

Joseph de Maistre On The Executioner

“Who is this inexplicable being, who, when there are so many agreeable, lucrative, honest and even honorable professions to choose among, in which a man can exercise his skill or his powers, has chosen that of torturing or killing his own kind? Is there not something in them that is peculiar, and alien to our nature? Myself, I have no doubt about this. He is made like us externally. He is born like all of us. But he is an extraordinary being, and it needs a special decree to bring him into existence as a member of the human family—a *fiat* of the creative power. He is created like a law unto himself.

“Consider what he is in the opinion of mankind, and try to conceive, if you can, how he can manage to ignore or defy this opinion. Hardly has he been assigned to his proper dwelling-place, hardly has he taken possession of it, when others remove their homes elsewhere whence they can no longer see him. In the midst of this desolation, in this sort of vacuum formed round him, he lives alone with his mate and his young, who acquaint him with the sound of the human voice: without them he would hear nothing but groans. . . . The gloomy signal is given; an abject servitor of justice knocks on his door to tell him that he is wanted; he goes; he arrives at a public square covered by a dense, trembling mob. A poisoner, a parricide, a man who has committed sacrilege is tossed to him: he seizes him, stretches him, ties him to a horizontal cross, he raises his arm; there is a horrible silence; there is no sound but that of bones cracking under the bars, and the shrieks of the victim. He unties him. He puts him on the wheel; the shattered limbs are entangled in the spokes; the head hangs down; the hair stands up, and the mouth gaping open

like a furnace from time to time emits only a few blood-stained words to beg for death. His heart is beating, but it is with joy: he congratulates himself, he says in his heart, ‘Nobody quarters as well as I.’ He steps down. He holds out his bloodstained hand, the justice throws him—from a distance—a few

pieces of gold, which he catches through a double row of human beings standing back in horror. He sits down to table, and he eats. Then he goes to bed and sleeps. And on the next day, when he wakes, he thinks of something totally different from what he did the day before. Is he a man? Yes. God receives him in his shrines, and allows him to pray. He is not a criminal. Nevertheless no tongue dares declare that he is virtuous, that he is an honest man, that he is estimable. No moral praise seems appropriate to him, for everyone else is assumed to have relations with human beings; he has none. And yet all greatness, all power, all subordination rest on the executioner. He is the terror and the bond of human association. Remove this mysterious agent from the world, and in an instant order yields to chaos: thrones fall, society disappears. God, who has created sovereignty, has also made punishment; he has fixed the earth upon these two poles: ‘for Jehovah is master of the twin poles and upon them he maketh turn the world.’ . . . (*I Samuel 2:8*.)”

[From *St. Petersburg Dialogues*, quoted in Isaiah Berlin, *Crooked Timber*, pp. 116-117.]



ideological tradition via Franco’s Spain, is of crucial significance for the endangered security of the American continents today. The most deadly threat to the internal security of South and Central America, still today, as during the late 1930s and early 1940s of the Nazi-backed Synarchist penetration there via Franco’s Spain, is the recently reactivated network of Spain-linked, self-styled right-wing, pro-aristocratic religious fanatics in Central and South America.

Therefore, the role of Maistre’s model of the Grand Inquisitor as the model for what became Hitler, is no mere literary-historical curiosity. It is of crucial practical importance for security concerns today. The abuse of the nations and peoples of South and Central America, chiefly by the United States and Britain since, especially, 1982, has built up

an accumulation of both left- and right-wing revivals of—ironically, often U.S.-backed—Synarchist hatred against the United States, which has turned those looted parts of the hemisphere into a hotbed of potential we dare not ignore. The right-wing admirers of the tradition of the Spanish Inquisition are, ultimately, the great source of internal danger to the Americas as a whole, from this quarter. The left-wing varieties are, like British agents Danton and Marat, and also the Jacobin Terrorists, the political cannon-fodder fertilizing the ground for the coming of a reactionary Synarchist tyrant like Napoleon or Hitler.

The relevance of that Spanish Inquisition which conducted the Hitler-like expulsion of the Jews of Spain in 1492, is, briefly, as follows.