

If by external nature be meant all that is external to mind, then the proper subject of our argument is the adaptation of the material to the mental world. But if by external nature be meant all that is external to one individual mind, then would the subject be very greatly extended; for beside the reciprocal influence between that individual mind, and all sensible and material things, we should consider the 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 reaction which obtain between mind and matter; but, which is far more prolific of evidence for a Deity, to the action and reaction which obtain between mind and mind. We thus find access to a much larger territory, which should otherwise be left unexplored—and have the opportunity of tracing the marks of a divine intelligence in the mechanism of human society, and in the framework of the social and