

object, relative to its wants, desire begins, and action follows.

The action of external objects must produce some effect; and this effect we readily conceive to be animal motion, as every time its senses are struck in the same manner, the same movements always follow. But how shall we comprehend the action of objects creating desire or aversion? How shall we obtain knowledge of that which operates beyond the senses, those being the intermediate between the action of objects, and the action of the animal; a power in which consists the principle of the determination of motion, since it modifies the action of the animal, and renders it sometimes null, notwithstanding the impression of objects?

This question, as it relates to man, is difficult to be resolved, being by nature so different from other animals. The soul has a share in all our movements, and to distinguish the effects of this spiritual substance, from those produced by the powers of our material being alone, is an object of very great difficulty, and of which we can form no judgment but by analogy, and by comparing our actions with the natural operations of other animals. But as man alone is possessed of this spiritual substance, which enables him to think and re-

flect,