

money cannot influence the voter, fashion or caste often will, and even the well-to-do in the good things of life, even the rich, can only be truly independent, where the small still voice of conscience only knows their vote.

II. *Bribery and corruption, duplicity and fraud.* The objectors to the ballot, on the ground of its destroying the "healthy feeling of independence," are rather a likeable class of persons. Their intellects are surrounded with a thick haze of Magna Charta, Habeas Corpus, birthrights of Englishmen, &c., through which the eye of their understanding cannot penetrate. They are sincere in their opinions, and these opinions are founded on an almost pardonable national vanity. Those who object to the ballot on account of the duplicity and fraud that, as is affirmed, would be introduced from two classes,—1st, Those who really believe, from merely taking a very superficial view of the question, that such would in reality be the case; and, 2d, Those who know that such would *not* be the case, but who have an interest in making it so appear. The first speak in ignorance, the second raise the cry of morality for their own purposes. They have no objections that the voter belie his own conscience by being compelled by threats or bribery to vote for the candidate that he does not consider the best qualified, but they cannot for a moment permit that he be exposed to the trial of telling a lie, by promising to vote for one man, and yet giving his vote secretly for another. It is, according to them, a mere trifle for a man to deceive his own conscience, but it is a heinous offence against morality to satisfy his own conscience and deceive them. It is the difference between *meum* and *teum*; go to the devil with your own conscience, but do not deceive one who put-

teth his trust in thee. But, query, is it necessary to ask any one to vote this way or that? The great sticklers against fraud and duplicity are the payers, and were they sure that the voter would keep his promise to them, his morals would not have so much of their care. But he may take their money and deceive them. Here is the rub, on this hinges their dread of the moral degradation of the people, and their abhorrence of duplicity and fraud.

I am astonished that the cant of these persons is not at once seen through. The ballot is not only the best preventive of dishonest voting, but it is the best guard against bribery and corruption that could possibly be devised. Will A pay B a sum of money for his vote, when A knows very well that B, after pocketing the cash, may vote for C? Or will B think of asking A or C for a sum of money, or any other bribe, for his vote, when he knows that they have only his honour to depend upon? If he does, they will be ninnies if they give it, and deserve richly to be fleeced, for they ought to know better how to value the honour of one who offers to sell his vote. It will be no longer give and take, a mutual jealousy will exist amongst such as would be givers and takers of bribes, and whilst the honest will be allowed to vote according to their consciences, the morality of those who would be rogues will be preserved, for they will not be led into the temptation of prostituting their votes, because they cannot be trusted.

III. *Proper and fitting Representatives, influence of Property.* The friends of the ballot say, that by means of it the most proper and fitting representatives will be chosen; the objectors to the ballot say, that noisy democrats and panders to the wishes of the mob will be elected, and the legitimate influence of