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the *structure* of its nest, and *directs* all of the same species to work after the same *model*? It cannot be imitation, for though you hatch a crow under a hen, and never let it see any of the works of its own kind, the nest it makes will be the same, to the laying of a stick, with all the rest of the same species. It cannot be reason, for, were animals endued with it to as great a degree as man, their buildings would be as different as ours, according to the different conveniences that they would propose to themselves. Is it not wonderful, that the love of the parent should be so violent while it lasts, and that it should last no longer than is necessary for the preservation of the young? So soon as the wants of the latter cease, the mother withdraws her fondness, and leaves them to provide for themselves: and, what is a very remarkable circumstance in this part of instinct, we find that the love of the parent may be lengthened out beyond its usual time, if the preservation of the species require it; as we may see in birds that drive away their young, as soon as they are able to get their livelihood, but continue to feed them, if they are tied to the nest, or confined within a cage, or by any other means appear to be out of a condition of supplying their own necessities. Yet how wide a difference is there between human reason and animal instinct! Reason shows itself in all the *occurrences* of life; whereas the brute makes no discovery of such a talent, but what *immediately* regards his own preservation, or the continuance of his species. Animals in their generation are wiser than the sons of men, but their wisdom is confined to a few particulars, and lies in a very narrow *compass*. Take a brute out of his instinct, and you find him wholly deprived of understanding. To use an instance that often comes under observation:—with what caution does the hen provide