



From the desk of Pierre Beaudry



THE CHARLEMAGNE AND HAROUN AL-RASHID EAST-WEST CREDIT SYSTEM

By Pierre Beaudry, 2011.10.30 [For Gerry Rose: If only God could have given us 12 of him!]



“The principles of a credit system were implicit, earlier, in the laws and practice under Louis XI, and were implicit in the developed law under Charlemagne, a practice of law with Charlemagne’s opposition to the system of Roman imperial law under both the original Roman empire and later, Byzantium. Kindred intentions of practice were developed in relations of cooperation between Charlemagne and Harun al-Rashid against both Byzantium and Rome at that time.”

Lyndon LaRouche.

“No man shall lay waste a royal benefice in order to improve his own property.”

Charlemagne.

“Sooner shall the banished Parthian drink of the Arar, and the German of the Tigris.”

Virgil.

Figure 1. Albrecht Dürer, Charlemagne.

INTRODUCTION: HOW CHARLEMAGNE CHANGED HISTORY FROM THE FUTURE.

The Charlemagne Credit System was reborn in the United States during the first week of October 2011, triggered by Russia and China by way of their own discovery of the American principle to create 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. But, the first credit system was established by an East-West alliance between Charlemagne and Haroun Al-Rashid, during the last decades of the 8th century A.D.

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

I find it very ironic that every time I look back at Charlemagne, I think of the future. Is that because Charlemagne was 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 his close friends, 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.

One day Charlemagne complained to Alcuin:

“I would give my entire kingdom if only I had twelve great thinkers like Jerome and Augustine?”

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 those two, and you want to have a dozen of them!”

1. HOW CHARLEMAGNE'S KINGDOM WAS BROKEN UP BY A DECEPTION.

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 Ludwig the German, against their older brother, Lothar, ruler of the Kingdom of the Franks. The agreement was presented before the troops of both leaders as a truthful expression of brotherly love, while, in reality, the alliance had been construed merely to launch an offensive against their third brother. The two younger brothers wanted a part of the so-called "Imperial Crown" that the older brother held as the only legitimate heir of Charlemagne. 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 of Strasbourg* in Old French.

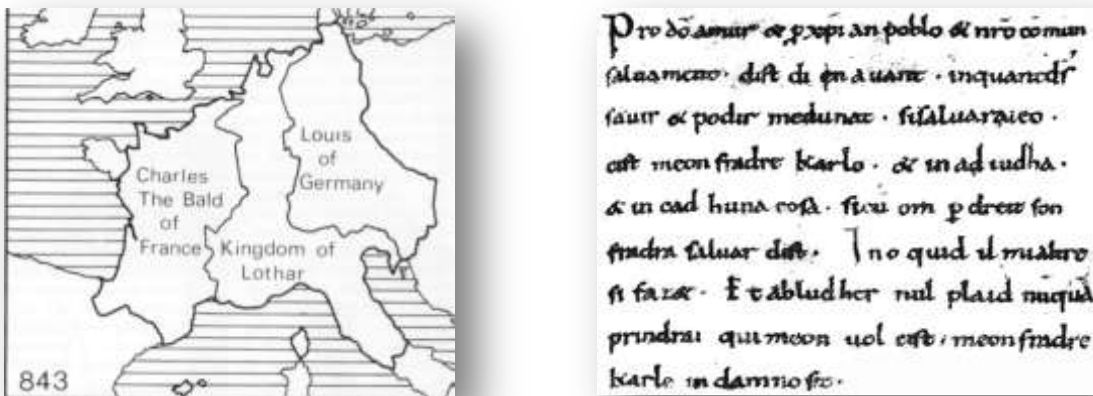


Figure 2. The division of the Kingdom of the Franks and the original *Oath of Strasbourg* (842), written by Charles the Bald in ancient French Carolingian minuscule script. The Carolingian minuscule script was invented by Alcuin in order to unify a cultural standard of writing culture throughout the realm. This became the standard in all of the abbeys and schools, in Latin, Gothic, Tudesque, or Old French vernacular. The above text is the oldest existing text in Old French. The 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) (From ICLC RESEARCH REPORTS, by Pierre Beaudry, Leesburg Virginia 2000-2010, CONTRIBUTIONS TO UNIVERSAL HISTORY, BOOK I, No.3: ***HOW CHARLEMAGNE AND HAROUN AL-RASHID DESTROYED THE ROMAN EMPIRE AND SAVED WESTERN CIVILIZATION.***)

When Lyn criticized Charles de Gaulle's statement in 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 was the basis for all diplomatic deceptions, setting the tone for a thousand years of conflicts to come. In Strasbourg, on that fatidic day of February 14, 842, France and Germany sealed their future on a path of war and bloodshed by the agreement of Charlemagne's two grandsons, Charles the Bald and Ludwig the German, pledging their mutual solidarity against their senior brother, Lothar, who had inherited the crown of their common father, Ludwig the Pious, son of Charlemagne. From that moment on, there has not been a lasting peace between France and Germany, at the exception of the Peace of Westphalia of 1648 until the Seven Years War of 1756. 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 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.)

In fact, the *Oath of Strasbourg* of 842 and the Crowning of Charlemagne Roman Emperor in 800 were similar fallacies of composition. Both were acts of rebellion against the authority of reason and both were made to stand as apparent truths before a gullible population: Ludwig the German and Charles the Bald wrested power from the King of the Franks, Lothar, and buttressed their friendship with hatred, while Pope Urbain III wrested power from the Empress of Constantinople, Irene, and used the opportunity of Charlemagne to increase the power of the Papacy.

Before reciting their hypocritical oath, both Charles the Bald and Ludwig the German made 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 legitimate Carolingian King, Lothar. This was, in fact, the first “democratic” military coup d'état to be publically acclaimed in Europe, which led to civil war among brothers of the same family. The soldiers were made to swear their allegiance and were promised total freedom from their vassality, in case the Oath was to be broken either by Charles or by Ludwig. In other words, they were told, in no uncertain terms, that they had no choice but to die for the folly of their respective French and German leaders. They voted yes by a show of military arms, and the hypocritical deed was done. Both Ludwig and Charles swore their individual oath in their vernacular language before their respective soldiers, and after four months of intense military preparation, in June of 842, they went to war against their brother Lothar, and defeated him. Their victory was sealed at the Treaty of Verdun of 843.

The underlying truth, however, is that the German and French peoples are brother peoples, who were divided by an arbitrary rule of law erected artificially between them, which became the ruse that destroyed the lawful creative order that Charlemagne and Haroun al-Rashid had established for the world.

Thus, the new ecumenical advance in civilization was destroyed in its infancy. French President, Charles De Gaulle, came close to understanding the historical strategic situation of France, when he came into a strategic alliance with his German brother, Konrad Adenauer, over the development of Europe from the Atlantic to the Urals. This is the orientation that Jacques Cheminade and Helga Zepp LaRouche have taken in their respective brother-sister-campaigns during the last forty years.

Historians, however, have always played up the *Oath of Strasbourg* as an excuse for the “natural” division between French and Germans, and covered the truth up with the underlying assumption that the difference between the languages of Old French and Old German, was the basis for their separation. That became 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, because the Kingdom of the Franks had become unmanageable. That is a fallacy which only benefited the Venetian imperial control of local oligarchies who were made to believe that small is beautiful. The Charlemagne Kingdom was not too big and could have developed into a true United States of Europe, with the interaction of multiple cultures and languages, had the ecumenical outlook of Haroun and Charles survived. But this was not to be, because of the Venetian financial interests of “*divide and conquer.*” The imperial design of Venice would not allow the continuation of the internal development of the multi-cultural-Eurasian-Landbridge-grand-design that Charlemagne had initiated with Haroun al-Rashid.

2. WHY WAS ORPHEUS TOLD NOT TO LOOK BACK?

Like Charlemagne’s joke of the twelve just men, 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 typical of the second sort. Orpheus was the Greek legendary poet-musician who descended into the underworld defying the gods in search of Eurydice, his dead wife, whose life had been taken in its prime by a venomous snake.

The marvel of this Greek myth is that the mortal Orpheus was allowed to bring his wife back from the dead because of the enchanting truthfulness 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 totally disregarding the angel’s warning. We are faced with a similar situation in today’s Sodomizing British monetary system. Are we going to keep looking back to *go 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? In October of 2011, monetarism began to be replaced by a credit function that Lyn 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?”

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. Am I going to have the courage to act on what I know to be the truth, or am I going play by the rules of the game? 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 look forward to the benefit of mankind and discover the sovereign value of human immortality. The point is that the gods that you have internalized in your mind 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 portrayed the tragedy of Eurydice and Orpheus. Eurydice speaks:

*“ ‘Orpheus! What ruin hath thy frenzy wrought
On me, alas! And thee? Lo! Once again
The unpitying 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.)



Figure 3. Auguste Rodin, Orpheus and Eurydice.

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. The moral of the story: 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, including your life. 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. The same result would have occurred had Orpheus not decided to 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.

Virgil is clear as to the purpose and intention of immortality for humanity. All of his poems are warnings against the tricks that cause human beings to give up their lot for the service of the gods under an oligarchical system. 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!

3. THE METZ CHANT AND THE QUESTION OF FRANK BEHAVIOR.

If the myth of Orpheus losing Eurydice can be understood as a metaphor for the loss of the sense of the future in known human history, during the infancy of Greek Civilization, then, the loss of the historical significance of the breakdown of the Carolingian Kingdom of the Franks has a similar consequence for human civilization, because the Charlemagne economic system was based on the principle of an eleemosynary form of ecumenical credit system among Christians, Muslims, and Jews that was abandoned and forgotten by history, yet was absolutely necessary for the future civilizing process of mankind as a whole.

The eleemosynary 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 Haroun 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, through Alcuin's (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 until the death of Haroun al movements first acted in established a community of mirror images, and acted missionary activities based on the *brother to man created in the*



Abbasside Caliphates of Baghdad Rashid (763-809). Those two apparent opposition, but soon principle that reflected each other as simultaneously as exemplars of same universal principle of *man as Image of God*.

Figure 4. 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 AD. 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. 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. There are several stories that confirm this overriding fact in the biography of Charlemagne by the Monk of Saint Gall, who had been commissioned 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 Charlemagne's method of intervening with people in positions of authority.

For example, 805 was the year of a terrible famine throughout the Kingdom of the Franks, and so 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 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 that 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. 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 harmonic order. 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, with respect to the method of singing that Charlemagne had introduced, it is important to grasp two significant points about the inferential method of Charlemagne by means of which he could discover the truth behind the shadows projected by a universal principle. The first point relates to the way Charlemagne used the dialogue of plain-chant to discover if a singer was a truthful person or not. If the singer was fearful and wanted simply to sound good in the presence of his superior, his state of mind became distorted by his desire to be appreciated and, therefore, his voice was modified proportionately. This is what Charlemagne was listening for, when he heard a new voice for the first time. The measure of evidence that gave the subject away was always

determined by the degree of falseness in the voice that the singer was not able to keep hidden to himself when the image of the King, flashing through his mind, created a dissonance. The second point was the role of the Irish Augustinian Movement of the choir singers known as the “vigil-keepers.” These were selected monks who acted as sentinels against heresies and reported back to Charlemagne from the outposts of twenty-one metropolitan cities and 350 counties located across the Kingdom of the Franks. Each county was governed by a Count who was the administrator of justice responsible to enforce the King’s Capitularies, i.e. edicts or laws. Charlemagne’s system was based on the unity of effect of the *Metz Chant*, and the information normally gathered by Charlemagne’s intelligence network of the *Missi Dominici* (Envoys of the Lord) who travelled regularly across the kingdom.

The *Metz Chant* originated from the perpetual service of praise “*laus perennis*” (continuous prayer) that Saint Columbanus established as continuous singing that was carried on, day and night, by a series of choirs which followed one another other, successively, and sang 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 *ἀκοιμηταί* (without rest), otherwise known as the sleepless ones, or the monastic “vigil-keepers” (*Acoemetae*). 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 at the outskirts of Charlemagne’s expanding kingdom.

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, that became the basis for the education of Charlemagne’s court. Charlemagne’s method of alert “vigil-keepers” was adopted during the entire period of his reign, but was most effective with the Augustinian method of discovery of universal principles by means of the procession of the Holy Spirit, and the use of the Filioque that Patriarch Paulinus of Aquileia had developed extensively during and after the successful conquest of the Avars in 796.

4. THE EAST-WEST CHIRALITY BETWEEN CHARLEMAGNE AND HAROUN 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 Charlemagne’s policy of replacing the Mediterranean monetarist system, dominated by the Roman Empire and Venice with a Eurasian Landbridge canal system in alliance with Haroun al-Rashid. Today, the aim is to bring an end to the bestialization of humanity under monetarism, and at to replace it by Charlemagne’s 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, which represented a truthful attempt at creating an “American experiment” between Charlemagne and Haroun al-Rashid.



Figure 5. Julius Köckert, *Haroun Al-Rashid receiving the Charlemagne delegation of 786*. (1864) The delegation included a Jewish Radhanite Merchant and two Franks bearing gifts.

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 Haroun 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 Haroun 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 Haroun 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 the pagan Kievan Rus. Based in Atil (Itil), the capital city of Khazaria (Ukraine), the Supreme Court was overseen by the Jewish King of Khazaria. (**Figure 6**)



Figure 6. Map of the Jewish Khazar Kingdom. Kevin A. Brook.

Charlemagne's idea consisted in using this ecumenical tribunal as a more advanced means of carrying justice throughout Europe, Asia and Africa. He had in mind a triply-connected judicial system that was based on the Holy Trinity. Furthermore, Charlemagne also expanded his own kingdom based on the idea of developing harmony among three different peoples; that is to say, where the first, say the Franks, had to civilize the Bavarians in order for the Bavarians to help the Franks civilize the Avars. In other words, Charlemagne's intention was to create a self-generating process of civilizing by using the most recently converted region to act as a bridge to reach out beyond the borders of his Kingdom. His method of outreaching expansion made extensive use of Rivers and canals. Thus, he was able to expand his method of outreach all the way to Khazaria via the Rhine-Danube canal that he built in 792-73, and from the Black Sea 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 his three grandsons when they turned inward against each other, because they had failed to understand the *Legacy of Truth* of their grandfather, and they let themselves be captured by Ultramontane Bishops and Venetian controlled monks. It was the same Venetian operation that was deployed against the Irish Augustinian Movement that Alcuin had established from his headquarters at the Marmoutier Abbey of Tours after the death of Charlemagne.

The City of Narbonne in the south of France was created as an ecumenical city uniting three sectors: Jewish, Islamic, and Christian. All three lived in harmony under the protection of Charlemagne. Similarly, Haroun 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...” 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)

5. 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 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 personal biographer, Einhard, confirmed that Charlemagne was named “Roman Emperor” by Pope Leon III, but Charlemagne never agreed with the papal action, never acted as a Roman Emperor, and never accepted to be identified as a follower of Cesar. However, he did not reject the honor in respect for the pope and in order to maintain peaceful relationship with Empress Irene of Constantinople. 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 Angenius, Abbot of Fontenelle, are a testament to the economic intention of Charlemagne. Those Capitularies, or royal edicts, added up to 1697, including those of Charlemagne's son, Ludwig 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, eliminating poverty and improving humanity as opposed to using money for the usurious purpose of increasing one's wealth.

In his 794 *Capitulary of Frankfurt*, 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 and prices, especially in times of abundance or scarcity. Charlemagne knew that this market form of product and 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* 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 by Harun al-Rashid in North Africa at that time. The agreement between Charles, Haroun, and their Eurasian Landbridge partners was that their economic development would also spread throughout Asia, and Africa, fostering the improvement of their economies as well.

How could such an economic agreement between Charlemagne and Haroun 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, precluded 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 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 he had implemented earlier in Narbonne, were capable of creating a *Legacy of Truth*, an ecumenical bridge across the divide between the East and West.

6. THE BUCOLICS OF VIRGIL AND THE CITY OF GOD OF AUGUSTINE.

During meals, Charlemagne and Alcuin would read to each other and to the family, the works of Saint Augustine and of Virgil. *The Bucolics* by Virgil and *The City of God* by Saint Augustine were among the many works they would read, because both subjects were about how to establish cities on the principle of justice and 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 counties, namely his bishops and his counts, some of whom were exceedingly greedy, as reported by the Monk of Saint-Gall. Several times, in his biography, the Monk reveals the greed and vanity of a number of oligarchical counts and bishops, and the Monk reminds the King that his life may be in danger of reprisal if he does not back up his claim to the truth in these matters. In one instance, relating to the envoys of Haroun al-Rashid, the Monk identifies how some of his bishops and counts refused to welcome the Persians properly, and claimed they did not fear retribution on the part of Charlemagne. The Monk wrote:

“‘We Persians,’ they said, ‘and the Medes, Armenians, Indians, Parthians, Elamites and all of the peoples of the East, fear you much more than we do our own ruler Haroun. As for the Macedonians and the Greeks, what can we say of them? They dread your overwhelming greatness more than they fear the waves of the Ionian Sea [Byzantium]. The inhabitants of all the Islands through which we passed on our journey were as ready and keen to obey you as if they had been brought up in your palace and loaded by you with immense favors. On the other hand, or so it seems to us, the nobles of your own territories have little respect for you, except when they are actually in your presence. When we came to them as strangers and asked that for the love of you they should show us some human kindness, and when we explained that we were trying to find our way to you, they gave us no help at all but sent us away, empty.’” (Monk of Saint-Gall, Op. Cit., p. 146.)

As a result of this truthful information, Charlemagne enforced justice and took the titles and powers away from the identified oligarchical culprits and imposed heavy fines to the responsible Bishops. Justice was the central issue of Virgil's *The Bucolics*, and Charlemagne used this story as a basis for dealing with injustices in his own kingdom. For example, Virgil recounts that 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 Roman 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 from *The Bucolics* was based on a true story that occurred to Virgil, himself, who had been dispossessed of his estate and was not able to have it restored to him until he appealed directly to Cesar. Virgil 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 Haroun al-Rashid gave recognition to the greatness of Charlemagne,

and to demonstrate his spiritual community of principle with him, he transferred his own authority over the Holy Lands to the King of the Franks. The Monk reported that amazing historical inversion in the following manner:

“At this sight, Haroun, 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 impossible by most historical account. This is why the Monk quotes Virgil: “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.) But in fact, the Monk is speaking tongue in cheek, because of the nature of the chirality inversion between East and West that was 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 imperialist outlook claims that the two must be kept separated at all cost, either by a religious barrier, or by cultural and economic means. British imperialist, Rudyard Kipling, wrote in his infamous poem: “*East is East, and West is West, and never the twain shall meet.*” The purpose of this separation was essential to the unity of power of Rome as the genocidal octopus sucking the blood 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.

In Virgil’s dialogue, Tityrus refers to incredible 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. Virgil’s 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 Bucolics of Virgil*, Oxford, 1820, p. 20.) It is quite an irony that Virgil considered the Arar River as the singularity of the impossible inversion between the Arabs and the Germans during the early period of the Roman Empire. Indeed, the Saône River (Arar) in France is precisely the river link to 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 Haroun-al-Rashid’s Baghdad Caliphate, on the Black Sea. Had Virgil been able to

conceive of the missing link between the East and the West, he would have discovered that the entire continent that was to become the Kingdom of the Franks could have been joined with the East through the insignificant connection that linked the Rhone, the Rhine, and the Danube was, indeed, the Arar (Saône).



Figure 7. The Rhone-Arar (Saône)-Rhine Canal!

Immediately after his reference to Virgil, the Monk of Saint-Gall confirmed the strategic shift between the East and the West, and the 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 Haroun’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. Charlemagne’s plan was not that impossible after all and Virgil, as well as

Kipling, seem to have been confused and affected by the Roman Imperial view that “Never the twain shall meet!” However, 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 a ditch that became known as the *Fossa Carolina*. (Figure 8)

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 toward the present in its characteristic form of a wave of time-reversal from the future. 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 of inversion of tangents, which is nothing else but a derivation of the catenary-tractrix principle of Leonardo. And, if this idea should come as a shock to you, that is a good thing, because time-reversal is a wave function that moves like a shockwave against a flat surface. Time is a shock front of change.

Charlemagne was able to solve this paradoxical situation 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 moved in the two directions at once, left and right, demonstrating how the West could meet the East. 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. The *Fossa Carolina* could have been the NAWAPA of the Carolingian period, but it was never finished during Charlemagne’s lifetime. However, the idea was perfectly composed and finished. So, ask yourself: how was Charlemagne able to solve the apparent paradox between the East and the West?



Figure 8. *Fossa Carolina*.

Although East and West are contrary, their opposition is not an irreconcilable confrontation, as British Aristotelians make believe. For Charlemagne, East and 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 complementing each other and held together by the same force. But, you might ask: “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 (MAI) - from the birth of Mohammed to the death of Haroun al-Rashid (570-809) - as the right hand of the East, and the period of the Irish Augustinian Movement (IAM) - 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, for example, the Christian person wear a pair of flexible woolen gloves, and the Muslim stand bare handed. 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, have the Jewish person 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 Cardinal 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. By some remarkable coincidence, this positioning of the hands was used by Charlemagne to express the highest honor of his realm in his ceremonial of the oath of fidelity:

“The man should put his hands together as a sign of humility, and place them between the two hands of his lord as a token that he vows everything to him and promises faith to him; and the lord should receive him and promise to keep faith with him. Then the man should say: ‘Sir, I enter your homage and faith and become your man by mouth and hands [i.e. by taking the oath and placing his hands between those of the lord], and I swear and promise to keep faith and loyalty to you against all others, and to guard your rights with all my strength.’” (Oliver Joseph Thatcher, Edgar Holmes McNeal, [*A Source Book for Mediaeval History*](#), Charles Scribner's Sons, New York, 1905, p. 363.)

7. THE CHARLEMAGNE LEGACY: AN *ELEEMOSYNARY CREDIT SYSTEM*.

As Lyn emphasized, the idea of credit requires that you be able to make the difference between man and animal, because credit requires that you think of the future, and no other species but a human being is capable of doing that. This means, therefore, that the idea of credit is precisely the state that your

mind goes into when you think of the future state of existence of humanity and you willfully act accordingly. Charlemagne was not thinking of profits, but of ways to alleviate poverty in his kingdom. That is how the paradox of chirality is resolved and that is the simplest way to conceive of credit as a state of hope for the future. Such is the state of mind that Lyn referred to when he wrote:

“As I shall identify that universal principle of science in this report, the human species has been distinguished from other species by what I have defined as *‘an expression of physical science to be known as the principle of credit.’* That notion is the most crucial, and also most hopeful notion, but, therefore, also, for some persons, the most rejected of those conceptions on which the continued existence of the human species now depends for guidance.” (Lyndon LaRouche, [OUR CREDIT SYSTEM](#), EIR, October 20, 2011.)

This is also the principle that underlies Charlemagne’s *eleemosynary* system; that is, an explicit principle of credit which is different from what we have in the U.S. Constitution. It was based on royal grants and alms for the benefit of the poor, the widow, and the orphan. It was for that purpose that Charlemagne established a system of “*benefits*” in which, from the top of his government down to the last of his people, every human being, poor or rich, was given a chance to live and develop the creative powers of his mind. This is the way that he treated all of his subjects and foreign allies alike. That is the fundamental difference between the Charlemagne system of Capitularies and the Roman Empire system of law. This is also how Charlemagne was able to undo the destructive effects of the Roman Empire by means of creativity.

For instance, Charlemagne’s “*benefits*” were gift-grants of lands appended to his twenty one metropolitan cities, and extended to deserving people, such as counts and bishops. This meant the King’s lands were given as “*precaria*,” that is as royal gifts which were not extended permanently, but temporarily, provided that they would be put at the service of the general welfare of the people. If a Bishop or a Count invested in his own property rather than in developing the royal benefits, the King would have him fired and replaced by someone who had the required charitable qualities. In other words, the benefit holders were responsible to find creative ways of improving the physical and spiritual condition of their local populations. The general Christian principle was the benefit of the other which later became the principle of the Peace of Westphalia and reflected the continuation of Charlemagne’s eleemosynary principle. One of Charlemagne’s most important Capitularies simply said:

“No man shall lay waste a royal benefice in order to improve his own property.” (Capitulary, 802)

The economics of the Kingdom of the Franks was in opposition to the monetary system of exploitation of the Roman Empire. Haroun al-Rashid developed a similar form of legislation for his Baghdad Caliphate. Ultimately, the fight was never between the East and the West, but between two forms of submissions: the submission to the arbitrary rule of an imperial dictator who hates mankind, or the submission to the freedom of the creative process for the benefit of mankind.

Thus, for the first time in human history, the legislative power of nations was based on the unity of the state and on the authority of reason. For the first time in human history, Europe, Asia, and Africa were given the outline of legislation for a modern community made up of a plurality of states and of peoples that could grow under a unique central principle of general welfare without the oligarchical principle of empire. This can be otherwise confirmed by Charlemagne’s repudiation of the oligarchical

principle starting with his education of children. As the Monk of Saint-Gall reported, Charlemagne repudiated the children of his own Noble families when they did not abide by his principles. As he once said to a group of undisciplined oligarchical children: “By the King of heaven, I think nothing of your nobility and your fine looks! Others can admire you for these things if they wish! Know this for certain, unless you immediately make up for your previous idleness by diligent study, you will never receive anything worth having from Charlemagne!” (Monk of Saint-Gall, Op. Cit., p. 96)

The Kingdom of the Franks, ruled by the Charlemagne Capitularies, was the first form of legislation based on Natural Law that was applied in a system of justice from the top down, from the royal palace down to the 21 metropolitan cities, and from the cities to the 350 counties. It was entirely based on the Platonic principle of *agape*, that is, the same justice for everyone. Charlemagne emphasized this eleemosynary principle of charity and justice in almost every Capitulary that he wrote. Here are a few examples of his legislation:

“1. CONCERNING THE REPRESENTATIVES SENT OUT BY THE EMPEROR. The most serene and Christian emperor, Karl, chose certain of the ablest and wisest men among his nobles, archbishops, bishops, abbots, and pious laymen, and sent them out through his realm, and through these, his representatives, he gave his people rules to guide them in living justly. He ordered these men to investigate and to report to him any inequality or injustice that might appear in the law as then constituted, that he might undertake its correction. He ordered that no one should dare to change the prescribed law by any trickery or fraud, or to pervert the course of justice for his own ends, as many were wont to do, or to deal unjustly with the churches of God, with the poor or the widows and orphans, or with any Christian man. But he commanded all men to live righteously according to the precepts of God, and to remain each in his own station and calling; the regular clergy to observe the rules of monastic life without thought of gain, nuns to keep diligent watch over their lives, laymen to keep the law justly without fraud, and all, finally, to live together in perfect peace and charity. And he ordered his *missi*, as they desired to win the favor of Almighty God and keep the faith which they had promised him, to inquire diligently into every case where any man complained that he had been dealt with unjustly by anyone, and in the fear of God to render justice to all, to the holy churches of God, to the poor, to widows and orphans, and to the whole people. And if any case arises which they can not correct and bring to justice with the aid of the local counts, they are to make a clear report of it to the emperor. They are not to be hindered in the doing of justice by the flattery or bribery of anyone, by their partiality for their own friends, or by the fear of powerful men.

“2. THE OATH OF FIDELITY TO THE EMPEROR. He has also commanded that every man in his kingdom, clergyman or layman, who has already taken the oath of fidelity to him as king, shall now renew it to him as emperor; and that all persons over twelve years of age who have not yet taken the oath shall do so now. The nature and extent of the promise should be made known to all, for it includes not only, as some think, a promise of fidelity to the emperor for this life, and an engagement not to bring any enemy into the kingdom nor to take part in or conceal any infidelity to him, but includes all the following:

“3. First, that each one shall strive with all his mind and strength on his own account to serve God according to the commandments and according to his own promise, for the emperor is not able to give the necessary care and oversight to all his people.

“4. Second, that no one shall ever wrongfully claim, take, or conceal anything that belongs to the emperor, such as lands or slaves, by perjury or fraud, or through partiality or bribery; and that no one shall take or conceal fugitive serfs from the royal lands, by perjury or fraud. . . .

“5. That no one shall do any violence or harm to the holy churches of God, to widows and orphans, or to strangers; for the emperor, after God and his saints, is constituted their special protector. . . .” (Oliver Joseph Thatcher, Edgar Holmes McNeal, [*A Source Book for Mediaeval History*](#), Charles Scribner’s Sons, New York, 1905, p. 48-51.)

“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...

“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." (Ernest F. Henderson, Capitulary of Charlemagne Issued in the Year 802, THE AVALON PROJECT, *Documents in Law, History, and Diplomacy*, Lillian Goldman Law Library. <http://avalon.law.yale.edu/medieval/capitula.asp>)

CAPITULARY TO THE MISSI, 802.

“5. Whoever holds a benefice from us shall be careful and diligent in its management; otherwise he shall lose the benefice, but retain his own property.

“6. No man shall lay waste a royal benefice in order to improve his own property.

GENERAL CAPITULARY TO THE MISSI, 805.

“16. Concerning the oppression of poor freemen: that they are not to be unjustly oppressed by more powerful persons on any pretext, and forced to sell or give up their property.

CAPITULARY TO THE MISSI, 806.

“6. We have heard that counts and other men who hold benefices from us have improved their own property at the expense of the benefices, and have made the serfs on the benefices labor on their own land, so that our benefices are waste and those dwelling on them in many places suffer great evils.” (Oliver Joseph Thatcher, Edgar Holmes McNeal, [*A Source Book for Mediaeval History*](#), Charles Scribner’s Sons, New York, 1905, p. 359.)

The priority of Charlemagne’s credit policy was best expressed in his Last Will and Testament, in the course of which he set the example for all the leaders of the world to follow. Its intention was not focused on his immediate family, but on the state of the economy of the main 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. This is why he wrote and announced the content of his policy three years before his death in 814. His legacy was for the benefit of the others. The first two pages of Charlemagne’s four page testament read 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 known 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 as follows: Rome, Ravenna, Milan, Cividale, 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*, Penguin Books, 1969, p. 87-88)

During his reign, Charlemagne also gave 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. 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 consumption and for export. Charlemagne understood that the only way to have justice in his kingdom was to take care of the general welfare of the people.

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