operation of mind, sees its trace upon land and sea, of contemplates the result of man's ingenuity that has contributed so abundantly to craft conviction to the remotest corners of the earth; or rises in imagination among those ever-wandering worlds, the planets, and speculates upon the almost superhuman wisdom that has reduced their motions to laws that enable the astronomer to calculate with such accuracy their revolutions in their orbits, then turns upon that instrument of these astounding results, his doubts are dispelled and he involuntarily exclaims "truly the hand that made us is Divine". But the refutation of this argument is as I said stamped upon its face so it scarcely deserves notice.

As to the subject he has broached in connection with his notice of the French Revolution I think that his impartiality has again outstripped his discretion. He imputes to the French Philosophers the crime of originating the Revolution and points in horror to its consequences. And here again he transgresses the limits of his subject. For we must argue this question in relation to the good or evil that arises from the legitimate sphere of these two classes respectively and if a philosopher desires the legitimate sphere and engages