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with napoleon as a sort of dictator, then, came a highly centralized system of governance, which reached into all aspects of people lives, not just the military or the economy. this was not a monarchy, this was not a republic, but it was a government in which the whole society was being shaped by a highly centralized system. this is important, because this was a system of government in which it had been proposed that the state would always reign in the place of god. that is, it was always going to have a monopoly on violence. this was a system that was in fact trying to create an agora, the place of public debate and public discussion, a place of public conversation. this was a system of government in which some sought to find authority not in a monarchy, nor in a republic, but in a system of consensus. napoleon was doing this in a very purposeful way. he was establishing schools, sending his own children to be educated by the same system that he was using to educate the rest of the french population. he used these schools to educate the french population as a whole, but he also used these schools to create a highly sophisticated propaganda system. we can look at schools as an example of this. schools would not be permitted to teach history or geography, but they would be permitted to teach history and geography through cuiras sur le which was napoleon's spelling system, based on the letters of the alphabet. this would be the history of the world, presented in a highly condensed form. that is, all of history could be seen from a very short distance, and the system was organized to give the most important and the most interesting stories the most space.

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after years of wars with numerous churches, with the republics and the empire, the church had come to believe that the republics state had destroyed its authority in france. this was, of course, true, but the church had made the mistake of thinking that the republics state was the same as the church. the church, particularly, had not understood that the state was a political institution. the republics state was a very political institution, and napoleons government, from the beginning, was a very political one. in addition to that, napoleons government, in fact, reinstated catholic persecution of the french. he reinstated the catholic hierarchy, he reinstated the churchs power to appoint bishops. he reinstated the churchs power to persecute heretics. the church had been tremendously wrong in its assumption that the republics state was the same as the church. the church, therefore, had to be brought back to its senses. napoleon did it in a remarkable way. in 1802, he took the entire papacy with him on his italian campaign, where he would establish the papal states in italy. the pope was allowed to govern the papal states as a sovereign state. he was allowed to do what he wanted. he was allowed to keep the papal states. the papal states were a sovereign state for the first time in history, and the pope lived in rome, not in avignon, as he had for centuries. this was a remarkable gesture, which really restored the authority of the papacy in france. indeed, it made the pope the most powerful figure in europe, and arguably in the entire world. napoleon, therefore, had achieved a reconciliation of church and state. not only had he achieved this reconciliation, but he had done it through the state. he had reconciled the church and the state by force of his armies, and he had kept the church in a sovereign state. moreover, the pope was the most powerful figure in europe, and arguably the most powerful figure in the world. again, napoleon did not invent this reconciliation; he just took it to an extreme. 5ec8ef588b

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