

ruption was supposed to be a thing inseparable from Toryism, and the form of government called Monarchy; and as far as its political aspect was concerned, it was almost believed that it could not possibly exist in connection with any thing else; that if Toryism and Monarchical forms of government were banished from the face of the earth, a reign of universal peace and plenty would be inaugurated, purity and righteousness would flourish on the earth, and the perfection of human nature in all its beauty and glory—in all its most earnest longings, would at once be attained. We shall not dwell particularly on the fact that the last few months have brought forth enough to show that, in Canada at least, corruption can make itself perfectly at home among the votaries of more than one political belief. And with regard to different forms of government, our neighbours south of us seem very anxious to let us distinctly understand that corruption the most depraved and the most rotten, can nowhere develop its rankling poison so well as under the shadow of Republican institutions. The revelations now being made in that land of boasting, that home of inflation, are becoming more astounding every hour. A hundred years ago, it started its existence without the acknowledgement of a God: the name of such a Being does not once occur in the Constitution of the United States; the perfectibility of man and his practical independence of any higher power, having been learned from France, then just about to pass through the throes of her first revolution. The Constitution we speak of had two fundamental principles; one, that all men are born equal, a notion that may represent an ideal perfection of humanity, but which every alternate birth all the world over proves to be false; and the other, that whether or not religion may have any claim upon individuals, the state has nothing at all to do with it. In spite of the latter principle, which has never once in a hundred years been departed from, we nevertheless find some of their writers and speakers claiming that they live in a Christian country! For a great part of a whole century, a stream of immigration has been pouring in from the old world: among others of a different character, some of the best citizens of Europe have found a home along their shores, and among their prairies and valleys. Thirty or forty millions of earnest minded men have been toiling hard over a large extent of the earth's surface, in amassing a vast amount of riches, while boundless wealth still remains untouched among the hills and plains of this country, so highly favoured by the God of Nature. As a nation, we have seen that they have steadily ignored the existence of a Divine Being, or any duty which in a national capacity they could possibly owe to such a Personage. Their undivided attention has been unremittingly given to two things—making money or amassing property, and politics. Whether their monetary system is one

which may be safely imitated by the other nations of the world may be gathered from the important fact, that for the last hundred years, oftener than once in every decade, nearly all the Banks in the Union have been accustomed to break; and with the exception of some few, as the Astors and A. T. Stewart, among their leading men of business, bankruptcy has been rather the rule than the exception. The wonderful recuperative powers they have shown in a rather spasmodical way—neither alters the facts nor the inferences deducible therefrom.

It is, however, a more interesting as well as a more important problem than that of money getting, that has been attempted to be solved in the United States, and that is, without the recognition of a God, what amount of success could be realized in attaining purity and perfection among combinations of men for political purposes. The way in which this problem has been worked out in practice and the results that have been achieved are worthy of deep study among surrounding nations. No opportunity so favourable as the present has hitherto occurred for arriving at a correct conclusion on this point; and the truth forces itself upon the world with an evidence that is absolutely overpowering, that no other form of government could have failed more egregiously in securing the greatest liberty to the subject consistent with security to life and property; and that putting a Divine Being altogether out of sight is the very worst policy that could have been devised, in securing the greatest amount of perfection attainable in human political institutions. Some of their earliest public men, statesmen and orators, are placed in the niche of fame, and are such as the world, in more continents than one, has been delighted to honor. But these, whatever may have been their worth, were trained under other forms of government. They owed nothing to republicanism. They were educated and nurtured under a government which inculcated the existence of a God, and the worship due to Him from individuals and from nations; whereas in proportion as the present form of government in the United States, and their persistent repugnance to recognize the obligations of religion have exercised their influence, the virtue of their public men has declined; and we tremble to think of the effect on the world which another century of their system would produce.

It is claimed that some allowance must be made in the charges of corruption brought forward against the public men of the United States, on the ground of party political strife. This is the Presidential year, it is true; but with every allowance on that ground, the facts that are really proved are of too glaring a character to lead to any other conclusions than those we have stated. The corruption has spread through the whole mass of officials, from the highest to the lowest; so much so that men of honor and integrity hold aloof from official life; and so corrupt in political

character is the mass of the population, that men of principle abstain as much as possible from the strife of their political parties. The investigations lately made, and the revelations consequent thereon, have chiefly concerned men in the higher official positions. Some instances that have come to light among the lower grades, are however equally instructive. An exceedingly revolting fraud has just been exposed by a correspondent of the *Hartford Times*. A contract was made for setting headstones at the graves of the Union Soldiers in Louisiana, where there were several thousand graves. In digging, the contractor discovered that portions of carcasses of mules had been buried for soldiers. Those who had received \$20 per body for burying the soldiers, in regular order, had used the bones of mules, as well as those of the soldiers to swell their income, had made several graves out of one mule, and had received of the government \$20 for each mule leg put into a coffin and buried. It is remarked among themselves that "it is not probable such enterprise and smartness could be equalled outside of the United States." And again, another exchange says:—"No investigation has excited such profound horror as that of Dr. Nichol's administration of the Government Insane Asylum. The investigation has gone on for days, and is an almost endless recital of blood-curdling atrocities perpetrated upon the helpless lunatics. They have been beaten, starved, overworked and frozen. If it were not for the convincing proof furnished in the great amount of cumulative and corroborative evidence, it would be too incredible for belief that such cruelties have been perpetrated in the nineteenth century and in the national capital."

#### CENTENNIAL ARRANGEMENTS.

The Centennial commissioners have decided that the great exhibition shall not be open to the public on Sundays. This decision has been arrived at after considerable discussion, and the most strenuous efforts on the part of some to have the buildings, or at least, the grounds kept open on Sundays, as well as other days. It might be imagined from this result that the commissioners were men of piety and devotion, impelled and sustained by a God-fearing people. This inference however is seen to be too hastily formed when we come to be made acquainted with the motives that have actuated the commissioners, as those motives have been expressed by themselves. It is not then a desire to sanctify the Lord's Day and keep it holy, to spend the greater portion of it in acts of public and private devotion, and to remove all temptation for neglecting these Christian duties, but for self-preservation, that the decision has been come to. It is feared that no police force that could be organized in this land of liberty would be able to restrain the violence of the multitudes of every possible description, that would have free license to do anything they liked on