

slowly. The thing is so, that the velocity cometh from the river, the slowness from the cargo—what is positive from the virtue of the impellent, what is privative from the inertia of the thing impelled.

“In the same manner, plainly, it is to be said, that God bestoweth perfection upon his creatures, but a perfection limited by their receptivity—so that what is good cometh from the strength of God, what is evil from the torpor of the creature.”

15. Such being the constitution of the creature, and for aught we can say to the contrary his necessary constitution, as also for aught we can say to the contrary the constitution the best adapted to the general good—God may have called it into being, not because He willed the imperfection which arose from it, but because He willed that best possible form of a universe in which it was enveloped. God chose the actual universe, not because of the evil that was in it, but because of the maximum of good which in spite of that evil was effected by its creation. The object of His choice, of what Leibnitz calls His *voluntas inclinatoria*, was the good the greatest good, and not the evil the collateral evil, that lay essentially implicated with that one universe, which, of all the possible ones that could have been conceived or might have been created, was alone capable of yielding the *summum bonum*, or the maximum of good which God could not but prefer without the forfeiture of His moral perfection. The *voluntas decretoria*, by which He determined to create such a universe as ours, may be in perfect harmony with the most serious abhorrence of evil, which in itself he never could