

was established! Let a man transport himself, for a moment, to the theatre of the French revolution; be present in spirit, at one of those tremendous scenes, in the great drama, where all "the passions stood personified."—

Black as night—fierce as ten furies—
Terrible as hell.

When anger, jealousy, despair, every passion that spreads desolation in the habitations of man, had each its countenance in the presence of a *Danton*, *Orleans*, *Robespierre*, and the National Assembly—with a rabble shouting imprecations without, and tumultuous *Frenchmen* wrangling within, at the trial of a prince supposed to be the cause of the calamities; in a country the seat of civil war, and invaded from without; and lastly, in the midst of a nation agitated by a sea of tempest, raging as the abyss of Tartarus is painted to us—place yourself in this situation, and I ask you, how would you act? You know not? But these men knew, for they did act, and pre-eminently Bonaparte; and though the subject was tragic, they acted the acts and scenes throughout, and like a good tragedy, however bloody the scene, the French revolution ended "happily," as the phrase is, in the *National Concordat*, effected by *Napoleon Bonaparte*.

There is a singular short sightedness, or narrowness of mind, in condemning a great man, thus inconsiderately. There are so many circumstances to be known, so many unapparent causes necessary to be unravelled to understand even their simplest action, that none but a fool-hardy pedant, would pronounce such opinions as these: *Napoleon* was a very bad man, no philanthropist—"the leaders of the French revolution were blood-thirsty vagabonds." In one sense, this may be true, but what is good for one man, will kill another; what would have done well in the English revolution might not, would not do in the French revolution. Circumstances change, and man is the child of circumstances.

With regard to Bonaparte this is certain; that there never was, and probably never will be his equal, *dans la science de guerre*; that there never can be his superior in point of good fortune, or misfortune. These two positions are

established by his virtues on the one hand, and the tale of his miseries on the other. What remains to complete the character of the great man? Nothing. Talk not of virtue. All talents derive their exercise from the propensities which we have in common with the brute creation, and these are, for the most, greater in proportion to the former. That Bonaparte used and abused the latter, in expanding the springs of his gigantic intellect, may be granted; but let him "That is not guilty, throw the first stone." Candidly speaking, there are many in "lower" situations, and with fewer temptations, surpassing Bonaparte in "wickedness," and in a goodly "whitened sepulchre," albeit. But we "think we have a good conscience."

STOP AND THINK.

Thinking has much more to do with success in every department of life than we have ever imagined. No great work has ever been accomplished without thought, and we are safe in saying no great work will ever be done without it. One great reason of want of success is a hurried way of working without thought. Some farmers labor hard in the same way every year, still they do not seem to better themselves or their condition, while a neighbor without half the hard labor succeeds in everything he undertakes. They say he is lucky—all that he touches prospers. I wish I were as fortunate, etc. This great difference between men in their prosperity is often the result of thought. One thinks well before every action, and thus nothing is done in vain; nothing in a foolish manner. Every action is the result of thought.

But above all, in a Christian life thought and meditation are most essential. This has been the constant and continual teaching of the Church. Our Saviour tells us that if a man is to build a house he will first sit down and count the cost, to see if he is able to go on with it, lest after having commenced he shall not be able to finish. The Church recommends meditation daily as a sure means of an increase of grace. She also recommends retreats often—at least once a year—that we may, for the