

# THE IMPERIAL ROOTS OF FASCISM BEHIND THE CRUSADES: PART I CHARLEMAGNE, HAROUN AL-RASHID AND THE JEWISH KHAZARS.

[CLASS WITH BOGOTA AND BUENOS AIRES LYM, NOVEMBER 29, 2006.]

by Pierre Beaudry

11/29/2006

## 1. THE ECUMENICAL CAROLINGIAN AND ISLAMIC RENAISSANCE

First and foremost it is important to dispel the illusion and sophistry that the Carolingian Empire was a so-called “Holy Roman Empire.” It was not, and, Charlemagne was the first to reject the idea when Pope Leo III surprised him by declaring him a “Roman Emperor” on Christmas Day 800. One of the classic biographers of Charlemagne, Einhard, reported that Charlemagne had such an aversion to the idea of becoming Roman Emperor that *{He made it clear that he would not have entered the Cathedral that day at all, although it was the greatest of all festivals of the Church, if he had known what the Pope was planning to do.}* (Einhard and Notker the Stammerer, *{Two Lives of Charlemagne}*, Penguin Books, London, 1969, p.81.)

According to the same Heinhard, Charlemagne disliked to be called “Roman Emperor” because this created unnecessary conflicts with the Byzantine Emperor. Since the restoration of a Roman Emperor would have meant an endorsement of the Papal Ultramontane policy in the disguised form of a revival of the titles of Augustus, Constantine, and Justinian, Charlemagne wanted none of it and rejected the whole idea. Thus, to put the matter to rest, Charlemagne was no more the successor of the Caesars than he was the successor of Dagobert. The Carolingian Empire stood on its own in an alliance with the Islamic Empire of Harun al Rachid, both of whom had common enemies which were as much the old Roman Empire as it was Venice, who, at the time, had total control of the Byzantine Empire.

As Heinhard reported: “With Harun al-Rachid, King of the Persians, who held almost the whole of the East in fee, always excepting India, Charlemagne was on such friendly terms that Harun valued his good will more than the approval of all the other kings and princes in the entire world, and considered that he alone was worthy of being honoured and propitiated with gifts. When Charlemagne’s messengers, who he had sent with offerings to the most Holy Sepulchre of our Lord and Saviour and to the place of His resurrection, came to Harun and told him of their master’s intention, he not only granted all that he was asked but even went so far as to agree that this sacred scene of our redemption should be placed under Charlemagne’s own jurisdiction.” (Heinhard, Op. Cit., p. 70.) Indeed, Charles and Harun were such good personal friends that when, a few

years earlier, Charlemagne had jokingly asked that Harun send him an elephant, Harun sent him the only elephant that he had, which was a carved marble statuette.  
[<http://gallica.bnf.fr>]

The Carolingian Empire was also a Renaissance, formed entirely by the Irish Augustinian Monastery Movement launched by the successors of St. Patrick, Columba (531-597) and Columban (530?- 615) who had deployed their Augustinian monks to Scotland, England, Gaul, and Italy. This is how Alcuin of York came to Charlemagne. (See Paul Gallagher's {*The Irish Monastery Movement*}, [http://members.tripod.com/~american\\_almanac/monks.htm](http://members.tripod.com/~american_almanac/monks.htm) The full report. Excerpts printed in the New Federalist newspaper, March 1995.)

The movement had created a Christian alternative to the pagan Roman Empire dark ages of the Middle Ages and, if I might add, the day the Monastery Movement began to establish their Carolingian centers of learning throughout Europe was the beginning of the end for the aristocratic feudal forms of the Middle Ages, because, in this early form, the monasteries were acting as the first political, cultural, and economic "city centers." As Carolingian Europe became more and more distinct, politically, culturally, and economically, the Venetians were continuing on the model of the degenerate Ultramontane Roman Empire. Thus, the historical transformation of the Carolingian Empire by the Irish-Augustinian Monastery Movement represented the beginnings of a profound axiomatic change in both the body and soul of European Civilization, which later culminated in the Brotherhood of the Common life project of Jeannd d'Arc, the Renaissance of Nicholas of Cusa's Council of Florence, Louis XI 's first nation-state, and Henry VII humanist policy for England.

The question that I will now attempt to answer is what were the specific causal ideas that produced such a shift away from the decadence of the Roman Empire into the Carolingian Renaissance? Merovingian Gaulle, for example, was essentially romanesque in character, and was merely an expression of the decrepid Roman Empire. There was nothing to be found in the Merovingian period that could account for a Renaissance, or for the advent of the Carolingian development. The Merovingians had internalized all of the characteristics of the Roman Empire. As Pirenne noted, the center of interest of the Mirovingians was still the south. The Vandals went to Africa, the Visigoths into Aquitaine, Provence, and Spain, while the Ostrogoths descended on Italy. Clovis conquered the Provence region and Theodoric had to stop him from going all the way to the Cote d'Azur. The Germanic barbarians were so much oriented towards the south that Justinian (527-565) was almost able to reconstruct the old Roman Empire with their support alone. With the barbarians, the Mediteranean had become, again, a Roman lake. Thus, the Germanic invasion did not put an end to the Roman Empire, it embraced it and perpetuated it in a more degenerate form.

On the other hand, what caused the axiomatic change was not Charlemagne alone, but accompanied with the advent of Mohammed (571-632), which had caused an axiomatic transformation in and around the Mediteranean region as a whole. Pirenne

summed up the incredible rapidity with which the Islamic revolution occurred. As if to replicate the rhythm of the pounding steps of the Muslim march, Pirenne wrote:

**“{The Muslim invasion about which, even during the lifetime of Mohammed (571-632), no one had foreseen nor even prepared for, had struck the universe with the natural force of a cosmic cataclysm. It did not require more than fifty years to spread its force from the China Sea to the Atlantic Ocean. Nothing could resist its impact. On the first stroke, it toppled the Persian Empire (637-644); successively, it took away from the Byzantine Empire, Syria (634-636), Egypt ((640-42), Africa (698), Spain, (711), and then Corsica, Sardinia, the Balearic Islands, Apulia and Calabria. Its invading march only ceased at the beginning of the 8<sup>th</sup> century when, on the one hand, the walls of Constantinople (718), and on the other hand the soldiers of Charles Martel (732), were to break its great enveloping offensive against the flank of Christianity. Then it stopped. Its force of expansion was exhausted, but it was enough to change the face of the earth. This sudden Islamic push was sufficient to destroy the Old Europe. It was the end of the Mediterranean community that had come out of the Roman Empire.}”** (p. 85)

It is essential to pause here for a moment and reflect on the significance of this incredible Islamic expansion of about 160 years. It will shock many people, undoubtedly to realize that Western Civilization has to be thankful for this bold and salutary move on the part Islam, and to realize that Western Civilization would have crumbled under the dead weight of the Roman Empire if it had not been for the intervention of the Muslim world into Europe.. If ever Europe needed some help from its Muslim friends in the East, it was during those dark ages of the Roman Empire in the West.

By the year 800, this sudden push of Islam had also reintroduced the Classical Greek influence into Europe, where monks had been translating the Classical Greek works into Latin. Platonic thought, for example had been introduced at the court of Louis the Pious by the Irish Augustinian theologian John Scott Eriugena. Meanwhile, similar works were being translated into Arabic from Baghdad. Thus, the Western side of the Mediterranean Sea had become a Muslim Lake, and the alliance between Islam and the Carolingian Empire had restored a humanist culture of the Classical Greeks as the most advanced form of civilization in the world as a whole. This is the reason why Pirenne stated that **“{without Islam, the Frank Empire would probably have never existed, and Charlemagne, without Mohammed, would be inconceivable.}”** Thus, it was strategically crucial that the Islamic world help restore Classical Greek culture to Europe, just as it is essential that we restore the true collaborative role that Islam must play today in saving European Civilization from Globalization.

What Pirenne emphasized was the fact that a false separation had been made by the historians between the Carolingian Renaissance and Greek antiquity, and that a false dichotomy had been artificially created between antiquity and the middle ages more generally, such that a sort of “no man’s land” barrier of cultural, political, and religious shortsightedness had been instituted between the two. He was right, but he did not go far

enough in analysing the causes of this chiasma. For similar reasons, Pirenne came short of understanding the causes of the rapid expansion of Islam, which, as he wrote, “was due to chance, if we can give this name to the unpredictable consequence of a combination of causes.” (Henri Pirenne, *Op. Cit.*, p.148.) The merit of Henri Pirenne, however, was to identify that it was the Charlemagne intervention that filled the Classical Greek vacuum left by the Roman Empire. “And from the strict standpoint of history, it is precisely those intermediary periods of transition, which really stand out, because it is through such periods that one can best observe the social changes which knit the very fabric of history.” (Pirenne, *Op. Cit.*, p. 80)

When one compares the development of history to the development of the individual human being, one is always struck with awe by the fact that the divisions that had been imposed on the process of historical development were nothing but stupid forms of sophistry. In point of fact, universal history develops like the human individual, by axiomatic changes at certain moments of sudden crisis brought about by a few unique individuals, sometimes after long periods of stagnation and degeneration. However, the periods of sudden historical transformation are like the passing from childhood to puberty, or from youth to maturity. They are natural crisis that must be welcomed as necessary axiomatic changes. The same is true with living history, whose development depends on specific moments of axiomatic changes that require to be discovered and treated scientifically, almost as if it were some predictable astrophysical phenomenon. With both Charlemagne and Haroun, the coming to maturity of the humanist idea of generating a universal culture for the general welfare of all of mankind was at hand and represented one of those unique moments of opportunity for a decisive axiomatic historical shift.

## **2. THE ECUMENICAL CULTURE OF THE BAGHDAD RENAISSANCE.**

It is interesting to compare the swiftness of the Islamic Renaissance with the slowness of the Germanic invasion because it helps to highlight the uniqueness of the Islamic culture as one of the great cultures of the world. Even though the Arab invasion was much less numerous than that of the Germans, they succeeded in overwhelming the Roman Empire more rapidly and more effectively because Islam represented the first cultural and intellectual revolution capable of reviving and assimilating within its own moral values the universal quality of Classical Greek science and philosophy. Indeed, it was this assimilation of the Classical Greek culture that made Islam a great ecumenical culture.

That is also the reason why neither the Venetians nor the Byzantine Empire saw them coming. They were both too corrupt and too degenerate to recognize the real power of ideas, and consequently, they merely tagged Islam as one more heresy, one more schism, with the same character as those of the past. Thus, Islam became dominant not by means of its superiority of soldiers, or of armaments, but by its superiority of ideas, that is, by its ability to assimilate the universal character of Thales, the Pythagoreans, and

Plato. As a result, it is from that standpoint alone that one can explain how Arab victories were due essentially to the intellectual weaknesses of their enemies. This also explains why the invasions by the Mongols, or by the Germans were ephemeral while the Islamic invasion had to be lasting. It was this Platonic assimilation that shaped the keystone to the alliance between the Carolingian Renaissance and the Islamic Renaissance.

This Platonic keystone represented the foundation upon which a community of principle was to be established between Charlemagne and Haroun al Rachid, that is, a principle based on the understanding that the issue between European Civilization and all future civilization was a matter of making discoveries of principle in each ecumenical culture by demonstrating that each of them was able to share and assimilate a common heritage of mankind. And the reason why, in our own days, the Anglo-American central banking system has subjected the Islamic and Asiatic world, without seeing a common ground of understanding, lies in the fact that both the American-European culture and the Asiatic-Islamic culture have lost contact with their common Classical Greek heritage. Restore Classical Greek Culture universally today and you will have restored peace to the entire world.

In 765, Charlemagne's father, Pepin, sent an ambassador to Baghdad. Three years later, he received an Arab ambassador from Spain in Aquitaine. In 797, Charlemagne sent Sigismund and Lantfrid with a Jewish interpreter, Isaac. Most of Charlemagne's Ambassadors to Islam were Jewish. This first mission lasted three years, after which Haroun al-Rachid sent his own ambassador to Charlemagne, the governor of Egypt, Ibrahim Ibn al-Aghlab. Among many gifts, the new Ambassador brought the new Emperor, there was the famous white elephant called Abu'l-Abbas. In 802, Charlemagne sent a second embassy which will last until 806. When Charlemagne's last embassy had arrived in Baghdad, in 807, Harun al-Rachid had just died. This ended the crucial relationship between the two empires. In 812, Charlemagne signed a peace treaty with El-Hakem of Spain, but the Spanish Islamic ruler never understood the ironic elephantsque relationship Charlemagne had with Harun al-Rachid.

The new restoration of Greek Civilization by Charles and Harun came through the institution of new reforms primarily in education. In 832, for example, as the Calife Abbassid of Bagdad, Haroun al-Rachid started the manufacturing of paper. The Islamic revolution had brought back the invention of paper from China. So, Haroun built four paper manufactures in Samarkand, Bagdad, Damas, and Cairo. During the same period, he created the "Houses of Wisdom" (Bait al-hikma) which were actual universities for the study of philosophy and science, especially astronomy, and where he concentrated centers for the translation of Latin and Greek Classics. Similarly, fifty years earlier, Charlemagne had established a Palace School for the education of his family and court in astronomy, theology, and philosophy, under the council of Alcuin of York. Charles also had established an ordonance for the compulsory education of all of the male children of his kingdom, but his court did not implement the policy. However, both Haroun and Charles understood that education based on Greek Classics should become the means by which the Eastern and Western Civilizations would unite and progress.

### 3. THE EPISTEMOLOGICAL AND STRATEGIC QUESTION OF THE FILIOQUE

It was Charlemagne who personally introduced the Filioque into the Latin liturgy. Although all of the details of how it happened are not available at this time, and may never be, it is essential to discuss this matter briefly because the Arian heresy, which provoked the issue, had overwhelmed both the Goths in Germany, the Visigoths in Spain and threatened to infect the Franks everywhere in between. Thus, the Arian heresy represented not only a religious matter but also a more profound epistemological and strategic question.

Just to restate the issue briefly, the quarrel of the Filioque stemmed from the divergent interpretations of the Trinity and was used politically by the Venetians to provoke dissent and war between different factions of the Christian faith, and most emphatically between the Western Catholic Church of Rome and the Greek Orthodox Church of Constantinople. The Orthodox faith said that the Holy Spirit “{*proceeds from the Father*},” as it was stated in the First Council of Constantinople of 381. On the other hand Charlemagne, following the Augustinian conception of Alcuin, stated that the Holy Spirit proceeded from both the Father and the Son, thus, the Latin Creed included: {*ex Patre Filioque procedit*}.

Originally, Charlemagne used the Filioque to combat Arianism which claimed that Christ was not God, but merely the human voice of God. This issue also became the center piece of the Italian Renaissance, when Nicholas of Cusa momentarily succeeded in unifying the Roman Catholic and the Greek Orthodox Churches at the Council of Florence, in 1434. Thus, the Carolingian Renaissance and the Italian Renaissance expressed the same religious outlook on the question of the Divine Trinity, which was essentially Platonic and Augustinian in character.

The common thread between the Alcuin Irish Augustinians, the Brotherhood of the common life, and Nicholas of Cusa was best expressed by John Scot Eriugena, at the court of Charles the Bald, when he said: “ Authority indeed proceeds from true reason, reason never proceeds from authority. For all authority which true reason does not endorse is seen to be weak...” The point to be made here is that, from the standpoint of epistemology, the matter resides essentially in the ability to mentally accept the function of a paradox. Arianism, which led to the great schism of the Orient, in 1054, and which split Catholicism from Orthodoxy, was not merely the result of a war of words. The profound split involved the ability to internalize anomalies and paradoxes or the inability of admitting such cognitive challenges inside of one’s mind.

Dr. Justin Frank recently touched on a similar problem when he gave EIR his clinical evaluation of President George W. Bush. Certain people, for different reasons, cannot tolerate what Dr. Frank called a {*Cognitive dissonance*}, that is, they are not

capable of entertaining conflicting ideas in their mind. This is not simply a religious question, though historically, it has had religious overtones.

This is also what Charlemagne was able to diagnose among the leaders of his Empire, such that he was able to internalize both his Christian view of the world in such a manner that it was not in conflict with the Orthodox faith or the Islamic faith. This is a very important facet of Charlemagne's genius, and which has to be recognized for its true cognitive value, and which must be fostered today, in order to resolve similar civilizational conflicts between Christianity and Islam. For that reason, the question of the Filioque cannot be solely understood from the standpoint of religion, but must also be accessible from the political, psychological, and epistemological standpoints. From this vantagepoint, the issue of the Filioque can be treated clinically in precisely the same way that the questions of the principle of the *{advantage of the other}* of the Peace of Westphalia and the Leibnizian *{Charity of the Wise}* were implemented in the constitutional framework of the American Constitution, under the rubric of the *{pursuit of Happiness}* and the *{general welfare}*.

Thus, the key issue of Arianism must be treated clinically not simply as a defect in the notion of the *{Image of God}*, leading to the rejection of the divinity of Christ, but also as the rejection of the transcendental ability of the human mind, even among those who claim to have such an ability, to properly construct higher transcendental functions, that is, the inability to truly understand the Gaussian and Riemannian functions of the complex domain, as Lyndon LaRouche understands and has been teaching them. That is the core of the issue of understanding how Islam was able to help save Western Civilization by means of Charlemagne.

What was faulty in Arianism was the notion of man created in the *{Image of God}*. Arianism represented the relation between Father and Son as a form of mutual exclusion. On the one hand, God the Father was considered uncreated and eternal. On the other hand, Jesus was considered created. Therefore, the Son could not be of the same substance as the Father, and consequently He could not be equal to Him. Those two different states of being could not be conciliated because consubstantiality between the two could not be conceived. Inevitably, the logic of the first argument led to monotheism without the Trinity, the second led to a polytheism of two gods, one uncreated and the other created. The same "sense perception" difficulty emerges today, in another form, that is, in properly conceiving the trinitarian conception of the Vernadsky relationship between the abiotic, the biotic, and the cognitive.

One does not need to go into the theological debates of the medieval period to realize that the logic underlying both assumptions here were based on pure sophistry, and a sterile debate could only lead to developing two strategically opposed political camps; one the orthodox trinitarians and the other the arianists. On the side of Arius stood Eusebe of Nicomedia, the anti-pope Felix II (353-365), the archbishop of Wulfila (342-346), and the Patriarch of Constantinople, Macedonius (351-360), etc. During the 4<sup>th</sup> century, Arianism clearly dominated the official church and was established as the official religion of the Empire, while the Trinitarians captured Alexandria and the grain

reserves of Egypt. Emperor Constantine I was baptized as an arian, on his death bed, and his successors went back and forth between the two faiths according to the whims of Venetian politics. Ultimately the Germanic barbarians joined the orthodox catholics, and the southern French Cathars remained the hard core heretics, and became the Templar Satanists that the Venetian controlled Ultramontane Papacy used as its private army to lead all of the Crusades. The anti-trinitarian movement eventually degenerated in America into the cultish forms of the Second Adventism of Georges Storrs and the Jehovah Witnesses of Charles Taze Russell.

Alcuin developed the idea that the Trinity had been impressed in the human soul in the form of the image of God by the fact that it was triply **{an intelligence, a will, and a memory}**. The following is an excerpt from Alcuin's work on **{De Ratione Animae}** (Theory of the Soul) expressing the transcendental function identified above:

*“{By its very nature, the soul is, so to speak, a replica of the Trinity, because it has intelligence, will, and memory. The soul that we also call thinking, living, and the substance which integrates these three faculties in itself is one; these three Unities do not constitute three lives, but a single life, not three thoughts, but a single thought, not three substances, but a single substance. When I give to the soul the names of thought, of living, or of substance, I only consider it in itself; but, when I call it memory, or intelligence, or will, I consider it with respect to something. These three faculties are but one with respect to life, thought, and substance is one...They are three when I consider them with their relationships to the outside; because memory is the memory of something; intelligence is the intelligence of something; and will is the will of something, and they are distinct in that fashion. However, within these three faculties, there exists a certain unity. I think that I think, that I will, and that I remember; I want to think, to remember, and to will; I remember that I thought, that I willed, and that I remembered. And thus, the three faculties unite themselves into a single one.}”*

Thus, after Alcuin had developed this Platonic conception of the human soul, the apparent paradox of the Trinity was dissolved by a cognitive discovery of principle. Nothing was so difficult about understanding the nature of Christ except that which had to be found by seeking how man himself was created in the image of God and had the power to demonstrate it by becoming Christ-like. That was to later become the fundamental principle of the Brotherhood of the Common Life.

Strategically, this question of the Filioque became a powerful weapon to apply as a pedagogical means of waking up a backward population to the discovery of their own mental powers. The application of the Alcuin theory of the soul balanced with an appropriate use of the metaphor became an instrument by which the barbarian populations of the Goths, the Visigoths, and the Franks could be converted to an understanding of their own power. This is the meaning of the Carolingian Renaissance as a strategic form of theological revolution.

The idea was that if **{intelligence}** and **{will}** could not stand and work together, proportionately, then **{memory}** would fail. On the other hand, if **{memory}** failed, that



is if the Greek Classics were not used as the common heritage for popular education, then {*intelligence*} and {*will*} would be disproportionate and political tyranny was the inevitable result. Similarly, when {*memory*} and {*intelligence*} were not connected proportionately, there was no {*will*} to make the appropriate social changes and no knowledge of how to do it. Charlemagne had thus used this Trinitary function as the means to first recruit his own family to the Alcuin principle, in order to prepare them to educate other leaders.

Here is a sample of how Alcuin handled questions of the Trinity by developing metaphorically the difference between belief and knowledge. The following is a dialogue between Alcuin (*A*) and the second son of Charlemagne, Pepin (*P*), who was probably 15 or 16 years old at that time.

- “{*Pepin. What is faith?*  
*Alcuin. The certainty of things that are ignored and incredible.*  
*P. What is incredible?*  
*A. I have recently seen a man standing, a walking dead who has never existed.*  
*P. How was that possible? Can you explain this to me?*  
*A. It was a reflection in the water.*  
*P. Why did I not understand this myself, since I have so often seen a similar thing?*  
*A. Since you are a young man of good character and gifted with a natural mind, I shall propose to you several other incredible things; try to discover them by yourself, if you can.*  
*P. I will do it, but if I make a mistake, correct me.*  
*A. I will do as you wish. Someone unknown to me has spoken with me without a tongue and without a voice; he did not exist before and will not exist after, and I have never heard him, nor known him.*  
*P. A dream was possibly troubling you master?*  
*A. Precisely, my son: listen also to this one: I have seen the dead generate the living, and the dead have been condemned by the breath of the living.*  
*P. Fire was generated by rubbing sticks together and it has consumed the branches.*  
*A. That is true.}*” (Alcuin, {*Disputatio*})

The first thing that strikes you in this dialogue is {*what is not there*}. The object of faith is not religious! Is this not an anomaly? Is Alcuin not a theologian? The reader should be perplexed by this and note how this apparently childish method of short questions and answers, is an actual {*axiom busting*} method that makes use of a simple but powerful principle of the natural intellectual curiosity of a young mind who seeks to discover what appears to be hidden in the shadows of ignorance and make believe. This was the hallmark of the Alcuin method during the dark ages of the Charlemagne period. The difference between belief and knowledge was, and remains to this day, the most crucial problem to be solved in human development. Thus, this Alcuin pedagogical

device of making an axiomatic difference between *{faith}* and *{cognition}*, became a decisive means of establishing the power of reason, not the power of authority.

#### 4. HOW MUSLIM MONEY TALKED!

Going back to the Pirenne thesis, since the Germanic invasions did not destroy the Roman Empire, somebody else did, which was the unstoppable and unexpected advance of the Islamic Revolution. It was Islam which prevented Charlemagne's Renaissance from being economically cut off from the rest of the world by Venice.

While Venice ruled the Eastern Empire under the guise of Byzantium, Baghdad under the Abassid Renaissance of Harun al Rachid was the center of the world, that is the center between Western Europe, Russia, and China. The evidence for this became noticeable when historians were able to explain numismatically the sudden emergence of different Islamic trade centers at the four corners of the world. (check Dorestad in the North Sea rhine Delta, Haithabu near Schleswig in north Germany, Birka in central Sweden, in Kaupang, south-west of Oslo, in a tradinG site near Kiev, Ukraine, and in Siraf in the eastern Baltic Sea. ) The point to focus on here is that spiritual revivals were happening in the two societies at the same time, and in both cases a profoud division was occurring against the usurious practice of Byzanthium, that is, Venice. The two leaders of the Islamic and Carolingian worlds knew that there existed profound afinities between their two religions which needed to be exploited before Venice had a chance to promote ever deepening divisions between them, on financial grounds. The two leaders probably aknowledged that during their embassy meetings, but most of what Islam had accomplished to save Western Civilization had been burried in the sands of time, and some of it, litterally under water.

According to the numistamic research of Hodges and Whitehouse, there is significant evidence from the Dorestad archeological excavations, in the delta region of the Rhine River, showing that the Carolingian Empire declined dramatically during the period of the Carolingian civil war, that is, from 830's to the 860's, but that also a large number of coins that the Vikings had hoarded into Scandinavia show the direct impact of Islam on the Carolingian Empire. Money may be stupid, but it can talk, and the story it is telling, in this case, is that "the hoards from Carolingian times will show fairly directly how close the connections were between the Frankish and Arab worlds..." (Sture Bolin, "Mohammed, Charlemagne and Ruric," *{Scandinavian Economic History Review}* 1, 1952.)

Bolin brilliantly confirmed the Pirenne thesis whereby *{Without Mohammed, no Charlemagne}*. According to Hodges and Whitehouse, Bolin showed that "the design, the weight, and the value of the Frankish denier was determined by contemporary Islamic silver coinage, and he illustrated this close connection by a graph suggesting that Charlemagne's coin reforms were based on an Islamic model. Moreover, he pointed to the clear evidence of flourishing trade in the Islamic world and around the North Sea in

the Carolingian period.” (Richard Hodges & David Whitehouse, {*Mohammed, Charlemagne, & the Origins of Europe*}, Cornell University Press, New York, 1983, p. 7.) The fact that Venetian trade in the eastern part of the Mediterranean was more often than none based on gold rather than silver, confirms the fact that the split between East and West existed not only theologically and philosophically, but also physically as exemplified by the difference in currency units.

There were two key features to the Charlemagne monetary reforms. The first is that Charlemagne had an extensive North Sea commerce, which is confirmed with the presence of archeological finds at Dorsdat and which represented an extensive economic expansion within the Rhineland region. This reflects an extensive interchange with the Scandinavian countries. The second feature is the reform of the Carolingian coinage to the Islamic model, and which took place between 793-794, when both Charlemagne and his son Louis upgraded the silver content of their currency, the denier, but without increasing its face-value. Charlemagne’s move was immediately followed by Offa of Mercia and Pope Leo III. It seems that the new supply of silver coins might have come from from the Abbasid of Harun al-Rachid. It appears that Sweedish and Danish traders undertook significant exchange of goods from the Carolingian Empire from the Baltic Sea to the Orient down the Volga via Staraja Ladoga. Charlemagne had had regular and extensive contact with Islam through the Baltic and North Sea, by way of the Dneiper through Ukraine into the Black Sea. A significant amount of excavations show patterns of trade linking the Baltic Sea communities directly with the Caliphate.

In other words, Charlemagne’s Empire and Harun al-Rachid’s Empire had extensive contacts through the north-east passage routes, exchanging Western goods and Oriental goods while bypassing the Venetian Mediterranean controlled commerce. According to the Bolin thesis, it was this extensive trade route between Europe and the Orient that provided the silver coins that Charlemagne was using for his Carolingian Renaissance. Hodges and Whitehouse confirmed this extensively. They wrote:

“{We have shown that the Carolingians had strong interest in the Baltic Sea, and we have stressed the need for new supplies of silver to finance Charlemagne’s coin reforms. ...The silver dirhems would have been readily exchanged for Rhenish wine, Rhenish jugs with tin foil decorations (Tating ware), Rhenish glasses, Rhenish quernstones and possibly Rhenish weapons. The task of obtaining the silver, however, as well as other merchandise from the Nordic pagans was outside of the range of behavior condoned by the Carolingian Church. Consequently, it is not surprising that the Frisians – new converts and perhaps less than committed Christians – were permitted to act as agents for the Carolingian court. Nor is it surprising that the trade in dirhems has left no trace within the Empire.}” (Hodges & Whitehouse, Op. Cit. P. 120.)

## 5. A RENAISSANCE IN EDUCATION BUILDING PROJECTS

Although he had received little instruction Charlemagne was fluent in his own Frankish language and had learnt Latin and Greek. Eginhard reported that Charlemagne “learnt Latin so well that he spoke it as fluently as his own tongue; but he understood Greek better than he could speak it.” Charlemagne’s passion was to revive Classical Greek and Latin which had been abandoned for several centuries during the crumbling Roman Empire. This is the reason why he attracted to Aachen, his capital, all of the best educated men of his time. This is how he recruited the Irish Monastery Movement leader, Alcuin, to become the director of his Palace School. Charlemagne and his three sons became the best students of Alcuin who turned the palace into a Platonic Academy. They learned everything from theology, philosophy, astronomy, and Platonic dialectics.

Eginhard, Charlemagne’s biographer and Building Superintendent (a sort of Commissioner of Works), reported that Charlemagne learned grammar from Peter the Deacon of Pisa, “but for all other subjects he was taught by Alcuin.” Charlemagne was so humble that he told everyone that he was the student of Alcuin and that Alcuin was his master. However, such humility was owed more to a friendship between two men of reason than to the arbitrariness of authority. A similar paradox was reflected in the behaviour of Harun al-Rachid, who was so much impressed by the superior might of Charlemagne that, after receiving the gift of German hunting dogs, he praised him, by giving a beautiful example of the paradox of the *{advantage of the other}*, in the presence of Charlemagne’s Jewish Ambassador. The Monk of St-Gall reported Harun al-Rachid replying to the Ambassador the following statement:

*“ {Now I realize that what I have heard of my brother Charles is true. By going hunting so frequently, and by exercising his mind and body with such unremitting zeal, he has acquired the habit of conquering everything under heaven. What can I offer him in return that is worthy of him, seeing that he has gone to such trouble to honor me? If I give him the land which was promised to Abraham and shown to Joshua, it is so far away that he cannot defend it from the barbarians. If, with his customary courage, he tries to defend it, I am afraid that the provinces bordering on the kingdom of the Franks may secede from his Empire. All the same, I will try to show my gratitude for his generosity in the way that I have said> I will give the land to him, so that we may hold it. I myself will rule over it as his representative. Whenever he wishes and whenever the opportunity offers, he may send his envoys to me. He will find me a most faithful steward of the revenues of that province.}” (.}*” (Notker the Stammerer, (*Two lives of Charlemagne*), Penguin Books, New York, 1969. p. 148.)

And the Monk of St-Gall noted: “In this way, there came to pass what the poet had described as an impossibility:

*'{Sooner shall Parthian exile drink the Atar  
Or Germany the Tigris.}'* Virgil, *{Bucolics}*, I, 63.

By giving Charlemagne jurisdiction over the Holy Land, Harun al-Rachid had not only showed his truthful recognition for the friendship that Charlemagne had given him, but moreover, had established an ecumenical bridge between Christians, Jews, and Muslims, a unique bond never before, and never since, recorded in the history of mankind, which demonstrated how to secure against their common enemy, the Venetian bankers, the future of Western Civilization.

According to Eginhard, Charlemagne had also proposed extensive construction projects as part of his education program. These projects were “aimed at making his kingdom more attractive and at increasing public utility”, namely bridges over the Rhine River, schools, new monasteries and churches, as well as the building of an extensive fleet to ward off unfriendly Northmen in the North Sea that would attack and pillage the northern parts of Gaul and Germany, and to secure his great project of organizing a Scandinavian Trading Federation with Islam, via Russian, and Ukraine, down to the Black Sea.

One crucial part of the Carolingian education process was the conversion of the Northmen to the Christian faith in accordance with the Trinity, even when Charlemagne’s allies in the Scandinavian Trade Federation did not fully understand all of the intricacies of the Filioque issue. These were Rabelaisian times, and these men were Gargantuan giants. The following trifling incident has been reported by the Monk of St. Gall, Nokter the Stammerer. He wrote:

*“{On one occasion, the Emperor Lewis the Pious took pity on the envoys of the Northmen and asked them if they would be willing to accept the Christian faith. They replied that they were prepared to obey him always and everywhere and in all matters. He ordered them to be baptized in the name of Him of whome the most sage Augustine says: ‘If there were no Trinity, the Truth would not have said: ‘Go and teach all peoples, baptizing them in the name of the Father, the Son, and the Holy Ghost.’ ” The nobles of the royal palace adopted these Northmen, almost as if they had been children: each received a white robe from the Emperor’s wardrobe, and from his sponsors a full set of Frankish garments, with arms, costly robes and other adornments. This was done repeatedly, and more and more came each year, not for the sake of Christ but for mundane advantages. They used to hurry over on Easter Eve to pay homage to the Emperor, more like faithful vassals than foreign envoys. On one occasion as many as fifty arrived. The Emperor asked them if they wished to be baptized. When they had confessed their sins, he ordered them to be sprinkled with holy water. As there were not enough linen garments to go round on that occasion, Lewis ordered some old shirts to be cut up and to be tacked together to make tunics, or to be run up as overalls. When one of these, without more ado, was put on a certain elderly envoy, he regarded it suspiciously for some time. Then he lost control of himself completely and said to the Emperor: ‘Look here! I’ve gone through this ablutions business about twenty times already, and I’ve always been rigged out before with a*

*splendid white suit; but this old sack makes me feel more like a pig-farmer than a soldier! If it weren't for the fact that you've pinched my own clothes and not given me any new ones, with the result that I should feel a right fool if I walked out of here naked, you could keep your Christ and your suit of rech-me-sowns, too.}*" (Notker the Stammerer, Op. Cit., pp.168-169.)

The education reforms of Charlemagne were so important that for centuries, on the day of his death, January 28, all of the French lyces and schools celebrate Saint-Charlemagne in honor of the best students.

## 6. THE ST.GALL PLAN FOR THE CREATION OF MONASTIC 'CITIES'.

It was not town-like {*bourgs*} and {*faubourgs*} which explain the advent of the Carolingian Renaissance, but the creation of hundreds of Irish Monasteries outside of Ireland that became, in France, Germany, and Italy, the equivalent of "city-centers" for the development of culture and commerce. The feudal order that came after Charlemagne destroyed whatever common good these monasteries had created during the Carolingian Renaissance, but some precious archeological remnants are extremely revealing.

One very curious anomaly indicates the significance of this monastic development. The following is a report from an Irish Monk by the name of Cogitosus who gave the extraordinary description of a "city" in Ireland, reflecting the idea of the "City of God" of Saint Augustin, during the 9<sup>th</sup> century. Cogitosus said:

*"{What eloquence could sufficiently extol the beauty of this church and the enumerable wonders of what we may call its city? For 'city' is the proper word to use, since [Kildare] earns the title because of the multitudes who live there; it is a great metropolitan city. Within its outskirts, whose limits were laid out by St. Brigid, no man need fear any mortal adversary or any gathering of enemies; it is the safest refuge among all the enclosed towns of the Irish.}"* (Quoted by Liam de Paor, {*The Viking towns of Ireland*}, in B. Almqvist & Green (eds), {*The Seventh Viking Congress*}, Dundalk, 1976, p. 29. in Hodges & Whitehouse, Op. Cit. p. 84.)

This amazing "city" described by Cogitosus and reported by Hodges and Whitehouse, was a typical partly-circular Irish Monastery (of which there were no less than about 150, built outside of Ireland, according to Paul Gallagher), and which was in reality the equivalent of a town-center within an enclosed wall, and which represented the monastic "cities" of the Carolingian Renaissance. This Kildare monastery is reportedly still standing today, next to the main road between Cork and Dublin.

The Benedictine synods of Aachen, in 816 and 817, had called for a single and unified binding code in order to replace the multitude of monastic rules that prevailed for centuries all over Europe. The new monastic code was the centerpiece of the Carolingian monastic "cities", which included the redesigning of new monasteries and churches, and

which simultaneously created new conditions for craftsmen and artists of all qualification.

After the synods, Alcuin established a plan for such monasteries which had been dubbed the *{St Gall Plan}*. The new architecture called for constructing a mixture of church, industrial buildings, iron works, manuscript making, study areas, farm equipment construction, including large domestic and residential quarters for up to 4,000 monks and workers, all to be contained within a walled enclosure. This was the same plan that Charlemagne has devised for his own Palace. [See Figure 32. of Carolingian Palace.] But, Charlemagne was such a modest Emperor that it is impossible to say if his Palace plan was based on the monastic “cities”, or if the monastic “cities” were based on his palace plan. Hodges and Whitehouse reported that “Historians believe that the monasteries grew enormously during the course of the ninth century, with the greatest centers like Corbie, St. Riquier, and St. Denys in northern France, housing many thousands of monks and lay workers.” (Hodges & Whitehouse, Op. Cit. P. 85.) This Carolingian Renaissance *{St. Gall Plan}* was not merely aimed at building monasteries, but also hundreds of new gothic styles churches, and among them, the Cathedral of Cologne, which had been completely reconstructed on the site of an old Merovingian church, and which became the true exemplar of the Carolingian Renaissance.

As can be seen in the Plan for the Palace of Charlemagne, the complex of Ingleheim [Figure 31] represented a quasi-urban community center based on an education and work principle of the Carolingian Renaissance. Indeed, the different Carolingian palace-complexes in Aachen, Ingleheim, and in Nijmegen, which also served as universities and administration centers for the Empire, were built in the same spirit and with the same functional purpose as were the monastic “cities”. They reflected in the small, and in a typical Charlemagne modest fashion, the idea of the Augustinian City of God. [quote] These Monastic “cities” radiated throughout France and Germany for a century before they were destroyed by a Venetian-led civil war.

## **7. *{TURPE LUCRUM}*: THE CORRUPTING PRINCIPLE OF VENICE.**

In 754, after Pepin le Bref had conquered the Adriatic city of Ravenna, and made a gift of it to the Pope, Charlemagne forbade the Venetian merchants to trade there, because they refused to acknowledge Pepin as King of the Lombards. In so doing, Venice became the sworn enemy of Charlemagne and, from that moment on, allied itself exclusively with Byzantium, thus creating a historical strategic split between East and West, from which the world has not yet recovered.

Though several orthodox patriarchs wanted to be under the protection of Charlemagne, such as the patriarch of Grado, in 803, Venice kept undermining these alliances and was systematically imposing its power over the Adriatic Sea and especially over the small cities of the Dalmatian coast. Meanwhile, Charlemagne was negotiating with Byzantine leaders. When Venice attempted to hypocritically ask for the protection

of the Carolingian Emperor, Charlemagne was not duped and decided to protect Venice by annexing it to the kingdom of Italy under his son Pepin. In 805, the Carolingian Empire had overnight become a Maritime Empire.

Of course, the Venitians were furious because they had just barely begun looting the coast of the Adriatic Sea, when all of the small town of the Dalmatian coast turned to Charles for his protection. Charlemagne was again attempting to reach a peace agreement with Empress Irene in Constantinople. An attempt for a rapprochement between Charles and Irene had already been made in 781, when the Empress had asked for the hand of Charlemagne's daughter, Rothrude, for her son the young Emperor, and they were effectively betrothed. It did not work out. In 806, the Doge called on Emperor Nicephorus to dispatch his Byzantine fleet in order to recapture Venice from under Charlemagne's control.

Since Charlemagne had no trained maritime capabilities of his own, he was unable to hold on to Venice by military force. By 807, after having taken control of the Venetian fleet, Pepin had to conclude a truce with the Venetian commander of the fleet and was forced to abandon it. In 810, Pepin recaptured Venice, but the Byzantine fleet compelled him to give it up almost immediately. Pepin died shortly after, in the same year. Two years later, Charlemagne invited the Byzantine legate to Aachen and concluded a final peace agreement by surrendering back Venice to the Byzantine Emperor. The Treaty was signed in Aachen, on January 13, 812.. This was an event of tremendous strategic importance because the fate of Venice and of Byzantium were definitely sealed from that moment on, and the split between East and West was definitely consumed. One can say that if Rothrude had married Nicephorus, the history of civilization might have taken a totally different turn.

From that decisive victory against Charlemagne, Venice began to strengthen its own Empire. However, it was not Venice that was entering into the orbit of the Byzantine Empire, but the Byzantine Empire which was put at the service of the Venetian bankers. The point to understand is that with this alliance, Venice no longer had anything to fear from Charlemagne. Henceforth, Venice imposed he claws on all of the Mediterranean ports except those of the Carolingian Empire and of the Muslim Empire in Spain. The door to the East had been brought closer to the west but it was erected as a barrier in the Straights of Sicily.

Very rapidly the most important trade of Venice became the slave trade of the Slavic peoples off the coast of Dalmatia. But, this represented another conflict with the Carolingian Empire which came to a head when the elder grand-son of Charlemagne, Lothar, who had become King of Italy after the death of his father Louis the Pious. In 840, Lothar threatened the Venetians and forced them into signing a treaty forbidding slave trade. This represented a deadly threat to the mercantile interests of the Venetians who decided to eliminate Lothar from the political scene.

It is important to understand that both the Islamic Renaissance and the Carolingian Renaissance had been allied against what was then called {*turpe lucrum*}



(dishonest profiteering), which was represented by the two most despicable trade practices of the Venetian bankers: usurious lending and the slave trade. Usurious profits were banned both in the Carolingian and the Muslim Empires. In Europe and Africa, the practice of *{turpe lucrum}* had all but disappeared, except for Venice and for the Byzantine port centers of Southern Italy. The Venetian strategy against Lothar was to introduce this vice of *{turpe lucrum}* into the leadership of the Carolingian Empire. This is how the Venetians succeeded in allying the two grandsons of Charlemagne, Charles the Bald and Louis the German, into a civil war against their older brother, Lothar.

Anticipating that his Empire would not remain intact after he died, Charlemagne made use of a German tradition to split his domain into the most equitable manner possible between his three sons. However, this did not work out. Two of them died young and his last son, Louis the Pious, inherited of the entire Empire. On February 14, 842, the two younger sons of Louis signed the *{Oath in Strasburg}*, which called for mutual collaboration and mutual assistance.

Before the oath was to be pronounced, it was introduced by the following prepared exhortation. Louis read it in the Roman language, and Charles in the Tudesque language. The exhortation went as follows:

*{How many times, since the death of our father, Lothar attempted to ruin us, both my brother here and myself, persisting against us to the point of criminality, you all know. But, since no brotherly sentiment, no christian sentiment, nor any other means whatsoever were able to contribute in maintaining peace between us, while justice was being scoffed, we have finally united ourselves in order to bring this affair before the justice of All Mighty God, in order to submit ourselves to what He should indicate what is due to each of us. As you know, in this judgement, it is us who have come out victorious, by the mercifullness of God, and it is him (Lothar) the vanquished, who escaped to safety with his allies. So, in this matter, being embraced by brotherly love, and not without having compassion for the christian population, we have renounced at persuing and destroying them , but we have limited ourselves, as we have done before, to negotiate in order to at least obtain that in the future the right of each may be recognized. But, after all of this, and since he refuses to submit himself to the divine judgement, he persists in having again hostile sentiments against myself and my brother here before you, and furthermore he overwhelms our people with crimes, incendiaries and pillages. Consequently, forced by those circumstances, we are uniting ourselves today, and to the extend that we think that you have doubts about the irrevokable character of our words, and the strength of our brotherly love, we have decided to give each other a sworn statement, before your eyes. If we act in this manner, it is not that we have been taken by some unjust ambition, but in order to be the further reassured of a common success, if God, with your help, should bring us back to a peaceful situation. If, however, God be my witness, I were to violate this oath that I am about to give to my brother, I shall liberate each one of you from the ties of vassality which attaches you to me as well as from the trust that you have sworn to me.}*

If ever French leaders had set themselves up for a Venetian swindle, it was this shraude of brotherly love exhibited on the public square. With this **{Oath of Strasbourg}**. This is the reason why it can be considered, in French diplomatic affairs, as the most despicable **{principle of hypocrisy}** ever exhibited in public. This oath represents the evil principle underlying all of the French wars prior and after the Peace of Westphalia. I might add that if ever there was an anti-Westphalia principle, this would be the one. The Oath reads as follows:

***"{For the love of God and for the Christian people and our common salvation, from this day forth, and as long as God shall give me knowledge and power, I shall help my brother Charles in all things, as a brother should be helped, in justice, under condition that he does the same for me, and I shall never hold any council with my brother Lothar that could become, of my own volition, detrimental to my brother Charles.}"***

The reader should note that this oath has all the trappings of a beautiful commitment of mutual assistance and brotherly love, witnessed by God Himself; but, it is, in point of fact, and by what it doesn't say, the most treacherous Treaty in the entire history of Europe. This is the founding principle of the **{Alliance Bestiale}**. It is a perfect Venetian coup: a declaration of war made under the cover of peace, a perfect Venetian paradox. This document contains, in germ form, the poison that infected even the members of the same family when animosity, hatred, ambition and **{turpe lucrum}** take over the souls of men. When this dark glow is brought to the light of day, it shows the source cause of every evil that crawled on French soil, during a thousand years, and which could only have been resolved, momentarily, by the Peace of Westphalia, in 1648. The poisoned **{Oath of Strasbourg}** was written with such a perfidious intent that only a Venetian agent could have prepared the potion: thus, with this dismemberment of the Carolingian Empire began the early Synarchy Movement of Empire.

The Oath showed clearly that this was a mean alliance, apparently made for the advantage of Charles and Louis, but essentially made to guarantee the **{disadvantage}** of the older brother, Lothar. This Venetian concoction was actually put into writing, in the form of an official Treaty alliance, for the whole world to see, and in order to buttress a war mobilization that was about to be unleashed against Lothar. In fact, the Carolingian Empire began to be torn to pieces when Louis and Charles jointly defeated their older brother at Fontenay-en-Puisaye, today's Burgundy, on June 25, 842, only four months after the signing of the treasonous oath. From that moment on, the Carolingian Empire had come to an end.

This Carolingian civil war actually ended in 843 with the treatise of Verdun which divided the Charlemagne Empire into three European Kingdoms : among the three grandsons of Charlemagne, the eldest, Lothar, retained the long Lotharingie Kingdom going from the North Sea, through Aachen, all the way to Italy. This was the country of Lorraine where Jeanne d'Arc will arise 600 years later. The next in line, Louis of Germany, held the eastern part of the Empire, and the youngest grandson, Charles le Chauve, retained the western part of the Empire, Francia. This initial division of the

Empire lasted twenty years, until 884, when the entire Carolingian Empire was dissolved into a series of duchies and disparate kingdoms being looted and ransacked by the Norman invaders. Two generations after the death of Charlemagne, his Empire resembled the desolate patchwork of Germany and the Austrian Empire at the end of the Thirty Years War.

Once they had broken up Charlemagne's Empire, the Venetians were ready to open the flood gates of the Crusades and pursue their strategy of perpetual warfare. This operation was done in two phases. By the mid 840's, the first phase began with the breaking up of the Charlemagne Scandinavian Trade Confederation and the launching of the Norman invasion against Holland, Belgium, and France, with the primary objective of destroying the Irish Monastery Movement. Phase two was the conversion of those same Norman barbarians into Cluniac-Knight-Monks recruited around Bernard de Clairvaux. Cluny is where the private mercenary armies of the Venetians were recruited to lead the Crusades under the organization of the Knight Templars. The recruiting weapon was, as usual {*turpe lucrum*} accompanied with a return to a new pagan form of Arianism called Catharism. The next several centuries of savage religious warfare became the model of perpetual warfare that was adopted by the founder of the Synarchy, Saint-Yves d'Alveydre, and which banker Felix Rohatyn and his flunky Dick Cheney have adopted today for their Halliburton war in Iraq.

So, to sum all of this up briefly, It should be exceedingly clear by now that this fight for a universal civilization, based on the common heritage of mankind, is far from being over, today. However, if Charlemagne had not been a precursor of the Mazarin principle of the Peace of Westphalia, that is, if he had not pursued a policy of the {*advantage of the other*}, at home and abroad, as he did extensively wherever he deployed his resources, the ecumenical spirit of his Carolingian Renaissance would not have occurred, and the spirit of its revival would not have spurred us to take up a similar mission, today. It was an {*incredible*} combination of the Muslim Renaissance of Harun al-Rachid, the Jewish embassies of Charlemagne to Baghdad, the Irish Monastery Movement, and a Scandinavian Trade Federation, that saved Western Civilization and buried the Venetian Roman Empire, once and for all times to come. Today, we simply need to finish the job that this great ecumenical movement started. Are you willing to do it with the Charlemagne of today, Lyndon LaRouche?

**FIN**

## NOTES

(1) Here is where Pirenne is completely wrong on the question of the crusades. "The Church revived by the Clunisian reform, undertook to purify itself of the abuses which had crept into her discipline and to shake off the bondage in which the emperors held her. A mystic enthusiasm of which she was the inspiration, animated her congregations and launched them upon the heroic and grandiose enterprise of the Crusades which

brought Western Christianity to grips with Islam. “ (Pirenne, {*Medieval Cities*}, Doubleday Anchor Books, New York, 1956. p. 57. How can somebody like Pirenne be so brilliant about understanding the role of Muhammed and Charlemagne be so stupid about the Crusades? It is as if he had not understood a single thing about the Venetians and that the Venetians had contracted him to say that.

## VENETIANS

This gave rise to the degeneracy of feudalism. France became the leader in feudal aristocracy on the debris of the Carolingian order, about a century before the Germans caught the disease, at the exception of the House of Saxony and the powerful influence of the Bishops which was used to restore the power of the monarchy. The Venetians had come to the same conclusion before they initiated the Thirty Years War.

(See archeological remains of old Carolingian monasteries based on the Alcuin model for the Carolingian ‘Palace School’ that was planned for Ingelheim. From Hodges and Whitehouse).

It is clear that the civil war between the grandsons of Charlemagne triggered by Venice was of great significance because it not only killed the international trade of the Rhine Valley, but it also had the devastating impact of opening the doors to the Norman invasion of Europe for the greatest benefit of Venice.

Thus, knowing that there was no gold mines in France, except in the later case of John Law’s “Mississippi gold”, the Venetians thought they could kill off the Irish Carolingian Renaissance by excluding Charlemagne from the Mediterranean commerce altogether. However, Venice had not foreseen the Islamic threat to their plan, and the monetary means by which Harun al-Rachid could circumvent the Venetian obstacle. The significance of the currency reforms of Charlemagne boils down to the following sequence of events: Charlemagne converted the Frisians to the Carolingian Church, and as such he permitted them to act as agents for his court. Charlemagne had an extensive trading centers in the Baltic Sea and Haithabu, in the Schleswig region of Germany, became the key supply center for reminting the Islamic silver coins that were gotten in exchange for the Rhine valley that the Viking traded down the Volga and the Dnieper Rivers of Ukraine into the Black Sea. In a nutshell this is what funded the Irish Monastery Movement and created the Carolingian Renaissance, this is how the Irish and the Arabs joined forces to save Western Civilization.

FIN