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been taught to observe the wisdom and beauty of the works of God, except for purposes of daily subsistence. The paths of science are closed to him, the achievements of art are unknown. If his wants are few, his enjoyments are equally limited, and his mental operations are of the rudest and least enjoyable kind. And there are multitudes who live in civilized countries, who wilfully shut themselves out from the enjoyment of a thousand innocent pleasures which cannot be known without association. Consider, for instance, what is the course of a nation's growth and life, and of its progress towards refinement and comfort. Trace the whole course of our mother-country from its earliest infancy to the present highly developed state of intellectual energy. We see our ancestors at the first landing of Cæsar, half naked savages, without houses to shelter, or clothes to cover them; energetic indeed, independent and fierce, but neither industrious nor skilful in the arts, nor possessed of any intellectual advantages. A little further in their history we find them benefited by the science and skill of their conquerors, enriched with small measure of learning, taught to construct houses, to clothe themselves decently, to exercise military discipline, and they derive higher advantages from a practical knowledge of the blessings of religion.

Still further, we find them again a conquered race, but more enriched by conquest. Their native language, struggling for supremacy, is formed into alliance with a foreign tongue, their institutions assume a more definite and settled form; grace and dignity are added to their manners, their arts receive a vast impulse, and their endless divisions are incorporated into something like the unity of a kingdom.

At another wide interval we find the internal differences of society, and its consequent convulsions, laying the foundations of liberty, broad and deep, giving an irresistible impulse to colonization, and augmenting widely the spirit of commerce.

Thus from age to age fresh accessions are made to learning, to civilization, to the arts of life, to the discoveries of science, till we build on the foundations which our ancestors raised with infinite pains and difficulty, and explore new and untried paths ourselves. You see we cannot stir one step in science or in art, and consequently in taste, without association. Our history lies in the past eighteen centuries, and the simplest instrument which we use has a record belonging to it of ruder times, of experiments without number, successful and unsuccessful, of the labours, conflicts, and sufferings of mankind.

The associations connected with the broadcloth which we wear, reach the times of Queen Elizabeth, the Low Countries, and the revocation of the edict of Nantes; the tea which we