by its truth and correctness. "From 1795 to 1800 the wars of the Republic and Napoleon are crusades of ideas;—generous wars;—wars of expansion and renovation.

From 1795 to 1800 France had fought for ideas;—from 1800 to 1815 against ideas.

So the movement had changed; instead of protecting ideas as at first, it now destroyed them."

And is not this frequently, nay, invariably the case with successful wars? Could not some similar division of the present Franco-Prussian contest be made? Chasles naturally enough passes from this subject to the war which every man is called upon to wage against the evils and sins of the world, and in this section he preaches with no slight converting power. Nor does he leave room for the least sophistry, for the least equivocation :—"What have I done? How far have I served and helped forward the Great Work? That is what each of us must ask himself when dying.

"And we must be able to reply :—'I have struggled as far as in me lay for what I believed to be good and just. I have neither attacked or wounded any superior man, any honest man of my time; but with all rascals have I quarrelled ;—a fine thing—but dangerous."

How to act so as to be able truly to answer thus, he sets forth in his chapters on "Struggle," "Scale of Races," "Mediums."

It has been said that Chasles defines with striking accuracy the character and genius of individuals; not less correct is he in his definition of epochs and ages. He seizes on the reigning thought of a century, strips it bare and lays it before us in its simple majesty, content with indicating what consequences it necessarily entailed. Thus it is that he contrasts the seventeenth and nineteenth centuries in two of his admirable sentences :—

"There is a disease of the *Infinite*, which belongs to the seventeenth century. It killed Pascal and afterwards Novalis.

"Children of the nineteenth century, we are a prey to the fever of the *positive*, of the *finite*, of matter worked out."

There is evidence of deep observation and right judgment in those excellent chapters which follow, and which, like that on Re-