

angelic nature; but *below* spirit, it is surely most consonant to every thing that we see and know, that it should be by an agent below spirit.

3. I am now arrived at the last supposition or hypothesis—that the cause of instinct may be *compound* or *mixed*—in some respects physical, in others metaphysical. In this case it will be subject occasionally to variations from the general law when the intelligent agent sees fit.

But upon this head I shall not be very long, and I only introduce it here, to show that the Deity sometimes dispenses with the general law of instinct, or permits it occasionally to be interfered with by the will of the animal, or other agency. All animals that exercise instinctive operations, have, in their several organs of sensation, certain guides given to enable them to fulfil those instincts so as to bring about the purposes of Providence.

Sight, hearing, scent, taste, touch, perception, influence the will, and direct each animal to the points in which its instinctive actions are to commence; and so far instinct is, as it were, *mixed* with intellect. I have seen it somewhere observed—that instinct in conjunction with a principle of limitation,—*the intellectual faculties*,—rules the actions of all *sentient and organised* beings; just as gravity with the principle of counteraction—*repulsion*—determines the place and composition of all *inorganic* bodies.

With regard to the Deity, he retains in his hands the power of suspending or altering the action of the laws that have received his sanction; and permits other metaphysical essences to do the same. When females overcome that *storge*, or instinctive love for their offspring, either from the dread of shame, or worse motives, and destroy them, in common parlance, we say that they were tempted by an *evil spirit* to commit the crime. Mr. Bennet, in his inter-