

tion, of the superior political sagacity and character of strictly partisan candidates.

All Independents, however, we are told, are not mere conceited nonentities, hiding their want of political intelligence under a specious name ; the larger number are tricksters of the worst type, waiting to see which party will offer them the highest price. That these sharp-witted gentlemen should so confidently count upon finding a market for their valuable votes is, perhaps, not an altogether creditable feature of the party system ; but, as our views about party are said to be fundamentally wrong, perhaps we are mistaken upon this minor point as well as upon greater ones. Who knows that the party leader or whip who approaches one of the superior class of independents with a bribe is not fired with an apostolic zeal for the salvation of the man's political soul ? He sees him wandering in darkness and error, and if a mere trifle in the way of worldly emolument or advantage will win him over to the true faith—and something in the man's eye or an apparent local irritation in his palm points him out as a hopeful subject for conversion—why withhold what it is so easy to give ? Of course he should be gathered in with the faithful ; it will be a blessing to himself and—the party will be all the stronger. One only needs to be in sympathy with an institution to see as beauties what to the unsympathizing are deformities ; and surely it should be reckoned a very touching trait in political parties that, instead of anathematizing the unbelievers and rigidly excluding them from communion, they should show the tenderest anxiety for their welfare, and offer all possible facilities for their reclamation. We have read somewhere of people who compassed sea and land to make one proselyte, and who, when they had got him,—well, did him no good. We should not have thought of this were it not for the resemblance established by the *Globe* between the proselyte and the converted Independ-

ent who, it seems, goes beyond his converters in political iniquity.

When two parties are struggling for place and power and nothing else ; when they are known to be far from scrupulous as to the means by which they gain adherents ; when the spectacle of their warfare tends continually to lower the tone of public morality—is it any wonder in the world that a few unscrupulous men should falsely assume an independent character, in order to gain time to decide which party will pay most for their support ? Why, no more inevitable consequence of the whole system could be imagined : the hypocrisy of such men takes a different shape, but is essentially the same, as the hypocrisy of those hardened partisans who pretend to think that the interests of the whole country depend upon the triumph of their party, and who for their most factitious and disreputable acts make the public good the pretext. Imagine the “standard-bearer” who has gone through a few election contests taxing the pseudo-independent with hypocrisy. Allow equal wit on both sides, and it is far from certain that the “standard-bearer” would make much by the attempt.

The only independence which it is proper for any man to profess before the electors is independence of such ties as would make his public conduct depend upon views of party interest ; and we have no hesitation in saying that the man who is not independent in this sense is not deserving of the people's confidence, inasmuch as it is impossible for him to be a faithful steward of the interests committed to his charge. This argument is so clear and simple, that we are almost afraid it will have but little effect with those who most need it. There are people in the world whom you can convert to anything except the plain teachings of common sense. Whatever lays no tax on their credulity they despise, very much as the Syrian King, who expected “some great thing” to have been commanded him, and despised the simple