

Part 1: French Revolution

The Jews in England were angry that the French helped free the Americans from (((British))) rule during in the revolution. In response, the jews triggered the French revolution as a means to eliminate the French threat, with the goal of installing a jewish puppet government.

With the French Revolution, the Jews burst into the forefront of world politics for the first time since the fall of Jerusalem in 70 A.D. At the time (1789), there were 39,000 jews in France (France had an estimated population of 28 million in 1789, meaning that the jews made up 0.14% of the population).

It is not a coincidence that only 3 months after the start of the French Revolution (which resulted in new liberties being gained by all men), one of the first questions raised during the National Assembly of the French Revolution was whether the jews in France should be given these same liberties. The Protestants, like the Jews, were non-Catholics, but the national identity of the Protestants was not in any doubt. They were frenchmen, and all of the liberties available to frenchmen were available to the Protestants. No one in the National Assembly thought otherwise. But were the Jews Frenchmen? If they were not, could they become citizens?

Clermont-Tonnerre argued that the jews should be granted citizenship on the grounds that religion is separate from the State, and the jews were merely a religious group. Hence, the jews should be allowed to become citizens. But his opponents argued they should not be granted citizenship because they were morally deficient, they followed their own laws which prescribed usury, and they were forbidden to mix with the French by marriage. Furthermore, they could nix they mix with the French at the table, nor could they help defend France militarily in case of invasion, nor could they even mix with the French in common enterprise. Because of these things, it was argued by the opposition that jews were most certainly not a religious group (like the protestants), but instead, they operated like citizens of a jewish nation, and not like frenchmen at all.

But to counter these claims, Clemont-Tonnerre then argued that his opponents were simply being anti-semitic. He suggests that once the jews were made citizens, then the jews would immediately stop doing these things and become good frenchmen. The jews would no longer have any reason to remain separated from the other frenchmen, and they would willingly drop their judiasm and instead integrate with French culture. If the jews were allowed to become citizens, Clemont-Tonnerre argued that there would no longer be any "jews left in france", because they would have all become frenchmen.

Clemont-Tonnerre's opponent's disagreed. They responded that the jews would continue to be jews even after emancipating them. Not only this, but they suggested that emancipation would allow them to gain even greater power and control over France, leaving the French with only one recourse: they would have to expel all of them.

Abbe Maury went on to argue that term 'jew' did not mean "a religious sect" as Clemont-Tonnerre mistakenly believed. Instead, the term 'jew' meant 'a nation set apart'. That is to say, the jews were a nation of people who lived within another nation...a nation within a nation, and

in this sense, the jews were a like parasite. Moreover, like any parasite which is given free roam of its host, the parasite must be removed, or the host would die. Maury suggested it was foolishness to believe that jews would assimilate simply because a National Assembly drafted a "letter of naturalization." A letter of naturalization would no more turn a jew into a Frenchman than a piece of paper could turn an Englishmen into a Frenchman. He noted that the jews has passed 17 centuries without integrating into their host populations, and no "letter or naturalization" could accomplish what 1700 years of time could not accomplish. Maury also noted that the jews had been driven from France no less than seven times, and every time they returned to parasitically live off the industry and productivity of the labor of the frenchman. He demonstrated that the jews have been the plague of the agricultural provinces wherever they lived, and he claimed that not one of the jews living in France had ever dignified his hands by driving a plough. Their laws (with their many celebrations) would not allow them sufficient time for agriculture. As a result, he concluded that it is the sweat of the Christian slaves in the host countries which is what 'waters the furrows of the jew's opulence'. These Jewish laws, he continued, were the laws of a nation, not those of a religion. Maury went on to claim that he knew no general who would wish to command an army of jews on the Sabbath, since on that day the jews would refuse to fight. Moreover, he said he knew of no general who would wish to command an army of jews on any day of the year, for that matter. He stated, "The jews own 12 million mortgages in Alsace alone. Within a month of being granted citizenship, they would own half of the province outright. In ten years, they would have conquered it."

Robespierre (yes, *that* Robespierre who later went on to lead the most oppressive regime in European history to that date) countered Maury by claiming that the jews have the right to hold public office as citizens of France because everything Maury said about them was a lie and anti-semitic. Robespierre went on to say that the reason why the jews did such vile things to the French people is because the French people are so anti-semitic.

After all of this debate at the National Assembly, it was finally decided that the jews would be refused equity of rights under the law. However, after hearing this decree, the freemasons responded that if the jews were not given equal citizenship under the law, then they would resort to a system of terror until this was granted to the jews.

Out of fear, Louis XVI succumbed and granted the jews full equality under the law.

However, despite the king accepting their terms, the freemasons, led by Robespierre, embarked on their system of terror anyway.

Of course, those who spoke against Robespierre and the jews proven correct because the jews refused to assimilate. Instead of assimilating, the jews used their newfound freedoms to quickly seize for themselves power and control over vast areas of France. By the late 1790s, a new wave of Ashkenazis entered France from Germany, and for the first time a new archetype began to emerge from the shadows: the revolutionary Jew.

The revolutionary jew was a radical terrorist, who worked from the shadows to topple governments, assassinate kings, and delude the masses into blindly following their jewish revolutionary leaders. As such, it is no coincidence that Robespierre, one of the most ardent

supporters of the jews (and a freemason), that Robespierre would later go on to lead the reign of terror. The irony is that this very same reign of terror which King Louis had hoped to avoid by granting citizenship to the jews, was actually brought about precisely because he granted citizenship to the jews.

To understand how the jews brought about the French Revolution and its inherent violence, one must first have an understanding of the Masons.

Part 2: The Masons

The first stage of the Revolution, from 1789 to 1791, was dominated by the Masons, whose numbers had grown at an astonishing rate in the pre-revolutionary years. Adam Zamoyski writes that "there were 104 lodges in France in 1772, 198 by 1776, and a staggering 629 by 1789. Their membership included virtually every grandee, writer, artist, lawyer, soldier or other professional in the country, as well as notable foreigners such as Franklin and Jefferson. However, it was not the Masons who were the problem...they were simply the vehicle. The problem was, rather, a subset of the Masons known as the Jacobins.

In 1791, this subset could be clearly seen. The great majority of the Masons, those who had been responsible for liberal reforms like the Declaration of the Rights of Man were called the Girondins. They tended to be peace-loving and oblivious. They were oblivious to the goals of the subset of Jewish-led revolutionary Masons, known as the Jacobins. It should be no surprise that the Jacobins were led by the violent terrorist and the Jewish mouthpiece, Robespierre. The same methods used to such great effect by Robespierre (resulting in the execution of King Louis) were also put into play by the jews during the October Revolution in 1918 (resulting in the execution of Tsar Nicholas II in 1918).

The Jacobins use the Girondins to get to Louis, but after the execution of Louis, the Jacobins created a violent and bloody coup against the Girondins. Thousands were guillotined and shot. And so, the Revolution became a frenziedly devouring its own children, or rather, the Masons were devouring their own brothers for control as the two factions of the Girondists and the Jewish-led Jacobians fought each other for supremacy.

If we look into the origins of Jacobinism, then we very soon come up against the name of an organization called Illuminism. It was founded on May 1, 1776 by a Bavarian (((Jesuit))) named Weishaupt. "Our strength," wrote Weishaupt, "lies in secrecy. Therefore, we must without hesitation use as a cover some innocent societies. The lodges of blue masonry are a fitting veil to hide our real aims, since the world is accustomed to expecting nothing important or constructive from them. Their ceremonies are considered pretty trifles for the amusement of big children."

Weishaupt molded Jacobism by infiltrating it with his followers who he gained by appealing to people's religiousness. However, Weishaupt himself despised religion: "That great Protestant and reformed theologians who belong to Q still believe that the religious teaching imparted in it

contains the true and genuine spirit of the Christian religion. Oh! men, of what cannot you be persuaded? I never thought that I should become the founder of a new religion."

Weishaupt's real purpose was the revolutionary overthrow of the whole of society, civil and religious. He has been credited with founding the idea of world revolution. Elements of all religions and philosophical systems, including Christianity and Masonry, were used by Weishaupt to enroll a body of influential men (about 2500 at one time who could be deceived into obeying him in all things while knowing neither him personally nor the real aims of the secret society they had been initiated into. To issue orders, Weishaupt relied upon codes and pseudonyms, and the pyramidal structure of organization, whereby nobody on a lower level knew what was happening on a higher level.

To give you a better understanding of Weishaupt's purpose of infiltrating the Masons, his views toward his purpose, and his (((Jesuit heritage))), one only need to look at his end goals (following) and compare these with that which is written in the Protocols the Elders of Zion (the similarities are easy to see):

"We must overthrow all order, suppress all laws, annul all power, and leave the people in anarchy. The law we establish will not perhaps be in force at once, but at any rate, having given back the power to the people, they will resist for the sake of the liberty which they will believe they are preserving. We must caress their vanity, flatter their hopes, promise them happiness after our work has been in operation; we must elude their caprices and their systems at will, for the people as legislators are very dangerous, they only establish laws which coincide with their passions, their want of knowledge would besides only give birth to abuses. But as the people are a lever which legislators can move at their will, we must necessarily use them as a support, and render hateful to them everything we wish to destroy and sow illusions in their path; we must also buy all the mercenary pens [news media] which propagate our methods and which will instruct the people concerning their enemies which we attack. The clergy, being the most powerful through public opinion, can only be destroyed by ridiculing religion, rendering its ministers odious, and only representing them as hypocritical monsters... Libels must at every moment show fresh traces of hatred against the clergy. To exaggerate their riches, to make the sins of an individual appear to be common to all, to attribute to them all vices; calumny, murder, irreligion, sacrilege, all is permitted in times of revolution."

"We must degrade the noblesse and attribute it to an odious origin, establish a germ of equality which can never exist but which will flatter the people; [we must] immolate the most obstinate, burn and destroy their property in order to intimidate the rest, so that if we cannot entirely destroy this prejudice we can weaken it and the people will avenge their vanity and their jealousy by all the excesses which will bring them to submission."

"The soldiers are to be seduced from their allegiance, and the magistrates represented to the people as despots, 'since the people, brutal and ignorant, only see the evil and never the good of things,'

"Let us beware above all of giving them too much force; their despotism is too dangerous, we must flatter the people by gratuitous justice, promise them a great diminution in taxes and a more equal division, more extension in fortunes, and less humiliation. These phantasies will fanaticise the people, who will flatten out all resistance. What matter the victims and their numbers? Spoliations, destructions, burnings, and all the necessary effects of a revolution? Nothing must

be sacred and we can say with Machiavelli: *What matter the means as long as one arrives at the end?*”

But how does one know that the Jews were really behind the Illuminati and Weishaupt's infiltration of the Masons? After all, simple word association between Tee Illuminati letter above and the Protocols of the Elders of Zion is arbitrary, at best.

The answer to this question can be found in the 1793 revolutionary-atheist logic. The revolution had been deemed "atheistic" in nature, and as a result, the followers of the revolution had targeted both the Protestants and Catholics for annihilation. In November of 1794, all churches in France were shut down and converted into warehouses, workshops, or stables.

However, by 1794, the ring leaders of the revolution were forced to admit that even the Jews were a theistic group, and it was wondered how the Jews and their synagogues had managed to avoid similar destruction? As a result, the French Revolution began to also target Jews. However, no sooner had these attacks commenced that Robespierre was executed, and the Jewish synagogues were given full rights to existence under newly imposed laws.

In this way, Robespierre and his cohorts were merely tools of Weishaupt and his (((Illuminati))). When Robespierre lost his usefulness by endangering the Jewish livelihood, he likewise lost his head. He was executed on July 28, 1794. The power of Weishaupt and his Illuminati was above Robespierre and the committees of the government, and which appropriated to itself the treasures of France and distributed them to the Talmudists, the rabbinic leaders of the Jewish people, who now (thanks to the revolution) had gained free reign in France.

It is also important to note that France had been ruled by Aryan Franks (the descendants of those same men who saved the world from the Muslim Moors). These leaders and nobles, due to their heritage, possessed blonde hair and blue eyes. At the time of the French Revolution, any Nordic features were associated with nobility.

The Jews, who had aroused in the people a thirst for blood through violent Revolution, now directed all aggressions during Robespierre's reign of terror against anyone with blond hair or blue eyes. Any person with such genetic lineage (even if they were not nobles) became easy targets for the bloodthirsty revolutionary mobs. Of those executed by the mobs, approximately 8 percent were nobles, 6 percent were members of the clergy, 14 percent belonged to the middle class, and 70 percent were workers or peasants. This led to a denordicization of the French population which is still evident today in the relatively small number of blonds found there, despite the fact that Frankish France had been founded and settled by blonde-haired, blue-eyed Goths.

Part 3: Napoleon

In the end, the jews gained many things from the French Revolution. They eliminated an enemy: King Louis. They used the execution of King Louis as an example to the kings of other nations to make them much easier to control (which will be seen shortly). The jews also used it to gain power and seize control over large areas France through emancipation, and they contributed to a great Aryan genocide by eliminating vast elements of Nordic blood from the French population.

Up to this point, the French Revolution appeared to have lost its way. What had begun as a promise of freedom and equality to all men, ended up being nothing more than radical jewish terrorism, destruction of the economy followed by abject poverty, and seemingly never-ending bloodshed of white Aryans.

But all was not lost. From out of the depravity of the revolution, arose a young soldier, Napoleon Bonaparte, who was sincerely faithful to the spirit of the French revolution. He believed that in order to save the republic, he had to take control of it and rule it like a king. On December 13, 1799, he did just that, and a new constitution was proclaimed with Bonaparte as the first of three Consuls. Paul Johnson writes: "The new First Consul was far more powerful than Louis XIV, since he dominated the armed forces directly in a country that was now organized as a military state."

Napoleon's own personal goal for Europe was to create a single European state which he called the "federation of free peoples." He used the United States of America as his role model in this regard.

In all the lands he occupied, the Napoleonic Code was established as law. Feudalism and serfdom were abolished. Each state had a constitution with universal male suffrage and a parliament containing a bill of rights. French-style administrative and judicial systems were required. Schools were put under centralized administration, and free public schools were envisioned. Higher education was opened to all who qualified, regardless of class or religion. Every state had an academy or institute for the promotion of the arts and sciences. Incomes were provided for eminent scholars, especially scientists.

Napoleon then established the founding principle of nationalism, and that 'serving and dying for the Nation' was the supreme glory. Napoleon asserted. 'There must be a superior power which dominates all the other powers, with enough authority to force them to live in harmony with one another – and France is the best placed for that purpose. We must have a European legal system, a European appeal court, a common currency, the same weights and measures and the same laws. I must make of all the peoples of Europe one people, and of Paris the capital of the world.'

Initially, Napoleon proclaimed freedom for all men, and this included the jews. On May 22, 1799, the Paris Moniteur published the following report from Constantinople: "Buonaparte has published a proclamation in which he invites all the Jews of Asia and Africa to come and place themselves under his flag in order to re-establish ancient Jerusalem."

As a result, assassination attempts on Napoleon came to a sudden end as the Jews now decided Napoleon's rule could continue unopposed. And just like that, the French stopped killing their brethren, and peace once again took hold in France.

It should be noted that this was not the first time that the Jews had persuaded a Gentile ruler to restore them to Jerusalem. The Roman Emperor Julian the Apostate had allowed the Jews to return to Jerusalem and start rebuilding the Temple, but they were forced to abandon the enterprise.

And just as the Jews failed to rebuild their temple under Julian, they likewise failed under Napoleon. It was the British sea-power which prevented Napoleon from reaching Jerusalem and making himself, as was reported to be his intention, king of the Jews. The Jews would have to wait over a century before another Gentile power – this time, ironically, the British – again offered them a return to Zion.

Worse still for the Jews, not only had they failed to use Napoleon to rebuild Jerusalem, but Napoleon would prove to be no Jewish patsy. After spending time with the Jews, Napoleon learned what many rulers before and after had learned: that kindness towards the Jews does not make them more tractable. Nechvolodov writes: "Since the first years of the Empire, Napoleon had become very worried about the Jewish monopoly in France and the isolation in which they lived in the midst of the other citizens, even though they had received citizenship. The reports of the departments showed the activity of the Jews in a very bad light: 'Everywhere there are false declarations to the civil authorities; Jewish fathers declare the sons who are born to them to be daughters to avoid the laws of conscription... Again, there are Jews who have given an example of disobedience to the laws of conscription; out of sixty-nine Jews who, in the course of six years, should have formed part of the Moselle contingent, none has entered the army.'

Historian Thiers describes the entry of the French into Rome in his History of the Revolution, "Some Jews in the rear of the army bought for a paltry price the magnificent objects which the looters were offering them."

It was in 1805, during Napoleon's passage through Strasbourg, after the victory of Austerlitz, that the complaints against the Jews assumed great proportions. The principal accusations brought against them concerned the terrible use they made of usury. As soon as he returned to Paris, Napoleon judged it necessary to concentrate all his attention on the Jews. In the State Council, during its session of April 30, he said, among other things, the following on this subject: "The French government cannot look on with indifference as a vile, degraded nation capable of every iniquity takes exclusive possession of two beautiful departments of Alsace; one must consider the Jews as a nation and not as a sect. It is a nation within a nation; I would deprive them, at least for a certain time, of the right to take out mortgages, for it is too humiliating for the French nation to find itself at the mercy of the vilest nation. Some entire villages have been expropriated by the Jews; they have replaced feudalism... It would be dangerous to let the keys of France, Strasbourg and Alsace, fall into the hands of a population of spies who are not at all attached to the country.'

It was not long after this that Weishaupt's Illuminati began to again cause mayhem in France. However, just as Napoleon was no man's patsy, neither was he any man's push over. Bonaparte worked quickly and eliminated Weishaupt's Illuminati threat (aka: jewish threat) by eliminating the Jacobins. He also went on to destroy the jewish-influenced media which was running rampant in France. Bonaparte shutdown most of the newspapers and uncovered several terrorist plots against him. He had the plotters and many of their associates guillotined. Hundreds of heads rolled, and these actions caused the jew to fear.

This fear caused them to unite the entire world against France in their attempt to remove Napoleon. The lesson of King Louis was then applied to the royalty of all nations, and this united them against Napoleon.

In the War of the First Coalition, France fought against an alliance consisting of Austria, Prussia, Great Britain, Spain, the Netherlands, and the kingdom of Sardinia. After defeating them, a second coalition, consisting of Russia, Great Britain, Austria, the kingdom of Naples, Portugal, and the Ottoman Empire was formed to fight France. After defeating them, a new war flared up over the sovereignty of the island of Malta, and Britain joined with Austria, Russia, and Sweden in an anti-French alliance called the Third Coalition. After defeating them, Prussia, aroused by Napoleon's growing strength in Germany, joined in a Fourth Coalition with Great Britain, Russia, and Sweden. After defeating them, Napoleon was master of all Europe except Russia and Great Britain.

A war between the French and the Spanish followed, known as the Peninsular War. After winning that war, the British, safe from Napoleon's armies because of their mastery of the sea, organized another alliance against France, known as the Fifth Coalition. This consisted of Britain, Russia, Prussia, and Sweden. Then war again broke out between France and Russia.

By the end of the Napoleonic Wars, France had lost approximately one million men, severely depleting its population. Only 10,000 out of the 422,000 French soldiers who started the campaign against Russia survived to see the end of it. The losses sustained during the Russian campaign broke French military power, and within two years France was invaded and Napoleon deposed.

While the victors of the Fifth Coalition assembled at the Congress of Vienna to restore the monarchies which had been overthrown, Napoleon escaped from Elba and landed in France. There, despite the defeats he had suffered, and the staggering population losses caused by his wars, he was welcomed back. Through the sheer power of his personality he raised yet another French army and marched into Belgium to do battle with the stunned British, Prussians, Russians, and Austrians. Initially, Napoleon defeated the combined allied armies at the Battle of Ligny, but he was then defeated twice in succession, first at the Battle of Quatre-Bras, and then at the famous Battle of Waterloo. Captured, Napoleon was exiled to the island of St. Helena in the South Atlantic where he died in 1821, possibly, according to some sources, as a result of (((poisoning))).

Part 4: Striking Similarities

It is not difficult to see the similarities between the French Revolution which resulted in the killing of King Louis, and the October Revolution which resulted in the killing of Russian Tsar II. In both cases, jews infiltrated popular media outlets in order to spread propaganda to the masses, and then used the masses combined with jewish-led terrorism to subvert the population and eliminate their enemies in order to seize political control over the nation.

Likewise, it is not difficult to see the similarities between the jewish response to the unexpected event of pro-nationalist Napoleon seizing political power, and that of the unexpected event of pro-nationalist Hitler seizing political power. In both cases, the strong leaders of France and Germany both worked to help their own people, even if that meant allying with the jews; in both cases, the leaders offered the jews Jerusalem as long as the exchange benefiting the French and Germany people; however, in both cases, the leader (Napoleon for France and Hitler for Germany) realized the jews backpedaled on their word and backstabbed the French/Germany people. As a result, both Napoleon and Hitler turned against the jew. In both cases, each leader fought to protect his people against jewish usury, and in both cases, this was the event which caused the jews to unite the entire world against him. With Napoleon, the jews united many nations against France during the Napoleonic Wars, and with Hitler, the jews united many nations against Germany during WW2. And in both cases, the people of France and the people of Germany provided a Herculean defense against the invaders who consisted of enemy armies of white men who had been deluded into fighting against their white brethren...and in both cases, the white population of all of the respective nations were utterly devastated through these jewish wars.

With the loss of Napoleon, and the decimation of the nordic race of men in France, the jews had gain free reign over France, just like they gained free reign over Germany with the decimation of the nordic and alpine race of men in Germany after WW2.

So much so did the jews gain control over France after the desolation of the Napoleonic wars, that by 1934, the jewish-led Communist party joined with the jewish-led socialists party to form the "Popular Front to Defend the Republic" and won a majority in French parliament. Under the jewish French prime minister, Leon Blum, the France of history, the France of the Gothic Franks who had so heroically defended the whites of the world against the Moors and thereby saved all of Europe from semitic desolation, was no more.

With the defeat of Napoleon, the jews had taken France...just as with the defeat of Hitler, the jews had taken Germany.

Sources:

The main source for much of this info is found here:

<http://www.orthodoxchristianbooks.com/articles/336/-jews,-masons-french-revolution/>

Additional info (about the history of the Aryans in France as well as the French Revolution and Napoleon) came from here:

<https://files.catbox.moe/au0bil.pdf>

Additional general information can be found in this pdf

<https://files.catbox.moe/41ug4v.pdf>

(note that this pdf has a collection of sources on the last page, many of which are videos. The information from this final source is mostly in reference to the jews and Hitler. Napoleon is not referenced in this last source.)

Note also, some other goat provided additional sources to verify this info.

<http://historyreviewed.com/index.php/video-napoleon-jews-guilty-proven-innocent/>

<https://www.youtube.com/watch?v=JSCaITn9Gzc>

E. Michael Jones "The Jewish Revolutionary Spirit" for all the footnotes on Napoleon

Also, if you find any of the information in this post to be inaccurate, please message me so I can update it. I put this together using the best information I had available, but I could easily have missed something important. In particular, I wouldn't bet my life on the accuracy of the info surrounding Weishaupt.