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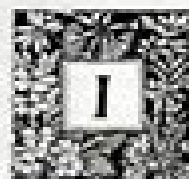
LIFE OF NAPOLEON BONAPARTE.

BY WILLIAM M. SIGANE.

NAPOLEON AT THE BEGINNING OF THE REVOLUTION.

PRIVATE STUDY AND GARRISON LIFE—ATTEMPTS AT AUTHORSHIP—OUTBREAK OF THE REVOLUTION—ITS EFFECTS IN CORSICA AND ON BONAPARTE'S RELATION TO FRANCE—FIRST LESSONS IN REVOLUTION—TRAITS OF CHARACTER.

PRIVATE STUDY AND GARRISON LIFE.



N one sense it is true that the first emperor of the French was a man of no age and of no country; in another sense he was, as few have been, the child of his surroundings and of his time.

The study of politics was his own notion; the matter and method of the study were conditioned by his relations to the thought of Europe in the last century. He evidently hoped that his military and political studies would one day meet in the culmination of a grand career. Those years of his life which appear like a realization of the plan were, in fact, the least successful. The unsoundness of his political instructors and the temper of the age combined to thwart this ambitious purpose.

Rousseau had every fascination for the young of that time—a captivating style, convincing logic, the sentiment of a poet, the intensity of a prophet. A young Corsican would be doubly drawn to him by his interest in that romantic island. Sitting at the feet of such a Gamaliel, the young scholar would learn through convincing argument the evils of a passing social state as they were not taught elsewhere. He would discern the dangers of ecclesiastical authority, of feudal privilege, of absolute monarchy; he would see their disastrous influence in the prostitution, not only of social, but of

the state of nature by this remark: "I believe man in the state of nature had the same power of sensation and reason which he now has." But if he did not accept the premises, there was a portion of the conclusion which he took with avidity, the most dangerous point in all Rousseau's system; namely, the doctrine that all power proceeds from the people, not because of their nature and their historical organization into families and communities, but because of an agreement by individuals to secure public order, and that, consequently, the consent given they can withdraw, the order they have created they can destroy. In this lay not merely the germ, but the whole system of extreme radicalism, the essence, the substance, and the sum of the French revolution on its extreme and doctrinaire side.

Rousseau had been the prophet and forerunner of the new social dispensation. The scheme for applying its principles is found in a work which bears the name of a very mediocre man, the Abbé Raynal, a man who enjoyed in his day an extended and splendid reputation which now appears to have had only the slender foundations of unmerited persecution and the friendship of superior men. In 1770 appeared over his name a volume of which he was the compiler, but not the author. "Philosophical and Political History of the Establishments and Commerce of the Europeans in the Two Indies" is a miscellany compounded of extracts from many sources, and of short pieces by Rousseau's

The Life Of Napoleon Bonaparte Part Two

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The Pennsylvania Freedmen's Bulletin, 1865

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The Publishers' Trade List Annual, 1877 (XXX, 387 p.)

William Ellery Channing, 1849

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