

moral strength and *symmetrical* perfection. And although we all move on even in this age of enlightenment with equal blindness as to the future, it is no contradiction to say that fortune has not everything to do in regulating human affairs, but on the contrary a great deal of our prosperity or adversity may be attributed to ourselves as the effect of our own actions; we could illustrate this fact by casting a retrospective glance upon the people of ancient Rome who under one form of government met with nothing but successes, but who under another form of policy the offspring of luxury and corruption, were beset with evil and misfortunes of every kind at every step, and the decendants of those once proud rulers of the destinies of man have become with their music and their monkeys the veriest nuisances of our capitals. In all states apart from the chances of fortune, and, regulating them to a certain extent, there exist certain moral or physical causes which raise or lower its character. Every individual is a cause either building up or tearing down the power and character of a nation, and as the whole mass of society moves in one direction or the other, will order be upheld or anarchy reign. In our progress towards our proposed goal many obstacles will rise up before us, but we shall by cultivating our moral power to its fullest extent, and steadily keeping in view the fact that "national is but the reflex of individual character," when we move as a united whole, force them from their position, as some great stream noisesly and quietly mines the rocks which rise up against its course, shall we cause to disappear nor leave an eddy to mark the spot where once they stood those *oppilations* which stand between us and the ultimate end we have proposed to ourselves of obtaining character as a nation. But like all countries settled by the representatives of different races, the most formidable obstacle exists at home, and from its being nearer escapes the eye in its search after more distant ones. UNITY is not a quality or a mere accessory; it is the essence of national character. It is therefore, an incontestable truth that we must have achieved unity before we can pretend to character as a nation. National cannot be the reflex of divided individual character from its very nature, it must be the reflex of the individual character of a united, moral and intellectual people; unity is then in our case the essential requisite to becoming great. Shall we hesitate to adopt and consecrate the policy which leads to distinction and rank; we are sure we shall not; and even now a feeling spreads through the ranks of our society, which is destined ultimately to produce the happiest results. As we conclude this communication we see the past growing smaller and smaller as it sinks into the distance, but the future we see expanding broadly into