

diate intelligence, employed by the Deity, upon the animal exhibiting it.

An ingenious and acute writer, Mr. French, is the author of this Hypothesis, which appeared in the first number of the Zoological Journal. He infers, "That the Divine Energy does in reality act, not *immediately*, but *mediately*, or through the medium of moral and intellectual influences, upon the nature or consciousness of the creature, in the production of the various, and in many instances truly wonderful, actions which they perform; that brutes are governed by such agencies, *good* and *evil* but under the control of Providence; and that such agencies act by impressions upon their conscious nature, but unperceived by it in a moral or intellectual sense."* He thus opens the way to his theory. "If it be asked by what intermediate agency the operations of brutes are thus directed:—I reply that it is generally admitted by a large class of mankind, at least, that superior (yet intermediate) powers of some kind, are in actual connection with the human mind."†

From the passages here quoted, it seems evident (though the author declares that he will not even "venture a suggestion as to the nature of the superior powers here alluded to,")‡ that he had in his mind those good and evil intelligences that are generally acknowledged to be in actual connection with the human mind: or, to use the common phraseology, *Angels* and *Demons*. The former being the cause of the *beneficent*, and the latter of the *ferocious*, instincts of animals.

When he further observes—"Upon these principles the mixed natures of some animals are satisfactorily explained;—as in the instance of the *Phoca ursina*, the males of which species manifest the most singular tenderness towards their

* Zool. Jour. i. 5, 6.

† Ibid.

‡ Ibid. 6.