



From the desk of Pierre Beaudry



CREDIT IS THE LIFE WARRANTY OF IMMORTALITY

By Pierre Beaudry, 20111004



“Fate leads the willing, the unwilling drags.”

Francois Rabelais

“What do you call the attractive virtue of the future? Credit!”

Dehors Debonneheure.

“The other thing to take up, in the same vein of disabusing people of prejudices, is the way you kept hitting on this thing last night, on this thing – the phrase I’d use for it, is the ontology of a credit system, what actually is it?”

Sky Shield.

Figure 1. Auguste Rodin, *Orpheus and Eurydice*. (1893)

FORWORD:

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 definition of this credit system process is best formulated by Sky Shield in his video: [The Ontology of the Credit System](#).

The American germ of future oriented credit has now become to be viral in Russia, China, and the United States. Therefore, the time has come 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 to 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?

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 was the credit system of ancient Greece, and this is why today, Greece deserves to be the first European nation to enter into the new American Credit System.

The marvel of this story is that the mortal Orpheus was allowed to bring his wife back from the dead through the enchantment of his creative talent in artistic composition which was so powerful that all of the deities of the underworld were mesmerized. However, there was a condition to his daring of the gods of darkness. Proserpine, Queen of Hades and goddess of rebirth, imposed upon him 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 forward into the future only, 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. Are they going to keep *getting along to get along* by appealing to the gods of a dead past or are they going to pull themselves by the future that defines their destiny? This is how, in October of 2011, monetarism has begun to be replaced by a credit function that mankind has now pulled under its own command from the future.

This myth that memory informed by time had been forever shaped by Virgil, was also expressed in a very beautiful and sensitive touch that Auguste Rodin tried to grasp in 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 just before Orpheus succumbed into making his tragic choice. He had already blinded the yearning outreach memory that his original creative intention had forgotten.



Hope, thus, 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. Either you look back with an animalistic attachment to things, and you lose your own power to determine your own fate; or 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 clearly 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, the poet chose to see with his hands 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 the divinities. The treasures the gods promised them were not intended for them to enjoy, but only for them 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.

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 past progress that is handed down to you as the inheritance of civilization that you must transmit with increased benefits to the next generations. Credit is having confidence in humanity’s ability to change the past into an improved future, as opposed to trusting in monetary profit which only divides humans into an animalistic struggle of the fittest. Thus, credit is the perennial progress of mankind, the only knowable generator of immortality of.

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 revive 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 how to avoid the obstacles and snares of the gods that tempt all souls during life as after death. Because the intention of the gods is to prevent your will from acting on the future and have you renounce immortality. 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 voice of Orpheus, that your sweet songs do not come from your own voice, you then happily chose to live forever in the music of eternity that is passing through you by way of humanity. That 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!

THE ELEEMOSYNARY PRINCIPLE OR THE CREDIT SYSTEM OF CHARLEMAGNE.

“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, 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, and by the Mohamed Accession of Islam (MAI) in the East. 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 deployment to France in 780, until the death of Charlemagne in 814. The Muslim movement was deployed from Persia into Syria, Egypt, North Africa and Spain through the missions of Mohamed and the Abbasside Caliphates of Baghdad until the death of Harun al Rashid in 809. Those two movements first acted in apparent opposition, but soon established a community of principle that reflected each other as mirror images, 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*.

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.

The perpetual service of praise “*laus perennis*” (continuous prayer) was carried on, day and night, by a series of choirs that followed each other successively and sang continuously. However, these singers were also known as the *ἀκοιμηταί* (without rest), otherwise known as the sleepless ones or the monastic “vigil-keepers” (*Acoemetæ*). 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. 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 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: “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 brought from Ireland to Francia in 790, and that was the basis for the education of Charlemagne’s court to start with.

HOW THE CHARLEMAGNE 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 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.

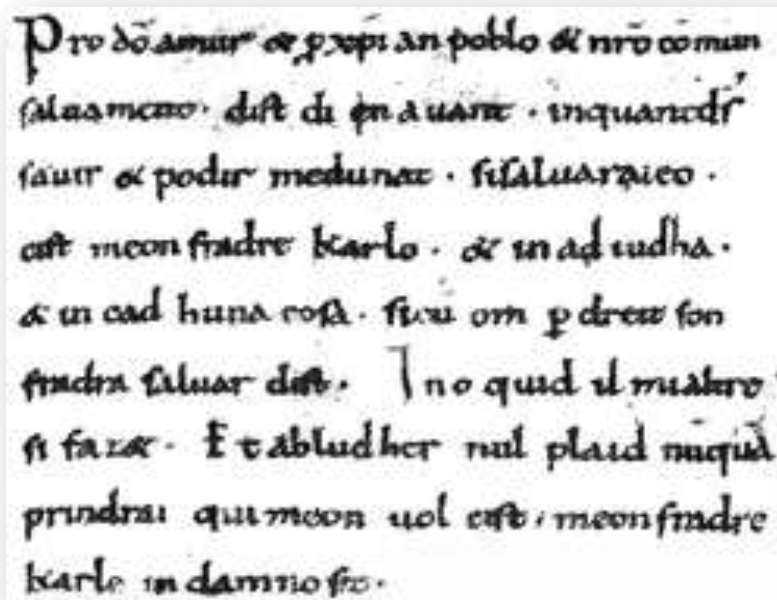


Figure 2. The original Oath of Strasbourg (842) in ancient French Carolingian minuscule script. The original text says: “*For the love of God and for Christendom and our common salvation, from this day onwards, as God will give me the wisdom and power, I shall protect my brother Charles, with aid or 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.*”

When Lyn criticized the Charles de Gaulle statement from the beginning of his *Memoirs of Hope*, about the historical status of France (EIR, Three Steps to Recovery, 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 fact that the very first official diplomatic promise of allegiance between those two peoples has been based on a diplomatic deception that set the tone for centuries 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, Louis the Bald of France and Charles 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 had established. 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 the pretext for asserting that the Charlemagne Kingdom was too big and had to be split between France and Germany 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, 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.

THE EURASIAN LANDBRIDGE OF CHARLEMAGNE AND HARUN AL-RASHID.

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 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 the American experiment of Charlemagne and Harun al-Rashid.

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

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. The Capital city of the Khazars, Atil, for example, was ruled by a triple Supreme Court system that included seven judges: two for the Muslims; two for the Christians; two for Jews; and one for pagans. 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. His expansion process through Rivers and canals brought him to Khazaria on 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.

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. There remains very little information about Khazaria except reports from Mas’udi and his report *The Meadows of Gold*, which was written 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)

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