

tions to religion which infidelity has fetched from this quarter of contemplation; and whereby it would charge the sin and the misery which abound in Nature, on the non-existence of Nature's God.

6. At the conclusion of his Essay there is a very fine and felicitous illustration of the system, strongly characteristic of Leibnitz, and exhibiting all the force and comprehension of his genius, replete with the phraseology, as well as the conceptions of lofty science. It is given in the form of a dialogue, in the progress of which the inquirer is at length referred to the goddess Minerva, for the solution of those doubts and mysteries by which his spirit had been agitated. The puzzle was, how to reconcile with the wisdom and goodness of Jupiter, the appearance of such a monster in our world as Sextus Tarquinius the last of the Roman kings. He is introduced into a palace where he is presented with the pictures or rather admitted to a perusal of the history of all possible worlds—had these worlds been realized. He had previously been reasoned into the conviction, that Tarquin was justly chargeable with the guilt of his own wickedness—notwithstanding the fore-knowledge of Apollo, and the absolute pre-ordination of Jupiter and the Fates. And the object of the remaining argument, is to reconcile the existence of such enormous iniquities with the actual optimism of that world, in which these iniquities had been perpetrated. At this point of the dialogue, Tarquin is conceived not yet to have entered on his guilty career, but to have consulted the oracle as to his future destiny; and to have been forewarned,