

of the animal, which must be so constructed as to respond to that action in a certain way; or by the exhibition of certain phenomena peculiar to the individual genus or species.

3. If *compound* or *mixed*, it will be subject occasionally to variations from the general law, when the intelligent agent sees fit.

1. With respect to the *first* Hypothesis, one of the principal promulgators and patrons of which is Addison,* it nearly amounts to this, as that amiable writer confesses, that "God is the soul of brutes." It is contrary, however, to the general plan of Divine providence, which usually produces effects indirectly, and by the intervention and action of means or secondary causes, to suppose that it acts *immediately* upon insects and other animals, and is so intimately connected with them as to direct their instinctive operations; such an action, it should seem, would be infallible, and never at fault, whereas observation has proved that animals are sometimes mistaken, where their instinct should direct them. For, if God were their *immediate* instructor, would it be possible for the flesh-fly, as I have seen that she does, to mistake the blossom of the carrion-plant† for a piece of flesh, and lay her eggs in it? or for a hen to sit upon a piece of chalk, as they are stated to do,‡ instead of an egg? Still all instincts are from God, He decreed them, and organized animals to act according to that decree, and employed means to impel them to do so.

Other arguments might be adduced proving that this Hypothesis does not rest upon a sound foundation; but as I shall hereafter advert to some of these, I shall now proceed to consider whether instinct be the action of some *interme-*

* See Spectator, ii. p. 121.

† *Stapelia hirsuta*.

‡ Spectator, ii. n. 120.