

Descartes explains visual perception by a mechanized Aristoteleanism that conveys the “figure” of the object to the soul at the pineal gland. Defects of the retinal image (two-dimensionality, inversion, perspective distortions, etc.) must be corrected, which sometimes drove him to postulate corrective judgments. But to correct for defects in the retinal image, the mind must have some sort of access to that image, which Descartes cannot explain. And since animals have visual spatial perception, it would seem that either they must be able to make judgments, or, if mechanistic explanations suffice then why postulate them in the human case?