

motions, made without the advertency of the Soul, and sometimes even against the will of the Soul.

Then he proceeds to teach, How *Sense* may be ascribed to Brutes; but yet adds, that Sense consists not in the motion of Corporeal organs, but in Perception; and that corporeal motion may be had without Sense; and that those do greatly mistake, who from outward actions conclude, that Brutes do *sentire*, as we do. Where he discusses Dr. *Willis's* opinion concerning the Soul and Knowledge of Brutes.

Having thus discoursed, that Brutes are destitute of Sense and Perception, and that no knowledge at all is to be found in their operations, and consequently that the well-contrived structure of the parts, and the exact direction of the Animal spirits through certain and determinat passages, may and must perform all their actions; He descends to particulars, and labors to make it manifest, that all the Actions of Animals may be explain'd mechanically. Where he shews, how *Bees* make their cells so elegantly; whence comes the diversity of actions in Brutes; their kindness and aversion; their generation; their care of themselves; their seeming doubtfulness, craft, (especially that in Foxes,) docilness in *Doggs*, *Elephants*, &c. their understanding of human speech, and seeming faculty of speaking to one another, &c. Where many things occur that seem to deserve our consideration.

---

E R R A T A.

·Pag. 269. l. 17. r. *above* for, *above* 3. p. 273. l. 22. del. of *rencontre*.

L O N D O N,  
Printed for *John Martyn* Printer to the *Royal Society*. 1675.