

volution, must be reproduced in full to be properly understood. In them is seen a Frenchman philosopher enough to judge his nation with equity, without unduly praising or abusing it. Chasles' judgments, indeed, are always moderate and just; there is no trace of prejudice or prepossession, but a fixed honesty of purpose and a marked impartiality prevail. It is too often the practice to grant certain qualities to a nation, so as to be at liberty, as it were, to defame it for not possessing others in a like degree—but very different is the author's method. However small may be a nation's share of some quality, he does not hesitate to recognise it, and fails not to count it against the tale of sins and follies.

In this wise speaks he of

#### FRANCE.

"The sure way to miss success in France is to miss the opportunity.

"The *à-propos* governs the French; any delay makes them angry and impatient.

"The Frenchman cannot wait. To him time is as if it were not.

"He will not even be made to wait for the end of a sentence in order to understand it. It must from the very first be intelligible, and fix itself in the mind with the speed of an arrow.

"With such a heroic temperament, one soon gets to extremes.

"Then one must halt.

"Thus does the pendulum of a clock swing between two points, swift, breathless; then stops, exhausted, in the centre.

"As I write, we are sighing for repose. We are tired;—we are tuning our instruments.

"In French *apprendre* means to teach one's self—and to teach others.

"This confusion of sense is profoundly characteristic. It is the heroic propaganda of France; to instruct others, is to teach one's self; who instructs himself serves his fellows."

#### BONAPARTE.

"The life of Napoleon the First is the epic poem of Algebra.

"That life is ended by a terrible and instructive solution.

"Napoleon,—algebra,—inherited the chaos which revolution had made. So number follows disorder, algebra reality, order confusion.