

urged on by the clergy, waged a merciless war against our soldiers. In a nightmare country, surrounded by hostile nature, faced by the passionate and cunning hatred of the inhabitants, stirred up by the first national war sustained by a people for its legitimate defense, the French soldiers were . . . enduring constant privations and hardship.”

Napoleon’s Redeployment

In the aftermath of Bailen, things went rapidly from bad to worse for Napoleon. His brother Joseph, who had only finally arrived in Madrid on July 20, 1808, immediately evacuated the town. He relocated far to the northeast, almost within the shadows of France, behind the Ebro River. Napoleon was none too pleased with his hasty and long retreat. He

became even more unhappy with events unfolding in Portugal. A 14,000 man British expeditionary force under the command of Sir Arthur Wellesly (the later Duke of Wellington) landed at Mondego Bay in early August. From Aug. 15 to 21, Wellesly inflicted a series of defeats and setbacks on General Junot, as he advanced on Lisbon. After Junot was routed at the Battle of Vimiero, he and Wellesly’s superiors signed the Convention of Cintra on Aug. 22, according to which Junot and his 26,000-man army had to evacuate Portugal. News of yet another massive French defeat rocketted throughout an astounded and excited Europe.

Napoleon resolved upon two courses of action to remedy the situation. First, he decided to redeploy 200,000 of his most seasoned troops from central Europe into Spain, in order to

The Beastman With The God Complex

Adolph Hitler’s “crown jurist” Carl Schmitt wrote, in glowing terms, of the philosophical outlook of Joseph de Maistre, whose works inspired the real-live “Beastman” Napoleon Bonaparte:

De Maistre spoke with particular fondness of sovereignty, which essentially meant decision. To him, the relevance of the state rested on the fact that it provided a decision: the relevance of the Church on its rendering of the last decision that could not be appealed, and the infallibility of the spiritual order, was of the same sovereignty of the state order. The two words *infallibility* and *sovereignty* were “perfectly synonymous.” To him, every sovereignty acted as if it were infallible, every government was absolute. . . . De Maistre asserted . . . that authority as such is good, once it exists: “Any government is good, once it is established,” the reason being that a decision is inherent in the mere existence of a governmental authority, and the decision as such is in turn valuable precisely because, as far as the most essential issues are concerned, making a decision is more important than how a decision is made. “It is definitely not in our interest that a question be decided in one way or another, but that it be decided without delay and without appeal.” In practice, not to be subject to error and not to be accused of error were for him the same. The important point was that no higher authority could review the decision. (emphasis added)

This was most certainly the outlook of Napoleon, as he made the decision to launch a completely unnecessary and groundless invasion of Spain. It is also the outlook of de Maistre’s bloody executioner, the beast who is the “bond of human association” and the agent of de Maistre’s perverse notion of “sovereignty”: “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.”

After he became First Consul of France, Napoleon had his Aug. 15 birthday declared to be a new religious holiday, the Feast of St. Napoleon. And after he became Emperor, Napoleon had the catechism for French children rewritten to encourage their worship of him:

Q. What are, in particular, our duties towards the Emperor, Napoleon?

A. We owe him love, respect, obedience, fidelity, military service, all the contributions ordered for the defense of the Empire and throne, and fervent prayers for his welfare and the prosperity of the State.

Q. Why are we bound to show these duties towards the Emperor?

A. *Because God has established him as our Sovereign, and has rendered him His image here on earth, overwhelming him with gifts in peace and war. To honour and serve our Emperor is, therefore, to honour and serve God himself*” (emphasis added).

Notwithstanding this rewriting of the catechism on Napoleon’s behalf, the dictator still lamented his inability to declare himself the son of God! Yet this did not prevent him from acting his “God-complex.”