

be. He sallies forth of the temple in a rage, despising the counsel of the gods. He goes to Rome, there puts all into disorder, violates the wife of his friend. See him banished with his father, beaten, miserable. Had Jupiter put in at this place, a happy Sextus at Corinth, or a king in Thrace, it would no longer have been this world. And meanwhile, he could not but have chosen this world which surpasses in perfection all the rest, and forms the apex of the pyramid—else Jupiter would have renounced his wisdom, banished me, me who am his daughter. You see that my father has not made Sextus wicked—he was so from all eternity—and he was always so freely. He has done nothing but award him existence, what his wisdom could not refuse to that world in which he was comprehended. He has made him pass from the region of the possible to that of the actual being. The crimes of Sextus subserves great events. It makes Rome free—there springs from it a great empire which will give great examples. But that is nothing to the total value of the world, of which you will admire the perfection, when, after a happy passage from this mortal state to a better, the gods should have rendered you capable of knowing it.”—*Essay*, Art. 414—417.

7. Leibnitz and others seem to think that they have effected a positive reconciliation. We are satisfied with their attempt, though we think that they have effected no more than a hypothetical reconciliation of the existence of evil with the system of optimism, or with the perfection of the character of God. According to his view, God