



From the desk of Pierre Beaudry



CHARLEMAGNE'S EAST-WEST CHIRALITY INVERSION.

By Pierre Beaudry, 2011.10.22



“That credit, which brings the next generation into a higher level and prevents its from sliding back into an old level, that is the essence of economy.”

Lyndon LaRouche

“Fate leads the willing, the unwilling drags.”

Francois Rabelais

“Sooner therefore shall the light stags feed in the sky, and the seas leave the fishes naked upon the shore: sooner shall the banished Parthian drink of the Arar, and the German of the Tigris, mutually exchanging their countries, than from my heart his face and memory fade.”

Virgil

Figure 1. Charlemagne.

The Credit System was born again in the United States during the first week of October 2011 and was triggered from Russia and China by way of their own discovery of the American principle to be implemented in a trans-Pacific Alliance. The cognitive formulation of the revived principle, however, was generated in the United States by Lyndon LaRouche in order to replace the failures of the imperialist cultures of free trade that had taken hold of this nation since the death of Franklin Delano Roosevelt in 1944. The first credit system was established by an East-West alliance between Charlemagne and Haroun Al-Rashid, and its modern conception was best formulated by Sky Shield in his video: [The Ontology of the Credit System](#).

The LaRouche germ of future oriented credit has now become viral in Russia, China, and the United States. Therefore, the time has become propitious for this idea of credit to have a life of its own and impregnate the collective soul of humanity in the form of a new measure that will guarantee the immortality of the human species for all future times to come. It has now begun to take shape in the imagination of economists from around the world as the only measure that will replace the fallacy of composition that has been the Venetian-British free trade monetary system since the reign of Charlemagne.

INTRODUCTION: HOW TO CHANGE HISTORY FROM THE FUTURE

I find it very ironic that every time I look back to Charlemagne, I think of the future. Is that because he Charlemagne is the reflection of what he wanted us to become? If so, I would like to open this report with a joke that Charlemagne used to tell, because it is as relevant to the future of civilization, today, as it was to civilization during the short period of the Kingdom of the Franks. Sometimes I think to myself that I wish Lyn could have given us twelve people like Gerry Rose. But, that was not to be, and this joke will tell you why.

One day Charlemagne complained to Alcuin:

“I don’t know what I would give if only I had twelve great thinkers like Gerome and Augustin?”

Stunned, Alcuin responded:

“With all due respect Sir, may I remind you that with all of His Infinite Powers, the Creator of the heavens and of the Earth was only able to get us these two, and you want to have a dozen of them!”

1. WHY WAS ORPHEUS TOLD NOT TO LOOK BACK?

Like this Charlemagne joke, there are myths in the collective soul of mankind that speak of hope, time, and song. There are also myths of enslavement of tragic figures who sing for the pleasure of the gods. The story of Orpheus is one of those myths. Orpheus was the Greek legendary poet-musician who made it so bold as to descend into the underworld and defy the gods in search of Eurydice, his dead wife, whose life had been taken in its prime by a venomous snake. Eurydice coming back from the Underworld was like the rebirth of the credit system of ancient Greece, and this is why today, Greece deserves to be the first European nation to enter into the new Pacific Alliance of the American Credit System with Russia and China.

Figure 2. Auguste Rodin, Orpheus and Eurydice.



The marvel of this Greek myth is that the mortal Orpheus was allowed to bring his wife back from the dead through the enchanting truth of his creative talent in artistic composition, which was so powerful that all of the deities of the underworld were mesmerized and could not find any measure against him to punish him for his outrageous daring. However, there was a condition attached to Orpheus' daring courage before the gods of darkness. Proserpine, Queen of Hades and goddess of rebirth, imposed upon him the condition that during his return from Hades, **he was not to look back**. Orpheus accepted, but, just before reaching the dawn of day, he was tempted by a mad desire to see if Eurydice was still following him. He turned back to look and, breaking his commitment to look only forward into the future, his power over the gods was lost, and so was Eurydice, who died a second time.

Today, mortals are getting a third chance. Are they going to keep moving forward or are they going to make the same tragic mistake of looking back to the past. The Bible has a similar tragic ending with Lot's wife looking back at Sodom burning with total disregard to the angel's warning. We are faced with a similar situation in today's Sodomizing British monetary system. Are we going to keep **going along to get along** by appealing to the gods of the past, or are we going to pull ourselves by the future that defines our destiny? This is how, in October of 2011, monetarism began to be replaced by a credit function that Lyn has put forward to pull mankind under his own command from the future. The question is: "Do we have the twelve great thinkers required to keep moving in that direction given by Lyn?"

This myth which Virgil's memory informed by time has forever shaped the future, was also expressed in a very beautiful and sensitive touch that Auguste Rodin grasped for a moment and then

abandoned by manipulating the glorious hand of creative time reversal, but only to discover that, deep in the cold marble of the underworld, immortality could only be achieved by someone who were willing to be guided and pulled by the progress of the future. Here, (**Figure 1.**) Rodin depicted the fleeting moment of blindness just before Orpheus succumbed to the temptation; that is, at the crucial pre-conscious moment between propitiation and truth. We are also living through a similar fleeting moment today in the shape of hope that brings eternity into the scope of time, in the form of a simultaneous discovery of changing past history into the future development of mankind. This raises the question: which of the two roads do you wish to take, buy things that already exist or create things that do not yet exist? You can get anything you wish with money, but you can create anything you wish with credit.

Such is the choice that humanity has to make today: money or credit. Either you look back with an animalistic attachment to things, and you lose your own power to determine your own fate, or you don't look back to your death, and you look forward to the benefit of mankind and discover the sovereign value of credit. The point is that the gods are there to lure you into making the wrong choice, and no matter how well you might sing to them, you will not succeed unless you willfully step against them into the future. Here is how Virgil identified the drama of Eurydice and Orpheus. Eurydice speaks:

*“ ‘Orpheus! What ruin hath thy frenzy wrought
On me, alas! And thee? Lo! Once again
The un pitying fates recall me, and dark sleep
Closes my swimming eyes. And now farewell:
Girt with enormous night I am borne away,
Outstretching toward thee, thine, alas! No more,
These helpless hands.’ She spake, and suddenly,
Like smoke dissolving into empty air,
Passed and was sundered from his sight; nor him
Clutching vain shadows, yearning sore to speak,
Thenceforth beheld she, nor no second time
Hell's boatman brooks he pass the watery bar.”* (Virgil, *The Georgics IV.* 29 BC.)

In that acute sense of a last touching moment, both the poet and the sculptor chose to see with the hands of their minds that Orpheus and Eurydice would have reached the dawn of day, together unscathed, had he not looked back into the treacherous attraction of the past. And, the moral of the story be told, Orpheus would have shared the life of the future by the strength of truth; that is, by defying the evil trickeries of propitiating the divinities. The treasures that the gods promised you are not intended for your enjoyment, but only for you to spend at their expense. However, a simple discovery of principle could have made them both step together blindly into the future, had they discovered the intended purpose of humanity which is truth. The same result would have occurred had Orpheus not go along with the manipulation of popular opinion by the gods.

In economic terms, this translates into what Lyn stated in his National Address of September 30, 2011, that “the content of credit is not cash, the content is not money, and the content is not notes and

bills of exchange: The content is human creativity, from generation to generation.” (Lyndon LaRouche, [NATIONAL ADDRESS, Friday, September 30, 2011.](#)) In other words, credit is the investments that you inherit from the past progress of mankind, that is handed down to you as the inheritance of previous generations, and that you must transmit with increased benefits to the next generations. In that sense, credit is having faith in humanity’s ability to change the past into an improved future, as opposed to trusting in monetary profits which only divide humans into an animalistic struggle of the fittest. In and of itself, as Lyn said, money has no value except what human beings assign to it as credit. Therefore, if we assign to it the value of creativity, we have a true life insurance policy warranty into our species’ immortality.

So, don’t look back to contemplate the past, as Orpheus did, because you will lose the principle of life which lies only in how the future can restore life to the past. If you look back, you will not only lose completely your sense of direction, but also your truthfulness to principles. Why? Because you will forget the knowledge you have already learned about previous human struggles, about how to avoid the obstacles and snares of the gods that tempt all souls during life as well as after death. Because the intention of the gods is to prevent your will from acting on the future, and have you renounce your contribution to the immortality of humanity. That is why the big lie has always been that only the gods are immortals.

Virgil is clear as to the purpose and intention of immortality for humanity. All of his poems are warnings against tricking man into giving up their lot for the service of the gods. But, when you discover, through the tragic singing voice of Orpheus, that your sweet songs do not come from you, then, you willingly and happily chose to live forever in the music of eternity that is passing through you by way of humanity. Such is the intention and purpose of credit. And remember that the music of axiomatic change, for all living species in the Biosphere, has already been set from the beginning of the universe as a series of elementary Lydian intervals of action that pulls the entire universe from the future in order to compose itself in all its major and minor keys. So, go forth poet and sing! But don’t sing along to go along!

2. THE METZ CHANT AND THE QUESTION OF A FRANK BEHAVIOR.

If the myth of Orpheus losing Eurydice can be understood as a metaphor for the loss of the first credit system ever created in known human history, during the infancy of Greek Civilization, then, the loss of the historical significance of Abul-Abbas should become the metaphor for the loss of the second credit system after the breakdown of the Carolingian Kingdom of the Franks, because the Charlemagne economic system was based on the principle of an eleemosynary form of ecumenical credit among Christians, Muslims, and Jews that was also exclusively oriented to the future civilizing process of mankind as a whole, but which was destroyed by the Venetians.

The source of that rebirth of an economic credit system was originated conceptually by the simultaneous rebirth of an eleemosynary principle of economic exchange between Christianity, Judaism, and Islam during the second half of the seventh century and the first decades of the eighth century. However, the principle was already established during the sixth century and the terrain was seeded and

fertilized, simultaneously, by the Irish Augustinian Movement (IAM) in the West, from the birth of Saint Columbanus (540-615) to the death of Charlemagne (540-814), and by the Mohammed Advent of Islam (MAI) in the East, from the birth of Mohammed to the death of Harun al-Rashid (570-809).

The Christian movement was deployed from Ireland into Scotland, England, Gaul, and Italy through the missions of Saint-Columbanus (White Dove, [540-615]) from about 590, and through the Alcuin (740-804) deployment to France in 780, until the death of Charlemagne (742-814). The Muslim movement was deployed from Persia into Syria, Egypt, North Africa and Spain through the missions of Mohammed (570-632) and the Abbasside Caliphates of Baghdad until the death of Harun al Rashid (763-809). Those two movements first acted in apparent opposition, but soon established a community of principle that reflected each other as mirror images of each other, and acted simultaneously as exemplars of missionary activities based on the same universal principle of *man as brother to man created in the Image of God*.



The name of Mohammed

In the West, for instance, the main activity of Saint-Columbanus was to develop followers who would become “vigil-keepers” (*laus perennis*) for the benefit of all of mankind. The practice had been originally established in the eastern rite by the monk Alexander of Constantinople, at about 400. Alexander’s tradition became the first to establish the famous studites (*Studion*) where manuscript writings were transcribed and later translated with calligraphy and illuminations. The Irish monks’ illuminations are the most famous in the world in this regard. And so was the excellence of the Charlemagne plain-chant of the time. This is the Carolingian Messin Chant (from *Cantilena Metensis* from Metz) which is at the origin of the polyphony of Bel Canto. It was through the singing of the “vigil-keepers” that Charlemagne was always able to hear the truth of what was happening throughout his kingdom. Charlemagne always looked for the frank behaviour in all of his people, and it was through that sort of music that the unity of his kingdom was maintained. And, that is the reason why, in 805, Charlemagne decreed that for the sake of the unity of the nation, the *Metz Chant* was to be adopted throughout the entire Kingdom of the Franks.

Charlemagne was constantly testing people around him to see if they were propitiating him, or if they were being frank. This is why his dominion was called the Kingdom of the Franks as opposed to the lying Roman Empire. There are several stories that confirm this overriding fact in the biography of the Monk of Saint Gall whom Charlemagne had commissioned, personally, to tell the truth about certain facts of his life and his actions. Charlemagne knew that certain important things that occurred in his kingdom during his lifetime would not be reported, unless they were formulated by some intelligent monk who was courageous enough to reveal the truth behind his words, especially about his method of intervening with people in position of authority.

For example, the year of 805-806 was the year of a terrible famine throughout the Kingdom of the Franks and Charlemagne decreed a fixed low price for wheat at the same time that he imposed a ban on the export of food, thus establishing the first form of economic protectionism in history. The year 805 was also the year when the chorus singing in Carolingian churches began to be modified from the

traditional “antiphonal” psalmody response method of chanting that Charlemagne had established throughout his kingdom. The Monk of Saint-Gall reported the story of when Charlemagne asked the Pope to send him a dozen of well trained monks to help him correct the problem of disunity in the chorus singing. However, a close scrutiny of the story reveals that there was underfoot a typical Venetian conspiracy to sabotage the plain-chant method of Charlemagne, and an attempt to destroy the unity of effect that he had created in order to keep his kingdom in a unified harmony. I reproduce below the entire relevant section that the Monk of Saint-Gall reported:

“When the time came for these monks to set out from Rome, being, like all Greeks and Romans, greatly envious of the glory of the Franks, they plotted among themselves to see how they could vary the ways of singing and so prevent the Franks in the kingdom and territory of Charlemagne from ever achieving uniformity. When they reported to Charlemagne they were received with honor, and they were apportioned out to a number of very famous places. Each in his own appointed locality began to chant with as much variation and as incorrectly as he knew how, and did all he could to teach others to do the same.

“Charlemagne, who was certainly no fool, celebrated the Feast of the Nativity and of the Coming of Christ at Trier or at Metz one year, and with great insight and attention to detail, came to follow and understand the style of singing there; and the following year he took part in similar solemnities at Paris or at Tours, and there listened to singing which was completely different from what he had heard twelve months before at the other places mentioned. In the same way, he discovered, as time went on, that the monks whom he had dispatched to the other cities were all different from each other in their singing. He reported to Pope Leo of holy memory, who had succeeded to Stephen. Pope Leo recalled the monks to Rome and punished them with exile or life imprisonment. ‘If I send you some more,’ he said to the illustrious Charlemagne, ‘they will be just as blind with envy as the first ones, and they will cheat you in their turn. This is how I will do what you wish. Send me two of the most intelligent monks whom you have in your own entourage, doing it in such a way that my own people do not find out that they belong to you. With God’s help, they will acquire the proficiency in this art of plain-chant which you are looking for.’ Charlemagne did as Leo said.

“In a short time the two were perfectly trained and Leo sent them back to Charlemagne. One of them he kept with him. At the request of his own son, Drogo, Bishop of Metz, he sent the other one to the cathedral there. Not only did this monk become most influential in Metz, but the effect of his teaching soon spread throughout all of the land of the Franks, to such an extent that in our time church singing is called *Metz Chant* by all those in those regions who use Latin. With us who speak the Teutonic or German language, it is called *Mette*; and in the Greek form the customary name is *Mettisca*.” (Monk of Saint-Gall, *Two lives of Charlemagne*, Penguin Classics 1969, p. 104)

To fully grasp the significance of this sabotage operation in the method of singing that Charlemagne had introduced, it is important to grasp two significant factors. The first was the significance of how Charlemagne used the method of dialogue of plain-chant to discover if a singer was a truthful person or not. The measure of evidence was determined by the degree of shyness in the voice that the singer was not able to keep hidden to himself when he either found himself in the presence of

Charlemagne, or when his image flashed through his mind. The other factor was the influence of the Irish Augustinian Movement on the education of the Franks.

The *Metz Chant* originated from the perpetual service of praise “*laus perennis*” (continuous prayer) of Saint Columbanus and which was carried on, day and night, by a series of choirs that followed each other, successively, and sang continuously in a form of plain-chant that was more ancient than and different from the Roman Gregorian chant. However, these singers were also known as the *ἀκοϊμέται* (without rest), otherwise known as the sleepless ones, or the monastic “vigil-keepers” (*Acoemetae*). The point is that the followers of Columbanus were the “vigil-keepers” against heresies. And heresies about the divinity of Christ were the most devastating attacks against newly baptized Christians during the early period of Christianity.

In fact, during the sixth century, while combating Eutychian tendencies of a number of Scythian monks who believed that Christ was of two separate natures, human and divine, which blended together, a number of “vigil-keepers” fell into the heresy and were excommunicated by Pope John II (532-535). But the Pope did not condemn the whole abbey because a Roman Synod of 484 had already praised their order as generating the best guards against heresy: The Pope’s Edict said: “Thanks to your true piety towards God, to your zeal ever on the watch, and to a special gift of the Holy Ghost, you discern the just from the impious, the faithful from the miscreants, the Catholics from the heretics.” This is the quality of “vigil-keepers” that Alcuin had also brought from Ireland to the Franks in 782, and that became the basis for the education of Charlemagne’s court.

3. THE CHIRALITY INVERSION OF CHARLEMAGNE AND HARUN AL-RASHID.

Today, the replacement of the bankrupt Atlantic Alliance monetary system dominated by the British Empire by a new American Pacific Alliance credit system represents the continuation of the Charlemagne policy of replacing the Mediterranean monetarist system dominated by the Roman Empire and Venice with a Eurasian Landbridge canal system in alliance with Harun al-Rashid: it is aimed at bringing an end to the bestialization of humanity under monetarism and at replacing it by the Charlemagne legacy of a Just Human Species Economic Order. The condition for this policy to succeed requires precisely the same method of seeking truthfulness that Charlemagne used in the *Metz Chants* of the “vigil-keepers.” The evidence of this parallel view is best exemplified by the “Khazar Option” developed between Christianity and Islam at the turn of the 8th century, and which represented a truthful attempt at creating an “American experiment” between Charlemagne and Harun al-Rashid.

A few years ago, I came upon that amazing singularity of history which appeared inconceivable at first glance, but which rapidly struck me as being the boldest idea that only a Charlemagne or a Harun al-Rashid could have come up with, exactly because it was inconceivable. I think it was Charlemagne who first conceived of the idea, but it was Harun al-Rashid who implemented it. Since his 759 experiment of Narbonne in southern-France was the first concrete political experiment of an ecumenical-Augustinian “City of God” that was meant to express the paradoxical idea of an experiment of the Holy Trinity on earth, it makes total sense that Charlemagne was the one who thought of the “Khazar Project” as an

Augustinian three-fold ecumenical project. But, on the other hand, since the Jewish King of Khazaria, Bulan, had an army that was entirely commanded by Muslim Officers and a majority of its 7,000 soldiers were Muslims, it became evident that only Harun al-Rashid could have implemented such a Khazar defense system from his headquarters in Baghdad. Furthermore, the Supreme Court judicial system of Khazaria was also an incredible ecumenical innovation since it was ruled by seven judges, two for the Muslims, two for the Christians, and two for the Jews, with an additional one for pagan Rus. Based in Atil (Itil), the capital city of Khazaria (Ukraine), the Supreme Court was overseen by the Jewish King of Khazaria. (Figure 3)



Figure 3. Map of the Jewish Khazar Kingdom. Kevin A. Brook.

Charlemagne's idea consisted in using three types of people as the living dynamics of a threefold justice system, as if based on the Holy Trinity. Furthermore, Charlemagne also expanded his own kingdom based on developing harmony between three different peoples, that is, where the first, say the Franks had to civilize the Saxons in order for the Saxons to help the Franks civilize the Avars. In other words, Charlemagne's intention was to create a self-generating process to bring civilization in every region that bordered his Kingdom to the East. His expansion process through Rivers and canals brought him to Khazaria via the Rhine-Danube canal that he built in 792-73 and the Black Sea, and to Saint-Petersburg via the North Sea. Charlemagne would ensure security of the whole Kingdom by sending everywhere his intelligence messengers the "missi," whose role was to ensure order, justice, and fidelity to the King. It was this trinitarian function that was sabotaged by the three grandsons of Charlemagne when they turned inward against each other, because they had failed to understand the true legacy of their

grandfather, and they let themselves be captured by Ultramontane Bishops and Venetian controlled monks who were deployed against the Irish Augustinian Movement that Alcuin had established from his headquarters at the Marmoutier Abbey of Tours.

This is how the City of Narbonne in the south of France was created as an ecumenical city uniting three sectors, the first was Jewish, the Second Islamic, and the third, Christian; all three living in harmony under the protection of Charlemagne. Similarly, Harun al-Rashid used the Radhanite Jewish Merchants to establish a Jewish homeland in Khazaria. (See my report on *The Truth About the Jewish Khazar Kingdom*, 1/14/2011) There remains very little original information about Khazaria except the report from Mas'udi in his *The Meadows of Gold*, which he wrote, as he said, for the purpose of “snatching precious fragments of the past from oblivion...” As Mas'udi wrote: “The king, his court and all those of the Khazar race practice Judaism, to which the king of the Khazars was converted during the reign of Haroun al-Rashid.” (Mas'udi, *The Meadows of Gold*, Penguin Books, 2007, p. 21)

4. THE KINGDOM OF THE FRANKS AND THE ROMAN EMPIRE.

The problem with historical accounts on Charlemagne is that most of them are lies. The most truthful accounts on Charlemagne were given by the [Monk of Saint Gall](#). The truth of the matter is visible because, in opposition to all other historians, The Monk began his account by making the crucial difference between the Roman Empire and the Kingdom of the Franks. In the opening words of his first chapter of his biography, the anonymous Monk wrote: “The all Powerful Master of princes who ordains kingdoms and historical times, after he had broken up the amazing colossus with feet of steel or of clay, the Roman Empire, he elevated by the hands of the illustrious Charles, another colossus not the least admirable, but with a head of gold, that was the Kingdom of the Franks.” (Monk of Saint-Gall, *Des Faits et Gestes de Charles-Le-Grand*, in *Collection des Mémoires relatives a l'Histoire de la France*, Chez J.L.J. Brière, Libraire, 1824, p. 173.) Both the Monk of Saint Gall and Charlemagne's biographer, Einhard confirm that Charlemagne was named “Roman Emperor” in total surprise by Pope Leon III, and that Charlemagne never accepted the papal honor in order to maintain peaceful relationship with Empress Irene of Constantinople. In any event, Charlemagne always preferred the title of King David, as he sometimes referred to himself among his intimate circle of friends.

The main difference between the King of the Franks and the Roman Emperor is best understood by studying Charlemagne's economic views from his Capitularies. The Capitularies of Charlemagne put together by Angesius, Abbot of Fontenelle, are a testament to the economic intention of Charlemagne. Those Capitularies, or royal edicts, totaled about 1697 including those of Charlemagne's son, Louis the Pious. It was with the marching orders of such Capitularies, that the Charlemagne Kingdom of the Franks was unified and that the small societies, enterprises, and local governments became beneficiaries of the King's generosity. These were the means used by Charlemagne to unify all of his territories, based on a single universal will of eliminating poverty and improving humanity as opposed to using money for the usurious purpose of increasing one's wealth.

In his *Capitulary of Frankfurt 794*, for example, Charlemagne forbade the usurious practice of free trade known as buying cheap and selling dear. Charlemagne was also opposed to the so-called free

trade practice of market economy that abuses the general population by manipulating products, especially in times of abundance or scarcity. Charlemagne knew that this market form of price manipulation was used by greedy people who only wanted to make more money on the backs of the poor, so he devised a form of credit investment that he considered to be just for his time and circumstance. Charlemagne, therefore, established the following Capitulary of Frankfurt in 794:

“C.4. Our most pious lord king has decreed, with the assent of the holy synod, that no man, clerk or lay, may sell his corn more dearly, in time of abundance or scarcity of the harvest, than the public muid brings according to recent decree. [A muid is 150 liters or about 4.25 U.S. bushels] For a muid of oats one denarius, for a muid of barley two denarii, for a muid of rye three denarii, for a muid of wheat four denarii. But if he wishes to sell it as bread, he ought to give twelve wheaten loaves, each weighing two pounds, for one denarius; fifteen of rye of equal weight for one denarius; twenty barley loaves of the same weight, or twenty-five oat cakes of the same weight, for one denarius. As for the public grain of the lord king, if it be sold, two muids of oats shall be sold for a denarius, one of barley for a denarius, one of rye for two denarii, one of wheat for three denarii. And let him who holds a benefice from us see to it that, when he has given what is due to God, no serf belonging to that benefice die of hunger, and what is left after the necessities of the serfs have been attended to shall be sold according to the rates mentioned above.” (From: J. P. Migne, ed., *Patrologiae Cursus Completus*, (Paris, 1862), Vol. XCVII, p. 193, reprinted in Roy C. Cave & Herbert H. Coulson, *A Source Book for Medieval Economic History*, (Milwaukee: The Bruce Publishing Co., 1936; reprint ed., New York: Biblio & Tannen, 1965), p. 130.)

Notice that the exchange value from raw wheat to a loaf of bread not only includes the unfolding of improvement in human labor, but the product from the land of the King is less costly. The King was not merely setting an example; he was establishing a law whereby the richer the landowner, the cheaper was to be his product sold to the poor population. This was a way of taxing the rich and not the poor. Such an economic credit system of fair pricing was also adopted in North Africa. This was part of an agreement between Charles and Harun, and their Eurasian Landbridge partners that economic development would also spread throughout Africa, fostering the improvement of their economies as well.

How could such an economic agreement between Charlemagne and Harun al-Rashid be established when the two leaders never had the opportunity to meet, and everything coming out of the Roman Empire, especially out of Venice, precludes any form of agreement between Christians and Muslims? The answer to that question lies in a unique form of relationship that existed between the two leaders and which was based on the “Frankness” of the Jewish merchants that went back and forth between the two continents, acting as their ambassadors. The whole question was based on how you know with certainty if someone is lying or telling the truth; that is to say, if you can tell the difference between a Frank and a barbarian. That was the test. Therefore, during that historical period, Charlemagne decided, in his wisdom, that only the Jewish Radhanite Merchants who were in agreement with the ecumenical principle that Charlemagne had implemented in Narbonne, were capable of creating that bridge of frankness across the East and West.

5. THE BUCOLICS OF VIRGIL AND THE CITY OF GOD OF SAINT AUGUSTIN.

The reader should know that during meals, Charlemagne and Alcuin used to read to each other and to the family the works of Saint Augustine and of Virgil. *The Bucolics* by Virgil were a favorite subject of discussion between the two, as well as *The City of God* by Saint-Augustine, because both subjects were about how to established cities on the principle justice and of love of mankind. The constant concern of Charlemagne was to insure that justice was rendered to the widow, the orphan, and the poor more generally. All of Charlemagne's Capitularies were directed to instruct those who were responsible for the welfare of the people of his cities and of their attached lands, namely his Bishops, some of whom were exceedingly greedy, as reported by the Monk of Saint-Gall. Several times, in his biography, the Monk revealed publically the greed and vanity of certain number of Bishops, and he kept reminding the Emperor that his life may be endangered if he did not support his claim to the truth in these matters.

Similarly, justice is the central issue of *The Bucolics* of Virgil, and Charlemagne used his story as a basis for dealing with injustices in his own kingdom. After the Battle of Philippi, in 712 BC, at the time when Brutus and Cassius were overthrown by Cesar Augustus and Mark Anthony, the soldiers of the Roman Emperor were rewarded by Cesar with lands that were attached to different cities of the empire. However since the greed of certain soldiers was never satisfied, some of them transgressed the bounds of their territories and encroached on the lands of neighboring cities. The injured parties flocked in great numbers to Rome seeking justice. The injured people only had a single recourse, which was to call upon the Emperor for justice. This story of the Bucolics was based on a true situation that occurred to Virgil, himself, who had been dispossessed of his estate and was able to have it restored to him by appealing to Cesar in person. This is why Virgil has identified himself with one of the two characters of his dialogue, Tityrus.

Moreover, it was on the faith of a similar sense of justice and a similar understanding of the chirality of the historical event that Harun al-Rashid had given recognition to the greatness of Charlemagne and that, to demonstrate his epistemological community of spirit with him, he transferred his own authority over the Holy Lands to the King of the Franks. As the Monk reported the historical inversion in the following manner:

“At this sight, Harun, the most powerful of all of the rulers who inherited that name, recognized from such minute indications the superior might of Charlemagne, and he began to praise him in the following words: ‘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 which I have said. I will give the land to him, so that he 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.” (Monk of Saint-Gall, *Two lives of Charlemagne*, p. 148.)

The friendship between Charlemagne and Haroun Al-Rashid had been considered impossibility by most people. This is why the Monk quotes the poet Virgil verse that said: “Sooner shall the banished Parthian drink of the Arar, and the German of the Tigris.” (“*Aut Ararim Parthus bibet aut Germania Tigrim.*” Virgil, *Bucolic. Eclogue I, 60.*) In other words, “That’ll be the Day!” But, the monk is speaking tongue in cheek, because of the nature of the chirality inversion that is involved in this matter.

The Roman Empire was based on “divide and conquer” and this was especially true in the relationship between the East and the West. The two must be kept separated at all cost, either by a religious barrier or by any cultural and economic means. The purpose of this separation was essential to the unity of power of Rome as genocidal octopus sucking the blood substance of everything it could reach within the Mediterranean and Atlantic Sea regions. Further out, geographically speaking, was inaccessible and was considered Terra Incognita. Persia in the East was such a Terra Incognita.

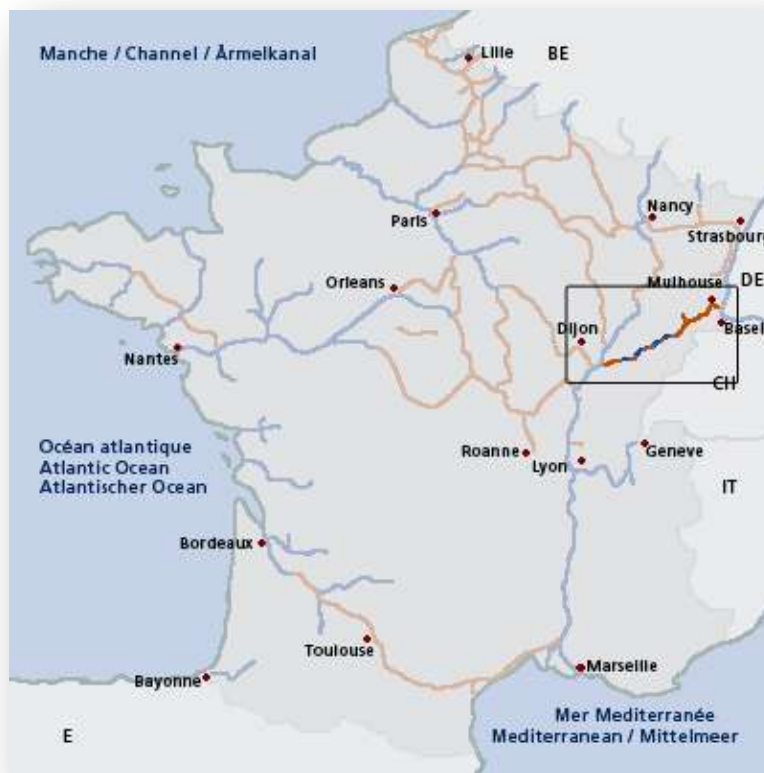


Figure 4. The Rhone-Saone-(Arar)-Rhine Canal!

In this Virgil dialogue, Tityrus was referring to unbelievable situations in which animals feeding in the sky and fishes feeding on the land would be as impossible as Persians and Germans sharing their mutual countries without conquering the Roman Empire. The entire Virgil statement said: “Sooner

therefore shall the light stags feed in the sky, and the seas leave the fishes naked upon the shore: sooner shall the banished Parthian drink of the Arar, and the German of the Tigris, mutually exchanging their countries, than from my heart his face and memory fade.” (*P. Virgilii Maronis Bulicorum eclogue decem: The Bucolicks of Virgil*, Oxford, 1820, p. 20.) It is quite an irony, indeed, that the Arar River, that is, the Saone River in France, should be precisely the river link in the Rhone-Rhine canal which connects the Sea port of Marseille on the Mediterranean Sea with the shores of the Khazar Kingdom and those of Harun-al-Rashid’s Baghdad Caliphate, through the entire continental Kingdom of the Franks under Charlemagne, via the Rhine-Danube canal and the Black Sea. Immediately after his reference to Virgil, the Monk of Saint-Gall confirmed precisely this strategic shift between the East and the West, and this fundamental difference between the Roman Empire and the Kingdom of the Franks, when he identified the chirality of exchange between the movements of the two locations:

“Through the energetic measures taken by Charlemagne, who was, as always, full of vigor, it was discovered to be not only possible but, indeed, extremely easy for his envoys to travel to and fro; and Harun’s own messengers, both young and old, passed freely backwards and forwards from Parthia to Germany, and from Germany to Parthia – whatever interpretation philologists may put on the River Arar, some thinking it to be a tributary of the Rhine and others of the Rhone, for, in their ignorance, they have become confused about this location.” (Monk of Saint-Gall, Op. Cit., p. 149.)

Indeed! What the Monk is touching on, here, is precisely the paradoxical issue of chirality between the East and the West. It looks like Charlemagne’s plan was not that impossible after all and that Virgil, as well as Kipling, seems to have been confused and affected by the same Roman Imperial view that “Never the twain shall meet!” However, here, the Monk demonstrates that Charlemagne proved everybody wrong by succeeding where no one else had dared to go. So, what is implicit in Virgil’s verse has become explicit with Charlemagne: East and West cannot meet unless you destroy the Roman Empire, and Charlemagne had done just that. In other words, imperialism can be defeated, but only if one succeeds in solving the opposition of chirality that exists between the East and the West. In fact, this is the central paradox of the Charlemagne canal project; that is, the chirality of long ditch of a few thousand feet long that became known as the *Fossa Carolina*.

Yes, chirality! That is exactly the point. Consider that the Charlemagne expedition Eastward into Khazaria and into Baghdad was like the Cusa-Columbus expedition across the ocean to America in the same proportion as the extraterrestrial imperative is the challenge for us today. It is the imperative of the future, the imperative of the unknown, which is always contrary to the direction of the past to the present in its characteristic form of time reversal from the future. That is why each one of those situations always appears to be an impossible problem to solve. But, in fact, they are solvable by the Leibniz anti-Euclidean method on inversion of tangents, which is nothing else but a derivation of the catenary-tractrix principle of Leonardo.

That is the paradoxical situation that Charlemagne was able to solve by simply tracing a chirality line in the sand, and that line became known as “*Fossa Carolina*,” a long ditch of a few thousand yards which was moving in both directions at once, both left and right, and demonstrated how the West could meet the East. That was how Charlemagne set the course of mankind into a new form of eleemosynary form of credit system for all times to come. But, that was sabotaged by his three grandsons and the

helping hand of Venice. That could have been the NAWAPA of the Carolingian period. But, it was never finalized. How did this inversion work? This can only become knowable after you have solved the paradox of chirality in your mind, first and foremost. So, ask yourself: how was Charlemagne able to solve the apparent paradox between the East and the West?



Figure 4. *Fossa Carolina.*

Although East and West are opposed, their opposition is not an irreconcilable confrontation, like the British Aristotelians make believe. For Charlemagne, the East and the West were two opposed forms of complementarities; that is, they were understood as the reciprocity of chirality between Christianity and Islam, like left and right hands complement each other. But, how can East and West become one? How can a right hand glove be worn on a left hand? This is totally impossible, right? Wrong!. This can be done by inversion. So, think of the period of the historical Mohamed Advent of Islam - from the birth of Mohammed to the death of Harun al-Rashid (570-809) - as the right hand of the East, and the period of the Irish Augustinian Movement - from the birth of Columbanus to the death of Charlemagne (540-814) - as the left hand of the West. Can you imagine how one hand can become the unfolding inversion of the other? Place them in such an opposition that one is the reflected mirror image of the other, and go through the looking glass, like Alice did.

Do the following simple experiment with two other people, as if one person were Jewish, and the other two, Christian and Muslim. Have the Christian person wear a pair of flexible woolen gloves, and the Muslim stand bare hands. Have them face each other, as if they were the mirror images of each other, and have them put the tips of their fingers on each other's, as if they were holding an imaginary mirror between them. Then, peel off the gloves from one person's hands and inverse them onto the hands of the other person. That is the sort of inversion that goes on in your mind when you go through an axiomatic change. That is how Cusa understood causality as folding and unfolding from and to the Mind of God.

That is how Mazarin solved the crisis of the Thirty Years War and brought about the Peace of Westphalia, by having A discover a way to eliminate the differences between B and C. That is what the idea of Charlemagne's canal is all about. That is what its intention was, and still is to this day. You should have a lot of fun with this.

There are other similar ironies in the Monk's biography, but none more exquisite and more on target than this one. This reminder also goes hand in glove with the spirit of generosity that Charlemagne was encouraging in his grandsons before his death and also at the time of his writing of his last will and testament, in 811, three years before his death.

6. THE CHARLEMAGNE LEGACY: THE ELEEMOSYNARY CREDIT SYSTEM.

Two Irish monks came to the Kingdom of the Franks and advertised they had "Knowledge for sale." They did that for the simple reason that people tend *to* "consider more seriously that which is going to cost them something, rather than that which is given for free." (Monk of Saint Gall, Op. Cit, p.) Charlemagne was so impressed by their virtue and their knowledge that he decided to take one with him on a military expedition and the other to Italy to give him the monastery of Saint Augustine in Pavia. When Alcuin heard of the event, he left Ireland and went to the Court of Charles to become his associate. Charles gave him the monastery of Saint-Martin of Marmoutier near Tours. The treasure these Irish monks brought to the Franks was invaluable because it was grounded on a solid knowledge and application of irony, and most of all, on an Irish sense of humor. Just compare Irish jokes with American jokes today, and you will see the difference.

Just to state this as an example, during the period of Lent, Charlemagne came to a poor Frank village by surprise and the bishop of the place was very upset that he could not receive his king properly, since he did not have any fresh fish to give him. Instead of the fish, the Bishop served him an aging cheese. The King, otherwise always happy to eat anything you put in front of him, and always eager to promote local production of food, did not wish to embarrass his host by asking for something else so, he took his knife, cut out the rotting part that looked and smelled abominable, and only ate the white part of the cheese. To his surprise and amazement, the Bishop, standing next to him, approached him and said: "Sir, Why did you throw away the best part of the cheese?" Shocked by the intervention of his host, Charlemagne, who has never deceived anyone in his life, and who is rarely deceived by anyone, was shocked to learn the outrageous truth about this paradox of an aging cheese. But, in order not to pass an opportunity to learn something new, he took the Bishop's advice and tasted a bite of the rotten cheese. As the Monk of Saint-Gall reported: "After chewing on it for a few seconds, he swallowed it like butter and said to the Bishop: 'Each year, I want you do send me two crates of this rotten cheese to my Palace at Aachen!'" (Monk of Saint Gall, Op. Cit., p. 190)

It is always easy to discover what an individual human being intends to leave for the benefit of future generations if you take a look at his last will and testament. So, the best way to understand Charlemagne's intention toward the future is to do exactly that. The priority of Charlemagne's Last Will and Testament was not his attention to his immediate family but to the state of economic condition of the

main cities of his kingdom. His policy was to give the two thirds of his own personal fortune as free credit to the twenty-one metropolitan cities of his kingdom. Addressing himself in the third person, Charlemagne emphasized the necessity to give alms and to further his eleemosynary form of economics throughout his kingdom. His true legacy was for the benefit of others. The first two pages of Charlemagne's four page testament reads as follows:

“In the name of the Lord God Almighty, the Father, the Son, and the Holy Ghost. This catalogue of his possessions and these suggestions for their disposal have been drawn up by Charles, the august, most pious and most glorious Lord and Emperor, in the eight hundred and eleventh year after the Incarnation of our Lord Jesus Christ, the forty-third year of Charlemagne's reign over the land of the Franks, in the thirty-sixth year of his reign over Italy, in the eleventh year of his being an Emperor, and in the fourth tax year.

“With pious and prudent forethought he has resolved to make this partition of his valuables and of his moneys which were stored up in his treasure-house on that particular day, and with God's help he has proceeded to do so. His essential objects in planning this division have been to ensure that the distribution of alms which from long tradition Christians offer from their personal effects should be made methodically and sensibly from his own fortune, too; and then that his heirs should show clearly and without any possible misunderstanding what ought to come to each of them and so should be able to divide his possessions among themselves without lawsuit or dissension, each receiving his allotted share.

“With this intention and object in mind. He has first of all divided into three parts all of the valuables and precious objects which were to be found in his treasure-house in the form of gold, silver, jewels and regalia on the day stipulated. The first third he has placed on one side. The remaining two-thirds he has subdivided into twenty-one parts. This division of two thirds into twenty-one parts has been made for the following reason. It is well know that there are twenty-one metropolitan cities in Charlemagne's kingdom. Each of these parts shall be handed by his heirs and friends to one of those cities to be used for charity.

The archbishop, who at the time of Charlemagne's death is in charge of each of the sees in question, shall receive the part allocated to his own diocese. He shall share it with his suffragans in the following way: one third shall go to his own church and the remaining two-thirds shall be divided among the suffragans. Each of these subdivisions, which have been made from the aforesaid two-thirds, according to the recognized number of twenty-one metropolitan cities, lies in its own coffer, separated systematically from the others and with the name of the city to which it is destined written clearly on it. The names of the metropolitan cities to which these alms or eleemosyna are to go are as follows: Rome, Ravenna, Milan, Cicidade, Grado, Cologne, Mainz, Juvavum, or Salzburg, Trier, Sens, Besancon, Lyons, Rouen, Rheims, Arles, Vienne, Moutier-en-Tarantaise, Embrun, Bordeaux, Tours and Bourges.” (Charlemagne's Last Will and Testament, from *Two lives of Charlemagne*, p. 87-88)

During his reign, Charlemagne also gave eleemosynary alms to Christians and leaders of foreign countries such as, Syria, Egypt, Jerusalem, Alexandria, and Carthage, and wherever there was poverty

that needed to be alleviated. The point is that wherever there was poverty Charlemagne would use his own treasury to save the bankruptcy of the people.

His treasury was used as a relief credit fund to invest in the production of agriculture and the production of goods for internal use and for export. He understood that the only way to have justice in his kingdom was to take care of the welfare of the people first. Since there were no banks at the time, Charlemagne would count on the richer people to take care of the poor. He emphatically emphasized the eleemosynary principle in almost every Capitulary that he wrote. For example the following samples:

CHAPTER I. CONCERNING THE EMBASSY SENT OUT BY THE LORD EMPEROR.

And let no one, through his cleverness or astuteness-as many are accustomed to do-dare to oppose the written law, or the sentence passed upon him, or to prevail against the churches of God or the poor, or widows, or minors, or any Christian man. But all should live together according to the precept of God in a just manner and under just judgment, and each one should be admonished to live in unity with the others in his occupation or calling. The monastic clergy should altogether observe in their actions a canonical mode of living, far removed from torpid gains; nuns should keep diligent guard over their lives; laymen and secular clergy should make proper use of their privileges without malicious fraud; all should live together in mutual charity and perfect peace. And let the messengers diligently investigate all cases where any man claims that injustice has been done to him by any one, according as they themselves hope to retain for themselves the grace of omnipotent God, and to preserve the fidelity promised to him. And thus, altogether and everywhere and in all cases, whether the matter concerns the holy churches of God, or the poor, or wards and widows, or the whole people, let them fully administer law and justice according to the will and to the fear of God.

2. CONCERNING THE FEALTY TO BE PROMISED TO THE LORD EMPEROR.

5. That no one shall presume through fraud to plunder or do any injury to the holy churches of God, or to widows, orphans or strangers; for the emperor himself, after God and his saints, has been constituted their protector and defender.

9. That no man shall make a practice of unjustly carrying on the defense of another in court, whether from any cupidity, being not a very great pleader; or in order, by the cleverness of his defense, to impede a just judgment or, his case being a weak one, by a desire of oppressing. But each man, with regard to his own case, or tax, or debt, must carry on his own defense; unless he be infirm or ignorant of pleading-for which sort of persons the "missi," or those who preside in that court, or a judge who knows the case for the defendant, shall plead before the court. Or, if necessary, such a person may be granted for the defense as shall be approved by all, and well versed in that case. This, however, shall be done altogether according to the pleasure of those who preside, or of the "missi" who are present. And all this shall be done in every way according to law, so that justice shall be in no way impeded by any gift, payment, or by any wile of evil

adulation, or out of regard for any relationship. And that no man shall make any unjust agreement with another, but that all shall be prepared, with all zeal and good will to carry out justice.

14. That bishops, abbots and abbesses, and counts shall be mutually in accord, agreeing, with all charity and unity of peace, in wielding the law and in finding a right judgment; and that they shall faithfully live according to the will of God, so that everywhere and always, through them and among them, just judgments may be carried out. The poor, widows, orphans and pilgrims shall have consolation and protection from them; so that we, through their good will, may merit, rather than punishment, the rewards of eternal life.

For avarice and concupiscence are to be avoided by all Christians in this world, but chiefly by those who have renounced the world and its desires.

27. We decree that throughout our whole realm no one shall dare to deny hospitality to the rich, or to the poor, or to pilgrims: that is, no one shall refuse shelter and fire and water to pilgrims going through the land in God's service, or to any one travelling for the love of God and the safety of his soul. If anyone shall wish to do further kindness to them, he shall know that his best reward will be from God, who said Himself: " And who so shall receive one such little child in my name, receiveth me." And again: " I was a stranger and ye took me in."

Likewise we wish our decrees to be known by laymen and in all places-whether they concern the protection of churches or widows, or orphans or the weak; or the plundering of them, or the fixing of the assembling of the army, or any other matters: in order that they may be obedient to our command to our will, and that each one may strive in all things to keep himself in the sacred service of God.

General Capitulary of the Missi (802)

5. That no one shall presume to rob or do any injury fraudulently to the churches of God or widows or orphans or pilgrims; for the lord emperor himself, after God and His saints, has constituted himself their protector and defender.

No matter what the state of the country may have been in, the economic priority for Charlemagne was always to take care of the widow and the orphan first.

7. HOW CHARLEMAGNE'S KINGDOM WAS BROKEN UP BY "DIVIDE AND CONQUER."

One of the most remarkable examples of a fallacy of composition in the domain of European oligarchical diplomacy is the pledge of brotherly love known as the *Oath of Strasbourg* of 842 taken by two of Charlemagne's grandsons Charles the Bald and Louis the German, against their older brother, Lothar. A civil war ensued and the Charlemagne Kingdom was broken up by means of this "*divide and*

conquer” Venetian tactic. As a result, the Charlemagne Kingdom became divided into three different parts, Francia, Lotharingie, and Germania. Here is the original text of the Oath in Old French.

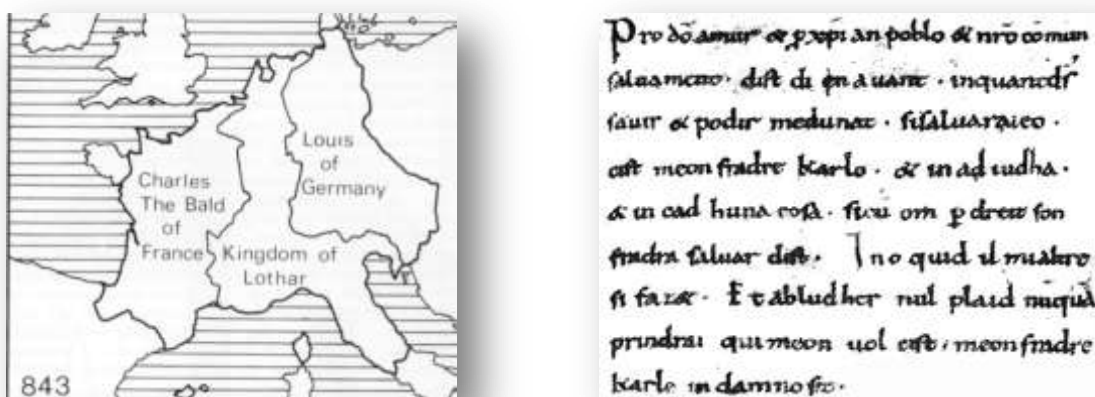


Figure 5. The division of the Kingdom of the Franks and the original Oath of Strasbourg (842) The Oath of Strasbourg translated in ancient French Carolingian minuscule script. The original text says:

“For the love of God and for Christendom and our common salvation, from this day onwards, as God will give me the wisdom and power, I shall protect my brother Charles, with aid or anything else, as one ought to protect one's brother, so that he may do the same for me, and I shall never knowingly make any covenant with Lothair that would harm this brother of mine, Charles.” (Oath of Strasbourg)

When Lyn criticized the Charles de Gaulle statement from the beginning of his *Memoirs of Hope*, about the historical status of France (*Three Steps to Recovery*, EIR, October 14, 2011), the *Oath of Strasbourg* of 842 immediately came to my mind. Why? Because to me, the reason why the French and German nations have not been able to tell each other the truth about the evil of the British Empire, lies, fundamentally, in the decisive historical fact that the very first official diplomatic promise of allegiance between those two peoples has been basis for all diplomatic deceptions setting the tone for a thousand years to come. In Strasbourg, on that fatidic day of February 14, 842, France and Germany sealed their future of war and bloodshed by the agreement of Charlemagne’s two grandsons, Charles the Bald of France and Louis of Germany pledging their mutual solidarity against their senior brother, Lothar, who had inherited the crown of their common father, Louis the Pious, son of Charlemagne. From that moment on, there has not been a lasting peace between France and Germany. Therefore, if not a single French or German leader in history has ever had the moral courage to denounce the *Oath of Strasbourg* as the original “divide and conquer” agreement that has pinned their two peoples against each other for over a thousand years, how can they find the courage to denounce the evil of the British Empire which has lasted only a few hundred years? As Lyn put it:

“At the bottom, the failures of France itself, and that of Germany, too, must be attributed chiefly to the failure to recognize two cardinal facts of ancient through modern history. First, was the inherent evil of the method of the oligarchical system, as expressed by the existence of the oligarchical system typified by the Roman Empire and its successors; secondly, the failure of

France and Germany to recognize, that it has been in more recent centuries, the folly of both France and Germany to fail to understand their respective frequent betrayals of the legacy of Charlemagne.” (Lyndon LaRouche, *Three Steps to Recovery*, EIR, October 14, 2011, p. 40.)

The point of this betrayal can be precisely located historically in the fact that no one, in France or in Germany, ever dared tell the truth about the treachery of the grandsons of Charlemagne, because it is always easier to shut up, be polite, and go along to get along. It is for the same reason that the true history of Charlemagne and Harun al Rashid and of their ecumenical alliance with the Radhanite Jewish Merchants has never been told. The time has come when the truth has to be told.

The truth of the matter is that both Charles the Bold and Louis the German had made preamble speeches before their troops spewing out, like two spoiled children, the full load of complaints they had against their older brother, begging support from their mutual troops to help them fight against the Carolingian King Lothar. This was, in fact, the first democratic military coup d'état to be publically acclaimed in Europe, and which led to a civil war among brothers of the same family. The soldiers, who did not know any better, or did not wish to know, were promised total freedom from their vassality, in case where the Oath was to be broken either by Charles or Louis. Otherwise, they were told in no uncertain terms that they had to be willing to die for the folly of their respective French and German leaders. They voted yes by a show of military arms, and the deed was done. Both Louis and Charles swore their individual oath in the vernacular language of their respective soldiers and four months later, they went to war against their brother Lothar.

The underlying truth of the matter, however, is that the German and French peoples are brother peoples and the divisions between them have historically been a fallacy of composition against a new order that Charlemagne and Harun al Rashid had established, but which was destroyed in its infancy. This is why the closest that Charles De Gaulle ever came to understanding this was when he came into a strategic agreement over the development of Europe with Konrad Adenauer. This is also the orientation that Jacques Cheminade and Helga Zepp LaRouche have been taking from their respective campaigns in their respective nations for the last forty years. However, historians have always used the excuse of the Oath of Strasbourg and the bilingual significance of these old documents written in Old French and Old German, as a pretext for asserting that the Charlemagne Kingdom was too big and had to be split between France, Germany, and others along cultural and linguistic lines. That is a fallacy which only benefited the local oligarchies who believed that small is beautiful. The Charlemagne Kingdom was not too big and could have developed into a true United States of Europe, with multiple cultures and languages interactions, had the ecumenical outlook of Harun and Charles survived, but this was not allowed to happen because the Venetian financial interests of “divide and conquer” would not allow the continuation of the internal development of the multi-cultural Eurasian Landbridge grand design that Charlemagne had initiated with Harun al-Rashid.

FIN

[[I am waiting for a response from Hussein in order to fill in more the section on Harun.]]