

family, and afterwards, there is every reason to believe, by the sacrifice of his own life, prevented his master from being drowned.\* These cases are remarkable, but they do not appear to belong to instinct, but rather to the doctrine of a particular Providence.

Some cases upon record, with respect to dogs and other animals, belong to intellect and memory rather than instinct. M. Dureau de la Motte, in a memoir on the influence of domesticity in animals, mentions a dog, which, being shut out, would use the knocker of the door;† and I had myself a cat, which indicated its wish to come in or go out, by endeavouring, with its fore paws, to move the handle of the door-latch of the apartment; and used every morning to call me by making the same indication at the door of my bed-room: other cats have attempted to ring the bell. But the most remarkable instance, is one related by the writer just named, of a very intelligent dog, which was employed to carry letters between two gentlemen, and never failed punctually to execute his commission—first delivering the letter, which was fastened to his collar, and then going to the kitchen to be fed. After this, he went to the parlour window, and barked, to tell the gentleman he was ready to carry back the answer.‡

The remarkable case of the ass Valiante,§ and of other animals that find their way to their old quarters from a great distance, may be attributed, I think, rather to natural sagacity and memory, than to any instinctive impulse. The animal just alluded to might have sagacity enough to keep near the sea, or a concurrence of accidental circumstances might befriend her.

Divine Providence has at its disposal the whole animal creation, and can employ all their instincts and their facul-

\* *Annal. des Sc. Naturel.* xxi.

† *Ibid.* 52.

‡ *Ibid.* 66.

§ *Introd. to Ent.* ii. 496, note a.