MORSE, INTERNATIONAL BRIDGE, ONTARIO.

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