

tion of motion; man is necessarily, in this respect, more backward than the animal.

Every thing concurs then to prove, even in a physical sense, that brutes are actuated by appetite alone, and that man is governed by a superior principle. If doubts still exist, it is from our imperfect conception how appetite alone is capable of producing, in animals, effects so much resembling those which knowledge produces among ourselves; and from the difficulty we have to distinguish what we do in virtue of knowledge, from what we do by the mere force of appetite. Yet, in my opinion, it is not impossible to dispel this uncertainty. The internal material sense retains for a long time the agitations it receives; it is a sense of which the brain is the organ, and by which all the impressions are received that each of the exterior senses transmits to it. When, therefore, an exterior impression proceeds from the senses of appetite, the animal will advance to attain, or draw back to avoid, the object of this impression. This motion, however, is liable to uncertainty when produced by the eye or the ear; because, when an animal sees, or hears, for the first time, he will be agitated by light or by sound; yet this agitation will be uncertain, since neither have any relation to appetite. It is only by repeated acts of seeing and hearing,