



HUMANITY, TEMPERANCE, PROGRESS.

GOD MADE THE MIND TO BE FREE.

God made the mind to be free.
And he will never give it
Over to the power of man.
If he should do so,
He would be false to his
Own nature, and to his
Own glory.

Free the mind's power to be
The gift of God to man.
For he has made it free,
And he will never give it
Over to the power of man.
If he should do so,
He would be false to his
Own nature, and to his
Own glory.

Free governments and free intellect go together. It is the duty of every citizen to keep his government pure. Liberty is necessary to enlarged intellect, and science languishes in slavery; these things being so, disagreeable it may be, it is the duty of every man to be a politician in a free country.

Our Canada is said to have now a free government, one as nearly as possible the transcript of the British Constitution. Governments politically, are like the air, the ocean and the physical elements. The latter if not agitated by the winds or exercised, will become corrupt or unhealthy—the former, if not watched, will become selfish, factional and full of abuses. As the price of liberty is exercise and industry so the price of free government is eternal vigilance and wholesome change in rulers. The tendencies of all popular governments is to centralization—this is the rock on which they have always fallen. In modern times centralization seems to be the curse of free governments. Corrupt men seeing this, favor centralization. Lycurgus, the Spartan lawgiver, destroyed the value of money or riches by making a nuisance, on account of its ponderousness, so no politician, wise in their generation, should destroy office seekers first by low salaries, and secondly by having as few offices as possible, and these chiefly in the power of the people who have to pay for them and feel their oppression. We spent years in the United States, from 1829 to 1844, and closely viewed the benefit and defects of Republican Government, and looked on the people. We have been familiar from 1825 to the various phases of Canadian Government, under an irresponsible Executive, and latterly under a minister responsible to a House of Assembly. One of the striking defects of American politics we observed to be the convention and caucus system, first by a caucus convention system, ruled the people as if they were the petty tyrants of Europe. This system, to our small knowledge, generally raised the ignorant and corrupt to the heads of the quiet, virtuous and wise. It has had the effect which carried out in Canada. By means of this system of unprincipled office seekers, Republican Government has often been brought into contempt. Here office has been given to the United States, as official bribery has been in the British House of Commons. There are many in this province who are in favor of high salaries and of keeping a large number of election officers from the people—but the results have been their bad results. Take at this moment from our own eyes the thousands of their porcupine and a corrupt and a corrupt government would be seen. The government in the United States, and of the British ministry, lies at the root of the evil of our own government. We earnestly recommend the persons of all letters of more government the letters of the American papers, and we rejoice to see that Americans are getting their eyes open to the true cause of their country's misgovernment.

quency in the form of the apology. "For a love of liberty is the true meaning of which is that nothing can exonerate the free man from the exercise of constant watchfulness over the conduct and conduct of those in whom legislative or ministerial functions are reposed. Under a despotism, the man is released from all such evidence of the operations of a government in which he has no share, and whose power he cannot change or affect; but with every increase of liberty comes an augmenting of the pressure of that duty, which can only be discharged by a constant guard upon governmental purity and efficiency.

It is one of the mischiefs of party organizations to substitute an artificial, in the place of a natural standard of right, in the eyes of the masses of the people. It enforces an observance of the doctrines and usages of the party, in the place of the demands of truth and justice, and exonerates those against whom charges are made of unfaithfulness, not because they are sound men and honest, but because they are good Whigs or Democrats, as the case may be. The result of all this is, that worse men are flattered with the idea that they are giving their support to some great and showy fundamental principle, the most dangerous conceptions are becoming practical, and abuses are sapping the very foundations of the government. It may, in fact, be set down as invariably true, that the people have one interest—and that is the interest of the whole, and party leaders another—and that is their own; that the latter is antagonistic to the former, and that the great objection of party organization is to induce the people to support the interests of the politicians, under the belief that they are furthering their own.

In Hamilton county, during last year, it has not only been the case that the interests of politicians have been one thing, and those of the people another; but the interests of the people have been the opposite of those of the politicians. There has not been a faction so unequal, a class so venal, or an interest so profligate, that politicians have not been ready to bid for its assistance on the day of an election; and to find that which they had no right to promise—to obtain of its practice. It is to these things done, in the name of holy Whiggery, or sacred Democracy, that we owe our hundreds of grog-shops, brothels, and gambling houses; and it is to the demoralization growing out of practices like these, that the editors of party newspapers become so chaste upon moral subjects, as to make their journals the organs of political gamblers, and to preach grave homilies upon "inflexible adherence to party non-nations!"

It is to practices like these that we owe the fact, that all our attempts at municipal reform are spasmodic and abortive. Does a man honestly desire to become a reformer, and to labor steadily to put an end to an admitted abuse, he cannot consistently allow the influence of some politician who is looking to that very abuse, as he means to promise to diffuse. That individual belongs to a party, and his best support is to bring the entire organization to which he is pledged down upon the projected reform. Scarcely knowing why, the reformer ends his vocation at an end, and the object which he desired to suppress has, in some manner or other, become in effect a very important part of some politician's—Whig or Democrat's—policy. This will partly account for the paucity of reforms which we have in Canada become, once in a while, so swift to maturity—and recover with a precipitous urgency to the prostration of an attack.

We have also, as the bones of our party organization will attest, Whiggery and Democracy which call itself Democracy. The names of these two party organizations are usually descriptive of men. The word Whiggery, in its highest significance, as applied to numbers of parties, means the great majority. The word Democracy, in its highest sense, means the great majority. The difference between the two, is that Whiggery is a party which has a large number of members, and Democracy is a party which has a large number of members, and a large number of members. They are not, and can only be useful as excellent means of individual interest, and having, in general, the least of this commodity, who is honest in the professions of the party of his Democracy—or Whiggery, as the case may be.—*Can. Daily Com. Opin.*

THE CONVENTION AND CAUCUS SYSTEM.

In its origin, it was established to ascertain the will of the people; and so long as it had that effect it was well enough, though far from being perfect; but when of late, it has been exclusively

used for elevating to places of power and profit, as mercenary a set of political "cormorants as ever gathered about a carcass in the desert," it belongs to us, yea, it belongs to every one, to look into the causes which produce such results.

In the present position of political affairs, resulting from the system of scrambling by the machinery of caucus, "men of probability, of independence, of sincere persuasions, of high culture, of dignified, though perhaps humble social position," are thrust aside to make room for ignorant pretenders, whose only claims to distinction consist in the exercise of a low, deceitful, cunning, or pot-house revel and street brawling, as disgraceful to themselves as demoralizing to the society in which they live.

Political Conventions have ceased to represent the views of the people, and for this cause we not only hear a general complaint and dissatisfaction expressed against their action, but how frequently do we see this dissatisfaction, and the nominees of the Convention all defeated at the polls, and this, too, when the policy of the party in which they belong, have not only a controlling, but often a overwhelming majority.

Under this system, too, everything like integrity and public virtue must be discarded, as forming barriers to this mercenary grasp for power. The ablest, the purest, the best men of the country have been the selected victims of speculation and fraud.

We well remember only a few years since, when the leading influences of the Democratic party—its papers and its orators—its party drill—its perfect caucus system—all were brought to bear, as upon a target, to crush the man "who has more of the Roman in him than any man living"—the man whose firmness, intelligence and public virtue created such a light as to expose to public gaze the corrupt practices and workings of the political wire-pullers of the day. We allude in the attempt to destroy Col. Thomas H. Benton. The press—the orators—the officials—the ministers, all vied with each other in their efforts to thrust him down and bring a cloud upon the long and brilliant career of his public life. We refer to this, as contrasting the power of the electoral body whose integrity has not been corrupted.—*Michigan Advertiser.*

THE TAILOR AND THE SPONGE;
OR, HOW A QUAKER COLLECTED A DEBT.

Near the close of the last century, a Quaker, knight of the shires and innkeeper, who exercised his profession in Philadelphia, was imposed upon by an adroit swindler, who contrived to get a suit of clothes on credit, and afterwards sloped without paying for them. The Quaker was too poor to lose the debt, but like too many of his "cloth," he had apparently no other alternative. The account was placed on his books and soon forgotten. Some years afterwards he was examining his old records of debt and credit, profit and loss, when his attention was attracted to this account, and all the circumstances attending came fresh to mind. Suddenly an odd thought suggested itself. "I'll try an experiment," said he to himself; "perhaps I may succeed in catching the rogue and getting my pay."

He immediately prepared an advertisement, in substance as follows, which he inserted in the Philadelphia Gazette:—
"If J— C—, who was in Philadelphia about the month of —, in the year 1795, will send his address to the editor of this paper, he will bear of something to advantage. Prayers in neighbouring States are requested to copy." The latter clause was inserted from a vague suspicion that the rogue had taken up his abode in New York.

Having instructed the editor not to disclose his name to the rogue, he should call, but to request the latter to leave his address, the Quaker patiently awaited the result of his experiment. In a short time he was informed by a note from the printer that the individual alluded to in the advertisement, having arrived from New York, might be found at a given place in the city.

The tailor lost no time in preparing a transcript of his account, and starting to charge interest from the time the debt was incurred. Taking a constable with him, who bore a legal process issued in the occasion, he soon arrived at the lodging of the swindler. The constable was instructed to stand off at a safe distance till a signal should indicate the time for him to approach.

The Quaker now rang the bell, and when the servant appeared, requested him to inform the gentleman of whom he was in search, that a friend wished to speak with him at the door.

The man obeyed the summons, and soon both debtor and creditor were looking each other in the face.

DUTIES OF CITIZENS OF A FREE REPUBLIC.

Those who are permitted to enjoy the blessings of a free government, there is an obligation imposed which few appear to heed, and to which fewer respond. This obligation is fre-