

seem to differ from him as much as is possible; the insects would occupy the lowest class of animated beings.

But if animals are destitute of all understanding, all memory, and all intelligence; if all their faculties depend on their senses, and are confined to their experience; whence proceeds that foresight we remark in several of them? By sentiment alone can they be prompted to provide in the summer provisions sufficient for their subsistence during winter. Does not this suppose a comparison of seasons, a rational inquietude concerning their future support? Why should birds build nests if they did not know that they should have occasion for them to deposit their eggs, and to rear their young?

Admitting the truth of these, and many other circumstances which might be produced; admitting that they are so many proofs of presentiment, of foresight, and even a knowledge of futurity, in animals, must it follow, on that account that they are intelligent beings? Were this the case their intelligence would far surpass our own, for our foresight is always conjectural. Our notions, with respect to futurity, are, at best, doubtful; and all the light we have is founded on probabilities of future things. Brute animals, then, who see the future with  
certainty,