

are the political problems demanding intelligent solution; and it is the duty of every man who exercises the franchise to be conversant with these problems in their different bearings and relations, in order that he may be qualified to assist in their solution. No problem will ever be finally solved until it is rightly solved, and the sooner a right solution is reached the better. The question of suffrage and citizenship, then, involves the question of mental grasp and integrity. The suffrage in the hands of weak, ignorant, or narrow-minded men may be made an evil and not a blessing.

I venture to submit the following as a fundamental principle, viz.: That a State or Nation cannot rise above the general level of the electorate. It is quite true that we have strong personalities, gifted men, in high places—leaders in Government, literature, and in science, as the Greeks had in the days of their power. But the jurisprudence of Lycurgus, the philosophy of Plato, the science of Aristotle and Archimedes, the all-compassing eloquence of Demosthenes, could not have built a great State without a teachable and an enlightened citizenship. The Greeks were willing disciples. They imitated and emulated their leaders according to their ability. They listened; they talked; they acted. Need we draw inspiration from the Greeks, or do we possess initiative to build nobly as individuals, and as a nation? Let us have ideals, and let each build individual character, and build worthily.

"For the structure that we raise
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build."

Let us have an educated electorate; let there be an intellectual qualification for the suffrage, but let the standard or test required be along practical and industrial lines—along the lines of general intelligence, and not in the rules of the schools.
Kent Co., Ont. W. J. WAY.

An Intellectual Standard as a Basis for the Suffrage.

In laying down a standard for suffrage, no unalterable rule should be made. It is necessary that there be some slackness in order that justice may be done to everyone.

The franchise has been administered in such a way as to put in the hands of the people the power whereby they may govern themselves. It has taken a long time to reach even our present state of perfection as regards the franchise. Where there was no safe guide for the ship of state, mistakes had to be made, and discovered as mistakes, e'er a remedy could be thought out and applied.

Before establishing an intellectual (or educational) standard as a basis for suffrage, we must first determine if education enables a man to use his franchise to better advantage for others, as well as for himself. If it is better for the people, as a whole, that this standard be established, unquestionable proof of this must be given ere we deprive anyone of the franchise, which is the inherent right of every citizen.

Can this proof be given? For, though we know an uneducated man may abuse his franchise, yet we find educated men who will do this also. In the recent British elections, we know that many educated men, as well as many of the universities, gave their support and influence to the House of Lords, an action which, we must all agree, was not done for the benefit of the people.

A man who has reached maturity, has, in coming in contact with the world, learned ideas, and gained experience which is in itself an education more valuable than that usually gained in the school, for it gives him a broader outlook, and a good sound judgment.

An uneducated man has just as much at stake in his country—just as much interest in its welfare—as has his educated brother. Is it just, then, that he should be deprived of any share in its governing, and not the latter?

Is it wise to extend the franchise to a man who, though he be educated, may yet possess no ability to use this power granted him, and to withhold it from his neighbor, who, though lacking the requisite education, is yet his superior as regards ability.

We have said, that in order to do jus-

tice to the people, as a whole, and to include the really eligible in the franchise, the educational standard would need to be set so low as to render it practically valueless as an educational test.

In a country like ours, where the revenue is made by indirect taxation, each person must pay his share of taxes, and each person has, then, the unquestionable right to the franchise.

In order to establish a really intellectual standard, we must go farther than education, or the lack of it, for a real hindrance. I think a very great stumbling-block may be found in partyism. Partyism may be a good thing; but, like many good things, it has been abused, and rendered a menace, and if it were removed from our midst, a great step would be taken towards remedying the evils of our present system.

People should be educated to think for themselves, not to depend so much on their party paper. It seems a sensible thing to say, "The editor of my paper said this. He should understand these matters better than I. I will, therefore, be guided by him." We forget how our papers are subsidized, or how a most convincing argument may be built up for a very poor cause.

After all, I think the better way to raise the standard of the franchise, is not to have an educational test, which may debar many of the fittest; but to teach people broadmindedness, to think independently, to look for mistakes, and for the proper means of rectifying them.

A. M. FREEBORN.

Perth Co., Ont.

Subjects for Debates. (Requested by M. H. S.)

1. Resolved, That it is to the advantage of Canada to have reciprocity in the products of the farm with the United States.
2. Resolved, That it is better to marry a slovenly, good-tempered wife, than a scrupulously-clean, easily-irritated one.
3. Resolved, That the country offers better opportunities for real culture than the city.
4. Resolved, That the study of science on the farm gives more pleasure than the study of literature.
5. Resolved, That "all work and no play makes Jack a dull boy."
6. Resolved, That higher education unfits women for domestic life.
7. Resolved, That the custom of giving "afternoon teas" should be introduced into the life of Canadian farm women.
8. Resolved, That a fifty-acre farm, well tilled, is more desirable than a hundred-acre farm receiving only the same amount of labor.
9. Resolved, That the general tendency of thought and energy in Canada to-day is too commercial.
10. Resolved, That no teachers should be engaged in rural schools except those who have taken a special course in agriculture and natural science.
11. Resolved, That every village should have a public playground for the use of the young people of the village and the surrounding country.
12. Resolved, That the man who sings out of tune, the man who giggles, the man who doesn't clean his teeth and nails, and the man of ill-manners, deserve a ducking in the nearest horsepond.
13. Resolved, That the "Yellow Peril" is no dream, but a reality.
14. Resolved, That Great Britain has passed the high tide of her prosperity, and is on the ebb tide of decline.
15. Resolved, Kings must pass away and Republics be instituted.
16. Resolved, That environment counts for more than heredity in the evolving of character.
17. Resolved, That the Panama Canal, in the interests of the world, should not be fortified.
18. Resolved, That the past decade is the most remarkable the world has ever known.
19. Resolved, That it would be to the general advantage of Canada to build the Georgian Bay canal instead of the Welland canal.
20. Resolved, That mixed farming is better than specialization.
21. Resolved, That the life of the masses to-day tends more to entertainment than to edification.
22. Resolved, That in the educational

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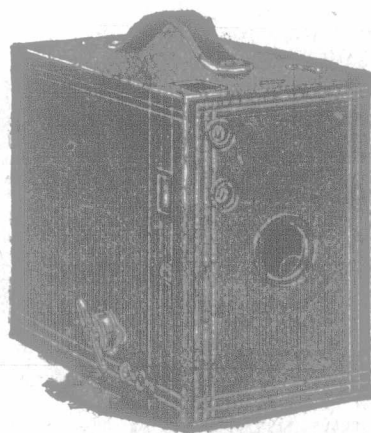
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