

tionship with other powers, it is *their interests to support his authority*.

This reasoning has no doubt originated with the Consul's confessor, bishop Talleyrand. That it should have gained admittance and approbation in the Councils of Europe and America, seems to be owing to the baneful influence, of that hideous genius, which jacobinism and rebellion have set loose upon mankind. The fact is,—when Buonaparté signified his desire for peace, his authority *was not established*; his situation, as well as that of the republic, was, as we have mentioned, extremely critical; he sought peace with his neighbours, that he might have time to establish his authority, and to save the republic from what he considered, and what might have easily been brought about its almost certain destruction. The Consul foresaw the effects which the conquest of Egypt was to produce both in England and France; he saw the still greater effects, which, Great Britain holding the destiny of the Turkish empire in her hand, might then have produced at Petersburg; and he knew that in America, a single word to the purpose would have obliged president Jefferson to change his system, or his place, and might have barred France, for ever, from that side of the Atlantic; nor could he consider Portugal an equivalent for Brazil. Besides, the arms of both Portugal and Spain might have been turned against him.* Under these circumstances was peace obtained,

* In this position, the Consul knew, that to have adopted a certain system of politics (which may yet be necessary when it will be more difficult to carry it into practice) the British government might, in the space of six months after the surrender of Alexandria, have drawn forth into action, all the power of Austria, Russia, America, and Spain, against the republic: not to fight for subsidy, nor for the commercial interests of Great Britain, but to fight for their own interests.

It may be said, that had Buonaparté felt himself in the predicament we have mentioned, he would not have been so haughty and imperious during the negotiation. The contempt with which the Con-

sul seemed to treat the negotiation, and his arrogance upon that occasion, might be accounted for, by several reasons; but, that to mask his anxiety was one leading motive, is certain, and it is no wonder Buonaparté should wish to preserve it; at least until he acquire the means to command peace or to defy war. When he believes himself in that situation, we shall see how far, and upon what terms, he is disposed to maintain his pacific relationship with his neighbours. Buonaparté has great advantages over his contemporaries. He was brought up in the world, and in active life. Beginning his career as a subaltern, his profession obliged him to think; and the habit of thinking no doubt taught him to calculate. The revolution enabled him to see men of all descriptions exposed without disguise; and now consul, he easily sees through the masks of those who have the vanity or folly to attempt to deceive him. This adventurer is in possession of absolute power has the means to make that power irresistible, and has experience at an early period of life. He is the patron and protector of all sorts of principles, professions and prejudices, and is himself bound by none.—Amongst the absurdities of the times, it is not one of the least, to hear the legislators of Great Britain prepping up the power of the British empire by the discontent and broils which they foresee generating in France and with the jealousy which the politics of the republic is said to be raising amongst other continental governments. The obstinacy of infatuation is astonishing! Should the people of France be angry with the man who snatched their country from the precipice of inevitable ruin, and who raised them to the dictatorship of the world? And will they oppose his endeavours to consolidate their situation? But they are oppressed, said John Bull! If we ask with what?—the whole of John's *corps diplomatique* can-

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