

in this communication discussing any visionary proposal for the establishment or arrangement of a state of society in which every part composing it shall be perfect. With all the imperfections inherent to Canadian society, which in common with all others it is possible for us to give birth to, or to lay the foundations of a system which will by the justness and practicability of its principles challenge the assent of our people and by the steadiness of its growth, familiarize us with its maturity as the rule of our civil life. The idea of a change in our political code would, we doubt not, appal the heart of many who look not beyond the surface to the causes which underlie it, nor would a change at all violent be advantageous or in any case advisable; in unweaving our political web, we must cause no injury to the frame on which a new one must be woven. We must not, though in our fondness for the past, imagine that its institutions are abiding. Every thing in life changes in accordance with the immutable laws of nature and the artificial works of man which alone do not fall under the law's growth are admirable only as histories of the greatness of a past humanity, like other things dependant upon man in the exercise of his mental faculties, constitutions and codes are ever changing from good to bad, and *vice versa*; political codes or creeds are not quiescent, and those that were attempted to be made so have proved signal failures. Activity is the soul of politics, systems beget systems as ideas beget ideas, and the political mind to be eminent must ever be active, continually searching after better and purer principles than those with which it is immediately conversant, anxious for the attainment and the adoption of those which, unseen, wield a powerful influence on the well being of society, which regulate the springs of the heart, and prepare men for a higher order of life than that with which human wit is cognizant, and although the mind may be often baffled in its attempts to attain them, every efforts makes it purer and renews its strength for more vigorous activity.

In the formation of a character it is also absolutely necessary that the members of a same community should regard one another and mankind generally with feelings of the highest order of justice,—justice to the interest of others,—justice to their opinions, and above all we should exercise the most impartial justice in estimating the character and conduct of those with whom we are brought into daily contact.

The benefits arising to society from judicious acting, and proper reflection upon the relative duties of mankind, would eventually give an individuality to our national character, distinguished and defined for its