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in itself. It is sufficient for our purpose to point out that the alteration did occur, and that the Napoleon of 1810, for example, was a very different being to the Napoleon of 1801. The Napoleon who declared at one time that all the countries of Europe should keep their archives in Paris, and at another that the French Empire would become the mother country of all sovereignties, that all the kings of the earth should have palaces of residence in Paris, and attend in state the coronations of the French Emperors; the Napoleon who refused to make peace in 1813 and 1814, had obviously lost the balance of his reason. So obvious was this that, in the last days of his first reign, there was a conspiracy in Paris to dethrone him on the ground of insanity. It is easy, too, to pronounce with absolute certainty that the loss of balance and soundness had occurred at Bayonne in 1808, and on the Niemen in 1812. He had then ceased to calculate coolly, and to see any bounds—moral, physical, or international—to any freak of ambition which might occur to him. In the Russian campaign there is visible a feverish, reckless desire to strain his fortune to the utmost, to push his luck, as gamblers say, and to test, as it were, the extreme limits of his destiny. He himself said of the Treaty of Leoben that he had played at *vingt-et-un* and stopped at twenty. Later in life he demanded twenty-one at every coup.

And in another way this overbalanced, overweening individuality contributed to his fall. He had no check or assistance from advice, for his ministers were cyphers. It is not too much to say that the blind idolatry of Bassano had much to do with the imperial catastrophe. Great responsibility, too, is attributed to the compliance and deference of Berthier. Napoleon was apparently safe from all rivalry. But yet he could