

Carlsbad 1819

Like another Chouannerie

Party bosses vs. fiefdoms

April 1, 2018 by Nulle Terre Sans Seigneur

The current oligarchy is a tyrannical bourgeoisieocracy that only resembles feudalism accidentally and externally. Such organic oligarchy must be discarded from modern life and politics as incompatible with the current constitution of society and with modern doctrine and legislation about the subject, the organ of sovereignty. Today all governments, not only those of England, Belgium, Holland and Denmark, are, apparently, mixed governments; in fact, some democratic polyarchies (by the number of rulers, it is understood, not because the people govern, nor that it is governed for the legitimate and harmonious interest of the classes that constitute it). Where sovereignty resides in the Chambers with varying participation of the Head of State in the former, we must not think of it as an oligarchic reduction of the prevailing community; for what is now possible is not oligarchy, but dictatorship, and it is this, either in its presidential or Caesarist form, with representative appearances and deceptions for greater security and less responsibility of the dictator (president or Caesar). From which it is deduced that what today is called oligarchy, a term of questionable accuracy, is a habitual tyranny committed not by a few, but at least, by the immense national majority. In this diagnosis (the name of the disease matters less) we agree with all men of good will, without regard to party or school thought. And who is it, who make up that tyrannical minority, although not of a few, even if they are few in comparison with those who are exploited and oppressed? The present oligarchy is a bourgeoisieocracy in which all the layers of the middle class have become a commercial and industrial enterprise for the exploitation of a mine, the people, the country; it is a tyranny and a despotism of class against and to the detriment, not of the "others," because they no longer exist, but of the inorganic, disaggregated and atomic mass that still continues to be called a nation.

In this company (party) each one occupies a hierarchical place and in proportion to their category directs and commands, and in the measure of position and power, he receives a dividend, from the ministerial salary and accessories, risky and juicy company shares, bold and triumphant stock exchanges, etc., etc., up to the free and honorary mayor's office and the village municipal court, respective secretariats, and other official and unofficial uses. To this hierarchy in which, to the more or less subordinate degrees, especially to the local ones, it has been agreed to designate with the name caciques ("bosses"), has also been equated, in my understanding without foundation, with the feudal organization, which it resembles only accidentally and externally.

There is, it is true, a gentleman, the head of the party; great feudatarios, ministers and senior staff; and behind and below, a whole series of vassals, the lower personal cacique; there is also no lack of public service, the provision of different species to the lord for the support of the faction, the benefits of which are disbursed when the electoral period arrives; also, in exchange for fidelity, the "vassal" is to place himself in the service of another lord, receiving the good faith of so many different classes as the vassals of old, and very similar to them, receives lands, honors, tenures, etc. in and out of the budget.

But the similarities are merely superficial, because the "fiefdom," which can not be confused with the excesses, relatively small and fantastically exaggerated, of the feudal system as a whole, was, in itself, an institution of justice. This justice emanated from circumstantial, historical opportunities, a synthesis of preceding Roman form and new content, an implicit or explicit agreement, the only way in which the individualism of those times and races could be linked to a hierarchical superior to fulfill with it private and public, domestic and national obligations, while the time came when the relations and duties of nationality and citizenship were stripped of the crude bark under which they were formed and developed.

— Enrique Gil Robles, *Oligarquía y caciquismo* (1901) [[source](https://www.ateneodemadrid.com/biblioteca_digital/folletos/Folletos-0018.txt)
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(I need to tone down on all the Frenchies and start bringing in more Carlists, but we'll get to them eventually.)

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