

are endowed with and vegetables not. It is true we are not acquainted with any vegetable that has a single progressive motion ; and there are many kinds of animals, as oysters, &c. to which this motion seems to have been denied ; the distinction, therefore, is neither general nor necessary.

A more essential difference might be drawn from the faculty of sensation ; but sensation includes such a variety of ideas, that we ought not to mention the word without giving some explication ; for if by sensation we understand only a motion, occasioned by a check or resistance, we shall find the *sensitive*-plant is also possessed of it ; if, on the contrary, we would have it signify to apprehend and compare ideas, we are not certain that brute animals possess it ; if it is allowed to dogs, elephants, &c. whose actions seem to result from the same causes as those of men, it must be denied to an infinite number of others, especially to those which seem to be motionless. If we could give to oysters, for example, the same faculty of sensation as to dogs, though in an inferior degree, why should we not allow it to vegetables in a still lesser degree ? This difference
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