

their species. I would rather insist on that evidence of their intellectual powers, which is derived from their conduct, when, in consequence of having been removed from their natural sphere of action, they are impelled by external and accidental circumstances. Thus the wariness of old animals in avoiding the pursuit or arts of man, and the sagacity with which a practised hound will cut off an angle in order to shorten his distance, may be considered as proofs of a considerable degree of intellectual rather than of instinctive prudence in brutes.

The playfulness of the young of most quadrupeds, often indeed observable in the adult animal also, may be regarded as no obscure proof of the exercise of the intellectual faculty which we call imagination; for that playfulness almost always consists in the representation of mutual hostility, though the real disposition at the same time is any thing but hostile. The dog for instance, under such circumstances, snarls and bites, but with evident intention not to hurt.

Of the existence of moral feelings in brutes, there is still more decided proof than of the existence of intellect. Thus the expression of joy in a dog at sight of his master is not to be mistaken, and the expression of fear in a horse at the sound of the whip is equally unequivocal in its character. Again, animals become attached not only to individuals of their own species, but