



Against-Revolution

"The monarchy, the best of governments. His Holiness Pope Pius VI. France, this beautiful country, suffers. Europe is bending under the weight of revolutionary principles. We are missing a very Christian King who was God's lieutenant on earth. The only virtuous democracy is that which is exercised within social bodies.

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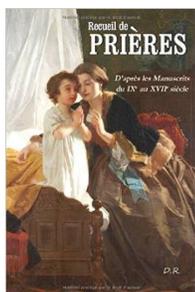


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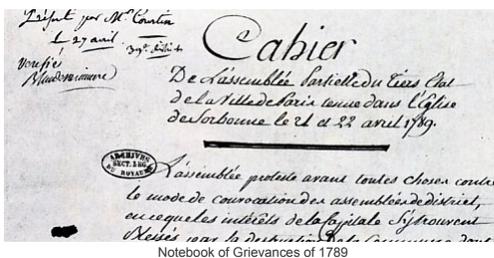
October 28, 2011

Posted by Royal Democracy

Cahiers de Doléances: France in 1789

Work intended to paint the unvarnished portrait of France on the eve of the Revolution, *France according to the Cahiers of 1789*, published in 1897, reveals that the Third Estate, which then begs "the king to defend the faith against the attacks of the new philosophy "does not call for equality", **not thinking of the abolition of neither nobility nor clergy** ; never suggests the **idea of a class war, which is foreign to it** ; that the desire for "freedom" at that time was **never equated with the desire to establish a parliamentary system** . On the other hand, the French of 1789, famished by successive famines, **aspire to profound governmental and administrative reforms** that are taking time, as well as a greater **legislative unity, while preserving a decentralization** that favors the development of the intellectual, commercial and industrial life of the provinces.

"Everyone spoke of the spirit of the French Revolution, some because they had read the *Monitor* , others because they had read the accounts of the Jacobin Club" written in 1899 and a few months before to become an academicien, the holder of the chair of French poetry at the Sorbonne Emile Faguet, in *Political questions* . "What France wanted in 1789, did she say it? Yes, she said it in the Cahiers de 89. Let's read the Cahiers. This is probably the way to know what she wanted, "writes Edme Champion in 1897, in *France after the notebooks of 1789* , from which Faguet sets out to describe France in 1789.



Notebook of Grievances of 1789

But the Cahiers, which, in truth, are difficult to read, no one has ever read, explains Emile Faguet. Tocqueville cast his eyes on it; but he stopped much more on the administrative papers of Touraine and Languedoc. Taine looked at Cahiers; but, as M. Champion has irrefutably proved, he has not dwelt much on it, it must be confessed. Mr. Champion has read all that can be read in France; with his conscience and his infinite diligence, he stripped them completely; With his well-known modesty he declares again that the work he has done is not enough, that it is necessary to dig up, and to reunite and examine other notebooks still, which exist and which he has not seen; but finally he did, in 1897,

This work, carried out by the most impartial man in the world, is of prime interest; this "lesson of things" is the strongest lesson ever given about the French Revolution. Finally - I say it very seriously - we are going to know what the French Revolution is, "continues Faguet in whose eyes this Revolution in the wishes of the men who started it, as well as in the results by which it ended is a purely economic and administrative revolution.

It is not idealistic, nothing philosophical, nothing religious, nothing sublime, nothing *in excelsis* [in the heights, in the heavens], he adds. She is very down to earth. The men who started it are very realistic. They did not have principles. The principles of 1789? There are not any. The men who wanted the Revolution of 1789 and started it had not read the *Revolution* of Edgar Quinet [a convinced republican who published *The Revolution* in 1865]. They were as far as possible to have read and written it. They simply died of hunger and wanted to stop dying. There is nothing else in the Cahiers de 1789.

Have they desired, as has been said many times, Equality, this dream of all the French? Almost point. The notebooks of the Third do not claim it. They often acknowledge that we must not think of abolishing the ancient distinctions and privileges which are part of the constitution of the kingdom and which consolidate it. The beautiful minds there in Paris say that the Third Estate is the whole nation; but the Third Estate does not say it. He does not think of the abolition of nobility or clergy as separate orders in the state. The idea of a political revolution or the idea of a class war is totally foreign to it. He thinks only of living in harmony with the other orders, but he wants to live; he asks for the means to live. He does not ask for more.

Did they desire Liberty? The word liberty is so vague that here it is necessary to specify. Political freedom is *self-government*. A people is free when the government is its delegate. He is free again when the government, without being its delegate, is his subordinate. He is free therefore when he can control and not ratify the acts of his government; he is free when the government can not levy on the people a tax not granted by the people. And in the final analysis, this last point is enough. As soon as the people have the key of the fund, the government by this alone will be control, therefore subordinate, and it will be about the same thing as if it were delegated. A free people is a people who votes its budget. A council of finances, appointed by the people and voting the budget, this council was not it legislative, that is the organ of liberty necessary to a people. A people is free when it names a House that votes the budget.

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monarchy and the King of France for an efficient system of government that will finally bury a republic out of breath, Masonic, cosmopolitan, financial enslaving peoples.

"The royal principle does not rest on the faith one has or that one does not have in him.

It is immaterial whether we believe in it or believe it, and that unbelievers are innumerable.

It can not be weighed. God is God, and the king is the king."

Jean Raspail

Royal Democracy?

"Democracy in France before the French Revolution was exercised within corporative social bodies, a democracy that lasted seven centuries. This democracy did not arrange the new stateless and masonic financial fortunes , they made it definitively abolish in their scheme on August 4, 1789, by abolishing the corporations by the suppression of the privileges of these and the provinces, the people more lost the August 4 as the nobility.

The only virtuous democracy is that which is thus exercised within social bodies. This is called ROYAL DEMOCRACY.

We remind our readers, that the King of France is the lieutenant of God on earth , that restore the social reign of Jesus-Christ , if we pursue the logic honestly, and until the end, will be in restoring the Catholic monarchy , following the Laws Fundamental of the Kingdom, which means at present the King of France, Louis XX , since the King can not be chosen by men, but by God.

All the rest is nothing but extravagances, manipulations and private interests. France, which is today in the fourth position of atheistic countries in the world, following a constant subversion over the centuries, massacres during the revolutionary period, then a propaganda of unprecedented violence since then, was before the establishment of secularism - religion Masonic - the eldest daughter of the Church.

The King of France was designated by the title of eldest son of the Church , which can be compared to that of Very

Christian, also specific to the King of France. Some religious rites applied only to the King of France and reminded him of his special status as a very Christian king. This title was equally applied indifferently to the king and people of France, a very Christian people or to French territory, and gradually became an object of glory, a justification of being, bringing to the French the certainty of being an important element of the plan. of God in the order of the world in the course of time.

But did the people of 1789 ask that? Not in the least, says our academician. And this is quite curious. I have not seen, in all that Mr. Champion has quoted Cahiers, a single allusion to the parliamentary system. The Revolution created the parliamentary system in France; but France of 1789 had not asked for it. I will be told that it was contained implicitly in the wishes expressed by France in 1789. This is my opinion. When the notebooks demand that it be forbidden for any one to allow himself the name of the king, and even of an order surprised to his majesty, to collect any tax which would not have been granted by the states-general, or to prolong the perception of them beyond the time for which he would have granted it, "It is clear that this leads to everything. It is clear that if this wish is realized,

Okay ; but, finally, this parliamentary system, even in a rudimentary state, the notebooks do not require it; they do not think of it; they do not seem to have a clue. Let's say the truth: they have not the slightest idea. Their thought is to have a fixed law, in finance as in other things, obliging the King, setting a limit, and that this law be established by the States-General which they are appointing. After that ? Well, they do not think about it afterwards. Then, much later, if there are new misfortunes, we will demand the Estates General, as we do today, we will name them, and they will remedy. The periodicity of the states making the law of the finances and controlling the execution, that is to say the parliamentary system, that is to say the political freedom, is an idea that does not exist in the Cahiers.



Notebooks of Grievances of Berry

That means they were monarchists. The idea that a Frenchman of the Old Regime made himself of the monarchy was this: "The king governs. He governs according to the law; because we are not Turks, we have laws. When he does not govern according to the law, it is because the law is badly made or there is no law. In this case, you have to make one. The states-general are instituted to make or to suggest a precise law and in conformity with the new necessities that time brings. When they have fulfilled this office, they go away; and the king governs according to the new law. And should not he be watched and controlled in the exercise of his power, in the way he executes the law? But then he would not rule! But then, you do not trust him? So you are not monarchists?

Everyone in 1789 was monarchist and no one wanted arbitrary power; and everyone, more or less confusedly, thought that a precise law was enough for the power not to be arbitrary. As for the government of the country by the country, as for the continuous parliamentary system, almost nobody seems to have thought of it, because that is, basically, republicanism, and that there was no Republicans in 1789.

The Cahiers have therefore, in truth, demanded neither equality nor liberty. Have they thought, on the other hand, of a great moral regeneration of the nation, then asks Faguet; have they told themselves that every profound revolution is a religious revolution or has the character of a religious revolution? Even less. It is the great fault of the French Revolution, according to Quinet, of not having wanted, dared or deigned to be a religious revolution. Quinet reasoned thus: "If the French Revolution was a purely economic and administrative revolution, it was finished on August 4, 1789. The proof that it was something else, in the wishes, in the desires, in the wills, in the conscience of the nation is that it was never finished on the 4th of August. She continued; because the economic revolution was nothing at all, and that, Through the revolutionary storms, it was the religious revolution that the French pursued. Only, poorly served by their constituents, they failed to do it. And she is not done yet. Material progress, what is this? The revolution was otherwise idealistic. A great religious revolution which wished to be done, which has not been done, and which must be accomplished, is the French Revolution. "

It is possible, asserts Emile Faguet; but the Cahiers de 1789 do not shed light on this point, or if they enlighten, it is in no way to direct us to the idea dear to Edgar Quinet. There is not a word of religious revolution, of moral revolution, of revolution of conscience in Cahiers de 89. Les Cahiers de 89 are by no means philosophical. Most want the Catholic religion to remain the state religion. "France," says M. Champion, "remains so essentially Catholic that it has great difficulty in getting rid of his old intolerance. It is not only the Church; who, more than ten years after the death of Voltaire, resigns himself with difficulty to the edict in favor of the Protestants and wants the national religion to retain all the privileges of a state religion; it's also a big part of the Third Party. In general, when he admits the civil status of non-Catholics and their participation in certain jobs, he refuses them any place in the judicial administration, in education, in the police; they will have neither temples, nor assemblies, nor public ceremonies; they will be required to remain silent on religious matters. At Auxerre, the Third implores the king to defend the faith against the attacks of the new philosophy in Paris, he knows that "every citizen must enjoy his liberty of conscience; but public order suffers only a dominant religion, & c. "Read Mr. Champion. From the point of view of the "religious revolution," the Cahiers de 1789 are simply reactionary. in the police; they will have neither temples, nor assemblies, nor public ceremonies; they will be required to remain silent on religious matters. At Auxerre, the Third implores the king to defend the faith against the attacks of the new philosophy in Paris, he knows that "every citizen must enjoy his liberty of conscience; but public order suffers only a dominant religion, & c. "Read Mr. Champion. From the point of view of the "religious revolution," the Cahiers de 1789 are simply reactionary. in the police; they will have neither temples, nor assemblies, nor public ceremonies; they will be required to remain silent on religious matters. At Auxerre, the Third implores the king to defend the faith against the attacks of the new philosophy in Paris, he knows that "every citizen must enjoy his liberty of conscience; but public order suffers only a dominant religion, & c. "Read Mr. Champion. From the point of view of the "religious revolution," the Cahiers de 1789 are simply reactionary. but public order suffers only a dominant religion, & c. "Read Mr. Champion. From the point of view of the "religious revolution," the Cahiers de 1789 are simply reactionary.

His Holiness Pope Pius VI: "The Monarchy the best of governments"

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Thus, says the academician, the people of 1789 are religious and faithful to the Catholic Church in the vast majority. He wants it less rich, yes; he wants to impoverish it, yes; he wants the abolition of the mortmain and other unheard-of abuses, of which you will find the detail in M. Champion; he wants the colossal wealth which has been given to the clergy to serve the public good, and which for a long time no longer serves it at all, to be taken from the Church. But here we go back to what I call the economic revolution; and it's no longer a religious revolution.

Freedom, equality, religious and moral transformation is what the Cahiers of 1789 did not ask at all. These were not the wishes of France in 1789. But what were these vows? Here you are.

This people was starving. The Cahiers are a long complaint of a people who would like to eat a little. "The extreme misery of the people" is the refrain of the Cahiers de la Nobility and the Clergy. As for the people he does not say anything else, and for good reason: "I do not know what to ask," said someone from Rocquencourt naively, "the misery is so great that we can not have bread. The people of Pontcarré: "Reduced to the most frightful indigence, we hear only the cries of a famished family to whom we almost regret having given birth. At Suresnes, where there are five hundred families, one hundred and five need help. In Châtellerault the peasants have only eaten black bread; and now they have no more. In Touraine "half of the households answer that they have no bread, shed tears, wanting themselves out of this world".

Begging at this time is purely brigandage permanently. The hordes of beggars camp in the parishes and levy their tax, after so many others, by terror. "We, poor laborers, said the peasants of Boulonnais, are well exposed to many pains, to give alms day and night, both those who can not that those who can, fear of bad consequences because of the great misery and other things. "

It would need hospitals, asylums, refuges to channel all this expensive and formidable misery. Again (here is the pessimistic and desperate note, which is very curious), we still do not know if we have to desire it, "these establishments multiplying debauchery and excesses; and we hear where they are: We do not risk drinking and entertaining, we go to the hospital. When a people is there! This is the true picture. Do you know who made the most precise summary of the Cahiers de 1789? It's La Fontaine in the Danube peasant.



Notebook of Grievances of Saint-Avit

What are the causes of so many dreadful evils for the editors? 1. The absence of a fixed constitution; 2. The absence of precise laws and the same for all; 3. A deplorable administration; 4. The existence and maintenance of feudal rights. These are the evils which the Cahiers of 1789 denounced. They wanted an administrative revolution and an economic revolution, and nothing else. They wanted the national domain to have its regulations, its precise and fixed law, an intelligent and lean exploitation, and that thus everyone could find their livelihood. They wanted to exterminate from the patrimony caprice, arbitrariness, lost time, lost money, lost labor, so that it rendered for everyone's benefit all that he could render. They were peasants who found that the big farm had neither good work regulations nor good stewards, and that they wanted these two very precious goods to be granted to them. The wishes did not go beyond.

First point, on which they all agree: give a constitution to France; do not vote a penny of subsidies before giving a constitution to France. They perfectly realized that France did not have any. She had one, but so old, so old-fashioned and so forgotten that it was as if she had not existed. To revive her would have been to give her a really new one. As M. de Stael said very well a little later, it would have been a constitution to "make a constitution that had never been unfaithful" work. They were perfectly right. What was most wanting in France was how she lived. She did not know anything at all. The king did not know it, the ministers did not know it, the parliamentarians knew nothing about it, and sociologists did not know it like the others. One went absolutely to chance, that is to say in full arbitrariness, but in an arbitrary which felt that it was not legitimate, and that it should not have been. This is the worst situation. The king knew that he had to obey something, and did not know what to obey; so that there was in this government a mixture of temerity and timidity, which led to perpetual anxiety. Concern is the evil of France since the XVIth century until the XIXth. It is a state that has no basis. To know what one is, to know a little what one becomes, it is the modest wish of Cahiers of 1789, in the sociological order.

Because, notice, all ask that one makes a constitution, no one says which one must make. No indication on it. Are they for the old constitution again a truth, like the Charter of 1830? Are they for a test of the English system? Are they Americans, and do they want this "royal democracy" which was a fashionable idea among the beautiful Parisian spirits, from about 1789 to 1791? They do not say it. They do not say this or that. The clearest word I find on this point in various notebooks, among others that of the clergy of Provens, is this, adds Faguet: "The abuses against which the nation claims have a common source, arbitrary power. Only by narrowing it to the limit can one hope to restore order in various parts of the administration. "

Tighten the limits of arbitrariness, that is; but that, again, is only saying that a constitution is necessary. There is arbitrariness, that is, chaos; we must come out of chaos; there must be something. That's all they ask. A constitution, nothing more. They seem to say, "Any one, but a constitution. In the end it's their state of mind. In 1789, we want the government to govern on a regular basis. That is all. It is true that it is something.

The second wish of the men of 89, vowed almost unanimously, is the establishment of clear laws, and which are the same for the whole extent of the kingdom. A little less unanimity here. Some attach to franchises or local privileges in some notebooks. We would like the immense advantage of a single legislation, but we would sometimes like to combine it with the profits of a privileged situation. It's very human. Let us recognize, however, that in general the unity and clearness of legislation are the ardent desire of the men of 1789.

I am delighted, continues the academician. My decentralizationism (sorry!) Does not groan at all. The worst decentralization is legislative decentralization. Decentralization is a series of measures, individual, local, provincial, national, to promote the development, outside the center, of intellectual, commercial, industrial life. It has almost nothing to do with the unity of legislation. Under a single but well-made law, an immense local activity may be permitted, encouraged, protected, and even provoked.

Besides, our venerable fathers of 1789 did not enter into these considerations of high sociology. As in all their wishes, here as elsewhere, their political idea was a form of the honest desire not to die of hunger. They want the redesign of laws and the unification of the law because Picardy has no right to make brandy with its cider, while Normandy has the right to make it with the cider. his; because such a parliament makes it possible to cut the wheat as one hears it, which seems natural, while another forbids cutting it with a scythe; because the kingdom is stricken with internal customs which render all commerce almost impossible, make plethora here and famine four leagues farther; because a commodity shipped from Guyenne en Provence pays seven fees; because on the road from Paris to Normandy by Pontoise, in a certain space of four leagues, there is right of dam at Saint-Denis, right of passage at Épinay, right of way at Franconville; and this may be called the rights together; because the people of Toul can not literally leave their homes without meeting all the leagues of guards, offices, etc. ; because Alsace and Lorraine, provinces like the foreigner trade freely everywhere, except with France and Franche-Comte; because one can not have in the small towns near Paris neither a market nor a traveling merchant, lest in this way Paris should be hungry, and that, for this cause, one must live without eating when one lives in Nanterre; because the roads, except a few, are not maintained at all, the funds collected for their maintenance being used for everything else; because everything seems concerted to make impossible the communication between them of the different members of the territorial body.

If the legislation is absurd, the administration is deplorable. What do you want us to do with our children? Traders ? We have just seen how easy and profitable trading is. Farmers? Agriculture, without an easy, prompt and free trade, is sterilized, when there are not in the bad distribution of taxes and in the feudal rights of other causes of sterility that we shall see below. Soldiers ? Thanks to the new measures (for here the government of Louis XVI is less liberal than that of Louis XIV) they will never be able, if not by processes which are frauds and which are dangerous, to become officers. Here the nobility itself is almost as well served as the Third. The military career becomes financial as the judicial career. A poor nobleman can at most become a lieutenant-colonel. A child whose father is noble, but especially rich, "scarcely escaped from college, comes with a humiliating show of luxury for others to teach a captain of grenadiers what he had taught his father. With tears in his eyes, the nobility implores His Majesty to leave the higher ranks open to merit. "

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