upon by the *good* angel; but, if she meets with any thing that excites her fear or her anger, she is stimulated to take vengeance upon the object of her displeasure, and to make him feel the puncture of her poisoned dart, by the *evil* one.

This can never be admitted. The same objection too lies against this hypothesis as against the last, that it does not account for the mistakes sometimes made by the animal when endeavouring to accomplish its instinct. It cannot be supposed that, in the case before mentioned, the intelligent intermediate agent would stimulate the flesh-fly to deposit her eggs upon the blossoms of the carrion-plant, where the young must inevitably perish from hunger, instead of upon real flesh.

I am next to consider whether instinct be the result of the intellectual powers of the animal itself that exhibits it. If we survey the different tribes of the animal kingdom, we shall find a vast difference between them with respect to intellect. That wonderful pulp, which of all substances is alone able to respond to incorporeal agency; to receive and store up the information collected by the organs of sensation that it may be ready for future use, and which is the seat of the intellectual faculties—that wonderful pulp appears under very different circumstances in the different Classes of animals: but it has not been made evident that the acuteness of the intellect, though in some instances it seems to do so, * depends altogether upon the comparative volume of the brain; for that of the mouse, compared with its size, is greater than that of the half-reasoning elephant. † Man indeed, generally speaking, has the largest brain of all animals, but it seems a singular anomaly that persons of very weak intellects have often disproportionately large heads, indi-

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* The brain of the elephant is five times the size of that of the rhinoceros, being as 182 to 35. The space for the brain is smaller in the parrot than in any other bird. Lit. Gaz. May 28, 1831. Philos. Trans. 1822. 42.

† Cuv. Anat. Comp. ii. 148.