

we have an admirable precis of his system entitled "Abrége de la Controverse reduites à des Argumens en forme." "Abridgment of the Controversy formally reduced into its Arguments."

13. Let us conclude the exposition of this theory with a short extract from another treatise of Leibnitz written in Latin—and in which he has given to his system the advantage of all that laconic distinctness and force that are characteristic of the language. It is entitled "Causa Dei asserta per justitiam ejus, cum ceteris ejus perfectionibus, cunctisque actionibus conciliatam." "The Cause of God vindicated by the reconciliation of His justice with His other perfections, and with all his actions."

14. The following may be regarded as a succinct expression of his Theory on the origin of evil.—"Nimirum (ut facili exemplo utamar) cum flumen naves secum defert, velocitatem illis imprimit, sed ipsorum inertia limitatam, ut quæ (cæteris paribus) oneratiores sunt, tardius feruntur. Ita fit ut celeritas sit a flumine, tarditas ab onere; positivum a virtute impellentis privativum ab inertia impulsu."

"Eodem plane modo Deum dicendum est creaturis perfectionem tribuere sed quæ receptivitate ipsarum limitatur; ita bona erunt a Divino vigore, mala a torpore creaturæ."—*Causa Dei asserta*. Stat. 71, 72.

"Doubtless, (that we may use an easy example) when a river carries ships along with it, it impresses a velocity upon them, but a velocity that is limited by their own inertia—so that (*ceteris paribus*) ships which were laden are borne down more