

drink is connected with the times of Confucius; the carpets we tread upon with the days of King James; the fragrant weed we use and abuse with Sir Walter Raleigh, the books we read with Strasburg and Mentz; the glasses through which we descry distant objects, with Galileo; the names of our common articles of food, dressed and undressed, with the Saxon bondman and his Norman master.

If we ascend a hill, and see new settlers taking possession of Crown lands, burning the refuse timber, cutting down and sawing what is valuable, previous to exportation, we stumble upon a thousand associations connected with the rights of the crown, the liberty of the subject, the advantages and disadvantages of free trade and protection, the rise in markets, the balance of trade, the best methods of colonization, the implements, methods, and advantages of agriculture, which brings us back I had almost said, to the days of Noah.

If, from some lofty eminence, we begin to admire the scenery beneath us, the undulations of the forest, the primeval mass of granite upheaved from the earth, the noble river with its tributaries, carrying our produce to the ocean, a number of new and equally important subjects rise up in succession before us. The forest reminds us of the curious questions connected with the growth of trees, and the original seeds found beneath their roots; the appearance of different rocks, lands us in the vast region of geological discovery. The flowing streams start the subject of hydraulic power, of navigation, and last, but not least, of steam. No sooner do we begin to take the measurement and define the boundaries of our farm, than we find ourselves in the midst of mensuration, geometry, and mechanics. Even the solitary tumulus which we occasionally meet with, takes us back to the times of Louis XIV., and by no remote inference to a period long anterior to his reign. Thus you see, good taste is governed and directed by a thousand insensible associations, of which we are at the time utterly unconscious, and of which many are always ignorant, but which certainly, though imperceptibly, influence the mind in its emotions.

And even our admiration of the works of God which appear obvious to every eye, is not the simple idea which we often suppose it to be. It is connected with associations of utility, beauty, and convenience, and no doubt with more sacred associations, derived from Holy Scripture, of which, at the moment, we have no distinct recollection.

Why is it, that the same earth and the same landscape, cultivated and uncultivated, yield to the mind a totally different impression? In the one instance the hill is equally lofty, but it stands alone. Its sides are covered with a thick growth of