

task to endeavour to convince the labourer, whose refinement and sensibilities had been ground down between hunger and hard work, that his strong cheese and sliced onion were not infinitely better than four delicate biscuits and grated Parmesan, yet, as a child, his organs were capable of refinement, and might have been rendered even fastidious. And now he *has* tastes, he has his likes and dislikes in the things with which he is familiar, and in these a quick discernment; beyond them he does not go, and well for him is it that his tastes are accommodated to his circumstances, and that he is not unfitted for his work and his position by pining for the dainties and delicacies which some deem so necessary to health and comfort.

Now "our moral life is the counterpart of the natural," and to each sense of the body there is a corresponding sense of the soul, and the words applied to the one, and description of it, are used equally in speaking of the other. The two senses which seem to be the more refined and exalted in the body—sight and hearing—express faculties of the brain and mental powers: the seeing of the outward eye corresponding to the inward vision of the mind, the hearing of the ear to the understanding of the intellect. The two which seem more bodily and sensual—smell and touch—these correspond to feelings of the heart, of the emotional part of our nature, the sweetness or sourness of temper and disposition, the tenderness and sensitiveness of the heart, its affections and passions, and lastly we come to taste, which seems, as it were, to stand on the confines of each, wholly corporeal, as it belongs to the body, but corresponding to that most ethereal, incorporeal faculty by which we discern and appreciate harmony. The medium, as it were, which intervenes between our bodily senses and our innermost depth of thought, quickening, stimulating the powers to fulfil their offices, and conveying the result to the mind in emotions of delight, disgust, pleasure, or annoyance, deserving to be described in the same language that we used to the bodily sense, influencing and even opposing itself oftentimes to reason and judgment, but yet, when in proper order, bending to and controlled by them, capable of immense refinement, fastidious if indulged too freely, but a most valuable guide if duly kept in hand; liable almost to die of neglect, and capable of being rendered vulgar, coarse, and even vicious by ill-training, and therefore requiring careful education fed through our bodily senses, and sustained by the use of them, and thus closely connected with our material frame, constantly and unceasingly conveying emotions and impressions to our minds, and therefore closely connected with the highest and most ethereal functions of our immortal spirits.

I said above that taste was that incorporeal faculty by which we ap-

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