

necessarily suppose the operation of the understanding. How is it possible in fact, to determine, suspend, or alter our resolutions, unless we know what is proper for us to chuse? It is contrary to the nature of an intelligent and rational being to act without intellection and reason. This reason may be either superficial or bad; yet it has some appearance at least, some glimmering, that makes us give it a momentary approbation. Wherever there is election or choice, there must be a comparison; and a comparison implies at least a confused reflexion, a kind of deliberation, though of a quick and almost imperceptible nature, on the subject before us.

The end of our deliberations is to procure us some advantage. For the will tends generally towards good, that is, to whatsoever is really or apparently proper for rendering us happy; insomuch that all actions depending on man, and that are any way relative to his end, are for this very reason subject to the will. And as truth, or the knowledge of things, is agreeable to man, and in this signification truth is also a good, it follows therefore that truth forms one of the principal objects of the will.

Liberty, like the will, has goodness and truth for its object; but it has less extent with regard to actions; for it does not exercise itself in all the acts of the will, but only in those which the soul has a power of suspending or altering as she pleases.

Use of liberty in our judgments in respect to truth.

IV. But if any one should inquire which are those acts wherein liberty displays itself? We answer, that they are easily known by attending to what passes within us, and to the manner, in which the mind conducts