

designing cause. But this remains to be proved; and till this is done, it is contended, that it is just as well to repose in the imagination of Eternal Harmonies in a Universe, as of Eternal Harmonies in the mind of One who framed it.

2. On this subject we have nothing to quote from Mirabaud, whose work on the System of Nature—though characterized more by its magniloquence than its magnificence, its plausibility than its power—is fitted by its gorgeous generalizations on nature and truth and the universe, to make tremendous impression on the unpractised reader. There is a certain phraseology which has on some minds the effect of a sublime and seducing eloquence, while it excites in others a sensation of utter distaste as if absolutely oversatiated with vapidty and verbiage. This work is one of the products of Germany; and for upwards of fifty years has been well known in the Continent of Europe. Its circulation has been much extended of late by the infidel press of our own country—where it is, we understand, working mischief among the half-enlightened classes of British society. We know nothing of the history of its author. In real strength and staple of thought he is a mere sentimental weakling when compared with Hume, from whose Dialogues on Natural Religion we shall give one or two extracts on the argument now in question.

3. “For aught we can know *a priori*, matter may contain the source or spring of order originally within itself as well as mind does; and there is no more difficulty in conceiving that the several ele-