

young progeny ; and, at the same time, a savage and persecuting disposition towards their females."*

From this passage it would seem that the author was of opinion that the same animal was subject to the agency both of good and evil intermediate intelligences, the one producing its affection, and the other its ferocity.

When our Saviour denominates *serpents* and *scorpions* the power of the *enemy*,† it may perhaps be thought that he affords some countenance to this opinion, especially as the evil spirit actually made use of the serpent, as his organ and instrument, when he accomplished the fatal lapse of our first parents from the original rectitude of their nature. But, if we pay due attention to the context, we shall find that, in this passage, as often in other parts of scripture, the symbol is put for the thing symbolized. "*I beheld Satan, as lightning, fall from Heaven,*" says our Lord. "*Behold I give unto you power to tread on serpents and scorpions, and upon all the power of the enemy.—Nevertheless in this rejoice not that the spirits are subject to you.*"‡ The treading therefore on serpents and scorpions was treading upon the *spirits* of which they were figures.

If we duly reflect upon the incongruity of an angel and a demon influencing the same animal, in so far as it exhibits instincts partly benevolent and partly ferocious, we shall be convinced that this hypothesis, pursued to all its consequences, cannot stand. Intermediate agents between the Deity and the brute are as much in the place of a soul to the latter, as the Supreme Intelligence would be if his action upon them were immediate, so that the same irrational animal would be alternately a machine impelled by a good or evil intelligence. According to this hypothesis, the bee, that symbol of wisdom, when she sets out upon her beneficent errand of collecting honey and pollen, is acted

* Zool. Journ. i. 7.

† Luke x. 19.

‡ Ibid. 18—20.