

founded on the right assortment and disposition of many parts, or even of many principles; yet, on reflection will it be found that the materials even of this peculiar argument lie abundantly within the province of this contemplation. For beside the mental constitution of man, we can view the adaptation of that constitution to external nature. We might demonstrate, not only that the mind is rightly constituted in itself, but that the mind is rightly placed in a befitting theatre for the exercise of its powers. We might prove of the world and its various objects that they are suited to the various capacities of this inhabitant—this moral and intelligent creature, of whom it is palpable that the things which are around him bear a fit relation to the laws or the properties which are within him. There is ample room here for the evidence of collocation. Yet there remains this distinction between the mental and corporeal economy of man, that whereas the evidence arising from collocation is more rich and manifold in the bodily structure itself, than even in its complex and numerous adaptations to the outer world;\* the like evidence in the mental department, is meagre, as afforded by the subjective mind, when compared with the evidence of its various adjustments and fitnesses to the objective universe around it, whether of man's moral constitution to the state of human society, or of his intellectual to the various objects of physical investigation.

\* Yet Paley has a most interesting chapter on the adaptations of external nature to the human framework, though the main strength and copiousness of his argument lie in the anatomy of the framework itself.