

the manifestation without of that same wisdom which directs, in the interior of our body, all our vital functions.”*

Having rendered it probable that those instincts, which result evidently from what are called *bodily* appetites, are the consequences merely of physical action upon an organization adapted to respond to it, I shall next inquire whether this may not be the case in instances which are not to be regarded in that light.

We may divide instincts into *three* general heads:—

α. Those relating to the multiplication of the species, especially the care of animals for their young both before and after birth.

β. Those relating to their food.

γ. Those relating to their Hybernation.

α. The pairing of animals usually begins to take place in the spring, when the winter is passed, the earth is covered with verdure and adorned by the various flowers that now expand their blossoms, in proportion as the great centre of light and heat more and more manifests his power over the earth; the birds sing their love-songs; the nightingale is now, “Most musical, most melancholy;” the cuckoo repeats his monotonous note; and every other animal seems to partake of the universal joy. All this appears the result of a *physical* rather than a *metaphysical* excitement.

As to their care of their future progeny, a great variety of circumstances takes place. Viviparous animals have generally to give suck to their young for a time; oviparous ones either to construct a nest to receive their eggs, and, after hatching, to provide them with appropriate food during a certain period, or to deposit their eggs where their young progeny, as soon as hatched, may infallibly find it. But first, I must say something of that *Storge*, or instinctive

* Dr. Virey, N. D. D’Hist. Nat. xvi. 293.