

creation which bears the stamp of the Creator's image, has omitted to present to our view the reverse of the impression, the frailty namely of our fallen nature: for although, on moral and religious considerations, each individual is bound habitually to take the one view in conjunction with the other; in a simply philosophical contemplation of human nature we are not precluded by any reasonable barrier, from taking such a partial view of the subject as the occasion may suggest.

In the present instance, indeed, I am strictly called upon to consider, not the moral, but *the physical condition of man*: and to examine how far *the state of external nature is adapted* to that condition; whether we regard the provisions made for *the supply of man's wants, either natural or acquired*; or those which are made for *the exercise of his intellectual faculties*. The following treatise naturally, therefore, divides itself into two parts: in the first of which it is intended to investigate and describe the physical condition of man; in the second, the adaptation of external nature to that condition.

But a wide field here opens to our view: for man cannot, under any circumstances, be considered as an insulated being; or unconnected with the rest of animated nature. He is indeed but one link in the great chain of animal creation; and not only does the contemplation of his