

reciprocal influence between it and all other minds. By this contraction of the idea from the mental world to but one individual member of it; and this proportional extension in the idea of external nature from the material creation to the whole of that living, as well as inanimate creation, by which any single man is surrounded—we are introduced not merely to the action and re-action which obtain between mind and matter; but, which is far more prolific of evidence for a Deity, to the action and re-action which obtain between mind and mind. It is thus that we have proceeded hitherto in the argument of this work, and have consequently found access to a much larger territory which should otherwise have been left unexplored—and so have had the opportunity of tracing the marks of a divine intelligence in the mechanism of human society, and in the framework of the social and economical systems to which men are conducted, when they adhere to that light, and follow the impulse of those affections which God has bestowed on them.

2. But over and above these adaptations of the external mental world, we have also adaptations of the external material world to the Moral and Intellectual Constitution of Man; and these will chiefly engross our attention in the present chapter—though, if only to repair an omission on the subject of the relative sympathies between man and man, we might previously advert to that law of affection by which its intensity or strength is proportioned to the helplessness of its object. It takes a direction downwards; descending, for